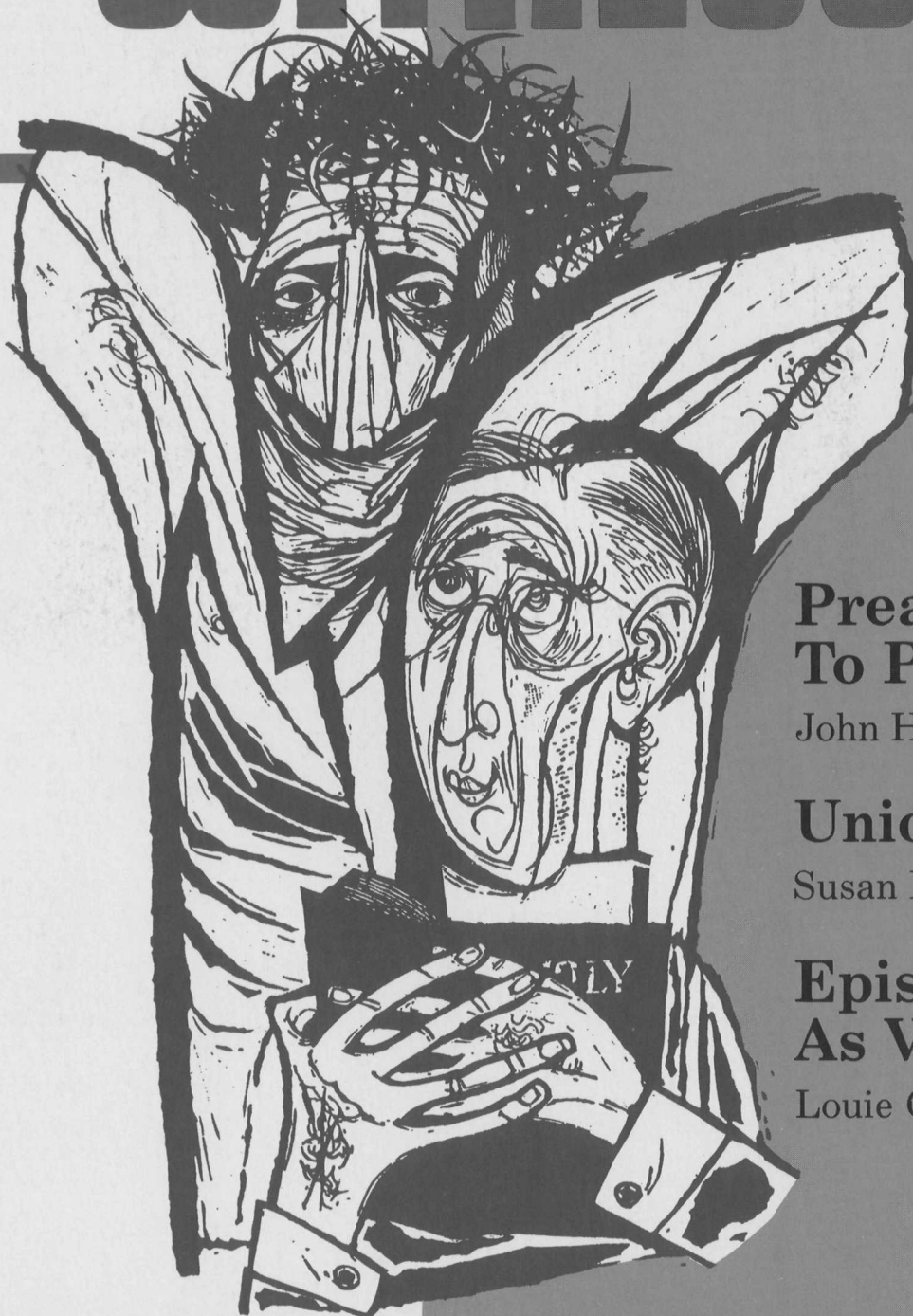


VOLUME • 71 NUMBER • 6 JUNE 1988

THE WITNESS



Preachment To People Power

John H. Burt

Union-Busting

Susan E. Pierce

Episcopal Church As Voyeur

Louie Crew

Letters

Bishops not all bad

Charles V. Willie's article on women bishops, "No doubt about it," (March WITNESS) is a learned and dramatic support of the elevation of ladies to the episcopate, and in spite of my own doubts, it seems almost an exercise in futility not to accept that this is going to happen, come hell or high water, in the not too distant future. That will give us a first-hand opportunity to determine whether women will be better suited to that office than many men who are now bishops, as Prof. Willie indicates.

However, when Prof. Willie speaks about the self-serving and arbitrary actions of our bishops, I assume he doesn't apply this to all, although his language could be interpreted to apply to a majority. If we have some bishops who have lost sight of their servant role, then they should be replaced. But over 77 years, I have known many bishops and have found that they are in fact, just human beings who have their faults. Except for a very few, they are not self-centered, materialistic, greedy persons primarily concerned with self-preservation and the exercise of authority in an arbitrary manner. Nor have they lost the servant attitude toward priests and laity in their dioceses.

I also question whether we in this *now* generation are any better qualified to determine the will of God in areas where we approve change which is so opposite to the customs and traditions of our ancestors, who served this Body of Christ so well over the past 2000 years. Obviously they would not have accepted the ordination of women, nor their elevation to the episcopate, but if they had, I doubt that they would have considered women better qualified to be bishops than men.

Although Prof. Willie has written a very logically argued treatise, he ends up with *guesses*. When a change of this

magnitude involving a complete reversal of custom and tradition ends up based on guesswork, I wonder.

Prof. Willie writes, "If women are called to be bishops, my guess is they are called to do these things because they are helpful and not harmful." That seems to infer that men as a rule are more harmful and less helpful. If that is true, then perhaps the ultimate step is to have only women in Holy Orders.

My argument is not that women should not be elevated to the episcopate. But I cannot accept the fact that they will *per se* be more helpful and less harmful than men. Men and women are first human beings, and regardless of sex, there are rotten apples in every barrel. I will probably not be around long enough to see how this works out. In any event, these next few decades may be years that test our love and faith, and our very souls.

Charles Corwin
Colonial Beach, Va.

Willie responds

Selective reading, understanding, and awareness is a problem that we all experience from time to time. Charles Corwin's letter manifests this problem. My article about women as bishops did not label bishops as self-serving. It stated that by *majority* vote the House of Bishops, meeting in Chicago during the summer of 1974, committed the error of defending the faith against change of the gender of persons in the priesthood, and of absolutizing the relative by calling into question the validity of the newly desegregated priesthood which was accomplished in July of that year.

To assert that some bishops committed an error does not suggest that they were self-serving. Any inference that bishops who did not support the women who were ordained July 1974 were self-

serving is an inference drawn by Corwin and not a conclusion of this author.

Also my essay on women as bishops did not state that men as a rule are more harmful and less helpful. Again, this is Corwin's inference. For the record, my article simply stated that "If men are not more helpful as bishops than women could be, and if women are not more harmful as bishops as men have been, why should either gender be excluded from this office?" My question deserves a straightforward answer.

Despite Corwin's selective emphasis and awareness of the ideas contained in my article, I am pleased that he believes "the elevation of (women) to the episcopate" is an action that "is going to happen." This is a profound opinion and I am grateful to him for sharing it.

Charles V. Willie
Harvard University
Cambridge, Mass.

Kudos from PB

I think Susan Pierce's report on Central America is superb. (See April, May issues.) It is really written with a lot of sensitivity and I think it will mean a lot to the people in Central America.

Edmond L. Browning
Presiding Bishop
The Episcopal Church

Wrong church?

We have not renewed because we find the policies of THE WITNESS to be contrary to the true and traditional teachings of Christ's church.

The Rev. John L. Goeb
Milwaukee, Wisc.

Redemptive suffering

Mary Lou Suhor's star-spangled essay (April WITNESS) was arrow-straight to the heart of redemptive suffering. She

took me with her from the first leap, through landing, through hospital hugs. *Everyone's* pain was palpable. *Whoa-sa!*

She wrote a meditation on transformation by patient (pun) intention as well as on healing process and the prayer-of-being. Remember the Bernard of Clairveaux quote? "God puts us on our backs to make us look up." I pray her roommate is healing, too.

Alla Renee Bozarth
Sandy, Ore.

Identity with humanity

It gladdens my heart to see what an inspiration Mary Lou Suhor has turned her suffering into — not a pious admonition to accept pain as a blessing, but an identification of her pain with that of humanity. Identification, not comparison; even there she avoided using other people's greater suffering as a palliative for her own. She did not say, "think of the Nicaraguan war victims who don't have morphine." She said, "My theology had not caught up with my condition . . . the chain rattles for all of us." Brava!

Margaret D. Wilde
Bethlehem, Pa.

April sparked insights

What a fine April issue of THE WITNESS! You are singularly fortunate to have a young person with writing skills of the quality that Susan Pierce shows. And she's only beginning — what the future will bring should be challenging.

And the description of Mary Lou Suhor's accident and recovery had me close to tears. Pain is such a personal thing and certainly the experience is hard to impart in such a way that the reader feels a part of it.

A friend of mine, a clinical psycholo-

gist in Utah, is doing great work with Mormon women (three generations in one family!) who have survived child abuse/incest. I have sent her a copy of Roberta Nobleman's "Call it not love." It is about time the Episcopal Church faced that problem, just as the author says.

Thank you again for all the good reading — and the insights that reading brought.

Nancy S. Montgomery
Washington, D.C.

Prays for healing

My tears flowed as I read "Star Spangled Suffering." I imagine I'm not the only person to react that way, either.

Since I belong to the Companions of the Society of the Holy Cross in which intercessions for others is a major part of our Rule, Mary Lou Suhor's name is now on my intercession list and will be sent to all 800 of us through our monthly "Intercession Paper." May the power in our prayers add to her healing.

Doris Boyd
Beverly, Mass.

(I am so humbled, and grateful, for the varied and touching responses which came in after my parachuting accident. The prayers, especially, have sustained me and sent my spirits soaring, even though I have been grounded. — Ed.)

Keeping us honest?

Why don't you drop your pretense of being Christian? Wouldn't it be more honest?

The Rev. Theron A. Vallee
Woodstown, N.J.

Parish welcomes gays

It is with deep satisfaction that I read in the March WITNESS Richard Hawkins' theological reflection, "Curing the sick-

ness of homophobia." It is based on a talk he gave at our AIDS Conference at St. Thomas' Church, Whitemarsh, earlier this year. WITNESS readers may be interested in a resolution passed by our vestry recently which reads:

Whereas we are all made in the image of God, and we are all equally and unconditionally loved by God just as we are; and

Whereas we are all called upon to love one another in the spirit of God's love for each of us; and

Whereas in Christ we learn that all people have a right to respect and justice; and

Whereas we envision the community of St. Thomas' as embracing the values of human relationships revealed by God in Christ; and

Whereas Lesbian/Gay persons are often scorned by society and feel alienated from many communities in our culture;

Therefore, it is necessary to affirm by official resolution that:

Lesbian/Gay persons are welcome within the community of St. Thomas' Church to share in the liturgy and life of our parish family, and are also welcome to seek employment and leadership in our parish.

Annette Irvin, Chair
AIDS Conference

Security threatened

I am writing to ask you to change the address of my subscription to THE WITNESS from my El Salvador address to an address in the States.

It appears the commitment of THE WITNESS to the cause of peace and justice is a little too well known for my security. I recently received the March issue which had letters referring to the January issue on El Salvador. I was

Continued on page 21

THE WITNESS

EDITOR
Mary Lou Suhor

ASSISTANT EDITOR
Susan E. Pierce

SENIOR CONTRIBUTING EDITOR
Robert L. DeWitt

CONTRIBUTING EDITORS
Richard W. Gillett
Carter Heyward
James Lewis
Manning Marable
J. Antonio Ramos

STAFF
Ann Hunter
Susan Small

PUBLISHER
Episcopal Church Publishing Company

ECPC BOARD OF DIRECTORS

CHAIR
J. Antonio Ramos

VICE-CHAIR
Carman St. J. Hunter

SECRETARY
Gloria Brown

TREASURER
Robert N. Eckersley

John H. Burt
Otis Charles
Migdalia DeJesus-Torres
Nan Arrington Peete
William W. Rankin
Chester L. Talton
Chris Weiss

EXECUTIVE DIRECTOR
Barbara C. Harris

THE WITNESS



Table of Contents

6 Preachment to people power
John H. Burt

10 Union-busting at 'St. Elsewhere'
Susan E. Pierce

12 ECPC Awards

14 Episcopal Church as voyeur
Louie Crew

18 Outcasts and 'incasts' at General Convention
Mary Lou Suhor

Credits

Cover graphic, *The Spokesman*, by Robert O. Hodgell, design by TSI Visuals; D'Escoto photo p. 13, Mary Lou Suhor; Reus-Froylan photo p. 13, Sandra Reus; Moore photo p. 13, Bachrach; graphic p. 15, Margaret Longdon; Robbins photo p. 17, P. Martin; graphic p. 20, Committee for the Full Participation of Women in the Church; photo p. 23, Bruce Parker.

THE WITNESS (ISSN0197-8896) is published monthly except July/August by The Episcopal Church Publishing Company. Editorial office: P.O. Box 359, Ambler, PA 19002. Telephone (215) 643-7067. THE WITNESS is indexed in the American Theological Library Association's *Religion Index One: Periodicals*. University Microfilms International, Ann Arbor, MI, reproduces this publication in microform: microfiche and 16mm or 35 mm film. Printed in U.S.A. Copyright 1988. SUBSCRIPTIONS: \$15 per year, \$1.50 per copy. Foreign subscriptions add \$5 per year. CHANGE OF ADDRESS: Please advise of changes at least 6 weeks in advance. Include your label from the magazine and send to: Subscription Dept., THE WITNESS, P.O. Box 359, Ambler, PA 19002.

Union busting -- against the common good

Archbishop Desmond Tutu's recent presence in the United States, together with the story in this issue on union-busting, recall a grim scenario at the 1982 General Convention of the Episcopal Church in New Orleans.

In the highlight event, Tutu, an outspoken foe of apartheid, was billed on the same platform with George Bush, Vice President of an administration which has consistently resisted effective opposition to the Botha regime. The final indignity: Anyone who wanted to hear the courageous Tutu speak at the Saenger Theater had to cross the picket line of a striking Stagehand Local #39 AFL-CIO, which could not bring management to the bargaining table in a local dispute.

In July in Michigan, a state which has suffered deep wounds from plant closings during Reagan's anti-labor regime, Convention goers will meet the Committee for Interns and Residents, leafletting for support of their union in a longtime controversy at Episcopal-run St. John's Hospital in Far Rockaway, N.Y. (See story p. 10.)

Unions, which provide a collective voice to workers without power, are among the most democratic institutions in U.S. society. But while Episcopal and Roman Catholic Bishops in this country have issued strong statements about the rights of workers to organize, there is a long gap between those edicts and putting them into practice. Still, unions represent tens of thousands of workers employed by

Catholic agencies in institutions, and more than one half of Roman Catholic dioceses have at least one agency or institution whose workers are represented by a union. Collective bargaining has been abetted by Pope John Paul's pro-union statements and his public support of Solidarity — the Polish workers' union.

But on the whole, published writings in either denomination, offering down to earth answers to ethical questions faced by management, are rare. In this regard, St. John's and other hospital administrations might well consult a booklet entitled, *Ethical Guidelines for a Religious Institution Confronted by a Union*, by Ed Marciniak, president of the Institute of Urban Life at Loyola of Chicago.

He proposes several guidelines, cautioning, among them:

— The men or women who lead religious institutions should re-examine their tendencies toward paternalism, since, having inherited the model of benevolent authority, many have never experienced any other style of leadership. Marciniak suggests the "mutual respect" model of labor management relations as an experiment in partnership.

— Administrators should cease deceiving themselves that some labor practices can be morally justified because they are legally permitted; that which is legally tolerable may be ethically intolerable.

— Practical wisdom would lead an administrator, when faced by a union organizing campaign, to seek the professional council of a third party who is not anti-union. Union busting, according to *The Economist*, has become a big business and a new breed of consultants is preying on the labor scene, specializing in creating the "union free environment," and briefing supervisors on how to wage an anti-union campaign.

When this happens, "warfare is met with warfare" on the part of the union, and "protracted campaigns lead to strikes, anxiety, suffering, economic loss."

"On the other hand, a determination on the part of administrators to approach bargaining strongly, without feeling that they must give in on every demand and without fixed ideas so that they refuse ever to budge — these attitudes will breed reciprocal dispositions on the part of those with whom they bargain."

Perhaps most important, as Marciniak points out, stereotypes which administrators and union organizers cherish about each other will have to be re-assessed. "Some union leaders have indeed been unreasonable, but so have managers of religious institutions. Neither has a monopoly on virtue." His *Ethical Guidelines for a Religious Institution Confronted by a Union* can be ordered for \$1.50 from the National Center for the Laity, 1 E. Superior St. #311, Chicago, IL 60611.

From preachment to people power

by John H. Burt

“Why don’t you practice what you preach?” That question often flung at Christians is old and shopworn. But it still makes its point. Sometimes it is couched in tones of irony, even cynicism; sometimes as a word of judgment, more often as a challenge to religious credibility and Gospel faithfulness.

When Episcopalians gather at General Convention in Detroit this July, they will be reflecting together on what it means to act as becomes the church of Jesus Christ. Will the question about preaching or practicing haunt the conscience of every voting deputy and bishop there? Let us hope so — especially at this poignant time when the reality of economic injustice at home and abroad rears its ugly head.

Injustice is the daily lot of millions of Americans in our inner cities, on family farms and outside factory gates — that is hardly news any more. Even political conservatives admit it. Moreover, the gap between rich and poor, the prosperous and the disadvantaged, is alarmingly wide and has been widening daily for at least eight years. The public picture of homeless persons sleeping on our streets, the increasing number of soup kitchens in church basements, the continuing announcements of major plant closings, the demise of the family farm, the pauperization of women, the

plague of gang wars among unemployed youth, the disappearance of adequate health care for over 35 million of our people, an out-of-control drug epidemic, the virtual disappearance of decent housing for low income people — these are but some of the varied manifestations of a basic social epidemic which grips our society.

In addition to a plethora of sermons about this matter from parish pulpits, no less than 17 major church bodies in the United States have issued formal statements on economic justice. Best known, perhaps, is the Roman Catholic bishops’ 188-page study, three years in the making, entitled *Economic Justice for All*. Last September, some 80 bishops of the Episcopal Church put their signatures to a statement, also three years in the drafting, entitled *Economic Justice and the Christian Conscience*. Authored by the Urban Bishops Coalition, it is briefer in text (20 pages) than the Catholic Bishops’ piece, and urgently calls for movement by the church from moral reflections about the crisis to a program of action that will address it. In commending the UBC document to Episcopalians throughout the nation, the House of Bishops, meeting in Chicago last September, challenged the various dioceses to come to General Convention with proposals for action based on the implications of what the Urban Bishops had written.

This past spring a group of laypeople and clergy in the Diocese of Michigan, who have been themselves immersed in the urban and rural crisis, took up the

bishops’ challenge. Under the leadership of their diocesan, The Rt. Rev. H. Coleman McGehee, they have fashioned a plan which, if enacted, would press dioceses all across America to put into practice the implications of their preachments. It proposes a program which enables and equips the church to stand with the poor in local situations and to join with them in fashioning new instruments by which they can work at alleviating their own degradation.

“The Michigan plan,” as this action proposal is popularly called, would establish by approval of General Convention “a ministry of community investment and economic justice directed to community-controlled economic development programs of the disadvantaged, with a special focus on land trusts, housing cooperatives, worker-owned businesses and community development credit unions.” In brief they are cooperative self-help programs.

The vehicle through which such a ministry would be carried out is the local diocese together with appropriate regional and local church clusters within it. Involvement by the national Episcopal Church would consist of offering expertise on “how to do it” when requested, providing matching grant monies for planning and local staff when needed, and partnership in identifying alternatives investment resources necessary to launch specific projects as a supplement to those monies locally available.

The proposed enabling resolution at Detroit urges the church at every level

The Rt. Rev. John Harris Burt is retired Bishop of Ohio and a Board member of the Episcopal Church Publishing Company.

A new National Episcopal Fund for Community Investment and Economic Justice would be established with a goal of making \$4 million available annually for six years on behalf of economic empowerment of the poor, if the Michigan proposal goes into effect.

"to utilize, where possible, its buildings, properties, personnel, financial resources and moral power in support of this ministry." To carry this out, each diocese will be challenged to appoint its own Commission on Community Investment and Economic Justice in order to oversee the implementation of such a ministry.

The Executive Council of the Episcopal Church, would then, in turn, back up these local efforts by creating from among the staff at the Episcopal Church Center in New York, a "working group" on community investment and economic justice charged with the task of coordinating such program units as the offices of National Mission in Church and Society, Education for Mission and Ministry and Stewardship Development. This working group would also be expected to engage "in close collaboration with dioceses to facilitate training, support and guidance for local efforts." A request is now pending to the church's Standing Commission on Program and Budget for an annual item of \$250,000 to fund the national aspect of the plan.

If adopted, the Michigan proposal would also establish a new National Episcopal Fund for Community Investment and Economic Justice with a goal

of making \$4 million available annually for six years on behalf of economic empowerment of the poor. This money would come presumably from gifts, foundations, alternative investment portfolios, and special appeals (perhaps through such instruments as the Presiding Bishop's Fund). About 10% of this amount would be earmarked as "matching grants for local diocesan administrative costs of the program.

An important additional feature of the Michigan plan is its advocacy component. The church at every level will be urged to work with other bodies, both ecumenical and interfaith, for the establishment of "public policies at municipal, state and federal levels which will be supporting of community economic development.

Realistically speaking, however, the enormous national debt facing Con-

*"With
Their
Hands
They
Have Built
Great Cities
And They
Cannot
Be Sure
Of A Roof
Over
Their
Own
Heads."*

—HELEN
KELLER

*Drawn by
Franklin Booth*



Graphic from 1931 WITNESS

How poverty mars U.S. society

- Estimates of poverty extant in America run from 32.4 to 33.1 million — nearly one out of seven people. They include both old and young.

- From 1979 to 1985, poverty rose in America by 4.3 million.

- Poverty has become increasingly racial in character. The 31.9% poverty rate for Black people is the same as it was back in 1979. For Hispanic people it has grown from 21.8% to 29% in the same period. White Americans, among whom incomes are almost twice that of Black people, have accumulated 10 times as much wealth.

- For Native Americans the situation is even more scandalous.

American Indians have the highest infant mortality, the shortest life span, the greatest suicide and alcoholism rate and a tuberculosis rate seven times the national average. Caught in a special web of legal restrictions and constitutional limitations, in many ways the "first Americans" have become the "last Americans."

- Fifteen of the largest U.S. cities reported an aggregate of 292,000 homeless people last year. In the nation they may number 2 to 3 million.

- Today, two out of three poor adults in the United States are women. Their vulnerability to poverty is deepened by divorce and separation, inadequate wel-

fare benefits and insufficient support services such as child care for those able and willing to work.

- The United States today may be the first society in history where children are worse off than adults, according to Sen. Daniel Patrick Moynihan. Statistics show that 22% of all children under the age of six were living in poverty last year. For Black children under six the poverty rate was 45.6% and for Hispanic children under six it was 40.7%. For White children the figure was 17%. Even so, poor Whites outnumber poor Blacks two to one.

-- Stats from Economic Justice and the Christian Conscience.

gress together with the fragile financial nature of most state and local governments makes any hope of significant government aid for these types of programs problematic. Moreover, recent political history demonstrates that economic reforms based on ideals of economic justice have simply not altered the underlying inequities highlighted by the Urban Bishops' Coalition paper. Nor is it likely that a politics based solely on a populist critique of the prosperous and their institutions will bring about much fundamental change.

The deeper issue behind the Urban Bishops' economic statement and the Michigan plan, therefore, is how society can build up the experience, practice and institutions of local community. The real need, biblically and practically speaking, is to nurture and sustain a consciousness of our mutual responsibility and dependence upon one another at the local level. In short, there

is a need to establish alternatives to the present macro-economic arrangements that dominate our society, alternatives of a practical sort in the neighborhood and the workplace, and at community, state and regional levels.

The Urban Bishops, in their paper, argue that the only way truly to reconstruct a culture of community is to begin in the here and now to build community-based economic and social institutions. They point with a sense of hope to "exciting new developments" already under way here and there across the country where "religiously sensitive people along with others are advocating the restructuring of economic decision-making so that wealth produced by the common efforts of the many will benefit the many and not just the few."

They even express some confidence "that American capitalism, subject as it is to direction by representative govern-

ment, just might succeed in fashioning new processes for economic justice — particularly if our society moves to refurbish our human value priorities."

We have now had two decades of experimentation with cooperatives, community development corporations, worker-owned firms — the type of enterprises the Michigan plan hopes the church will help the poor and disadvantaged to create. By trying to expand this experience through a national church program, Episcopalians, joining with others who share a similar passion, might make a real contribution to fashioning a new institutional vision for society. While taking action for economic justice by the Episcopal Church can make little more than a minimal splash in the pond of enormous challenge, ever since the Supper in the Upper Room it has been demonstrated that a small sacramental act can have a way of changing the world. **TV**



Much ado about everything

Listening to the voices of gloom and doom in the Episcopal Church, one would think this branch of the Anglican Communion was rapidly going to hell in a handbasket. If I did not belong to the Episcopal Church in the United States of America, didn't know any better and believed all I hear from the conservative and traditionalist wing of the church, I might be so inclined. Unfortunately, there are some who do belong, who should know better, but believe what they hear — or hear what they believe — and are all up in arms about the current state of the church.

As the 69th General Convention approaches, there seems to be an intensive and concerted effort to get folk sufficiently aroused that they will express a fair amount of righteous indignation on just about any and every subject that might come before that legislative body. One way to do that is to talk about sex and/or money — two things that seem guaranteed to get the adrenaline flowing.

The sad thing is that several issues which should be considered separately — if debated at all — are linked together as immoral, schismatic and heretical, and some folk are already spoiling for a fight that doesn't need to take place. Human sexuality, inclusive language and women in the episcopate are somehow tied together into one ball of wax or at least sufficiently related in such a way that the forthcoming Detroit convention is being made to sound more like a joint Playboy-Penthouse-Hustler magazine symposium than a church assembly.

Take inclusive language, for instance. A resolution of the 1985 General Convention directed the Standing Liturgical Commission to "prepare alternative inclusive language liturgies for the regular services of the church, i.e. Morning and Evening Prayer and the Holy Eucharist." In response, the Commission's report to the 69th General Convention offers for the church's *consideration*, "Supplemental Liturgical Texts" and I, for one, am willing to take them at their word that the texts are just that — supplemental.

Now the convention is free to approve or disapprove these texts, just as previous conventions approved the 1979 Prayer Book and the 1982 Hymnal. The unfortunate use of the word "alternative" in the 1985 resolution has opened the way for the "Ah ha, we told you so's" in the church to distort the purpose of the Committee on Supplemental Liturgical Texts and to claim that the 1979 Prayer Book is only a "temporary liturgy in the process of radical revision." Even if that were true, what's the beef? If the 1979 book is as bad as they claim, they ought to be happy to have it revised.

What really has them so riled up, I suspect, is that supplemental liturgical materials flying around tend to push the 1928 Prayer Book even further into obscurity.

Or how about human sexuality? The several resolutions concerning gays and lesbians already submitted to convention — some of which are reruns — have set up such a hoot and holler from the "read 'em and weep" troops that their content will never get serious

consideration because of the emotionalism surrounding them.

On this issue, and a few others, some are calling for the head of Newark Bishop John Spong on a pike. Moreover, the entire House of Bishops is being characterized as guilty by association if it does not a) call for his resignation or b) "throw the rascal out." Folks should read the Diocese of Newark's report, which is available, and see what it really says about "alternative lifestyles" before rushing to condemn the bishop and his supporters by responding to scare headlines and inflammatory phrases taken out of context.

I find it interesting that homophobia often gets expressed in such mean-spirited ways, raising serious questions as to what really underlies the deep-seated fear of and contempt for persons of homosexual orientation. Much of it comes from closet gays (many of whom are clergy) who, as a moxie gay friend observes, are certainly entitled to their closets but "should not be allowed to use them as snipers' nests."

Space does not allow comment for the much-unecessarily debated question of women in the episcopate except perhaps to restate one fact. The attempt to make it the icing on what is purported to be an already-baked heretical cake is to mislead folks and to deny that the issue was settled by the General Convention of 1976 which approved the admission of women to all three orders of the ordained ministry. 'Nuff said. **TW**

Union-busting

cluding, for seven years, St. John's itself.

At first glance, the church seems supportive of labor unions in principle. The Presiding Bishop has spoken out strongly for workers' rights in South Africa, and the 1982 "Pastoral Message from the Coalition of Urban Bishops" said:

We affirm the right and desirability of workers in the United States to organize and form unions. . . It provides a route that avoids control by one side to the rights of the other. . . Therefore, we decry the growing wave of anti-unionism mounting in the nation today which asks people to forget the struggles which led to this form of negotiation as a just way to settle differences. We urge church people and others not to judge this issue on the basis of a particular case but rather on the basis of the fundamental principles involved. . . We reject any notion that one class of people can be trusted to hold the interest of another class of people in higher priority than their own self-interest. To endorse such a notion is to invite the renewal of an abandoned form of exploitation and to regress to paternalism.

But it is not clear that the Urban Bishops' message is being heeded. On a diocesan and national level, the church is apparently unwilling to deal with the matter. When CIR received notice that the hospital administration was not going to renegotiate its contract, the union made numerous attempts to talk with the administration, all unsuccessful. It then appealed to the Rt. Rev. Robert C. Witcher, Bishop of

"In compliance with Article XXXIII of the collective bargaining agreement between the Committee of Interns and Residents and the Church Charity Foundation of Long Island, please be advised that St. John's Episcopal Hospital, South Shore, will not extend its contractual relationship beyond the current expiration date of December 31, 1986."

Keith F. Safian, Administrator

"It's really outrageous to allow this to go on. Everybody is afraid to speak out; even the Presiding Bishop. I thought religious people were supposed to discuss issues of morality." **Bill Ragan, former CIR organizer**

"As President [of the Church Charity Foundation], I am Chairman of the Board of Managers. This is entirely distinguished from the administration of the hospitals. Any negotiations with unions or other business or administration of the hospitals is handled by administration." **The Rt. Rev. Robert C. Witcher, Bishop of Long Island**

"We should have a choice about who will represent us; it's a question of principles." **CIR member, St. John's Episcopal Hospital**

"There are two sides to the story." **The Rev. Canon James Wattley, Bishop's staff, Diocese of Long Island**

"I was born for this, I came into the world for this: to bear witness to the truth; and all who are on the side of the truth listen to my voice." "Truth?" said Pilate, "What is that?" John 18:37-38

In September 1986, the housestaff — interns and residents — of St. John's Episcopal Hospital, Far Rockaway, N.Y., were told that the administration would no longer recognize their union, the Committee for Interns and Residents (CIR).

CIR members were baffled, because to their knowledge, their relations with management had been amicable since St. John's housestaff joined the union in 1979. "One day the administrator sent out a notice that we did not belong to the union anymore," said a CIR member, who asked to remain anonymous, fearing reprisal from the hospital administration. "We didn't understand, because there had never been any kind of problem. But the administration has always been reluctant to give justification for their actions."

What makes this issue more complicated than the usual labor-management dispute is that management, which appears ultimately to be the Episcopal Church, refuses to deal with a union of medical professionals that has been in existence since 1957, and has members in hospitals in New York, Washington, D.C. and New Jersey. CIR was first organized in the public hospitals of New York to enable interns and residents to fight for better pay and more reasonable working hours. At the time the union was founded, the average pay for a resident was \$67 for a 130-hour week. CIR has also advocated better patient care and hospital safety. Union members working in city-owned hospitals in New York have established a patient care trust fund, where members donate money to buy hospital equipment when the city budget runs short. The union has been recognized by many hospitals in the New York metropolitan area, in-

at 'St. Elsewhere'

by Susan E. Pierce

the Diocese of Long Island and President of the Church Charity Foundation (now called Episcopal Health Services). Witcher replied in a letter: "The matters which you have presented to me have been presented to the Board of Managers. It was fully discussed and left entirely in the hands of administration. I have no other comments on the matter and have no intention of interfering with administration any more than you would want me to interfere with your practice of medicine."

CIR had turned to Witcher because the union had no other recourse. Health care workers' unions were not even legally recognized until 1974. At that time, the National Labor Relations Act, which protects the right of employees to engage in collective bargaining, was extended to cover non-profits, which includes the majority of hospitals. However, in 1976, the National Labor Relations Board (NLRB) ruled that interns and residents — medical school graduates going through the final grueling process of on-the-job training in a particular area — were exempt from the right to unionize because they were considered students instead of regular employees.

"If the interns and residents had been covered by law, they could have filed a charge (protesting the hospital's action) with the NLRB," said CIR organizer Bruce Elwell. "But they had no legal remedy, so they tried a number of things. They asked for a meeting with the Bishop of Long Island to discuss matters and head off a mess. But the Bishop refused to meet, or even send an aide. He said, 'It doesn't have anything to do with me, the board hired the administration, it's all in their hands.' He wasn't interested in discussing the eth-

ics or the morality of the situation."

Their attempts to negotiate thwarted at every turn, CIR members became more militant. They held rallies and wore union buttons to work. "But the administration refused to let the union representatives into the hospital to meet with us. Security would take them out, so we had to sneak them in and hide them," said the CIR member. "We would put up flyers around the hospital and the administration would follow behind and remove them. Once or twice, we were handing out flyers at the door and they called the police and told us to clear the entrance."

The fact that an institution supported by the church seemed to be engaging in classic union-busting deeply affronted union members. "Many people felt doubly upset that they were dealing with a church that was acting like a corporation — it was like fighting for your rights with Coca-Cola or IBM. We thought they'd be more humane," the union member said.

Increasingly frustrated, the union took its battle outside the hospital. "We demonstrated in front of the bishop's house," he said. "He was outraged."

But the interns and residents were angry and bewildered, too. The CIR member said, "The 24 of us in the internal medicine program were never troublemakers. We hardly had time to get enough sleep, let alone play politics."

The "student" designation put interns and residents in a tenuous situation: "I might be in training, but I work 100 hours a week, and I'm responsible for peoples' lives," he said, "but because we are considered students, we have a borderline status."

This student status was one of a num-

ber of factors that made CIR at St. John's more vulnerable to union-busting. The only interns and residents actually on St. John's payroll are the 24 in internal medicine. CIR members in the Ob/Gyn, Surgical and Pediatric programs rotate in from different hospitals. Since they were not paid by St. John's, they could have offered support if those in internal medicine went out on strike, but could not have led the way. "The members in internal medicine voted to strike," said former organizer Bill Ragan, who left CIR this year, "but in the end they didn't — they were scared of being fired." Rumors spread that the administration was considering mass dismissals, and then St. John's placed ads in the newspapers for openings in its internal medicine program.

Ragan pointed out that in the extremely competitive scramble of post-medical school graduates, "it's hard to get residencies, but you have to do residencies, it's part of the licensing requirements. You have to jump through the hoops."

The timing of the administration's announcement made the CIR members' predicament more acute, said Ragan. "The training year runs from July through June. The announcement came in September, and the thought of being fired in the middle of the year, having to look for another place and doing a whole year over, \$60,000 in debt, your career possibly ruined — it was intimidation."

Another point of vulnerability for the union at St. John's was that nearly all the interns and residents were, and still are, graduates of foreign medical schools.

"There is a prejudice against foreign-

Continued on page 22

Dinner Will Honor Four

The Episcopal Church Publishing Company will present four awards for outstanding contributions to the social mission of the church at a dinner July 5 during the General Convention of the Episcopal Church in Detroit.

The traditional awards are presented in honor of three noted Episcopalian social activists — William Scarlett, Bishop of Missouri, 1930-1950; Vida Scudder, educator and social activist; and William B. Spofford, Sr., former editor of *THE WITNESS*.

The Spofford Award this year will go to the Hon. Miguel D'Escoto Brockmann, Foreign Minister of Nicaragua; the Scarlett Award will be shared by the Rt. Rev. Paul Moore, Jr., Bishop of New York and the Rt. Rev. Francisco Reus-Froylan, Bishop of Puerto Rico; and the Scudder Award will be presented to Ms. Mattie Hopkins, Chicago educator and activist.

The dinner is set for 7:45 p.m. at the Westin Hotel. Cocktails will precede at 6:45 p.m. Readers are invited to make reservations for the ECPC dinner by returning the accompanying coupon, according to the Rev. Barbara C. Harris, ECPC Executive Director. Entertainment will be provided by Vinie Burrows, noted actress.

Biodata of award winners, reflecting why they were chosen, follow:

• **Spofford Award:** The Hon. Miguel D'Escoto Brockmann, foreign minister of Nicaragua, has played a key role alongside President Daniel Ortega in implementing the Contadora accords and the Esquipulas II peace plan. D'Escoto was ordained a Maryknoll Missionary in 1961 and continues as a member in good standing of that order. He has played an active role in the FSLN in his country and in 1977 was a member of the "Group of 12" intellectuals and professionals who worked with the Sandinista front as the Revolution gained momentum. He became Foreign Minister in 1979. Under disciplinary suspension by the Vatican, he is not allowed to exercise his priestly facilities because he refused to leave his governmental position. In prophetic witness, D'Escoto participated in a water-only fast for peace in 1985, raising the discussion of U.S.-Nicaraguan relations to a new theological level. He fasted for 30 days before an attending physician warned that his already damaged heart would not take further strain. The following year, D'Escoto led his people in a cross country Lenten Way of the Cross procession for peace. He was founder and President of the National Institute for Popular Action and Social Research (INAP) in Santiago, Chile; and once worked under contract for the Mexican and Brazilian Church in poor neighborhoods.

• **Scarlett Award (shared):** The Rt. Rev. Paul Moore, Jr., Bishop of New York — author, advocate for racial justice and women's rights — left the U.S. Marine Corps in 1945 as a highly decorated captain and

turned to the ministry and peacemaking. In 1970 he was chair of a peace mission to South Vietnam, and in 1982 he was part of a delegation to discuss nuclear disarmament with Soviet leaders in Moscow. Recently he visited Nicaragua. Bishop Moore serves on the NAACP's Legal Defense Fund and chairs its Committee of 100. He is co-chair of the Interfaith Committee Against Racism in New York City, and chairs the Governor's Council on AIDS. His unflagging interest in the plight of the cities and his concern for their survival is evident in his published works, *The Church Reclaims the City*, and *Take a Bishop Like Me*. Former Suffragan Bishop of Washington, he was given a leave of absence from the diocese at the request of the Presiding Bishop to direct "Operation Connection," an interfaith coalition concerned with economic development integrating Black leadership and the White community. He was also first to chair the Delta Ministry, the National Council of Churches' ministry in Mississippi.

• **Scarlett Award (shared):** The Rt. Rev. Francisco Reus-Froylan, Bishop of Puerto Rico, has spent much of his life as an advocate for self-determination of peoples, especially of his own people of Puerto Rico. During his long and varied career, he has served as pastor, educator, chaplain, chair of the Board of Trustees of St. Luke's Hospital, Ponce; General Convention deputy, member of the Executive Council and of the Council of Advice, House of Bishops; president of the Board of Episcopal Seminary of the Caribbean; secretary of the Board of the Caribbean Center for Advanced Studies; Board member, Puerto Rican Migrants; chair of the Instituto Pastoral Hispano; member, Puerto Rican Institute for Civil Rights. Bishop Reus and his diocese broke away from the U.S. Episcopal church so that the church might, from an autonomous position, speak with a prophetic voice to defend the island's ecology against corporate abuses such as stripmining; protest incidents such as the U.S. Navy's bombing of Vieques for target practice, and in general, provide a voice for self-determination. Bishop Reus was also a strong advocate for the four Hispanic Grand Jury resisters (Maria Cueto et al, who supported independence for Puerto Rico).

ECPC Awards Dinner Reservation

Please reserve _____ places at \$25 per person (tables of 10 for \$250) for me/us at the ECPC Awards Banquet during General Convention in Detroit. Enclosed is a check in the amount of \$ _____.

Name _____

Address _____

City/State _____ Zip _____

Make check payable to Episcopal Church Publishing Co. and mail to ECPC, Box 359, Ambler PA 19002. Thank you!



THE HON. MIGUEL D'ESCOTO, Foreign Minister of Nicaragua, during his 30-day fast for peace in 1985.

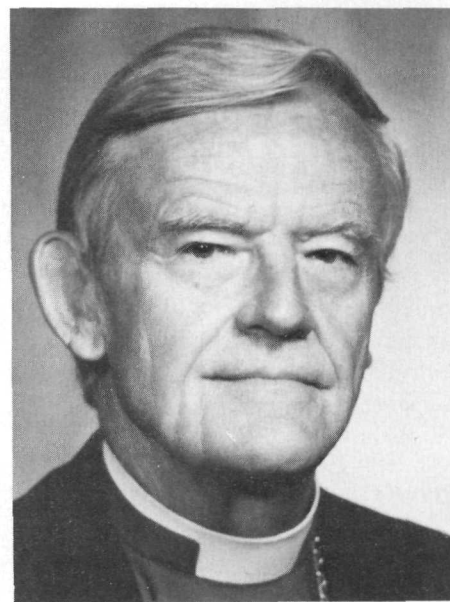


THE RT. REV. FRANCISCO REUS-FROYLAN

• **Scudder Award:** Ms. Mattie Hopkins, noted educator, church and community activist, currently chairs the Vocational/Technical Committee of the Chicago Board of Education, and is a member of its Legislative and Employee Relations committee as well. She also chaired the Teachers' Division of Jesse Jackson's Operation PUSH, and is former president of Women Working Together, Inc., which provides programs for prevention of early unplanned pregnancies. Her numerous national and local offices in the Episcopal Church include national vice president, Union of Black Episcopalians; national Board member, Episcopal Urban Caucus; member of the Board of Trustees, Diocese of Chicago; member of the Advisory Committee, Urban Bishops.



MS. MATTIE HOPKINS



THE RT. REV. PAUL MOORE, JR.

The Episcopal Church as voyeur

by Louie Crew

“**H**omosexual persons are Children of God who have a full and equal claim with all other persons upon the love, acceptance and pastoral concern of the church,” proclaimed the General Convention of the Episcopal Church in 1976. I rejoiced until a friend reminded me that when India forbade people to call others “the untouchables,” the touchables merely called them “Children of God.”

A dozen years after the Episcopal Church affirmed us as Children of God, lesbians and gay males are still too untouchable to be members of the Human Affairs and Health Commission charged to address matters of our spiritual life and death.

If lesbians and gay males represent approximately one out of 10 Episcopalians — projections based on Kinsey statistics which Commissioners repeated to the horror of several members of the House of Bishops last September — that means we should have had at least one lesbian or gay member represented on the Commission charged with studying us.

It also means that lesbians and gay males footed at least \$1,077.92 of the \$10,779.23 that the Commission spent to talk about us during this triennium, and will foot \$4,514 of the \$45,140 which the Commission has requested for the next triennium.

Louie Crew, founder of Integrity and frequent contributor to THE WITNESS, has authored more than 200 published articles. He returned to the United States recently from Beijing, People's Republic of China, where he taught English at the university level, and is currently seeking employment in academe.

With good reason, then, we have awaited with trepidation these various reports from the Commission throughout the years.

You will study marriage, General Convention said to the church in 1982, and it asked each diocese to establish a special commission on the subject. With communicants from broken homes sitting in almost every other pew, how could dioceses oppose so rational an injunction? However, most dioceses balked, reported the Commission on Human Affairs and Health in the Blue Book sent to all delegates to the 1988 General Convention in Detroit.

The Commission tried to find out how dioceses responded to the 1982 Resolution, but only 54 of the 120 dioceses (45%) answered. Only 24 dioceses reported that they did set up such commissions.

Undaunted by this nonresponse, the Commission petitioned General Convention to resolve that women considering abortions should consult members of the church community. Statistics show that approximately one out of three pregnant women now chooses to abort — does anyone seriously believe many of them will consult their parish priests, or even should? How many priests have the empathy required to counsel these women? And what kind of advice do the Commissioners ask Christians to give? “They are to explore . . . alternative courses of action.” Considering that the church makes such nebulous statements, perhaps it is not an accident that most Christians are more likely to heed the advice of talk-

show hosts.

The Commission gave the report a trial run when the House of Bishops met in St. Charles, Ill., last September. I sat in the back of the room among the bishops' wives. One woman whispered to another as they sat knitting, “I never thought I'd live to see the day! The House of Bishops discussing orgasms, condoms, oral sex and homosexuals! What's the church coming to?”

In its final draft, the Commission admitted: “The primary focus for the Commission on Human Affairs and Health has been on various issues of human sexuality in the past Triennium.” Other human affairs previously high on its agenda, have taken a back seat.

For example, the Commission devoted only 8% of its long report to racism, just under the amount of space that it allotted to “bioethical issues.” The Commission did note with favor, however, that recently the entire staff of the national Episcopal Church Center took a full day off to discuss institutional racism. Perhaps in its 1991 report, the Commission can document how that discussion trickled down to feed the hungry and meet other material needs of the poor in the ghettos.

However, it's important to note the Commission itself did not choose sex as its main topic. Instead the actions of 12 conservative bishops chose it for them. After the last General Convention, the 12 asked the House of Bishops to affirm heterosexual monogamy as the standard of behavior for all Christians. The House dropped that hot item on the plate of the Commission.

In all fairness, the Commission never claimed to have had fun with the issue. How much better if they had! Instead, they reported the "harsh burdens upon us" when they realized "that the kingdom of God has not fully come, that God does not reign completely in the world, or in our lives." This grim tone, sustained throughout the report, stifled not just snickers, but joy and celebration as well.

The diversity of the Commission members might seem, at a glance, to reflect the broad range of views the church will have to accommodate if it plans to choose its moral perspectives by consensus. For example, two conservative seminary professors, the Rev. Robert Cooper and the Rev. David A. Scott, offset the alleged "liberality" of the episcopal members — Bishops George Hunt (Rhode Island), John Spong (Newark), and William Swing (California). Other Commissioners, lay and clergy, reflected similar extremes in pews and pulpits.

But should the church really discover morality by consensus? And does the 12-member Commission really represent the Christians whose lives their resolutions propose to affect?

The heterosexual-dominated Commission tells the church to start listening to lesbians and gay males, but beware. If gay bishops speak, they will be defrocked. The church has already fired several gay priests who have spoken out. It has excoriated and shunned many gay lay persons. Some dioceses deny us places to meet for worship. At most parishes it's easier to gossip about us than to talk with us.

The Commission does not include these anti-gay church folk when it deplores gay bashing or asks General Convention to decry "the increase of violence against homosexual persons" and to call on "law enforcement officials across the land to be sensitive to this peril and to prosecute guilty per-

sons to the fullest extent of the law." That sounds like hypocrisy if the church does not first set its own house in order.

The Commission does not ask heterosexual persons to reciprocate with the intimate candor it expects of us. Tell us why almost half of all hetero couples, even with all the support denied us, get divorced. Let hetero parents speak freely about the threats to their own identity if they even imagine parenting a gay son or a lesbian.

The Commission asks the church to eavesdrop on lesbians and gay males, not as a prelude to embrace, but as a way to make a future pronouncement. And to what does the Commission ask the eavesdroppers to attend most closely? "Be alert to the genesis of homosexuality."

Imagine the uproar if gay males and lesbians said, "Listen closely when heteros talk about how they got that way!"

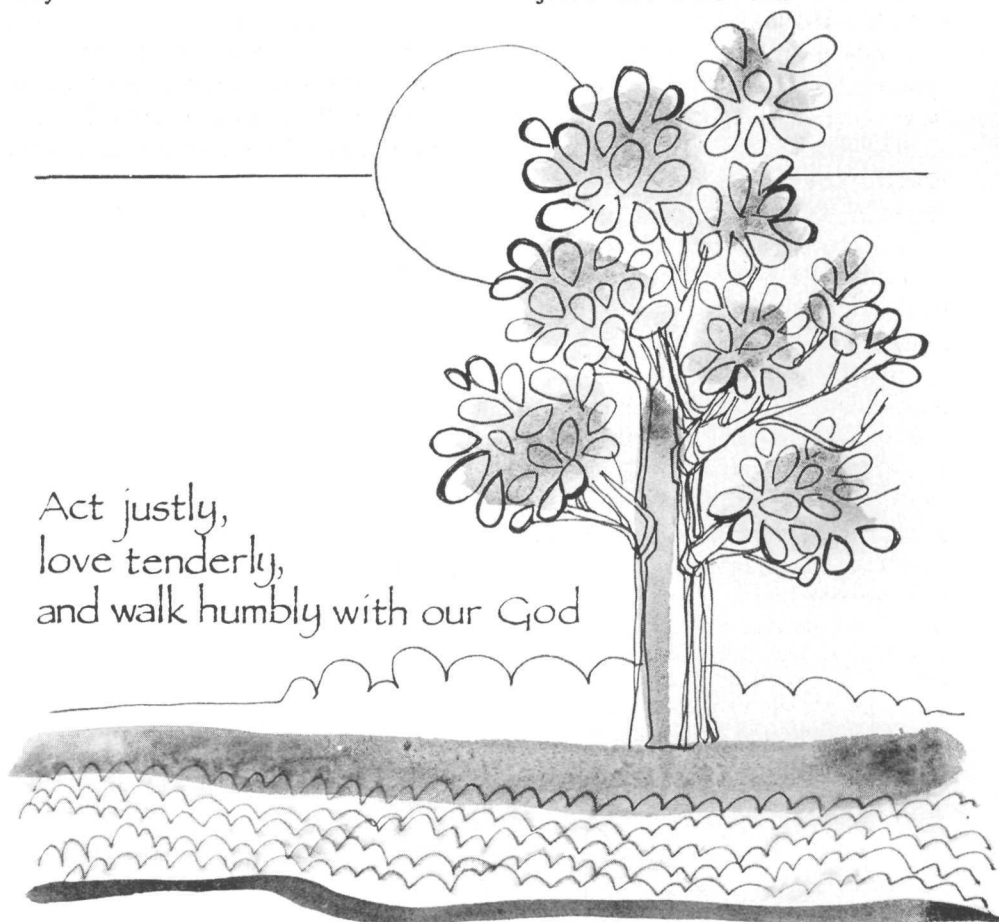
The major issue for lesbians and gay males is not sex, but justice. It takes only an ounce of imagination to fathom our sexual experience; it takes compassion to understand our spiritual experience. For compassion, the Commission substitutes prurience.

"Practice monogamy," the Commission shouts:

The Commission is uniformly agreed that life-long monogamous marriage is the normative or ideal context for intimate sexual expression between Christians!

The Commissioners seem so caught up with their exclamation point that they fail to notice that "monogamous marriage" is a tedious tautology. The Commission "is not ready to take a position on the blessing of same-sex couples." Why? Not because such blessings are wrong or right, but because "we do not think that homosexual Episcopalians need or deserve another rejection at this moment."

Act justly,
love tenderly,
and walk humbly with our God



Lesbians and gay males are not wimps. The church will not crush us if it documents its unlove one more time. Why preempt debate? Give to those who repent a chance to support us publicly.

Gay males and lesbians are integral to the body of Christ. God has already accepted us. Our movement is not about the church accepting us, but about our accepting God's love, always indiscriminate, always extending to those whom the church wants to cast out.

Heterosexual persons will not radically alter gay relationships when they bless our unions, but they might alter themselves: They will rid themselves of the idolatry of requiring others to live in their own image.

In its obsession with sex, the Commission ignores several ways gays link with other issues in the report. For example, regarding racism, the Commission might have asked, "With your experience in dealing with the epidemic, can you teach us how to address the major group of Episcopalians affected with AIDS, namely our African sisters and brothers?"

The Commission might have addressed wealthy, closeted Episcopalians, "Must you always gentrify neighborhoods? We can show you how to use your wealth to reconcile them."

Gays have bought miles of organ pipe and tons of stained glass, often because the church has made us feel guilty. If the church gives us a vision that God loves us as God loves the poor and other oppressed peoples, we will give motivated by love.

By this point, someone familiar with the Commission's report has recognized that I have willfully misrepresented one major part of it. In no place do the Commissioners ever mention lesbians and gay males — instead, they pride themselves on calling us "homosexual persons." I know hundreds of

gay males and lesbians, none of whom use the phrase "homosexual persons" to name themselves. In all liberation movements, each group asserts the right to do its own naming.

It will surprise no one that the Commissioners gave the 12 conservative bishops the assurance they asked for:

The Commission affirms marriage as the standard, the norm, the primary relationship in which the gift of human sexuality is to be shared. There was no debate among us on this issue.

Conservatives will note that Commissioners fudge with the word *primary*. Having given the conservatives what they wanted, the Commissioners tried to save liberals' faces and pretend to take seriously several secondary relationships in which the gift of human sexuality is shared. At one point the Commissioners even asked gay people to respect the "sacredness of sex," but, of course, only after they have refused to bless any same-sex relationships.

In many places the Commissioners show pride in themselves for opening up discussion, but that is precisely what they have not done. It is evil for them to portray their discussions about gay people as an open debate, when there are no gay people on the Commission.

Early in February this year, after the Commission had completed its report, Bishop Hunt, Commission Chair, wrote to the Commissioners that the Rev. David Collins, President of the House of Deputies, and the Most Rev. Edmond L. Browning, Presiding Bishop:

... have decided against doing the Forum [at General convention], so we have been relieved of that responsibility. I have mixed feelings about that. It could have been a good educational opportunity, but also had the potential for further polarization — no matter how careful we might have been in choosing the speakers. On bal-

ance, this is for the best.

"No matter how careful we might have been in choosing the speakers?" This contradicts the advice the Commissioners liberally give to others:

We believe the church should open itself to listen to its homosexual members — as many as wish to be heard and whatever their behavioral patterns may be — to allow our viewpoints to be challenged in honest dialogue with those Episcopal clergy and laity who are willing to talk to us about it.

And here is another place where the Commission talks out of both sides of its mouth. At first it states:

We expect and encourage this debate to go on within the church and once again we plead with church leaders to create an environment in our common life in which this debate can proceed with integrity and rationality.

Yet in the very next sentence, the most contorted in the entire report, the Commission backtracks:

[We] recognize that the General Convention resolution still operative in the church affirms the historic condemnation by the church of homosexual behavior. We do not believe that more resolutions will add anything positive to the debate.

Let me translate it into clearer English, since this passage is the crux of their report:

Historically the church has condemned homosexual behavior. General Convention still does. Nothing we resolve can change that.

For a welcome, the Commission substitutes pornography. For hospitality, the Commission substitutes patronization. In doing so, it has failed to provide the spiritual leadership that churchpeople need. TW

Short Takes

Inspires 'crayon brigade'

Suzanne Nagel, a member of Trinity Episcopal Church, New York, has initiated a "crayon brigade" among children in the United States to produce thousands of "birthday" cards for children in Russian Orthodox church communities celebrating that church's 1,000th anniversary.

Pilgrims who will travel to the USSR under National Council of Churches auspices this year will carry these special greetings from thousands of American children nationwide, who will make them during their Sunday school classes. In most of the cards, the children include their names and addresses and ask to be written to.

"We are grateful to Ms. Nagel for a creative idea which has caught the imagination of many church members, and we will be glad to present the cards at churches we visit as an expression of our care for one another," Kathy Todd, NCC Travel Seminar coordinator, said.

NCC News, 4/4/88

Who's funding whom?

Doug Henwood of the *Left Business Observer* looked at the Federal Election Commission files as of 2/29/88 to find:

Michael Dukakis: Refuses PAC money and recently denounced buyout artists and other speculators, but receives big money from realtors and Wall Streeters — including buyout artist Henry Kravis (who hedges his bet by serving as Bush's New York finance chair). Many donations also come from Greek-Americans.

Jesse Jackson: Labor PACs and various individuals from Burger King franchisees to ministers, teachers and local officials.

George Bush: Over 90% of Fortune 500 Chief Executive Officers want a Republican victory in 1988. PAC donors include ARCO, AT&T, BankAmerica, Citicorp, Disney, J.P. Stevens, Monsanto, Rockwell.

**FAIR newsletter Extra
March/April '88**



Next shot at bishop

The Rev. Anne Wilson Robbins, above, rector of St. David's Church, Vandalia, Ohio, was one of four nominees vying to become bishop coadjutor of the Diocese of Iowa as *THE WITNESS* went to press. Robbins follows in the footsteps of the Rev. Helen Havens, who was one of five nominees considered for bishop coadjutor in the Diocese of Michigan May 7. Havens withdrew her name after the second round of balloting. The Rev. R. Stewart Wood, Jr., was named Bishop Coleman McGehee's successor on the fifth ballot.

The Iowa election is scheduled May 14. Robbins said that campaigning for bishop was "a marvelous, energizing experience. I would walk into a room of some 350 people, and that included busloads of some who had traveled two hours and faced two more going home — and I saw the hope in people's eyes that a woman had been nominated, and their expectations for an inclusive church. Oh, there were some who obviously would have a hard time if I were elected, but others burst into tears when they saw the incarnation of that possibility.

"I had a sense of moving from a feeling of isolation to a real reaching out of hands and hearts. In my conversations with Helen Havens, she said she felt the same warmth," Robbins said.

Battle against bases

The battle against U.S. foreign bases is gaining steam. Spain has evicted 79 U.S. F-16 fighter bombers from Torrejon air base. Greece is taking a tougher stand in negotiations over U.S. bases there. Portugal is threatening to ban U.S. warplanes from Lajes air base unless the United States restores economic aid to former levels. And Turkey, also annoyed over cuts in aid, has refused to ratify a 1987 accord on continued U.S. access to six bases.

Also, leases on the U.S. Clark and Subic bases in the Philippines expire in 1991. Sentiment against renewing runs strong in the Philippines, and the country's new constitution contains an ambiguous yet important nuclear-free clause. With 15,000 U.S. troops, 12,000 civilian personnel and the largest military ship repair facility outside the United States, Subic and Clark represent an enormous U.S. investment.

The American Friends Service Committee believes the U.S. peace movement should stand with those in other countries who oppose U.S. bases on their soil.

**Nuclear Times
May-June '88**

Blaming women priests

It is probably closer to the truth to say that the Episcopalian decision to ordain women provided an opportunity rather than a motive for (some clergy) shifting allegiance to the Catholic church. It was the Episcopalians who "stayed behind" who . . . insisted that this was the main reason why some of their priests moved to Rome.

The story is quite different when told by the ex-Episcopalian clergy . . . Ample research evidence points to the fact that these men were already on the road to Rome. Their theological and devotional life, as well as their liturgical and sacramental practices, were already in conformity with Catholicism. They had no difficulty in accepting the primacy of the Pope.

**Joseph H. Fichter, S.J.
Church, Winter '87**

Outcasts and 'incasts' at Detroit

by Mary Lou Suhor

"I believe that the time has come for the Episcopal Church to lay aside the superficial and oftentimes illusory differences that we experience and in response to the summons of our One Lord to recognize and call forth one another's gifts, recognizing their beauty without envy or anxiety."

— **Edmond L. Browning**
Presiding Bishop

Inclusiveness — the desire of the Presiding Bishop of the Episcopal Church that there be no outcasts — will be a goal both tested and challenged when 900 deputies and 200 bishops assemble at General Convention July 1-11 in Detroit.

At the final rap of the gavel, the burning question may well be, who is "in" and who is "out"? Browning has frequently voiced the plea that there be no outcasts. But, progressive groups are saying, no outcasts means no "incasts" as well, and they will witness at General Convention to right imbalances and work toward wholeness.

To his credit, Browning has provided an ambience in which dialog can take place. It is difficult to imagine a discussion such as the Diocese of Newark's supporting those "who minister to persons living out alternative patterns of sexuality and family life" ever advancing past the arched eyebrows of the previous administration — much less terminating in a diocesan resolution to Convention.

But the struggle for inclusiveness

will not be won easily. Neither do lobbyists believe that that should be the desired course. "I would hate to see the church at ease in Zion," said the Rev. Anne Garrison, who has been working in the Diocese of Michigan on a document in celebration of gay and lesbian contributions to the church. "These are heady times when there are genuine cutting edges to bloody yourself on."

Of all groups in The Consultation, the coalition which will be advancing a progressive platform at General Convention, perhaps those who feel most marginalized are members of Integrity. They have been trying unsuccessfully to meet with Browning to address gay and lesbian concerns and to protest being "studied" by a church commission on which they were not represented. (See "Episcopal church as voyeur" this issue.)

Detroit itself — site of the convention — will provide an atmosphere in which deputies can ponder the larger questions: "Where in our churches are the outcasts of society? Those who walk the streets? The despised? The truly down and out?" as one Michigan rector put it.

For those willing to leave their comfortable hotels or posh restaurants and hit the streets, the host diocese has arranged a bus tour of depressed areas where the church is at work, creating hope in the midst of despair. The tour will be offered in conjunction with a proposal the Diocese of Michigan has initiated which asks the church to undertake concrete measures for economic justice, with a formidable budget

attached (See lead story.) Tours, running from 7 to 10 a.m. July 1 through 7, will offer fruit juice, coffee and donuts. An afternoon tour is set from 1 to 4 p.m. July 5 and 7, and the night tour July 6 from 7 to 10 p.m. should prove especially revealing. THE WITNESS recommends these eyeopeners as a convention "must."

In the convention debates, human sexuality, women in the episcopacy and inclusive language are topics most likely to grab mass media headlines. But deputies will also be grappling with international justice-seeking resolutions on South Africa, Palestine, Central America, Northern Ireland, and self-determination for the church in the Philippines, among the hundreds of resolutions to be considered.

For example, the Episcopal Peace Fellowship is backing the Peace Commission's request for \$1.5 million for healing in Central America; is asking that convention adopt the Anglican Consultative Consultation resolution on Palestinian rights, and the recent Executive Council resolution on justice and sanctions in South Africa.

And the Union of Black Episcopalians (UBE) will be exposing issues around domestic and global racism, monitoring the resolution for a new Commission on Racism, and tracking the shrinking budget for Black Colleges.

Recent meetings of The Consultation revealed that members were struggling with a progressive agenda which showed that all forms of discrimination feed each other. "When we deal with

racism or sexism only and not with the others we are just kidding ourselves," said Carol Cole Flanagan, president of the Episcopal Women's Caucus (EWC).

Strategically, there is concern that issues such as human sexuality, women bishops and inclusive language will be played off against each other, and in trade-off voting, be defeated.

"These issues relate to all of us," commented Edgar Byham, Integrity's president, "and we were especially appreciative of the support of the Women's Caucus last convention when it fought for the inclusion of 'sexual orientation' in the Civil Rights canon, which will be around again this year. It would have been easier for them to get it passed without that phrasing."

The Women's Caucus will be closely watching resolutions about parity for women in the church and discussions about women in the episcopate. It is also concerned about what "accommodations" might be made, such as the conscience clause which was offered to those opposing women's ordination. One can imagine Roman Catholic feminists in the wings cheering their Episcopalian sisters on, and consoling the dissidents, "Have we got a Pope for you!"

Speaking of the Pope — the recent election of the Rev. David Schofield as bishop of the 17,000 member Diocese of San Joaquin, will provide a stormy tableau. Since 1984, Schofield has been a member of the Monks of Mt. Tabor, part of the Eastern Orthodox Church, "after he had withdrawn from an increasingly liberal Episcopal order," according to the *National Catholic Reporter*. The Byzantine Catholic order to which he belongs is in union with Rome. Legislative initiatives are already underway, citing thorny questions of authority and obedience.

Should the Dioceses of Iowa, Southern Ohio, Pennsylvania, or New York elect a woman bishop before Lambeth,

General Convention could be more of a celebration. In a recent study of church dioceses, 66% of the women and 60% of the men supported women in the episcopate. Nominees Helen Havens and Anne Robbins reported "extraordinary" receptions recently as they campaigned for bishop in the Dioceses of Michigan and Iowa, respectively.

"Emotionally, it would be a big plus," said EWC's Flanagan. "And many issues being argued now — ecumenical relations, attitudes of the Anglican Communion, constitution and canons — all would be settled if General Convention ratified a woman bishop. But even if a woman is elected, her isolation in the House of Bishops will have to be dealt with. She will need an active support system."

Deborah Harmon Hines of UBE made gloomy predictions highlighting a problem which liberals of the church must deal with:

"As women and gays gain acceptance, there will be fewer Black priests and fewer Blacks in leadership positions. The first woman bishop will not be a Black woman. Of the total number of women who are ordained, only 21 are Black priests and five from other minorities. And minority enrollment in seminaries is down," she said.

The Committee for the Full Participation of Women in the Church (CFPWC) voices strong feelings about sexism in its report to General Convention:

Sexism is like racism, pervasive in our society. The church is somewhat more sensitive about racism than about sexism. If some dioceses refused to ordain Black people or to recognize the ministries of Black priests ordained elsewhere, or threatened schism if a Black person were consecrated bishop, few Anglicans would consider their position defensible, because we understand that ra-

cism is wrong. We do not yet have a collective awareness that sexism is equally wrong — despite the statement of the House of Bishops Pastoral Letter 15 years ago, from the Louisville Convention, that 'the growing recognition of discrimination against women in the culture is very similar to our recognition of racism, and bears many of the same dimensions of sin.' Wherever women remain excluded from any level of ordained ministry, the church sends a message that women are inferior to men; conversely, where ordained women are affirmed, the church affirms the worth and ministries of all women.

Further, the CFPWC points out that the church is comprised of more than 50% women, while the representation of women on committees, commissions and church agencies, with few exceptions, is well below 50%. And 1987 figures from a study of more than 90 dioceses show a median of 21% women in diocesan leadership positions. At the Episcopal Church Center, barely one third of the professional positions (33 of 93) were filled by women at the end of 1987.

"To maintain the vitality of the church, it is essential that its leadership draw upon and reflect the rich diversity of gifts and conditions of its members — sex, race, age and all the other factors which distinguish groups within the whole. Such a model of inclusive representation within the leadership builds an atmosphere which nurtures full participation at every level," the CFPWC report says.

The CFPWC found in the church, as in the secular world, widespread support for equal opportunity but little support for affirmative action. It offers a resolution which calls for achieving "a balance of women and men appointed

to all interim bodies, committees, commissions, boards and agencies of the church, so that the demographics of the worshiping community will be reflected in those appointed bodies," and that "dioceses and congregations be requested to work toward a similar balance of women and men appointed to local and diocesan church bodies."

The report of the Standing Liturgical Commission on inclusive language, which provides liturgical texts seeking a more balanced imagery in descriptions of God, is also controversial.

The SLC will present a booklet offering for exploratory use, inclusive language texts which are not replacements for Prayer Book liturgies and office but additions to them, it explained.

"The commission took a skeleton of texts and put on new flesh, adding other images of God. It was not a pencil and eraser job; rather it was designed to make worship more acceptable and accessible on many different levels for people," said the Rev. Sarah Motley, a

member of the Commission.

In other actions regarding inclusive language, the convention itself will be asked to adopt the first reading of nine constitutional amendments that delete the masculine pronoun "he" and "his" when referring to bishops and priests, and to change the word "clergymen" to "members of the clergy."

Convention will also be asked to support translation of the canons into Spanish and to provide that the General Ordination Exam be administered "in a candidate's language of preference."

The Consultation will present its legislative platform under eight topic headings: Human rights, racism, economic justice, militarism, justice and peace, environment, liturgy, and strategies for mission. Copies will be available at the Exhibit Hall, where its member groups will display unity in a cluster of booths, centrally located.

Convention-goers are invited to an Open Meeting of The Consultation, July 2 from 12:30 to 2 p.m., site to be

announced.

Considering the myriad agendas to be advanced at General Convention, deputies may be tempted to ask, "Of these brittle bits, who can beget a body?" To be sure, there is a long road ahead before "there is no Jew or Greek, male or female, slave or free." But Detroit will provide another opportunity for the Episcopal Church to strive toward that wholeness. **TW**

Amanecer in English

The English edition of *Amanecer*, (The Dawn) publication of the ecumenical Antonio Valdivieso Center in Nicaragua, will be launched at an inaugural event at New York's Episcopal Church of the Holy Rood at 7:30 p.m. June 17 with the Rev. Enrique Irizarry as host.

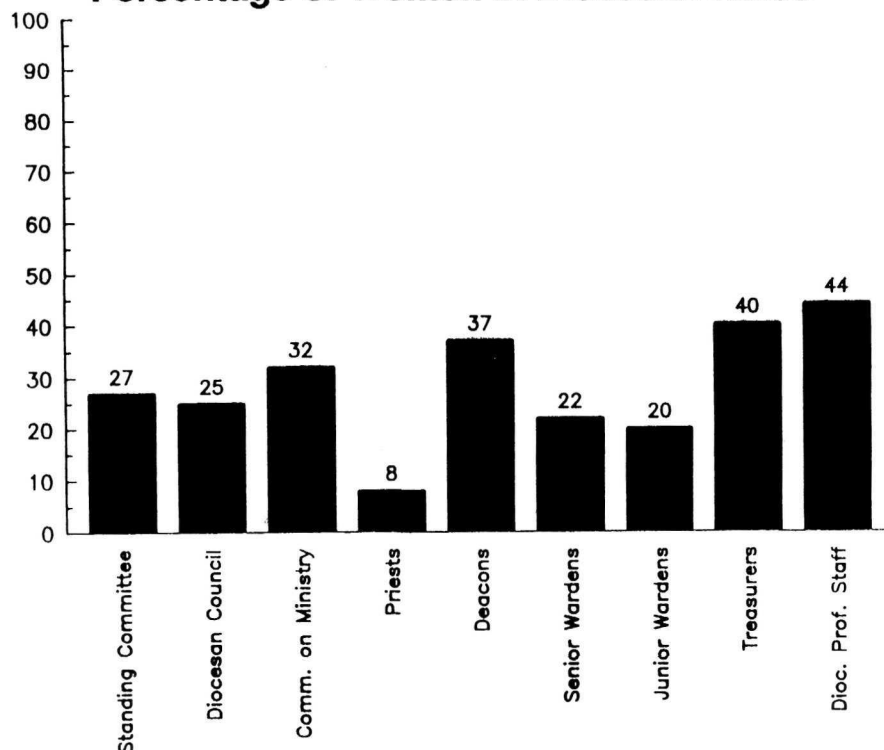
Amanecer combines information, analysis, documents, testimonies and cultural pieces in a bi-monthly edition. Its English edition will be produced under the auspices of the New York CIRCUS, an ecumenical center for social justice, with Rigoberto Avila as production manager. Avila is a student at the Instituto Hispano Pastoral in New York.

Prior to the public event, the Rt. Rev. Paul Moore, Jr., Bishop of New York, will host a reception for the Rev. Uriel Molina, founder of the Valdivieso Center, and Consul General Leonora Arquello de Huper, who will represent Nicaraguan Ambassador Carlos Tunerman at the event.

"We believe that Christians in the United States have a responsibility to make known here what Christians in Nicaragua are saying about their involvement in the Revolution," Avila said. An Italian edition was recently begun as well.

For information concerning subscriptions, write *Amanecer*, P. O. Box 681, Audubon Station, New York, N.Y. 10032.

Percentage of Women in Diocesan Roles



confused because I had not seen those articles. A few days later I received the January issue, its manila envelope already opened. The same day I received three back issues of the *National Catholic Reporter* in manila envelopes. Clearly someone is monitoring my mail and I cannot risk receiving THE WITNESS or NCR in El Salvador. THE WITNESS must be doing something right if the security apparatus of El Salvador has it on its suspect list.

I was very pleased with your articles — once I got them. I was also pleased to see the April editorial about the Executive Council meeting in Guatemala. As one of the Episcopalians ministering in this region I was impressed with the openness and caring with which the visiting members of the Council approached the church in Central America.

Having seen women and men who cannot afford the 30 centavos bus fare walk for an hour to come to Episcopal services on Sunday, it was affirming to see the highest leaders of the church come these thousands of miles to talk with their Salvadoran brothers and sisters in Christ. They shared some of the powerlessness of the people here as they struggled to speak in limited Spanish or were dependent on others to put their thoughts and feelings into words. They were in El Salvador during a *paro*, a transportation stoppage called by the guerrillas, when going out on the street becomes a political act and the level of physical danger escalates. Members of the visiting Council walked with their seminarian brothers and sisters, sharing a few days of their suffering, powerlessness, fear, and their joys, hopes and aspirations.

I have great confidence that, as Bishop Browning said, they will carry their experience "forward into the decision-making of the church," that this visit will have been truly a transforming and converting experience.

**Name withheld to protect respondent
El Salvador**

EWC plans Lambeth presence

The Episcopal Women's Caucus will bring a presence of hope and reconciliation to the Lambeth Conference, July 16 to Aug. 7 at Canterbury. EWC will carry the support of Edmond L. Browning, Presiding Bishop of the Episcopal Church, who added that he is "setting out for Lambeth prepared to share the riches the ordination of women has brought to North American Churches of the Anglican Communion."

Primary among the concerns of some 500 bishops who will be present from the Anglican Church internationally will be the ordination of women priests and the consecration of women bishops.

EWC will bring to Lambeth women from Central and South America, Australia, the Philippines and Africa. These women, together with U.S. caucus members, will be housed at the Spring Grove Oast in nearby Wye which the EWC has leased for the three-week meeting.

The Priory, just outside Canterbury Cathedral, will be the center from which the women will work, offering hospitality and a gathering place where the issues on the bishops' agenda can

be discussed by women from all over the world in an atmosphere of mutual trust. Workshops and lectures are also planned.

EWC's witness at Lambeth has been designated as a memorial to Janette Pierce, original chair of the committee, who died earlier this year. Now co-chairing the effort are Sally Bucklee, of the Diocese of Washington, and the Rev. Fran Toy, of the Diocese of California.

Members of the EWC Lambeth Committee have also chosen to have no celebrations of the Holy Eucharist at the Center in Canterbury. In so doing, they will be in solidarity with more than 100 bishops from the United States and Canada who have signed a statement saying that they will not celebrate the Eucharist while in England, since the Church of England, which does not recognize women priests, has barred ordained women from such actions.

"This is a sacrifice we, too, are prepared to make," Co-chairs Toy and Bucklee said, "as we painfully lay aside the goodness and joy of public eucharistic worship with women as celebrants. Thus we stand in strength and solidarity with our sisters in the Anglican Communion who are not permitted to exercise their priestly gifts."

The bishops said, "We intend to convey to our brothers at Lambeth our concern about this matter and to request all provinces to recognize the ordination of women ordained in other provinces and to offer them the privilege of celebrating the Eucharist."

Funds are still needed to bring Third World women to Lambeth. Individuals, parishes or dioceses wishing to help can send their checks to EWC Lambeth, St. Philip's Church, 522 Main St., Laurel, MD 20707.

WITNESS speaks out

I have just again read the April WITNESS. I did not know this publication existed. It speaks of so much that is in my own journey and witness and I was both thrilled, delighted and reassured that this voice speaks out. I am looking forward to being with all of you July 5th at the Episcopal Church Publishing Company Awards Dinner in Detroit.

In the struggle for peace and justice, I remain sincerely yours.

**Vinie Burrows
New York, N.Y.**

Union. . .Continued from page 11
educated doctors," said the CIR member, who added that while many interns and residents were U.S. citizens or had resident status, some were on student visas, which have to be reappraised every year. Being fired from a program would probably mean deportation and, for some, being forced to return home would have had dangerous consequences. Besides, he said, "state and federal licensing requirements are much stricter now — being kicked out of a residency program would be another strike against you."

On the other hand, the union member said, "Maybe we were more ready to fight, because our foreign graduates give more value to representation, labor relations, and rights as students or professionals."

"We were treated as an easy target for intimidation; they figured we wouldn't offer much resistance. I think they were surprised and angered by our willingness to respond."

CIR is as determined to get its message out as the Episcopal Church is to ignore the situation. Feelings are heated on both sides. Witcher and others at Episcopal Health Services, Inc. (EHS) are angered by what they see as CIR's unfair and confrontational tactics. In the two years since the dispute began, CIR has been leafletting parishes and sending information to bishops, as well as picketing parishes in the Diocese of Long Island, having somehow obtained Witcher's confirmation schedule.

In response to CIR's allegations, William E. McCauley, EHS Executive Vice-President, and the Rev. Canon Phillip E. Lewis, Vice-President/Pastoral Care, sent out a letter:

EHS is a corporation independent of the diocese. The Bishop. . .does not have any input into decisions having to do with pay scales, benefits or negotiations with personnel. These matters are left en-



tirely in the hands of the administration. . . Having harassed the Bishop. . . for many months, the CIR has now decided to mount attacks on the Presiding Bishop. . . who likewise has no input into decisions affecting EHS. . . CIR constantly attacks the church's "lack of social responsibility" and "unethical" conduct. . . Can it be that St. John's is small enough with only 22 residents to constitute an appropriate size target for their vilification?

Both the diocese and Episcopal Health Services refused comment, other than to reiterate that the dispute is between St. John's administration and CIR, and expressed exasperation at the union's dogged efforts to get the church to admit accountability. One EHS representative remarked cryptically, "Original sinners we are not — sinners maybe, but not original ones."

EHS argues also that other New York-area hospitals have refused to deal with CIR. But church institutions are just as likely as secular ones to get caught up in the anti-union atmosphere of the Reagan era. Because of this, church leaders such as the Episcopal

Urban Bishops or the U.S. Roman Catholic Bishops issue periodic reminders of the church's moral obligation to support the right of workers to organize.

CIR has stood its ground at some hospitals and won. At Interfaith Hospital in Brooklyn, formed by the merger of a Jewish and an Episcopal hospital, the 120 union members went out on strike for 16 days, the longest house-staff strike in U.S. history, until the hospital agreed to negotiate. But at other hospitals, a year or so after the union was defeated, the administration began to whittle away at benefits and pay credits, said organizer Elwell.

Despite the furor, Presiding Bishop Edmond Browning, who has met with Witcher over the matter and has declined to meet with CIR representatives, has said that he will not get involved in the dispute "because it is outside his jurisdiction," according to his assistant, the Rev. Richard Chang.

But in the eyes of the world, the presence of the church at St. John's is readily apparent. In the American Hospital Association Guide to Health Care Institutions, which lists every hospital and nursing home in the United States, St. John's classification is "non-government, not-for-profit, church-operated."

The church's seeming indifference to the ethical and moral implications of a dispute that gives every appearance of an attempt to break a union is even more curious in light of the fact that the U.S. Senate Subcommittee on Labor found the situation at St. John's important enough to hold hearings on the matter. A CIR member from St. John's was scheduled to testify, but was successfully pressured by the hospital administration not to appear, which moved Sen. Howard Metzenbaum of Ohio to comment:

I am almost tempted to. . .bring in the administrators, to ask them under what circumstances and

what form of Americanism do they tell one of their people that he cannot or should not testify before a committee of the U.S. Senate. . . this is something totally inappropriate and wrong.

At present, the union and the hospital are at a stalemate. The interns and residents have not lost any major benefits yet, but they are looking over their shoulders. The hospital steadfastly refuses to deal, and the church maintains its hands-off attitude and disapproval of CIR tactics.

CIR is not ready to give up. The union plans to picket and leaflet at both General Convention and Lambeth.

"We wanted to signal that this is a church institution and they will be singled out to show that we will keep our teeth in the ankle, that union busting is a costly procedure and morally reprehensible," said Elwell.

"We have made it unpleasant and uncomfortable for the Episcopal Church to protect its functionaries," said Ragan. "You bust a union, what do you expect? I'd rather deal with corporate raiders like Carl Icahn or Frank Lorenzo; at least they take responsibility for their actions."

Asked how the residents and interns at St. John's were feeling after two years of the struggle, the CIR member said, "If you bring it up, it's a sour taste, a sad experience; we were hurt, we were used by the administration." **TW**

Once upon a time

Liberty — how prized that gift by those
who lack it.

How unclaimed that gift by those
who have it.

How unrecognized its decline,
as slowly, s l o w l y, it erodes
over time
until

startled in the night we see
once we were free.

Jean C. Higgins



Archbishop Desmond Tutu and Presiding Bishop Edmond L. Browning show solidarity.

'Can't give up,' says Tutu

Presiding Bishop Edmond L. Browning waited patiently at the altar as South African Archbishop Desmond Tutu exchanged the peace with nearly everyone in the chapel at the Episcopal Church Center in New York on May 3. The South African Nobel prizewinner and outspoken foe of apartheid was in the United States for a three-week visit. Tutu was refreshed and relaxed after leading a week-long retreat at Holy Cross Monastery in West Park, N.Y. for a group of bishops from Canada, the United States, Mexico, West Indies and Central America.

Browning, who attended the retreat, said it was "one of the most meaningful experiences I've ever had. His spiritual direction was outstanding."

Making it clear that the U.S. church was also ready to give serious support to the struggle against oppression in

South Africa, Browning said, "We will continue to press for economic sanctions through our Washington office. It is tremendously important that the Episcopal Church in the United States serve as a channel for the church in South Africa."

Tutu acknowledged that this support was vital to victory over apartheid.

And despite the continually worsening situation in his country due to the ruling Afrikaners' refusal to negotiate a peaceful solution, Tutu, steadfastly optimistic, said, "We can't give up on them; if we do, we might as well shut up shop as a church. God's grace is available to everyone. We couldn't ever say the Afrikaners are a lost cause."

He added, "We have no doubt about the outcome of the struggle. Those who are for us are so many times more than those against us." — S. E. P.

Yes, please send me 'A Priest Indeed' on 1/2-inch VHS cassette for \$25.00. Payment is enclosed.

Name

Address

City

State

Zip

Fill out and mail today to:
Episcopal Church Publishing Co.
Box 359
Ambler, Pa. 19002

1/2-inch VHS
Cassettes
\$25 each

'A Priest Indeed'



Peggy Cerniglia/Ideal Image Inc., in title role.

Order now for
your Church
or Home Film
Library

The powerful film story of how women made the Episcopal Church whole.

A half-hour docu-drama based on the ordination of the first women priests in the Episcopal Church; commissioned by the Episcopal Church Publishing Co.

Winner of a silver medal from the International Film and Television Festival of New York.

Appearances by Suzanne Hiatt, Barbara Harris, Paul Washington, Carter Heyward, Robert L. DeWitt and Charles Willie, all key participants in the precedent-shattering 1974 ceremony at the Church of the Advocate in Philadelphia.

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

NONPROFIT
ORGANIZATION
U.S. POSTAGE
PAID
Permit No. 121
North Wales, PA