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THE WITNESS

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Farmworkers harvest sorrow

Pat Hoffman

Whither Lambeth?

Nan Peete

Pam Chinnis

Letters

Hopeful about justice

The May WITNESS is a good issue and I am privileged to share the pages with the likes of Carter Heyward, Manning Marable and Hazaiah Williams. Norman Faramelli's speech especially struck my interest, for he went to the heart of a critical legal and policy question: Is the objective of anti-discrimination and affirmative action measures to secure racial justice for those oppressed by racism, or is the objective to set minimal standards of behavior for those who 'perpetrate' racism?

From the victim's perspective, racial justice implies measurable, tangible and experienced results that change the material condition and status of the victims, with little concern about the psyche of the persons who perpetrate or perpetuate racist acts or institutions. On the contrary, the perpetrator perspective focuses on the psyche, intent or *mens rea* of the alleged perpetrator. Thus, in a race relations paradigm, the question of intent is more significant than the question of results. This perpetrator perspective now dominates in our secular law. Thus the law asks, Is anybody guilty? rather than, Is anybody harmed?

Theologically, there is a parallel. Those among us who are White are inclined to ask, Am I guilty? This is tantamount to asking, Will I be saved? Or we may phrase the question as it was put to Jesus by a well-to-do young fellow some 1,950 years ago: What must I do to be saved?

By now, all attentive and literate Christians know the proper answers to this and similar questions. To save yourself, be willing to risk yourself. Focus your spirit and energies on feeding the sheep. Pay attention to the needs of others. Love your neighbor as you love yourself.

There is little room — indeed, there is no room — in our faith for moral solipsism. By grace, we are saved; and

by our works, our faith is known. Thus, we need to be less preoccupied with proving we are not racist; and we need to be more focused on the measurable achievement of racial justice and equality.

Retrieving the law from the perpetrator perspective will be a long, hard haul given the Rehnquist court. Twenty years of observation and involvement persuade me that there is not much more reason for hope that White American Christianity will resolutely and effectively challenge racism and its results.

But I am hopeful anyway. As Norman Faramelli said, "Fortunately for us, our faith is rooted in theological expectation and not in empirical evidence or historical trends . . . The God whom we worship provides the foundation, rationale and power . . ." Amen, brother Faramelli.

Muhammad Kenyatta
Buffalo, NY

Panthers laud WITNESS

Charles Meyer's article about healthcare in the April WITNESS is one of the best I have seen. It should be read and pondered by health professionals and policy people. I am urging our Gray Panthers board members and Health Task Force to read and promote it. I am proud to be a subscriber!

Maggie Kuhn
National Convener
Gray Panthers

Wants 50 more

I frequently find that I have difficulty accepting the stance that you maintain in many of your WITNESS articles.

However, I found the article in the April issue by Charles Meyer, "Healthcare in the 1990s — Who can afford it?" to be the most lucid presentation of the situation that I've read in

either the religious or secular press. Do you have copies of this article? How much would 50 copies cost?

Irving S. Heath, Senior Warden
St. Charles Church
Ft. Morgan, Col.

Striking juxtaposition

I found myself very moved by Mary Lou Suhor's recounting of her terrible accident and her subsequent dealing with pain in "Star Spangled Suffering" (April). The deeper psychological/spiritual implications speak to an awful lot of us, I'm sure. (A friend of mine who suffered a similar injury still experiences constant pain, but has found relief through Yoga.)

I'm wondering if other readers noticed the interesting juxtaposition of this article with the lead story on health care of the aging in the '90s? Certainly gives one pause to consider and reflect, "What is my relationship with God and with my neighbor?"

Please do continue to give us stimulating and controversial subjects to ponder; issues I (and I suspect a lot of my fellow parishioners) would just as soon ignore.

Carolyn W. Reynolds
Santa Rosa, Cal.

Kudos from Spong

I do appreciate what you do through THE WITNESS. Religious journalism is sick unto death in most places — mixing piety, fundamentalism and moralism with a powerful system of life-killing behavior control. Freedom scares religious people. It's too bad the Gospel which calls people into the fullness of life should be so poorly served by its journalists.

I thought Roberta Nobleman's article, "Call it not love," was both beautiful and brave — I was very proud of her. The (pre-General Convention) hostility

is intensifying — Prayer Book Society, Evangelical and Catholic Mission, Episcopalians United. I think I keep all of them going.

The Rt. Rev. John S. Spong
Diocese of Newark

*(We are flattered by Bishop Spong's kind words. His book, **Living in Sin? A Bishop Rethinks Human Sexuality**, scheduled to be published in May by the United Methodist Abingdon Press, was canceled when the manuscript was suppressed at the last minute. Picked up by Harper and Row, it recently made its debut for \$15.95. — Ed.)*

Breaking the silence

In response to Roberta Nobleman's April article, "Call it not love," I'm pleased to draw her, and your, attention to an Episcopal Church which is addressing issues of incest and family violence. Early this year, St. James Church began a congregational ministry as The Center for Family Non-Violence. This work emerged in part as a response by the congregation to the disclosure of incest in the life of a parishioner, Peggy Day, a part of whose story was published in the *Journal of Women's Ministry* in January. I would also direct your readers to a four-part series in *Action Information*, the journal of The Alban Institute, beginning in November of last year, chronicling our story and that of several survivors. With the help of a grant from the J.C. Penney Foundation, a fuller version of our experience, together with the results of an exploration/consultation by the Institute, will be published in 1989.

Growing out of the support offered by the congregation to Ms. Day, our developing ministry has a variety of aspects. We are already working with churches on an ecumenical basis to assist them in raising consciousness about family violence and abuse within their own congregations, and to develop strategies for

response. Within the coming year, we plan to initiate a telephone referral service for those in eastern Maine seeking information about services for victims, survivors, and other members of families touched by sexual and physical violence. Working with other local churches, we intend to develop a program offering friendship and support to troubled families, to break down the social isolation which frequently characterizes them. Preaching about abuse and related issues is a regular part of our worship. And several years ago, we sponsored a resolution about sexual abuse and violence which was unanimously approved by the Diocese of Maine.

We would be pleased to hear from other congregations about their experiences as we begin to identify a network of churches also willing to "break the silence": St. James Church, P.O. Box 183, Old Town, ME 04468.

The Rev. Malcolm C. Burson
Old Town, Maine

Give church a push

I have read the April issue with interest and I am looking forward to learning more about the Episcopal Church Publishing Company and the work of The Consultation in Detroit. You give our church a push to recall that we cannot ignore the world in which faith, hope and love must find concrete and positive expression.

The Rev. Steven E. Powers
Houghton, Mich.

WITNESS good resource

Please *rush* me back issues of "Central America in Agony," "Eleven Myths About Death," and "AIDS, Gay and Lesbian Rights." Enclosed is my check. I have a paper due that will be dealing with committed non-heterosexual relationships, and I'm hoping the issue on

gay and lesbian rights will give me some good information to use in this paper.

Many thanks for giving us such thought-provoking reading. I always look forward to every issue of THE WITNESS and try to share it with some of my co-workers at a Catholic high school.

Diane E. Morgan
Wyandotte, Mich.

Memorial to Mosley

I am sending THE WITNESS a contribution in memory of the Rt. Rev. J. Brooke Mosley for whom I worked as Director of Religious Education at the Cathedral Church of St. John in Wilmington, Del. when he was dean. Thank you for printing the summary of the splendid sermon by Carter Heyward, who preached at his funeral service (May WITNESS). What a wonderful expression of thanksgiving for a remarkable Christian leader.

Kay Huber
Flint, Mich.

WITNESS near top

I am enclosing an order for the reprint of your issue, "God and Mother Russia."

As a non-Episcopalian, several years of reading of THE WITNESS have convinced me that it is near the tops among alert Christian journals. As a member of the Disciples of Christ, among my "brethren" in this community, I quote it every chance I find.

I taught at Eureka College for some 27 years. But please do not blame some of us on the faculty for our indoctrination of the U.S. President. He will have to account for his own waywardness! One could only wish he had read your

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THE WITNESS



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Editorial

With liberty and eco-justice for all

Approximately 212 million pounds of hazardous waste are produced *every day* in the United States according to Greenpeace, the largest international organization dedicated to environmental conservation and a peaceful planet.

One of the major sources of toxic pollution is agribusiness, which uses pesticides, herbicides and other chemicals which poison our water, soil and food supplies. This month's lead story describes how pesticides are taking a toll in human lives among the United Farmworkers, who have launched an educational campaign and boycott to alert citizens nationally to the alarming situation.

But the use of these pesticides have worldwide, as well as domestic, ramifications. Some classified as too dangerous to use here have been shipped to Third World countries — a diabolical international offense with a boomerang effect — returning to our tables in imported food-stuffs. Greenpeace is currently leading a campaign to stop the World Bank from subsidizing the use of these chemicals abroad.

This phenomenon of dumping on Third World countries has its analogue in the United States. Recent

data turned up by the Commission for Racial Justice of the United Church of Christ revealed that “communities with greater minority percentages are likely to be the sites of commercial hazardous facilities.”

More than 15 million Blacks and 8 million Hispanics live in communities with one or more uncontrolled toxic waste sites, the study revealed. And 40% of the nation's total commercial hazardous waste landfill capacity is located in three predominantly Black and Hispanic communities.

Some time ago the National Council of Churches sponsored a conference on eco-justice, connecting the issues of justice that affect both the ecology and the economy. Dennis Shoemaker, writing in *Christianity and Crisis*, explained the term: “In other words, we cannot even pray for the welfare of the poor without at the same time praying for the welfare of an environment made poorer by the same greed that exploits poor people and dooms them to inescapable poverty. Justice for the environment and justice for people are not two things but one.” (8/3/87)

Yet, while toxic wastes in general are seen as the most serious threat to

public health today, few citizens know what to do about it. This issue lists specific ways we can help to make common cause with Cesar Chavez and the UFW, and organizations like Greenpeace are certainly-worth of support. Furthermore, the UCC suggested subsequent to its study that:

1. Local congregations should thoroughly investigate existing hazardous sites in their communities, and actively seek advice on potential problems posed by hazardous wastes from environmental agencies, organizations and experts.

2. Education programs regarding hazardous wastes and environmental pollution in racial and ethnic communities should be initiated and expanded through teach-ins and organization to protest injustices.

3. Civil rights and political organizations should gear up voter registration campaigns and place the issue of toxic wastes in racial and ethnic communities at the top of state and national legislative agendas.

Our active participation in such efforts now will not only preserve the integrity of God's creation, but assure a future for the planet, and the next generation.

Making common cause

UFW fights harvest of poison

by Pat Hoffman

It was a crowd of about 200, mostly Hispanics with a few Anglos mixed in. Most had known Marion Bravo or knew his family. And some of us had known other farmworker families where the young people had died too soon.

The average age of death for farmworkers is 49 years. They die from on-the-job accidents, respiratory disease, and pesticide poisoning.

Mario died of liver cancer. He was 14, and liver cancer in children is extremely rare. But in his home town of McFarland, Cal. (population 6,000) 11 children have been diagnosed with cancer since 1984.

Like Mario, most of these children come from farmworker families who live in houses built on old agricultural land — some where pesticide drums were once dumped. Their houses, yards and schools are regularly dusted by pesticides intended for surrounding fields but carried by the winds.

Wells in McFarland are contaminated with nitrates from fertilizers — a warning is enclosed in every monthly water bill advising customers not to give water to infants. The extent of pesticide residues in the water in McFarland and many other communities is not known because of inadequate monitoring.

What caused Mario's liver cancer? No one knows, and no one is likely to find out soon.

A California state-mandated study to discover the cause of McFarland childhood cancer has limped along since June of 1985, crippled by a power structure committed to protecting the rights of growers at any cost.

One cost was Mario Bravo's life. Seven other children in McFarland and nearby Delano have died since 1985.

Parents of some of the dead children were at Mario's funeral, joining the Bravo family in their grief. Other families were wondering if their children might next be diagnosed with cancer. Many of Mario's young school friends

were there, solemnly watching their companion's casket as it entered the earth.

Most of the time, problems of farmworkers seem far away, like those of poor people on some other continent. With mass communications we can stay informed on many subjects. But being present with people in the news gives an issue power and human dimension. Mario Bravo's funeral did that for me.

A few months later, I was in the Coachella Valley in Southern California with a group of 60 farmworkers. They had taken off work to meet with members of the National Farm Worker Ministry Board. Workers came to the microphone to report their experiences since their union contracts expired two years ago.

One older man, Juan Sanchez (name changed to protect his identity) spoke of the dignity and security workers had felt when they had contracts with a medical plan, pension plan, stipulations for sanitation facilities, protection from pesticide exposure, and, of course, a guaranteed hourly wage. Now that was over, they were back to the old method of being paid by piece rate and most were earning about \$10 to \$15 a day, compared to \$40 under the United Farm Worker contract. Juan also complained of the "speed-ups" said to be common throughout the Coachella Valley, where foremen drive workers to go faster. Sanchez said, "There is no time for the restroom or for getting a drink of water."

He laughed, but with some sadness, when he told us that when stopped for a traffic infraction, he was checked to see if he was drunk because his eyes were red. But it was only the irritation he suffers from pesticides on the grapefruit he picks.

Workers go daily into fields sprayed with deadly chemicals. According to the U.S. Department of Labor, farmworkers have the highest rate of toxic chemical injuries among occupational groups in the nation. In California, the nation's leading agricultural state, pesticides are the major single cause of occupational illness. Even more distressing is that only about 1% of the pesticide poisonings of farmworkers are reported. Reports are most likely to be made when a whole crew is poisoned.

Patricia Hoffman is a free-lance writer and social justice activist. Her book, *Ministry of the Dispossessed — Learning from the Farm Worker Movement*, with foreword by Cesar Chavez, was published in 1987 by Wallace Press, P.O. Box 83850, Los Angeles, CA 90083.

During the first week of August 1987, 27 farmworkers from the H.P. Metzler farm in California's rich central agricultural valley were treated for pesticide poisoning, according to Jim Wells of the California Department of Food and Agriculture (CDFA). Three previous poisoning incidents at the same farm were also under investigation.

By October 1987, the company was found guilty of illegal practices involving spraying toxins without required prior notice, failing to obtain a use report for restricted pesticides, using pesticides without following label requirements, and improperly posting signs that warn workers of danger from chemicals. For these violations the company was fined a total of only \$250 by the CDFA.

Months later some of the Metzler workers were still suffering from skin poisoning. The workers exhibited what are called acute symptoms of pesticide poisoning, which can include rashes, dizziness, nausea, eye irritation and respiratory problems.

Pesticide is the broad term used for insecticides, herbicides, fungicides and other chemicals used to combat pests. Though California's regulation of pesticide use is inadequate, it is better than enforcement at the federal level. In 1986 the congressional General Accounting Office studied the Food and Drug Administration's system of enforcing pesticide residue limits in food and concluded that it is more costly for growers and shippers to cooperate with government regulations than to overlook them.

Workers worry about chronic effects such as cancer, birth defects, stillbirths and miscarriages. It is difficult to determine the causes of these problems because they may take three or more years to show up. But some pesticides in current approved use are known carcinogens, teratogens (cause birth defects), and mutagens (cause changes in DNA).

Ruben and Dora Rodriguez live in McFarland. They had five healthy children. Their sixth child died in the womb during the ninth month of pregnancy.

They examined what in their lives might have contributed to the baby's death and became convinced it was Ruben's change in jobs. The United Farm Worker's magazine *Food and Justice*, in a story about their loss, noted that two years before the baby's death, Ruben had become a pesticide applicator at Sandrini, a table grape company in Delano.

"I learned later that the chemicals I worked with were very dangerous," Ruben said. "I worked with parathion, captan, paraquat and sodium arsenite. Often I worked with no protective clothing at all. Once in a while I was given gloves or paper overalls which were already soiled with



Ramona Franco holds her son, Felipe, born without arms or legs. She worked during the first three months of pregnancy picking grapes known to have been sprayed with teratogenic pesticides. She was told by foremen and growers that the pesticides were safe, harmless "medicine" for the plants.

pesticides."

Dora came in daily contact with pesticides when she washed her husband's work clothes. Both Dora and Ruben experienced frequent headaches. Ruben has since quit the

job at Sandrini. Ruben concluded, "If I had known something like this could happen, I would not have been spraying. I would rather lose my job than my child."

Captan, one of the pesticides Ruben said he used, is a widely-used fungicide identified as a carcinogen, teratogen, and mutagen. In a recent report to the Maryland State Legislature, Dr. Marion Moses, a specialist in Occupational Medicine, said of captan, "Because it is not *acutely* toxic, that is, it does not cause immediate and obvious harm, it has been considered to be a 'safe' pesticide. However, chemicals such as captan may be the most hazardous of all in terms of chronic effects such as cancer and birth defects."

She went on to tell about Felipe Franco who was born without arms or legs. "(His) mother worked during the first three months of pregnancy picking grapes known to have been sprayed with teratogenic pesticides. Captan, which is one of the pesticides she may have been exposed to, is structurally similar to thalidomide, the drug that caused thousands of infants in Europe to be born without arms and legs."

Felipe's mother, Ramona, says she was told by foremen and growers that the pesticides around her were safe, that they were harmless "medicine" for the plants.

The Environmental Protection Agency (EPA), which regulates pesticides, makes judgments weighing acceptable risks against agricultural benefits. Felipe is now seven and gets around in an electric wheelchair. He attends a school for handicapped children. He is a loved and loving child. But it's doubtful that he or his parents believe his living without arms or legs was an "acceptable risk."

The Pesticide Education and Action Project (PEAP) recently released a report on compliance in North America with the International Code of Conduct on Distribution and Use of Pesticides. It was a field survey of pesticide-related practices as reported by 105 agricultural workers in British Columbia, California, Louisiana, and Ohio.

The study concluded that "conditions facing agricultural workers in North America, and particularly migrant workers, are more similar to those in developing countries than is commonly supposed. High illiteracy rates, lack of protective equipment and training, ignorance among both workers and doctors, lack of safety precautions and a fundamental lack of access to usable information appear to characterize working conditions in each of the four areas surveyed for this monitoring report."

Among the findings was that 80% of mixer/loader/applifiers like Ruben Rodriguez had no formal training in how to deal with pesticides. Two-thirds of those interviewed did

not change their work clothes at the work place. And 72% washed their work clothes at home, exposing other family members to the chemicals used on the job.

The report calls on agricultural employers to provide the most basic protections from toxic chemicals — soap and water — along with showers and laundry facilities at the work place. It also pointed out that lack of toilet facilities and drinking water in the fields is related to increased incidents of poisoning. Residues of many pesticides are washed out of the body in urine. Workers who have little access to drinking water during the day experience a build-up of pesticide residues in their bodies. And when no toilet facilities are available, women in particular will not drink water because of the embarrassment of relieving themselves in the field.

Workers who try to get information or press growers to improve conditions suffer retaliation by employers, according to the PEAP study.

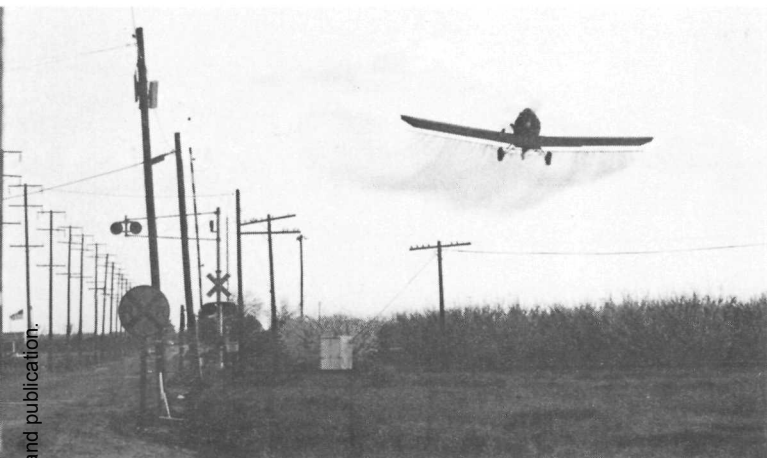
Another survey finding was that most workers do not see a doctor for pesticide-related illness, and do not receive workmen's compensation even if the illness is diagnosed as work-related. "A major reason for workers not seeing a doctor is that the employer refuses to send them, and they cannot afford to take uncompensated time off, or to pay a doctor on their own," the study reported.

In 1985, the United Farm Workers began a new boycott of California table grapes. The boycott emphasizes that farmworkers have common cause with consumers in that both are being affected by pesticides. Whereas farmworkers receive the greatest exposure, with an estimated 300,000 workers a year made ill, consumers are daily ingesting pesticide residues on food.

The Environmental Protection Agency, after a self-study, has put pesticide regulation at the top of its most urgent problems list. Steven Schatzow, head of the Office of Pesticide Programs, was quoted in the *The New York Times* as saying, "Pesticides dwarf the other risks the agency deals with. The risks from pesticides are so much greater because of the exposure involved. Toxic waste dumps may effect a few thousand people living around them. But virtually everyone is exposed to pesticides."

Pesticide use has escalated tremendously in the last 30 years. In 1987 farm use topped 1 billion pounds, up from just 200,000 pounds three decades ago. Regulation, such as it is, is fragmented and varies from state to state. Meaningful enforcement of regulations for application, use and residues on food is virtually non-functioning.

While working on this article for THE WITNESS, I took a sheaf of reading material on pesticides to a restaurant to



Cesar Chavez makes plea

In the early 1960s the United Farmworkers union began what many people said was an impossible task. We wanted to get DDT and other poisons out of the food production system. It took us five years, but we succeeded — because of a grape boycott which millions of Americans supported.

Now there is extensive proof that more deadly chemicals are being used in food production. Chemicals like:

- Methyl bromide — extremely poisonous to all forms of life, this fumigant has been responsible for more occupationally related deaths than any other pesticide. Even non-fatal exposure can cause severe, irreversible effects on the nerve system, with permanent brain damage or blindness.

- Parathion and phosdrin — rapidly fatal, can produce illnesses in workers in as little as 20 minutes. These poisons contaminate surrounding areas when sprayed from the air . . . as much as 90% of aerially sprayed chemicals miss their target area.

Please help by joining the grape boycott and donating so that we can continue to organize for pesticide-free foods.

Cesar Chavez, UFW Letter

study during lunch. Wanting to have something healthy, I ordered the lightly-steamed vegetable plate. While eating, I became aware of the disparity between what I knew about pesticide residues on vegetables and my confidence that I was eating safe, healthy food.

We want to believe that government agencies are looking out for our welfare. But, according to *The New York Times*, "The environmental agency has been able to provide assurances for 37 of the more than 600 active ingredients used in 45,000 pesticides on the market. Even at the more aggressive pace adopted recently, it can review only 25 such ingredients a year."

The same article went on to discuss "the case of ethylene dibromide, a fumigant used on grain and fruit that is suspected of causing cancer in humans. It was banned by

the agency for most uses two years ago after residue was found in a wide range of food products and in underground water supplies in several areas." It also noted the comment of the EPA's Dr. John Moore, "I am still astounded at some of the uses of EDB and how we could be so stupid."

Such information can leave consumers feeling helpless, and eager to escape the helplessness. Many buy organically-grown produce or search out natural food restaurants. But the attempt is basically illusory. Pesticide residues have been found in cake and muffin mixes. Pesticides are appearing in underground water supplies. As of 1986, pesticides, including carcinogens and teratogens, had been found in the ground water of 23 states. In California, where more comprehensive monitoring is done, over 50 pesticides have been found in ground water.

Consumers should feel grateful for organizational efforts such as the United Farmer Workers' drive to ban several of the most dangerous pesticides and to limit the use of others. They have called for a ban on captan, parathion, phosdrin, methyl bromide, and dinoseb. On Oct. 6, 1986, the EPA suspended dinoseb, a known teratogen.

A ban on these pesticides is one of the demands in the UFW's California Grape Boycott. The UFW bargains hard for pesticide regulation in all its contracts, and those bans have affected national legislation. The first grape contracts included a ban on DDT, dieldrin and aldrin. Subsequently the federal government banned them also.

The UFW's publicizing of the pesticide problem has strengthened the work of environmental groups. For example, some large food chains like Safeway and food processors like Welch's Grape Juice, Inc., no longer buy apples and grapes treated with alar. Dr. Moses has stated, "Cesar Chavez is doing more to protect the health of the American consumer than anyone I know of in Washington, D.C."

Recently, a United Methodist Task Force looking into issues of support for the UFW grape boycott, concluded that many fruits and vegetables were more contaminated with pesticides than grapes, and asked why grapes were singled out. UFW President Chavez said there were three reasons: Grapes constitute the largest food crop in California. More restricted pesticides are used on grapes than on any other food. And grape workers report more illnesses to the California Department of Food and Agriculture than workers in any other crop in the state.

The grape growers are the most powerful lobby in the opposition to effective enforcement of farm labor laws, which include protections for workers against pesticides. The National Farm Worker Ministry notes that 18,000 grape workers have voted to be represented by the UFW, but have



never gained a contract because of the intransigence of the grape industry. And grape growers are reported to be prominent in undercutting enforcement of California's Agricultural Labor Relations Act.

The UFW must break through the barrier erected by the grape industry in order to represent farmworkers in other crops and other parts of the country.

It is in our best interest as consumers to join farmworkers in the boycott of California table grapes as a way of bringing focused pressure on a powerful farm lobby. It is in our interest as caring human beings to be in solidarity with exploited farmworkers.

The town of McFarland has tried to dismiss the furor caused by families of the children with cancer. They say, "It's just those Mexicans, complaining again."

Farmworkers and their children are on the front lines, warning us of danger. Juan Sanchez of the Coachella Valley appealed to the National Farm Worker Ministry Board: "Don't forget the farmworkers. And don't forget our boycott. We don't want to rob the growers. We don't want to get rich. We only want enough for our families and safety and dignity for workers."

How You Can Help

WITNESS readers seeking more information on victims of pesticide poisoning may order, free of charge, a 14-minute video, "Wrath of Grapes," from the United Farm Workers, P.O. Box 62, Keene, CA 93570.

Contributions may also be sent to support the Ministry Among Pesticide Victims of the National Farm Worker Ministry, P.O. Box 302, Delano, CA 93216.

The National Farm Worker Ministry is an ecumenical organization with 68 years of service to farmworkers. It has a staff of 16 in Florida, Texas, Ohio and California. Staff work closely with the United Farm Workers and with the Farm Labor Organizing Committee in the midwest.

Related to this story, General Convention watchers will be tracking the resolution to fund a Working Class ministry submitted by the Appalachian People's Service Organization (APSO), and Resolution D-012 responding to environmental problems.

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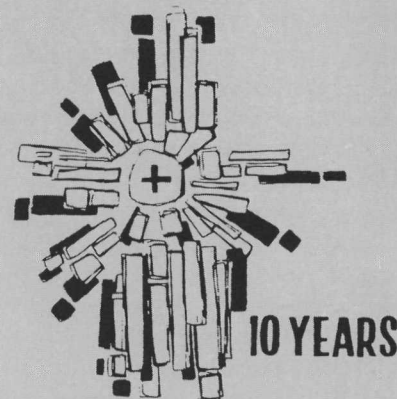
music

I just go for the music
say a lot of Anglicans
running and hiding
from the unbearable cello pathos
of the prayer in the garden
from the explosion
of cymbal and timpani
when the curtain is rent in two
from the shimmering harp-sound presence
of the Holy Ghost
but not from the fullchoir fullorchestra
of Easterdom.

What a shame, then, I think to myself,
that you're missing most of it.

Leonora Holder

**Travelers to Lambeth:
Don't leave home
without it!**



**Daughters
of Prophecy**

For Extra Copies

THE WITNESS

will be happy to provide this special 10th anniversary issue about women's priesthood in the Episcopal Church for \$1.50. Write Ann Hunter, THE WITNESS, P. O. Box 359, Ambler, PA 19002 or phone (215) 643-7067.

WITNESS wins three press awards

THE WITNESS magazine broke into the coveted General Excellence category in both the Episcopal Communicators and Associated Church Press competitions this year, taking a Polly Bond award and an ACP honorable mention for cover-to-cover acclaim. The ACP also awarded a first place to THE WITNESS for best feature article — the Rev. Lesley Northup's "On having an ethical baby" (October issue).

Winners were announced at the annual conventions of the Episcopal Communicators and ACP, in Sacramento and Indianapolis, respectively.

This year's awards bring the total of firsts captured by THE WITNESS over the past four years to 14 — nine in ACP and five in Polly Bond competition. THE WITNESS has won a total of 26 prizes since 1977.

Forty-one publications submitted 227 entries in this year's Episcopal Communicators event. Judges from the journalism and communications faculty of California State University, Sacramento, characterized THE WITNESS as "wonderful" in presenting the Polly Bond award. Similarly, the ACP gave THE WITNESS an honorable mention for General Excellence for a publication with circulation less than 10,000.

In its critique, ACP judges said "Content and coverage match the appealing appearance. Editorials hit timely issues with salient arguments."

WITNESS respondents received a favorable nod from the judges for contributing to a lively Letters to the Editor section: "Applause, applause for giving your readers 'the first word.' Their letters introduce your magazine in a refreshing and unique way."

To enter the General Excellence category, each editor was required to submit three consecutive issues from the

previous year. The March, April and May WITNESS were submitted in this category. ACP judges deemed the writing in these entries "coherent and well-organized." The April issue, "Apartheid in our back yard," was especially well done, they said.

Concerning typography, format, art, and design, the judges commented: "Excellent headline style; well-organized; use of tones commendable. Use of wide-measure type on some pages relieves monotony. Very straightforward; good use of white space to contrast against heavy text areas. Good use of photos and illustrations combined."

Overall, they concluded "THE WITNESS is an appealing magazine." First place in this category went to *One World*, the World Council of Churches magazine, Marlin Van Elderen, editor.

Top honors went to Lesley Northup for best feature for her WITNESS article describing how she had a baby by artificial insemination. The judges' Award of Merit read:

"This remarkable, first-person article dramatically and powerfully raises the issues of parenthood by untraditional methods and the church's schizophrenia in trying to deal with them. The writer opens with the uncomplicated announcement of having had a baby and eases into the revelation three paragraphs down in straightforward 13 words, 10 of them of one syllable, that as a new mother she is an unmarried priest and the baby has no father. Having riveted the reader's eyes to the page, the writer unfolds the story of her desire for motherhood at an advancing (for having children) age with no plans to marry. Well-written . . . It is not a piece easily put down."


"THE WITNESS is grateful not only to Lesley Northup, but to the numerous

authors, poets, columnists, and artists who contributed to the prizewinning March, April and May issues — not to mention the 30 readers who wrote those sparkling Letters to the Editor," Mary Lou Suhor, editor, said.

Some 75 member publications submitted approximately 575 entries in the ACP contest. Judges were Michael Hayes, president of JHM Corporation, a professional design and communications firm, Indianapolis; James Ramsey, retired picture editor of the *Indianapolis Star*; Mary Benedict, former professor at Indiana University School of Journalism; Robert Friedly, public relations consultant, free-lance writer, and former chair of the Information Committee of the National Council of Churches; Stephen Green, English professor, former instructor in Black literature at Butler University and of writing at Indiana University.

In the ACP newsletter prior to the convention, John Stapert, former ACP president, cited statistics showing the growing strength of the religious press in North America.

"Members of the ACP claim over 11 million subscribers, those of the Evangelical Press Association have at least 15 million, and the Catholic Press Association counts 26 million. Beyond that, the Southern Baptist Press Association has 37 state papers with a combined weekly circulation of 1.8 million. The total approached 54 million households.

"If we broaden the category from 'Christian' to 'religious' and include members of the American Jewish Press Association, we get another hundred periodicals. They claim a combined readership of 4.5 million. Altogether, the religious periodicals in America are an enormous venture." 

Scars of conflict in the Holy Land

by Michael Hamilton

"I have reluctantly come to the conclusion that there is no hope of peace unless outside authorities bring some pressure on Israel and the PLO to rescue their poor, unfortunate people who cannot achieve their own release." Landrum Bolling, former president of the Tantor Ecumenical Institute in Jerusalem and long a compassionate and wise interpreter of events in the Holy Land, was sharing his frustration with us. The riots, as the Israelis call it, or the Uprising, as the Palestinians describe it, were taking place that day. Casualties were mounting, beatings continuing.

I was part of a small group, organized recently by the New York-based Committee for Middle East Understanding, interested as much in meeting community members as visiting religious sites. One of our members was a lively 73-year-old artist, an evangelical Roman Catholic. In a vivid way she bore out the truth of Bolling's observation. Walking through Jerusalem's Old City she came upon some Israeli soldiers propping up a young Palestinian and beating him with a truncheon. She tapped the man in charge on the shoulder: "Stop that at once! You are one of the Chosen People — how do you expect us to love you when you do that sort of thing?" The startled officer looked at this diminutive, angry figure, gave an order, and the youth fled down an alley.

Those not as fortunate in escaping appear in the United Nations Relief

Works Agency's (UNRWA) statistics. Recently, UNRWA listed two Israelis — a soldier and a civilian — and 96 Palestinians as fatalities. Of the latter, five had been suffocated by tear gas and seven, including a 47-year-old woman and a 70-year-old man, had been beaten to death.

It takes quite a lot to beat someone to death, and from what I learned in the 200-bed Mokassed Hospital on the Mount of Olives, it would be a very ugly sight. While we were talking to Dr. Nammari, the hospital director, a 23-year-old man was brought into the emergency room. He had been kicked all over — his back was a swollen mass with great purple welts across it. "We have treated 650 cases of beatings so far, but they usually recover. Our biggest problem is rehabilitating those hit by the soldiers' high velocity bullets, which shatter bones. Here, look at these x-rays. The bullets also cause extensive damage to surrounding tendons and nerves, so we have many amputees and cases of partial paralysis. We have treated 167 cases of high velocity bullet wounds."

He went on to describe an unusually toxic tear gas in occasional use which causes bizarre reactions, such as the patients banging their heads against the wall.

Afterwards we walked around the wards. Through an interpreter, I asked one man with a leg wound what he would do when he got out. He raised his fingers in a V-sign and replied: "Go back to the struggle." This defiance, amounting at times to an unrealistic euphoria, was echoed in a boy I met in the street: "We will fight until we are either killed or the world notices and

helps us," he said. I wondered how throwing rocks would be transformed into an independent state, and how peace could ever come without both sides adopting a spirit of compromise.

There was little evidence of such a spirit in Israel Meidad, a Jewish settler leader. He said, "I believe we and the Arabs are operating on totally different moral systems. We hope to achieve the incorporation of the Biblical homeland west of Jordan; we need the hills of Judea and Samaria to avoid terrorist infiltration."

I asked him about the riots and the future status of Arabs. "The immediate threat is minimal, but it is uncomfortable because the soldiers are not coming down strongly enough," he said. "As in the 1968 Chicago demonstrations, those who would not disperse were beaten by the police. That is fair in the United States, isn't it? So it is in Israel. If Arab residents eventually come to be loyal to Israel, after 20 years, perhaps they will get the right to vote. If we cannot deport the trouble-makers, then we must shoot them when they riot."

A wealthy international financier gave a different Israeli perspective. Brought up in Canada, this man was pessimistic about Israel's future. He thought the riots could not be contained because the Israelis would not, for moral reasons, adopt the necessary extreme means. Thus the PLO would succeed in gaining an independent state, which he personally favored. However, he expected Israel would eventually fall in an apocalyptic war because the rest of the world would not come to its defense. He decried the brutality of the Israeli soldiers, but did not believe it

The Rev. Canon Michael Hamilton, staff-member at the National Cathedral in Washington, D.C. served in the British Army in Palestine in 1948, and has since been concerned with the plight of both the Israelis and Arabs.

occurred to the extent portrayed by UNRWA. Then he said something I thought was particularly significant; "Don't forget, every time an Arab throws a rock, we Jews get a whiff of the Holocaust."

Gideon Spiro, an Israeli further to the left, was pessimistic for a different reason. He believed the riots had strengthened the views of everyone, particularly the Israeli conservatives, and this would make negotiations of land for peace more difficult. Spiro, a peace activist found guilty of subversion, was fired from the civil service and now works as a journalist. He is the leader of a group which includes soldiers who refused to serve in the Lebanese invasion and the current military occupation. He said, "I am far from the national consensus . . . I object to the ruling of another people, we have produced a colonial mentality . . . the occupation is slowly ruining our democratic ideals and practices . . . one day we may find ourselves with another Middle East dictatorship . . . I only feel normal when I am overseas and find others also concerned for justice."

Our party came and went via Jordan. In Amman we visited a refugee camp. The inhabitants, most of whom were Muslim, live in rent-free, crowded buildings made of concrete blocks. (Christians nearly all find their way to residence and jobs in the Gulf states or elsewhere.) People come and go as they please, take work wherever it is available, and marry Jordanians if they wish. Health care clinics provide elementary care primarily oriented to preventive medicine. The school we saw appeared to be good. The real sadness of refugee life is that some camps have existed since the 1967 war. Other refugees trace the flight from their homes and farms back to 1948. We were served sweet tea and biscuits by the camp leaders who quickly revealed strong anti-American feelings. "The United

States has a reputation for defending human rights, yet you haven't helped us," and "If you are for free speech why are you closing the PLO office in New York?" were some of their complaints. I thanked them for their hospitality and tried to say that some Americans were very sympathetic to the Palestinians' plight. This did not bring even a smile to their faces — their hurt and anger were too deep.

While in Amman I met two members of the Executive Committee of the PLO. Bishop Elijah Khouri, an Anglican, oversees the church's ministry and schools in Jordan. He is passionately concerned for the welfare of the people in his diocese and all those he left behind in Gaza, Jerusalem and the West Bank. He was deported in 1969 and cannot get a visa to the United States. He denounced PLO terrorism but pointed out that the PLO is a national movement which includes both fanatics and moderates, terrorists as well as critics of violence. He voiced a belief I had heard from others: "There are new realities for us to face — the 1967 boundaries of Israel. We no longer wish to destroy Israel . . . but we don't trust each other and there should be an international conference, an authority in the world, to impose a solution." By that he meant that Palestinians and Israelis must accept an independent Palestinian existence of some kind along the boundaries of the pre-1967 war.

Former West Bank Mayor Mohammad Milheim, deported to Jordan in 1980, echoed these goals. He was also anxious to begin peace negotiations but was doubtful if that was true of Israeli Prime Minister Yitzak Shamir. I asked him why the PLO did not claim the high moral ground and gain world-wide approbation by clearly and unilaterally recognizing the state of Israel. He replied: "What would we recognize? Israel has first to define its borders — is it the pre-1967 war boundaries which



A Palestinian, his back a mass of welts and bruises after a beating by Israeli soldiers, waits for treatment in the emergency room of Mokassed Hospital.

UN Resolution 242 identifies and which we have supported? Or is it the larger territories of Judea and Samaria? Sadat recognized Israel, but we did not get anything as a result. Hussein recognized Israel, but have we got our independence? If a PLO leader were to recognize Israel now without getting Israel to recognize the independence of Gaza and the West Bank, he would lose his life. Why should we accept an invitation to a feast if there is to be no food?"

On the flight home, reading over the record of conversations, I came to some conclusions:

— The United States public has not adequately grasped the significance of the 20-year occupation of the West Bank and Gaza by the Israeli military. Continuing confiscation of land, restraint on Palestinian access to water

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Doing the Anglican shuffle

by Susan E. Pierce

We, Bishops of the Protestant Episcopal Church in the United States of America . . . do hereby solemnly declare to all whom it may concern, and especially to our fellow-Christians of the different communions of this land . . . Our earnest desire that the Savior's prayer, "That we may all be one" may, in its deepest and truest sense, be speedily fulfilled . . . That in all things of human ordering or human choice, relating to modes of worship and discipline, or to traditional customs, this Church is ready in the spirit of love and humility to forego all preferences of her own . . . That this Church does not seek to absorb other Communions, but rather, cooperating with them on the basis of a common Faith and Order, to discountenance schism, to heal the wounds of the Body of Christ, and to promote the charity which is the chief of Christian graces and the visible manifestation of Christ to the world.

*The Chicago-Lambeth
Quadrilateral, 1888*

Every 10 years, whether they need it or not, the bishops of the Anglican Communion — the churches around the world descended from the Church of England — have gathered in Canterbury, England at the invitation of the Archbishop of Canterbury to discuss and make pronouncements on the religious and secular issues of the day. This 1988 gathering, called the Lambeth Conference, has an especially controversial topic to confront; the election of women bishops. Many who watched

the turmoil created by the ordination of women priests in the 1970's are afraid that the election of a woman bishop could be the final blow that could cause major schism in Anglican churches and in the Communion itself. Others feel that women in the episcopacy is an inevitable progression and will greatly benefit the church.

Pam Chinnis, a long-time activist for women in the church, is one of the latter. She is also a veteran of the international Anglican scene. Besides being the first woman vice-president of the House of Deputies of the Episcopal Church in the United States, she is a lay delegate (and one of the few women) to the Anglican Consultative Council (ACC), and will be attending the Lambeth Conference in England this summer as a lay participant — another first.

Many in the Anglican Communion, however, are beginning to question the worth of a Lambeth Conference, decrying it as an overblown, elaborate, once-

in-a-decade meeting of bishops that no longer has meaning or relevance.

As a member of ACC and an observer at the 1978 Lambeth gathering, Chinnis is well-aware of the significance, and the limitations, of Lambeth: "A lot of people feel, 'Why bother?' Many questions were raised at the 1987 ACC meeting in Singapore. Some said Lambeth was a big expense just to bring bishops together, and that maybe we should look at an expanded ACC as the way to go, or even look again at the need for an Anglican conference," she said.

On the other hand, Lambeth has great significance to others. "It's interesting," Chinnis said, "that the Third World bishops are the most strongly in favor of Lambeth. The North American bishops have been the most outspoken about terminating."

Chinnis thought that this could be the last year for Lambeth, but she seemed to think the conference still had merit. "It's important to stay in touch, and helpful for people to get out of their own environment, to see the different places people are philosophically. For example, Westerners are very interested in the ordination of women, but it's not an issue for Third World bishops; they're mainly concerned about survival. Coming together helps us to know there's a bigger world than just our own."

The growing numbers and presence of Third World Anglicans will have a definite influence on the course of Lambeth 1988. For the first time, one of the official languages will be Swahili, as well as Japanese, Spanish, French and English.

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Pam Chinnis

500 bishops, 1 Nan Peete—even odds

by Mary Lou Suhor

If there is a common bond uniting the General Convention of the Episcopal Church and the Lambeth Conference in July, it's the mysterious third person of the Trinity — the Holy Spirit.

That's the opinion of the Rev. Nan Peete, who believes that the similarity between the theme of General Convention — *With Water and the Holy Spirit* — and the Anglican Consultative Council's paper, *Many Gifts, One Spirit* — is not a spooky coincidence.

But if you're ready for some ethereal, esoteric interpretation, look elsewhere. Nan Peete, one of two women priests worldwide invited by the Archbishop of Canterbury to be "Consultant Generals" at Lambeth, puts forth an incarnational theology rooted in reality.

Humanly speaking, her role at Lambeth weighs heavily upon her — "not as a burden, but as a responsibility," she explained. Not only will she be a consultant (with voice, no vote) at the bishops' discussions on all four working papers for the event, but she will also speak July 22, alongside three bishops, on the ordination of women — the only woman, and the only woman priest to be assigned such a role. No wonder she is feeling the burden of all the "isms" — racism, sexism, classism, imperialism — you name it.

"In one sense, I feel like Esther, afraid to confront the king, with Mordechai telling her 'For this your time has come, because if you don't do it, you're going to be destroyed like everybody else.' But somebody told me, 'You ought to feel more like Daniel going into the lion's den.'"

"So here I go, this little old person from Chicago — God's sense of humor," she laughed.

That's humanly speaking. But Peete has too many examples from past experience not to trust in the Spirit. If she has any apprehension about Lambeth, it



The Rev. Nan Arrington Peete

is that the justice and survival issues plaguing Third World bishops will lose out in the media to the "sexy" issues of authority and women's ordination.

Peete is preparing a paper for the two-hour plenary session at which she will appear with the Most Rev. Michael Peers, Primate of Canada; the Rt. Rev. Graham Leonard, Bishop of London, and the Rt. Rev. Samir Kafity, Bishop of Jerusalem. Originally she received notice that she would have 10 minutes, and the others 15. Peete wrote back questioning the time discrepancy and in return mail was notified she would, indeed, have equal time.

What will she tell the bishops in the plenary session?

"Well, they said they want to hear my story, for one thing. I will be the

only person there who will talk to the 500 Anglican bishops assembled about what it means to be a woman priest and how that experience gets lived out. I want them to believe in my calling, and how it has been affirmed and validated by my community."

Peete was the first Black woman to be ordained in the Diocese of Los Angeles in 1984. Her ministry since has been varied. In 1985 she was called to All Saints Church, Indianapolis, a congregation which represents "the broad spectrum of the body of Christ," drawing its members from throughout the city. Approximately one-third of its membership is Black. As rector of All Saints, Peete administers a comprehensive program which includes feeding some 200 people each day in the parish house, running a shelter for the homeless, and sponsoring an after-school tutorial program for elementary school children. She is also in charge of renting office space to community agencies in the diocesan urban center housed at All Saints. In her "spare time" she serves on the board of the Episcopal Church Publishing Company.

Her involvement reflects her total discomfort with the sacred/secular dichotomy. "I have a real problem with that. It has allowed us to do immoral things during the week and go to church on Sunday as though what happens there has no bearing on the rest of the week.

"When we talk about the Spirit, we should acknowledge that the Spirit works outside the circles and councils of the churches — sometimes more so than it works within. I've heard comments that it's the women's movement

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Chinnis. . . Continued from page 14

First World churches are beginning to acknowledge this influence. The Presiding Bishop and the Executive Council of the Episcopal Church, in their report to the General Convention entitled, *With Water and the Holy Spirit*, noted in one of the report's Mission Imperatives:

Our relationships in the Anglican Communion are also a learning experience . . . our Anglican brothers and sisters around the world come from many different cultural, economic and political backgrounds. They also possess many insights into faith which can be and are of immense value to us. Many of the lessons we learn within the context of our worldwide Anglican family can be applied to our ecumenical and interfaith relationships around the world and at home.

But for the Western churches to fully accept the viewpoints of their Third World compatriots, it means a shift in power, a surrender of certain privileges. The ACC was founded 20 years ago by a decision of the 1968 Lambeth Conference, which recognized the need for a group that met more than once a decade and included laypeople and clergy as well as bishops. The decision was ratified by the autonomous churches and each member communion, depending on their numbers, can have from one to three delegates. Chinnis, Presiding Bishop Edmond L. Browning, and the new Bishop of Los Angeles, the Rt. Rev. Frederick Borsch represent the U.S. church.

The ACC has played an important part in the process of sharing power. It was established, in part, to promote "a more effective handling of ecumenical matters," according to ACC General Secretary Canon Samuel Van Culin, who said that it is also an opportunity to "demonstrate how we can make de-

cisions authoritatively through counsel rather than directed, ordered actions through some central mechanism."

Chinnis sees the question of power in the Anglican Communion as an intrinsic part of the battle over women bishops: "It's an issue of authority and headship. The bishops should be the focus of unity. But what we're really going to be asking is, 'Where is the authority in the Anglican Church?' The Archbishop only holds as much power as people give to him. And that is a problem in ecumenical dialogue. For example, looking at Anglican/Catholic dialogue — the Vatican can give approval, but where do you go in such a diverse body as the Anglican Church?"

"It's a question I don't think can be resolved because we're not willing to set up an Anglican Vatican — each church guards its autonomy."

When asked what would come out of the Lambeth debate over women bishops, Chinnis said, "I don't know. The Conference has no legislative authority. The bishops will probably make a statement in the tradition of the good old Anglican compromise, one that can be interpreted almost any way you want."

She pointed out that the ACC had considered the question and had done the same sort of shuffle she expects from Lambeth. "If you look back at the minutes of previous ACC meetings, the members came out with a positive statement on the ordination of women."

"Then the next time they met, they sort of recanted, saying ACC was consultative, and didn't really have any authority to speak. The one time they tried to speak with authority, they backed off."

That kind of wimpiness, she noted, seemed to be infecting even former supporters of women's rights in the church. "I don't know what it is — people are getting cold feet," she said. "Men who have supported women's ordination before aren't working to nomi-

nate women bishops. It's even more of an uphill battle now."

Chinnis is pleased to be going to Lambeth as an official participant — with seat and voice, but no vote — because women are generally woefully underrepresented in Anglican governing and consultative bodies. Of the 80 ACC members, only 7 are women.

She holds out no hope that the Lambeth bishops will ringingly endorse women in the episcopate. "I'm sure they'll be careful not to make any definitive statements," which she finds unfortunate because "the strength of both the ACC and Lambeth is their moral authority."

But, she said, "I'm definitely looking forward to it. It's quite a change to be on the inside. At the last Lambeth, I had to sneak into the gallery when the bishops were talking about women's ordination."

"I think the women's presence will have an effect — I doubt there'll be any one concrete thing to point to, but it will subtly change things. What the Episcopal Women's Caucus is planning — the Women's Center at Lambeth — will probably have more influence."

Chinnis liked the fact that the Mother's Union, the worldwide and very influential Anglican women's organization, would be meeting in Canterbury just previous to Lambeth. "We'll get 'em coming and going," she said.

As an ACC member, Chinnis realizes the importance of maintaining ecumenical dialogue and working towards communion with other faiths, an issue that will also be important at Lambeth, but one that could be used to derail debate on women bishops. Roman Catholic and Orthodox churches have warned they would break off discussions if Anglicans permit women in the episcopate. "If we can maintain dialogue, we'll do it," she said, "but it should not be at the expense of women."

She related an anecdote which summed up the futility of trying to create an ecumenical consensus over the question of women's ordination. She said, "I remember at the last World Council of Churches meeting, a group of American women were having lunch with an Orthodox woman who said, 'I don't see why there's all this fuss about Anglicans ordaining women.' We got all excited and thought, 'Here's one we've won over.' Then she said, 'We don't recognize their male clergy either, so what's the difference?'" **TW**

Peete . . . Continued from page 15 that has caused this business of the ordination of women, and all this *secular* stuff is problematic. God works in the world in mysterious ways, and to say that the Spirit is not part of these movements for justice would be to deny a lot of what Jesus did in His ministry.

"He worked very much outside the 'structures of the church,' — with the marginalized of His times."

To many, events like General Convention and Lambeth are exercises in navel-gazing, she emphasized. What is

important is how the issues will impact those who don't know who the Presiding Bishop is, who never heard of a deputy, who come on Sunday and want to know how all this affects their lives.

"I really do feel the Spirit moving in other areas, which doesn't always make those people who haven't had that same experience feel comfortable. Change and growth are sometimes painful. But it is the dynamic Spirit which empowers us to move and not be static, or get so mired in what we see as 'the tradition' — which is probably more custom and practice — that we don't grow and go forward."

Where "unity" is singled out as threatened by women's ordination, Peete believes that dissidents have confused unity with uniformity. "If our unity is based in Christ, in whom, as Galatians says, 'there is neither Jew nor Greek, slave nor free, male nor female,' then maybe now we can begin to look at what it means to be male and female *in terms of* unity."

From the early centuries the church has wrestled with what it has meant to be neither Jew nor Greek, she pointed out, and over the past century the church has struggled with slavery and its injustices. Now perhaps the church is moving toward wholeness in terms of sex and gender — even when it talks about God — and toward a future where the work of the Spirit can really be fulfilled, where all the gifts that people have can be used to the fullest.

"We get so hung up on God as Father. Male and female are both made in the image of God. We can never really get to the point where we can say *we know God*, and to say God can be described only in a masculine way is ridiculous."

Unlike previous Lambeth Conferences, this one will have a more colorful array of faces, with Third World bishops outnumbering others for the first time, which could affect the

Power and Powerlessness

Power may be described as the ability to make and enforce decisions for both oneself and for others. In personal terms, it is to be in control of your life. In social and political terms it is to be in control of and manage the institutions that affect the lives of others . . . To have power is to be at the center of the decision-making process.

To the powerful — be they in structures of government, of academe, of science and technology, of the military, of finance and of the media — the church is called to be a disturber of conscience. To the poor, to the oppressed, to the homeless, to the unemployed and to those who have been marginalized, the church is to be a voice and servant.

In its own life and structure the church needs to heed the meaning of what it is asking others. The question of power and powerlessness is to be addressed to the church in its response to disadvantaged minorities and majorities within its own membership.

In solidarity with the poor, the church is called to bring power to the powerless. In its solidarity with the rich it is to raise a new consciousness of powerlessness. This is the message of the cross.

In our own day we are sharply conscious of the experience of those who

are the victims of social change. It is in this context that the voices of the poor, the oppressed, the marginalized gain their special authority. What is said "out of the depths may lack subtlety and may ignore many of the factors evident to those who stand outside some painful situation. But in our Christian response the voice from the depths may have to be heard as the voice of God; because that is where Christ is.

Power married to prejudice has led to the institutionalization of racism and division.

From across the Anglican Communion come reports of tension between Church and State, between majority and minority populations, and between racial majorities in subjection to a minority. In other forms, the issue of power and powerlessness has expressed itself in terms of sexism, elitism, or classism, and racism.

How is the Church to respond in its proclamation of the Gospel among the poor? As Gustavo Gutierrez expressed it, our problem is not that of Bonhoeffer's how to talk of God to a person "come of age" in the 20th century, but how to proclaim the living God in a situation of death. The poor die before their time.

— Excerpts from Lambeth 1988 working paper: *Christianity and the Social Order*

agenda. In this regard, Peete is also concerned that Third World women's concerns get an airing.

"In the past, we've equated Anglicanism with Anglo and England and Canterbury," she said. "That may have been where the seed was planted, but expansion has occurred in a variety of places. With Third World growth, it is becoming clearer that ministry is not limited to White Anglo women, as so often has been the case. And Third World women and minority women have to deal mainly with survival issues. Now all these English and American bishops will begin to hear other world views, and when your mind is stretched to new ways and you see with new eyes and hear with new ears, maybe they will see women in a new light, too.

"Someone has to say to these bishops that you have women whose talents aren't being used, and so everybody suffers. The burning question of the Third World might not be women's ordination — that could be a luxury — but furthering women's education or birth control or childrearing or empowerment or economic independence could be the priority. We can't have the women doing all the work and the men getting all the loans.

"All four Lambeth working papers affect women — and to have all of these men talking about subjects that affect women is . . ." Peete struggles for a word, but settles for lifting up her hands in frustration.

Still, the small group of women from ACC and her counterpart, the Rev. Margaret Wood from New Zealand, who will have voice at Lambeth, should not lose heart, even though they can't be all places at once and have been advised "to comment, but not dominate," the discussions, Peete advises. She is encouraged by a similar instance — a meeting of the Anglo-African bishops in Barbados in 1985,

where she, with the Rev. Barbara Harris, were the only two women priests present.

"I raised the issue to the Anglo-Africans that they not dismiss us cavalierly or trivialize us. 'When you talk about brothers, say *and sisters*.' And I urged them to look at the need for women's ministry. As a result of our presence amidst the 200 attending, they passed a resolution supporting the ministry of lay and ordained women. And many said it was because the group had seen women priests for the first time."

Another example of how she felt the presence of the Spirit in a church setting was at the recent Province V meeting of Episcopal Church Women in Indianapolis. Asked to serve as a chaplain, she was celebrant of the opening Eucharist. Of the 14 dioceses in Province V, five do not ordain women, and she was concerned that there would be a massive boycott of the Eucharist by women from those dioceses and perhaps from dissenters from other dioceses as well.

"But women from all dioceses were there, and it was the most incredible experience. One told me, 'You were the first woman priest I've ever seen and you made that service so meaningful.' Others came to me equally emotional about it.

"Sometimes I take my priesthood for granted, and I don't realize the impact it is having. We have an incarnational faith — and the enfleshment of what it means to be a priest means something. These women saw the holy in me, and identified to sense the holy in themselves. It was an affirmation of who

RESOURCE

A seven-page profile of the Rev. Nan Arrington Peete appears in Mary Sudman Donovan's new book, *Women Priests in the Episcopal Church*, with 22 others selected "to demonstrate wide varieties of ministries that today's clergywomen exercise." Forward Movement Press, \$5.50 postpaid.

they were."

This Lambeth consultant general firmly believes that she was chosen for the task by the grace of the Holy Spirit. Hers was one of eight names agreed upon and submitted to the Presiding Bishop by key women's organizations in the U.S. church.

Canada, Hong Kong, New Zealand, and Brazil were asked by Canterbury to submit a similar number. The women watched and waited, hoping that at least four of the nominees would be selected. The Archbishop of Canterbury selected two — Peete and Wood.

Whatever the outcome of Lambeth, one oasis will be the Women's Center which will operate as a memorial to the late Jan Pierce, noted Episcopal journalist, who worked early on to initiate the project.

"There will be a number of women at Lambeth other than those with official status. The bishops' wives will have their own conference, and will be wrestling with some universal problems. And for women from around the world, the center will be a place where the issues will be addressed in a relaxed setting. It will be an opportunity for workshops and socials and celebration. We will develop alternative forms of worship other than the Eucharist, since women will not be allowed to celebrate in England.

"I view it personally as a base of support — a place to go not only to share what's been going on at Lambeth but also to participate in what's happening there, to be supportive and supported. The Episcopal Women's Caucus has been very intentional about raising funds to bring Third World women who could not afford to come by their own financing," Peete said.

Thus worketh the Spirit through women at Lambeth. With that background, given 500 bishops and one Nan Peete, the bishops at that plenary might be outnumbered.



Terrorism: A Botha export?

Ronald Reagan's Moscow "Spring Fling" seemed to lay as much emphasis on human rights in the Soviet Union as it did on discussions of disarmament and verifiable inspections of nuclear missiles. It's well-nigh impossible, however, to get "the Gipper" to comment on the systematic suppression of human liberties and the taking of human life by the South African government.

Early June saw the two-year-old state of emergency there extended for yet another year. Citing the "notable revolutionary climate in the country" and the remaining "terrorist threat," President P. W. Botha piously explained the government's responsibility to "protect the lives and possessions of all our citizens." With some 18,000 people detained for more than 30 days without warrant or trial — many of whom have disappeared — what other than a revolutionary climate could Mr. Botha expect?

Meanwhile, as the South African parliament debated legislation that would prohibit the South African Council of Churches (SACC) from receiving money from outside the country, a desperate effort to discredit that body resulted in a "dirty tricks" campaign reminiscent of the Nixon era here at home. An exact replica of a pamphlet issued by the Dependents Conference, a division of SACC that renders assistance to detainees, political prisoners and their families, was distributed throughout the country and

abroad in the name of the organization. The fake pamphlet, however, included gross and scandalous misrepresentations of the assistance given to victims of apartheid that are too ludicrous to print.

Closer to home, some recent correspondence directed to a New York congressional representative and to Manhattan's Police Commissioner by William Johnston, president of Episcopal Churchpeople for a Free Southern Africa, poses a question to which Mr. Reagan should give serious thought. Calling for congressional investigations and public disclosure of the activities of the South Africa regime's operatives and agents in the United States, Johnston asks, in essence, when might New York and Washington experience South African state terrorism?

Pretoria long has been charged with using murder teams — military police, vigilantes and secret hit squads — to dispose of its opponents. Within South Africa, members of the United Democratic Front and other freedom organizations are victims. No one is exempt — from children to church leaders — and there is constant anxiety for the safety of Archbishop Desmond Tutu, the Rev. Allen Boesak, the Rev. Frank Chikane of the South Africa Council of Churches and other prominent churchpeople. Johnston's correspondence suggests that Pretoria is now casting aside all restraints in its war against its opponents worldwide.

The early spring murder in Paris of Ms. Dulcie September, representative in France of the African National Congress (ANC), and the car bomb attack a short time later on Mr. Albie Sachs in Maputo, Mozambique would seem to underscore the contention that the South African regime uses assassination against those who challenge its rule.

Johnston reports that Pretoria's hit squads also operate in South African-occupied Namibia, Angola, Botswana, Lesotho, Swaziland, Zambia and Zimbabwe. The apartheid government's terror apparatus has struck repeatedly in European countries as well. In 1984 the ANC's London office was bombed. In 1986 its Stockholm office was devastated by a bomb attack. Last fall, a kidnap/kill plot directed against ANC officials and plans to break into ANC offices and those of the South West African People's Organization of Namibia were uncovered in London. In these instances, officials of the South African embassy in London were suddenly withdrawn.

In February of this year, shots were fired through the window of the ANC's Brussels office, barely missing its representative there. Two days before Ms. September's murder, a bomb was discovered and disarmed outside the same Brussels office.

I'm with Bill Johnston — Maputo, Maseru, Harare, Lubango, Lusaka, Stockholm, Brussels, Paris, London; when New York and Washington? **TV**

A problem of inclusive language?

by Gordon Dalbey

I have always considered myself a liberated male — at least, until recently, when my cherished self-image was fearfully upended.

It all started several months ago with a urinary tract infection. For a while, I had ignored it with customary bravado, but soon the pain became severe, and I knew I needed medical attention. Even then, I balked. Urinary tract inspection, I knew from past experience, requires a prostate exam — which, as every man knows, not only can be excruciatingly painful, but is altogether unparalleled for its indignity.

Resolutely, I asked a doctor friend to recommend a urologist, whom I promptly called. That doctor's secretary informed me that he was on vacation and offered to schedule me with another doctor*on the staff — a Dr. Paul — and anxious for relief, I agreed.

Even as I struggled to put the impending ordeal out of my mind, I congratulated myself as I strode into the medical building for my appointment and headed for the elevators. At least I had faced up to my problem and not resisted out of macho pride.

Approaching the elevator doors with this pumped-up self confidence, I

turned quickly to the glassed index of doctors on the wall just to double-check that I was in the right place. I glanced toward the end, under the "Ps," and caught the surname *Paul* just as the elevator doors opened before me; I was about to turn and enter with this last boost of assurance when the full listing suddenly leapt out at me: *Paul, M.D., Dr. Joy.*

Dr. Joy?!

I stood transfixed, my eyes riveted to the index. In that moment, I was aware of several other persons stepping around me to enter the waiting elevator.

"Are you getting on?" a voice asked from within.

With a start, I turned to see the others standing before me in the open elevator, puzzled looks on their faces.

"Uh, well . . .," I muttered quickly, hesitating as the large steel doors shuddered on either side of me. "I mean . . . well, I guess not," I said. "No . . . thank you."

The doors swooshed shut and I stood

there alone, facing the polished steel.

Catching myself, I looked around and was relieved to see that no one was watching me. Gingerly, I crossed the lobby to a corner chair and sat down as thoughts and feelings warred within me.

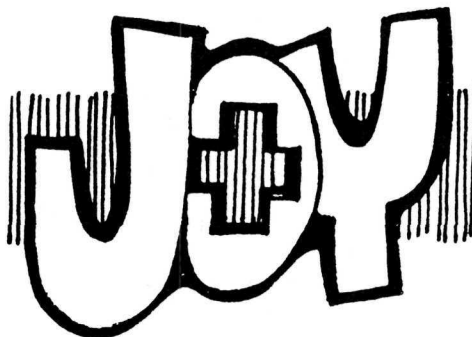
A woman urologist! The prostate exam is bad enough as it is . . . ! Immediately, it occurred to me that I could simply leave right then, maybe call the secretary later, and explain that I had just decided to wait until the original doctor returned from his vacation.

A flush of embarrassment swept over me. Why was I so upset? Certainly, I had campaigned for women's rights since my college activist days in the '60s, and had encouraged many women in their own professions even as their incomes regularly outpaced mine. I had learned from women professors, ministers, and psychotherapists, having discussed many "embarrassing" things with the latter.

What's more, most women I know have male gynecologists. For the first time I wondered how they felt about that.

And then it struck me that perhaps I really didn't need medical treatment after all. But no, there was the pain again.

In that moment, a sensation of hopelessness filled me and almost in reflex, I prayed. "God," I said, sighing in dismay, "help me. I didn't know I had this kind of fear in me. I don't want it, so give me the courage to go ahead."



The Rev. Gordon Dalbey, a Harvard Divinity School graduate, is a United Church of Christ minister and writer based in Torrance, Cal. Reprint rights for the above article reserved by the author. Dalbey's new book, *Healing the Masculine Soul*, will be published in August by Word Books, Waco, Tex.

I waited, then rose and walked to the elevator. With a deep breath I reached out and pushed the arrow pointing upward. Minutes later, the receptionist welcomed me, led me to the examining room and handed me a standard hospital gown, open at the back. "Please put this on and the doctor will be with you in a moment," she said, smiling pleasantly.

"Uh, sure," I mumbled, forcing a quick smile in return as she closed the door.

Disrobed and seated gingerly atop the cold table I glanced around the room, finding little comfort in the wall sketches of uro-genital tracts. I decided to rehearse in my mind a casual tone of voice for the doctor, in which I would explain my problem to her.

Just then I heard the doorknob turn. Too late. I took a deep breath.

To my utter astonishment, in stepped a man, dark-skinned, in white shirt and tie. "Hello," he said amiably in a distinct Indian accent, extending his hand. "I'm Dr. Joy Paul."

A deep, deep sigh escaped from my lips and I leapt up to grasp his hand.

I never inquired whether Joy is a male name in India, or whether, perhaps, that rendering is an Anglicized version of some other Indian name. I can only confess that the necessary indignity of the examination was altogether effaced by Dr. Paul's sensitive professionalism and my own relief.

Yet the memory of my fear remains as a reminder of the potential for prejudice, wholly unseen by my rational mind.

I know how a woman must feel before a male doctor—until relatively recently, her only option for medical care.

Furthermore, I learned that self-images die hard, that indeed, the most cherished of them must die if we are ever to face ourselves as we really are. I no longer consider myself a liberated male—just one who keeps struggling after the liberation that would allow me to accept and submit to women in every area of professional competence. And true liberation, I now suspect, is not striving to walk in the light, but rather, being willing to submit the darkness within you to the light.

Hamilton . . . Continued from page 13 while new wells are dug for Israeli settlers, restrictions on education, the press, economic development and trade, high taxes, arbitrary arrest and detention without charge of trial, denial of all civil rights, no provision for election of representatives who could voice complaints in a legislative forum and no sign of diplomatic movement towards their independence—all these injustices have caused utter frustration among the Palestinians. No wonder they riot! For Americans to say that this oppression is wrong and must be stopped is not anti-Semitic. Rather, it is, I believe, arguing for Israel's own welfare as well as that of the Palestinians.

—Returning the occupied territories to the Palestinians in exchange for peace accords with them and the Arab nations is still the best political solution of the conflict. It has wide international support and, with safeguards for the military security of Israel, might be attractive to a majority of Israelis themselves if sufficient pressure were brought to gather the parties together.

—If the U.S. is willing to talk with Israeli government leaders who have adopted a policy of intimidation of Palestinians by beatings and the gaining of "confessions" from prisoners by "mild physical pressure," then we can also talk with PLO leaders who have been responsible for dreadful acts of terrorism down the years. For better or

Fundraising drive half way home

"I am pleased to contribute \$40 now and pledge \$40 additional due Sept. 1, no reminder needed. Again, my thanks for your fine work in continuing THE WITNESS and my congratulations for your success in managing to cope in the face of financial stringency."

That note from a WITNESS subscriber gladdened our hearts as THE WITNESS fundraising drive continues. With the campaign just one month old, and due to the generosity of over 200 donors, we are happy to report that half our hoped-for total of \$15,000 has been received.

To those who have not yet contributed to our once-a-year drive, won't you please help us reach our goal? Your gift, in whatever amount, will be deeply appreciated. Many thanks!

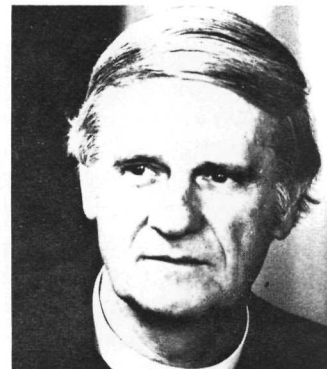
worse, these leaders are the genuine representatives of their people.

—Both Israelis and Palestinians have suffered great mental anguish and physical injuries. They are so preoccupied with their own fear and pain that they cannot raise their heads and see the hurts they have inflicted on each other. Both sides have grievances, both have justice in their hopes. In this political impasse they need outside help to unravel historically-based knots, and to minister to their wounds. The United States, with both its large annual subsidies to Israel, and resources which could provide a boost to the economic development of a small new Palestinian entity, has the opportunity, and a moral responsibility, to intervene for peace. **IVV**

General Convention's activist host:

Portrait of a feisty bishop

by David Crumm



H. Coleman McGehee, Jr.

Among the images on the office wall of the Rt. Rev. H. Coleman McGehee, Jr. — photographs of family and friends, pictures of him with South African Archbishop Desmond Tutu, and a poster of Augusto Sandino, the Nicaraguan nationalist who fought U.S. troops in the 1930s — there is also this framed verse from Galatians:

"There does not exist among you Jew or Greek, slave or free, male or female; all are one in Jesus Christ."

It might well serve as the personal credo of McGehee, 64, whose 17-year tenure as Bishop of the Diocese of Michigan has been marked by controversy.

In lawsuits, public demonstrations, radio commentaries and sermons, he has fought sexism, racism, nuclear weapons stockpiling, the death penalty and efforts to outlaw abortion.

He appears constitutionally unable to take the easy way, and he has often found himself cast as the defender of the outcast. He has not sought this role, but it is one to which his conscience has led him, and he has embraced it with vigor.

The Rev. Zalmon Sherwood knows well the effect of McGehee's commitment. When he met McGehee for the

first time six years ago, Sherwood was a young seminarian whose career seemed doomed before it could get started. He was openly homosexual and he walked the halls of Episcopal Divinity School in Cambridge wearing one earring and a mop of bleached hair. In 1982, hardly anyone wanted a priest with Sherwood's background.

His meeting with McGehee was by chance, and brief, but Sherwood remembers every detail. McGehee was participating at a conference at the seminary and was standing alone in a room when Sherwood happened in. He recognized McGehee immediately, and though he knew the bishop's reputation for open-mindedness, his first impulse was to turn and leave. He didn't get the chance.

"Before I could go, he extended his hand and introduced himself," Sherwood recalls. "He said, 'Hello, I'm Coleman McGehee,' in a way that was powerful and direct."

They spoke briefly, and years later, when Sherwood was having difficulty finding work, McGehee was one of just four U.S. bishops who offered encouragement — many of the others had rejected Sherwood's applications — and it was in McGehee's Michigan diocese that Sherwood eventually found a post.

"I view homosexuality neither as a disease nor a sin nor a crime," McGehee said in a 1984 interview, taking a position that was at odds with the majority of Episcopal bishops who officially regard homosexual activity as a

sin. "Its nature may perplex us," he said, "but if it alienates us the fault is ours . . . We are faced with a mystery."

"Gay people aren't very impressed by bishops and other religious leaders, but Coleman McGehee is an exception," says Sherwood. "I regard him as the bishop of the lowly. I was very much an outcast, and he was willing to identify with me."

In July, his diocese will host a General Convention at Detroit's Cobo Hall, the national gathering of Episcopal bishops, clergy and lay delegates that happens once every three years. McGehee will stand near the center of debates on three hot topics at the conference: homosexuality, social justice, and the election of women bishops.

McGehee's strong hand has been behind the promotion of women in key church posts, although some Episcopalian bishops still refuse even to ordain women. He reminded diocesan leaders that they had never elected a Black bishop, and they chose Suffragan Bishop H. Irving Mayson in 1976.

Most local clergy and lay leaders have supported their bishop over the years, but he has also been verbally attacked by furious priests and parishioners, denounced as a Communist, and slapped with the label "blasphemous" by Oakland County Prosecutor L. Brooks Patterson.

What forces produced the Rt. Rev. H. Coleman McGehee, Jr., as he calls himself only on the most formal occasions?

He had attended an Episcopal Church

David Crumm is religion writer for the *Detroit Free Press*. This article is excerpted from "The Bishop's Way," which appeared earlier in the *Free Press* Sunday magazine section. Reprinted with permission; copyright *Detroit Free Press*.

in Richmond, Va., in his childhood, but there were no clergy role models in his family. His father had been a superintendent for a coffee company and later worked at a depot where federal government supplies were distributed.

While studying engineering at the Virginia Polytechnic Institute and State University, McGehee dropped out of the church. He married his wife, June, in 1946, started at the University of Richmond Law School in 1947.

He joined a church again in Richmond after he started working for the attorney general, and admits that he regarded the church as just another in a string of clubs and associations that looked good on his political resume. That all changed one night in 1952 when an English evangelist named Bryan Green caught McGehee by surprise.

"When I heard him speak, for the first time in my adult life, the meaning of the Christian faith really spoke to me. That's when I made a decision and committed myself to Jesus Christ . . . I had never thought of Jesus Christ as being divine. That was the thing that really struck me. Then I came to see that everything the man Jesus said and did in his lifetime were things I could understand God to be saying and doing."

McGehee struggled for two years to understand that conversion experience, and concluded that it pointed him towards seminary, the second great force in molding his ministry.

"We were beginning something then," said Clifford Stanley, who taught systematic theology when McGehee entered Virginia Theological Seminary. "What was in us was an attitude, an awareness of the times, the world . . ."

McGehee's personal life carefully balances family with physical as well as spiritual exercise.

"He always put his children as a high priority," says his son Don, who is an

assistant attorney general for the State of Michigan. McGehee's other four children are a teacher, a television news writer, a construction worker and a law student.

Since McGehee's seminary days, June McGehee also has developed a strong sense of social justice and commitment to the church. She works as part-time volunteer for Crossroads, a social service agency in Detroit co-sponsored by the Episcopal Cathedral Church of St. Paul.

"She's solid, a really no-nonsense person," says the Rev. Henry Mitchell, a longtime family friend who now lives in retirement in Virginia. "She's very intelligent and is supportive of her husband. She's also very liberal, although she was born in Norfolk, Va. and is from a conservative family."

"A bigot better not approach her thinking she's a bigot. There have been one or two cases where people have made that mistake, and she's really let them have it. She's solid as a rock."

June McGehee does not describe herself that way. She says she's more

timid than her husband and doesn't try to sway her husband's plans.

"There are times when you wish someone near and dear to you wouldn't go out and take risks, but mostly I don't have much influence that way," she says. "I'm sure he listens to me, but it's been a long time since I've said, 'I wouldn't do that if I were you.'"

The stereotype of the Episcopal Church includes rigid rows of white businessmen and civic leaders in gray suits looking uncomfortable as they sit with their wives in the gloom of a Gothic sanctuary. Indeed, snapshots could be taken in several parts of McGehee's diocese that would seem to confirm the image.

Episcopalians often take a straight-backed pride in their self-sufficiency and their freedom to think independently.

This independence of mind is as old as the Anglican Communion itself, the extended family of the Church of England.

Over the past 40 years, though, the church of empire has been groaning and squeaking as reformers have tried



Bishop McGehee (far right) takes his place on an MCHR picket line blocking the entrance of a firm selling South African krugerrands.

to push open the rusty front doors and welcome in the people some of their forefathers in the faith would have oppressed.

McGehee was part of that, as were many in the Diocese of Michigan. "The Episcopal Church in the 1960s began addressing a lot of issues — the war in Vietnam, poverty, racism, human sexuality — and a lot of people were not ready for that," says the Rev. Orris Walker, a Detroit priest recently elected bishop coadjutor of Long Island. "The church moved from being a social club to being a community of faith addressing issues in society."

The Diocese of Michigan had been known as a center of liberal politics for many years. When McGehee's predecessor, Bishop Richard Emrich, was elected in 1946, his endorsement of unions was considered daring. Emrich became an outspoken supporter of civil rights and the ordination of women, even before the first Episcopalian women were ordained priests in 1974.

A perennial debate since Bishop McGehee took office has been whether he can maintain his ministry of social justice and remain "pastoral." It's a word that many equate with "soothing inspiration."

A number of priests around the diocese, which comprises 64,000 members in the eastern half of the Lower Peninsula, tell stories about scheduling a Sunday morning visit from the bishop and then quietly hoping he would avoid the controversial social issues.

McGehee does not always talk about the threat of nuclear war or the evils of sexism, but a note of impatience with complacent congregations has been heard throughout his ministry.

The Episcopal Church was built to allow the kind of risks McGehee is willing to take and the kind of criticism he occasionally receives from his priests. Unlike the Roman Catholic Church, there's no pope holding the ca-

reers of Episcopal bishops in his hand. Episcopal bishops control many key aspects of diocesan government, but they don't directly hire and fire priests. Each parish elects its own rector.

McGehee takes risks every other Wednesday at 8:30 a.m. in his radio commentaries on WDET. He serves up a broad range of opinion on everything from the war in Nicaragua — he's opposed to any aid for the Contra rebels — to tensions in the Middle East — he tries to be "both pro-Israeli and pro-Palestinian."

He drew the double-barrelled wrath of L. Brooks Patterson for a 1986 protest against the death penalty that he led as president of the Michigan Coalition for Human Rights. At 3 p.m. on Good Friday — traditionally observed as the hour of Jesus' death — McGehee opened a press conference at St. Peter's Episcopal Church in Detroit. He introduced several religious leaders opposed to Patterson's drive to place the issue on a statewide ballot.

"Two years ago I resented that he perpetrated that charade, and I still resent it," says Patterson, who is Catholic. "I think it was a blatant political exploitation of a very religious day . . . If I had done anything similar on a religious holiday, I would have been drummed unceremoniously out of the church."

He adds, "I guess I resent the moral leverage they tend to bring on their flocks for political purposes . . . When they cross the line and they're in politics, then I have no problem taking on a Bishop McGehee."

The bishop says he does not relish the controversy, but neither does he shy away from it. In his annual address to the diocesan convention last month, he put it bluntly: "As your bishop, contrary to what some may believe, I cannot remember having taken a stance on a single public issue which wasn't supported by the Episcopal Church, or by

our diocesan policies, and usually both."

Reflecting on her husband's style, June McGehee says, "Some people perceive him as too politically or socially oriented and not enough into the walls of the church, but I recognize that this is his whole idea: His whole concept of the church is the church active in the world."

Opening up the membership and collective vision of any organization creates tension, says the Rt. Rev. John Spong, bishop of the Diocese of Newark and one of McGehee's fellow seminarians in Virginia.

"Some people think the job of a pastor is to give them two aspirin and a dose of laxative and tell them to relax," Spong says. "I think the job of a good pastor is making people grow. That means being stretched, and that isn't always pleasant."

McGehee says, "I'm sure there are some people who are very bothered by my views and don't want any relationship with me, but that has not been my experience for the most part. I've had people very strenuously opposed to things I've done and still maintain a good personal relationship with me."

That's true partly because his foes have been some of his most prominent friends, including Gerald Ford and Gen. Lucius Clay, Jr., commander of Air Forces in the Pacific during the Vietnam War.

From 1960 to 1971, McGehee was the rector of Immanuel Church-on-the-hill, an unusual parish of 2,000 members in Alexandria, Va. Poised on the campus of Virginia Theological Seminary near the nation's capital, the church was packed with an explosive mixture of theologians and young seminarians as well as three dozen admirals and generals in the U.S. Armed Forces, a handful of congressmen, and other federal officials.

McGehee's preaching against the Vi-

etnam War and in favor of civil rights was a lit match poised above the powder keg.

In spring 1968, civil rights leaders across the country were planning the Poor People's Campaign, hoping that caravans of poor people would descend on Washington in mid-May. It was a plan conceived by Dr. Martin Luther King, Jr. before his death in April 1968.

McGehee wanted his church to house some of the campaigners, and after a heated debate, his vestry approved the collection of bedding and other supplies. A church volunteer making collections came to the home of Gerald Ford, who was then a Republican representative to Congress from Michigan. The Fords had been strong supporters of the parish, and Betty Ford taught Sunday School classes.

"But Betty would not give us any sheets because they did not approve of us putting up these people, and they thought the campaign should not take place," McGehee says.

In a telephone interview from his home in Rancho Mirage, Calif., Ford says he does not recall that incident, but does remember other disagreements with McGehee.

"We were very rational in our discussion," Ford says. "Where there was a difference, it was not a contentious relationship at all. It was quite the opposite. I think he recognized my political viewpoint and reciprocated in reference to his when there were differences."

Ford describes McGehee as "very intelligent, compassionate and understanding," and said "I admired his dedication, and as a result developed a very close personal friendship."

The explosion at McGehee's Immanuel parish finally came over his sermons against the Vietnam War. Gen. Clay became so angry, he confronted McGehee at his home, but refused to cross the threshold when McGehee invited him inside.

To hold the congregation together, McGehee and the parish's vestry agreed to a novel change in their morning worship. They added a half-hour period for church members to stand and debate the sermon before the benediction was given.

"I've always had difficulty with sermons because they're monologues, and people don't have an opportunity to respond," McGehee says. "People have different views."

His openness has extended to a management style that relies heavily on church members assuming control of key committees in the diocese, a style that may become a key part of McGehee's legacy in Detroit.

Despite the participative style, McGehee has his own points on which he draws definite lines.

McGehee upholds strict quotas for diocesan committees, which each have about 15 members: no more than three clergy, half the members must be women, and a third of the members must represent racial or ethnic minorities. He must approve the lists of nominees before annual elections and rejects any lists that disrupt the quotas.

McGehee has not announced a retirement date, although he has hinted that two more years might provide a comfortable transition for a new bishop, and no specific plans have been made for the years after retirement.

Wherever McGehee goes, he'll carry with him his favorite verse of scripture, taken from the fourth chapter of Luke's Gospel.

"Jesus came out of the wilderness and went into Nazareth, his hometown," the bishop says. "And he went into the synagogue and was handed the book of the prophet Isaiah to read and the words were: 'The spirit of the Lord is upon me, for he has chosen me to preach good news to the poor, to proclaim liberty to the captives and to set free the oppressed.'" TW

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• **Eleven myths about death:** Lead article by the Rev. Charles Meyer discusses: Pulling the plug is suicide/murder; To die of dehydration or starvation in a hospital is inhuman; Dying is 'God's will'; Where there's life, there's hope and seven other myths about death which serve as impediments to decision-making concerning life-support systems. In this issue also: the Rev. Glenda Hope's reflection, Why fast for Lent — or any time.

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Short Takes

Black liberation Gospel

Any Gospel that speaks the Truth of God in the Black community must deal with the issues of life here and now as well as with the transcendent dimension of the proclamation . . . The church must come out from behind its stained-glass walls and dwell where mothers are crying, children are hungry, and fathers are jobless. The issue is survival in a society that has defined Blackness as corruption and degradation. Jesus did not die in a sanctuary, nor did Martin Luther King, Jr. In those places where pain was the deepest and suffering the most severe, there Jesus lived and suffered, died and was resurrected.

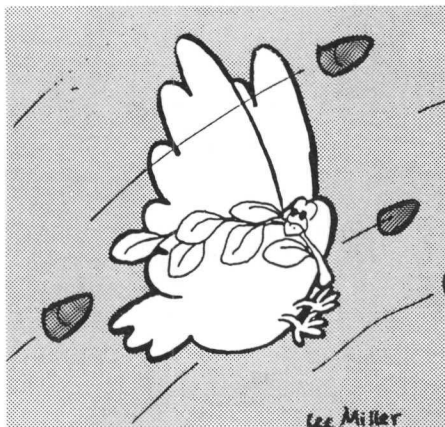
As long as innocent children continue to die in tenement fires, as long as families have to live in winter without heat, hot water and food, as long as people are forced to live with rats and roaches, the Gospel must be heard in judgment against the disorder of society, and the church has a responsibility — not to point people to the future life when all troubles will cease, but to help them overcome their powerlessness, rise up and take charge of their lives . . . We are concerned also about people whose desperation is not abject material poverty but poverty of soul and spirit. We do not believe that better jobs and bigger houses, color TVs and latest model cars prove that people have attained the abundant life of which Jesus spoke. That abundant life cannot be experienced by a people captive to the idolatry of a sensate and materialistic culture.

**Black Theology Project Conference
Theology in the Americas/1977**

Foes of apartheid, take heart!

I want to assure you that all your work — your photocopying, your typing, your running from meeting to meeting, your marching at the consulate — is worth it. The people of South Africa assure you that your work and our work will not come to naught.

**Anonymous South African Activist
Synapses, May 1988**



Record year for wars

"More wars were being fought in 1987 than in any previous year on record; four-fifths of the deaths in those wars were civilian." (Ruth Leger Sivard, *World Military and Social Expenditures*, 1987-88)

In 1987, the world spent \$1.8 million every minute on its military forces and machines. The governments of the world tax their citizens to pay the costs of violence and preparations for violence.

**Pittsburgh Peace Institute
Newsletter 4/88**

Some kind of inflation

If the price of an automobile had gone up as much since World War II as the price of sophisticated weapons, the average car today would cost \$300,000.

**Peaceweaver
Spring 1988**

Significant others?

We are all here on earth to help others; what on earth the others are here for, I don't know.

W. H. Auden

I don't know the key to success,
but the key to failure is trying to
please everybody.

Bill Cosby

Towards a work ethic

- The first woman to sit in a president's cabinet was Frances Perkins, the U.S. secretary of labor (under Franklin Delano Roosevelt) from 1933 to 1945. She once said, "I came to Washington to work for God, FDR and millions of forgotten, plain, common workingmen." Frances Perkins had a work ethic.

- One of the 20th century's great theologians, Karl Barth, pointed out that he always had two things on his desk: the daily newspaper and the Bible. He saw his mission as joining the wisdom of God's word with the workaday world. Karl Barth had a work ethic.

**Ed Marciniak
Origins, 2/25/88**

General Convention highlights:

Episcopal Women's Caucus lunch/meeting at the Pontchartrain Hotel, July 2, will include training for effective legislative strategies and techniques, especially designed for women.

Episcopal Church Publishing Company Awards Dinner, Tuesday, July 5, 7:45 p.m. recognizing the Hon. Miguel D'Escoto, Foreign Minister of Nicaragua; the Rt. Rev. Paul Moore, Bishop of New York; Ms. Mattie Hopkins, Chicago educator/activist; the Rt. Rev. Francisco Reus-Froylan, Bishop of Puerto Rico. Westin Hotel.

Integrity luncheon Wednesday, July 6, Westin Hotel, with guest speaker John Boswell discussing "A Thousand Years of The Church Blessing Gay Relationships: It's Nothing New."

Episcopal Peace Fellowship Dinner, Thursday, July 7, 7 p.m., Westin Hotel, with the Rt. Rev. Samir Kafity, Bishop of Jerusalem, as guest speaker. Presentation of the fourth triennial John Nevin Sayre Award.

Quote of note

I learned long ago never to wrestle with a pig. You get dirty and besides, the pig likes it.

Cyrus Ching

journal.

Best wishes for your continuing success in making religion meaningful in our time.

Royal Humbert
Eureka, Ill.

Just can't quit

I keep thinking I get too many magazines to read, and then another issue of THE WITNESS comes with things in it that I don't get other places. Keep up the good work.

Kathy Rodriguez
Denver, Col.

To Dot — the forgotten Spofford — with love

First let me say congratulations and thanks for the wonderful 70th Anniversary year series of articles which ran in THE WITNESS. My father, former editor Bill Spofford, Sr., would have been proud and happy beyond measure. Through you I learned to know what the "Old Man" was like before I was born!

I came into Bill and Dot Spofford's life in 1933, when Bill, Jr. was 12 and Marcia was 14. I *really* came to love my father in 1961 when something very tragic happened in my life. He held me in his arms all night talking to and comforting me. I thank God I was afforded the opportunity to know the real loving, caring father. I thank God he was able to know the adult daughter. I already knew the intelligent, stubborn "character" and he already knew the spoiled, stubborn daughter. During the late '40s and early '50s he was writing, preaching, talking and arguing about the issues of the day and it wasn't easy for any of us.

But I'd like to introduce you to the woman behind the man — Dot! Through thick and thin he had her support — 57 years of support. She was his silent, loving partner and even in his own family she sometimes got a bad rap.

Dot went about her business taking care of him, me, and Christ Church, Middletown, N.J. While Dad commuted to New York on the Jersey Central, Mom became the pastor, if you will, to the elderly ladies of Christ Church, and anyone else who needed a listening ear. She was the one who called repairmen when something broke in the old church or ordered, by actually going out and picking out, trees for Christmas services

and flowers for Easter. Until Dad got things organized, Mom was the one who did the altar each Sunday, washed and ironed the altar cloths, and polished the brass. How well I remember the brass because I spent a lot of Saturday mornings polishing it when I was young.

Dot made the rectory, with its splintered floors and creaky stairs, into a lovely home. Each spring she spent *hours* ironing ruffled organdy tiebacks to hang at the too-numerous windows in our house. The kitchen also had two washtubs in which Mom, in the early years, washed the laundry, including sheets, rag rugs, and towels, on the old washboard and then ran them through the hand wringer. This was during the days when a lot of housewives had washing machines, but there was literally no place to put one, and Dad didn't want to ask the vestry for major alterations to the house because he felt a church house for the youth was more important. And of course, it was.

On occasion Mom would feed beggars who wandered to our back porch. She would give them homemade soup and bread. One day a beggar finished his lunch and went off with Bill Jr.'s winter coat which had been hung out to air! There were always lots of laughs and lots of fun in Middletown — until Marcia died in 1945. They were both devastated, especially Dad. Mom had known death in her family but Dad had not. I'm sure it was her support and love that got him through.

In 1949 the three of us moved to Tunkhannock, Pa. into a slightly run-down old farmhouse located on top of "Mile Hill," overlooking the foothills of

the Appalachians where the Susquehanna River flowed. There were beautiful trees in the yard, and deer leaped over the stone walls and grazed in our back yard. We used to stand at the kitchen window and watch the birds come to Dot's feeder. She loved that place, and so did Dad. But it was her place. When she wasn't busy in the house braiding rugs, making curtains, and wallpapering, she was busy in the yard planting flowers and vegetables, and weeding. Lots of weeding — I remember that! And there was always good cooking — soups, tomato juice, pepper relish, mustard pickles and three loaves of homemade bread every week. Dad wouldn't touch a piece of bread from the supermarket when he could have Mom's.

I lived with them in Tunkhannock for two years before going off to college. I remember Dad buying each of us, Mom and me, a hand-pushed lawnmower! That first summer we mowed and mowed and mowed again. It took us two days to do the job and the following summer we went on strike! When Dad finally realized we meant it, he bought us a power mower. Those McCarthy era years weren't easy, but Bill had important work to do and Dot never faltered in her faith and support of him.

I wanted you to know a little about Dot who, compared to the Old Man, is known by few. She died four months after he did in early 1973. It was the way she wanted it to be. She supported him to very end, though her body had given out long before any of us ever realized. Thanks again and God bless.

Sue Spofford Rester
Vero Beach, Fla.

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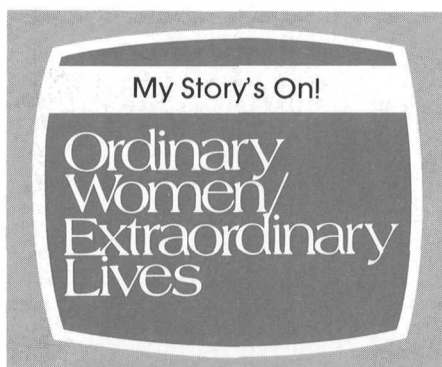
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