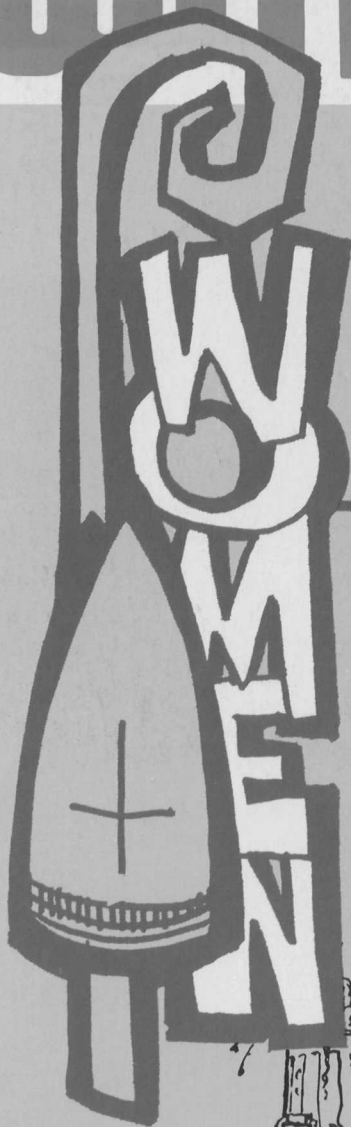


THE WITNESS

VOLUME • 71 NUMBER • 9 SEPTEMBER 1988



General
Convention
Round-up



**Episcopal Visitors:
Institutional Sexism**
Pamela W. Darling

Cameo Appearances:

- Miguel D'Escoto
- Samir Kafity
- Emilio Castro
- James Ottley



Letters

Pesticides murderous

What a great July/August issue! Pat Hoffman's article, "UFW fights harvest of poison," is one of the most comprehensive and heartbreaking pieces on the plight of farmworkers I have ever seen. Whether or not a new grape boycott is the best means of bringing the horrendous evil of particulars to public attention one doesn't know at this point. But there is no doubt that the evil that the big growers are doing must be brought to the attention of the public.

The tremendous clout the growers have in California under the present Republican administration is frightening. The labor relations board has been so emasculated that there is practically no access to the California law governing agricultural labor disputes for the United Farm Workers Union. Cesar Chavez may be missing some new organizing areas by his emphasis on the problem of pesticides but his first concern has always been the life and safety of the farmworker.

I hope THE WITNESS will encourage Ms. Hoffman to keep readers up to date on developments in the whole area of pesticides and the food we eat and the murderous effect these chemicals have on the lives of the very people who produce the fruits and vegetables in California.

The Rev. E. Lawrence Carter
Upper St. Regis, N.Y.

Phrase contradictory

In Mary Lou Suhor's otherwise excellent article, "500 bishops, 1 Nan Peete — even odds" (July/August WITNESS), she repeated a phrase which is a contradiction in terms, "Anglo-African." Most would agree that the most common meaning applied to the term Anglo is White or European in background. Generally speaking, Africans are Black.

The meeting referred to in Barbados was rooted in theology — Anglican theology — and its participants were of African descent, i.e. Black Episcopalians linked together in the Anglican Communion by their African ancestry, hence Black Anglicans. The conference is therefore referred to as the *Afro-Anglican* Conference. The term "Anglo-African" is almost incomprehensible.

Regarding the content of the article, recent U.S. coverage of the Rev. Nan Peete's address to the bishops at Lambeth has proven your last paragraph — she *did* outnumber them.

Nell Braxton Gibson
New York, N.Y.

Cites Israeli repression

Thank you for the November and December issue with Jim Lewis' accounts of the Israeli-Arab conflict and the story about my work with Canon Riah Abu El-Assal. I'm sending THE WITNESS a copy of my latest endeavor, collaborating with Mubarak Awad to produce *Children of the Stones*, published by his Palestinian Center for the Study of Non-Violence.

The report documents not only the suffering of those children who engage in stone-throwing against heavily armed Israeli soldiers occupying the West Bank and Gaza, but also of children who do not participate in the demonstrations, yet become vulnerable targets of Israeli repression.

The problems here continue to worsen. The indiscriminate military violence is indescribable and the media cannot cover it. I feel so frustrated; I just don't know what to do to make people outside understand what a crisis this is. I alternate between bouts of crying and bitterness over the stupidity and viciousness of our government which allows this madness to continue. *Please* encourage people and organiza-

tions to come see for themselves, and take action somehow to demand that Congress *do* something.

Foreigners who live and work here are actively engaged in deterring the use of excessive violence. On countless occasions I've seen Israeli troops back off from a vicious beating of children simply because they realized foreigners were watching them. If our own government won't do anything to protect these people, then the Americans living here must do it. Those working with American and Christian institutions and organizations have literally stepped into the line of fire to save people's lives. We've *had it*! Somehow, we've got to get the U.S. churches more involved in doing what they should have done years ago. Please forgive my anger. But boy, am I mad!

Karen White

Occupied Jerusalem via Israel

(Karen White collaborated with the Rev. Riah Abu El-Assal, Canon of Christ Evangelical Episcopal Church in Nazareth, to produce a report entitled Children in Israeli Military Prisons (see December 1987 WITNESS). She was to begin work full time with Mubarak Awad, Director of the Palestinian Center for the Study of Non-Violence, but Awad was deported June 13 by the Israelis. At last report, she was still in Jerusalem. — Ed.)

Committees flawed

I have a plaque that reads: "God so loved the world that he/she didn't send a committee!" After reading the Episcopal Church's Commission on Health and Human Affairs report, I see the validity of such a statement.

I am amazed at how the commission dealt with such a controversial issue as homosexuality. Instead of rousing the complacent to open their hearts and listen, everyone was made comfortable, or

so the commission thought. No real witness occurred, thus no growth. Had the report challenged both gay and straight alike to new awareness, then spiritual leadership would have taken place. Unfortunately, we have to put up with the drivel coming from both sides of the commission's mouth.

Louie Crew was correct in his assertion in the June WITNESS that the commission is more interested in listening to gay and lesbian persons so it can make future pronouncements rather than embracing us. My problem with Crew's article comes when he states that blessing same-sex unions will not "radically alter gay relationships." I do not view a life-long exclusively monogamous commitment of two gay/lesbian persons as living in the image of heterosexuals. On the contrary, I see it as the most mature expression of love, whether gay or straight.

One reason for the prevalence of divorce is not the inherent failure of monogamy, but the failure of two people who do not fully commit to each other. Gay and lesbian couples can challenge their straight counterparts to live more equally within their unions. The assertion of many gay activists that we must lead the way to different relational patterns is for the birds. Open relationships are a mockery of marital commitment and of love, as far as I am concerned.

Episcopalians need to challenge the church to face issues compassionately. We who love our church have no alternative.

Patrick Schwing
Cincinnati, Ohio

Still loves us

Just wanted you to know how wonderful and meaningful was John Burt's article on "Preachment to people power" (June WITNESS). It opened many new dimensions for me.

Thank you for publishing such a caring periodical. This is not a criticism — but I must confess my 73-year-old mind does not always understand the in-depth and intellectual articles. So be it — I still love you.

I'm sending a subscription to a young woman lawyer who volunteers much of her time to those who do civil disobedience, and she will share THE WITNESS with those in the peace movement.

Patricia Grimala
Milford, Mich.

New book by Meyer

Your readers may be interested to know that the Rev. Charles Meyer, who wrote the frequently reprinted "Eleven myths about death" in a past issue of THE WITNESS, has authored a book entitled *Surviving Death*, which we will publish in paperback this fall (128 pages, \$7.95).

In forthright language, the Episcopal director of pastoral care at St. David's Community Hospital in Austin provides practical advice on how to be present to the terminally ill, chides the ineffectual ministry to the dying of Christian churches, and offers pragmatic advice to persons who have lost loved ones. Appendices include power of attorney forms, home-death procedures, and a list of resources and hospice volunteers.

I'm sure many who found what he said about myths of death informative will want to know what else he has to say about *Surviving Death*.

William Holub
Twenty-Third Publications
Mystic, Conn.

Lin leaves prison

I am being released from prison shortly (pending a new trial or with charges

dismissed — it's still unclear), so please discontinue my wonderful complimentary subscription to your publication here. Thanks very much for sending it; I've been grateful to have access to some real news and commentary while locked up. I hope to *subscribe* in the future.

Lin Romano, Epiphany Plowshares
FCI, Lexington, Ky.

Praises women's film

Please send me the film, "A Priest Indeed" and *My Story's On* as advertised on the back cover of the July/August WITNESS.

Having seen the videotape at the School of Theology at Sewanee, I must commend the Episcopal Church Publishing Company on what I feel is an outstanding work. It is the finest documentation of the struggle women "went" through to secure ordination. And I find THE WITNESS a breath of fresh, prophetic, Christian air.

By the way, from seminary we were offered a free subscription for one year — an excellent idea and contribution to people's ministry. When that period is up, I will certainly subscribe.

Hallock Martin
Cochran, Ga.

Heart of God beats here

The pure spirit of the Gospel shines through each issue of THE WITNESS and that has to come from somewhere and it comes from your staff. It is a testament that gives hope where there is no hope and courage where there is only paralyzing fear. I read a number of publications and am quite hard-boiled about most of them. THE WITNESS is the only journal that consistently brings tears to my eyes because I hear the heart of God in it loud and clear.

Leonora Holder
Long Beach, Cal.

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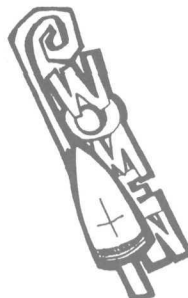


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Editorial

Sacrificing justice for unity

The Rev. James Lewis, director of Christian social ministry for the Diocese of North Carolina and contributing editor of THE WITNESS, is author of this month's editorial.

Someone once defined the Episcopal Church as the Republican Party at prayer. Now that we've been through General Convention in Detroit and the Democratic Convention in Atlanta, a revised definition is in order. Based on these recent events, the Episcopal Church should be defined as the Democratic Party in convention.

Anthony Lewis, writing about the Democrats, said that "the desire for unity, skillfully marshalled by the Dukakis forces, has dominated here. All the potential conflicts were dissipated. The platform was kept so brief and bland it almost disappeared. The Dukakis management was in charge."

The same could be said about our General Convention in Detroit.

Every effort was made to hold everyone together inside the big tent. Presiding Bishop Edmond L. Browning called for a convention which would bring unity, harmony and peace. From the opening prayer, it became clear that the managerial forces were at work to orchestrate a quiet event. Unity became the sought-after prize.

Let me be clear. Unity is a wonderful thing but it is not a valid goal. Unity is a by-product. It occurs when justice is achieved.

My experience tells me that when we talk unity we usually are avoiding justice. And this convention seemed all too

willing to keep us together at the expense of not speaking boldly on behalf of justice.

By being willing to compromise on tough moral issues, we lost ground and people were hurt just to keep us all together.

- We adopted a weaker position on abortion and sold out poor women who are hurt most by our compromises.

- By adopting a watered down position on women bishops, we gave encouragement to people still not willing to accept the fact that women deserve equal treatment in the church. With the adoption of the visitors provision, churches unwilling to recognize a woman bishop may invite a bishop in who agrees with them to perform confirmations and other rites. All done in the name of unity. Hold those sexists on board at all cost.

- We were unwilling to take a step to assure gays and lesbians that they have full rights when it comes to ordination and blessings. What we did was opt out for more discussion, more dialogue on this issue — more conversations while gays and lesbians continue to be denied their God-given rights in this church.

What is the church waiting for? More scientific data, more argument over the same tired, worn-out Bible passages? Or are we waiting for the dominant male, heterosexual power structure to

be converted or die off? The same power structure in our White House, Congress, business community and military complex which thinks that it can beat folks into an orthodox submission?

- We burned our human sexuality curriculum. In other words, we refused to authorize it and were willing to watch it go out of print. Get a copy. It's a collector's item. If I were a parish priest, I'd advertise it as the banned material and use it for a new round of classes. It's good and shouldn't be done away with to satisfy our blue nose members.

The convention went soft. Instead of going for prophetic truth, we settled for the bland baloney of an unreal unity. And it will cost us.

The Democrats turned their backs on Jessie Jackson. Too prophetic for them. Likewise, we sold out prophetic truth just so we could all go home without anyone splitting.

If unity means we have to provide room in the church for bigotry then I want no part of unity. Jesus spoke truth to the rich young man. The youth walked away. Jesus loved him but he refused to chase after him with a compromise to lure him back.

This convention failed to be faithful. Searching for unity, it gave up the quest for justice.

Smack dab in the middle

The 1988 General Convention of the Episcopal Church — was it wimpy, wimpy, wimpy, or hefty, hefty, hefty?

Neither. Compromise was the order of the day, as Presiding Bishop Ed Browning, the House of Bishops and the House of Deputies chose the *via media* as the path to ecclesiastical glory over the next three years. Apparently the church doesn't believe in the old Texas saying, "Ain't nothin' in the middle of the road but a yellow line and a dead possum."

At the end, it left a lot of work to be done for prophetic ministry.

Take, for example, the B-022 resolution on Episcopal visitors. In the debates, suffering was in vogue. The church was entreated to have sympathy and respect for the suffering of those minorities in the few dioceses which still oppose women's ordination. The pain of women who had struggled arduously and faithfully over the years for representation in the House of Deputies, for ordination, and for women's right in general seemed to have vanished from the collective memory.

As one observer noted, it was like watching a mugging and seeing the mugger congratulated — and it hurt just as badly. (See story p. 8.)

The most dramatic social justice victory was the oil boycott. In an impressive turnabout, the Black Caucus led a skillful strategy which reversed a House of Deputies vote against a resolution to boycott Shell and other oil companies doing business in South Africa. It was a formidable achievement, since Shell sent a lobbyist to help defeat the resolution, and the corporation had triumphed in the first round. But as debate opened on the final day of legislation, Black deputies lined up three and four deep at all eight microphones on the floor, ready to claim

as a point of personal privilege that the resolution be reconsidered. In the end, they prevailed, and Mobil, Chevron, Texaco, British Petroleum and Total also fell under the ban.

Implementing the resolution may prove equally as difficult as the victory. Our fond dream that night was of all Episcopalians burning those oil credit cards and lining up their BMWs and Mercedes at the local Brand X gas station. Toward that end, THE WITNESS will provide a more in-depth article on this issue next month.

Another plus, while less dramatic, was the passage of the "Michigan initiative" for economic justice. (See story June WITNESS.) It passed both Houses unanimously, a tribute to the groundwork and energy put into it by lobbyists from the diocese. They convinced the convention to contribute \$250,000 now, and eventually help raise \$4 million for promoting economic development and self-initiative at the grassroots level in impoverished cities and depressed rural areas across the nation.

On sexuality issues, house debates were impassioned, and the tricky nature of trying to legislate about the human libido frequently led to confusion and unintentional hilarity.

In one such sexuality discussion, House of Deputies President David B. Collins, trying to keep the debate balanced, asked deputies for or against the motion to line up on different sides of the podium since, he said, "It is difficult to recognize speakers of different persuasions . . ." and then stopped, embarrassed, as a roar of laughter went through the House. He tried again; "Uh, perhaps I mean positions . . ." then gave up, laughing as the amused deputies burst into applause.

Speaking of the "S" word, there had originally been a resolution in the Convention Blue Book commending the work done by a task force at the Episcopal Church Center on a study guide called, *Sexuality: A Divine Gift*. But when it was released this year, conservatives (many of whom had never seen it) labeled it "pornography," among other things, and the majority of bishops hastily grabbed their 10-foot poles and poked any mention of the study guide into oblivion.

Lobbyists for Integrity, the gay and lesbian rights group, were thankful that there were no "major" legislative setbacks, as they put it, since pressure to move backwards was intense. "Anti-gay organizations mounted a major effort to influence delegates and spent hundreds of thousands of dollars to do so. Repeated attempts to get the Episcopal Church to adopt the Church of England's November 1987 General Synod condemnation of homosexual activity were soundly rejected by deputies and bishops," Kim Byham, Integrity president noted.

A resolution on human sexuality which commended a 1985 General Convention statement calling gays and lesbians "children of God" passed both houses. However, an Integrity member commented sadly, "The 'children of God' line is not enough to insure our civil rights."

The bishops experienced a moment of metaphysical discourse while trying to reword a phrase of the resolution referring to sexuality as "a wonderful and sacred mystery." One bishop demanded, "How can you amend a mystery?" which engendered the kind of debate not heard since the Council of Trent.

In the other house, after much discus-

sion — a deputy's motion to suspend debate was heartily cheered — the final resolution passed commended, among other things, "chastity and fidelity in personal relationships." The use of the words "personal relationships" instead of the original "holy matrimony" was counted a victory by Integrity.

The place where Integrity was truly included was at the Triennial of the Women of the Church, which met simultaneously with Convention. There, for the first time in any major Christian denomination in the United States, a lesbian and gay group was granted full participation with voice and vote, as Integrity was welcomed as a constituent, according to Byham.

The church took a step backward in another civil rights area, bowing to pressure from conservative lobbies. A compromise resolution on abortion stated *"While we acknowledge that in this country it is the legal right of every woman to have a medically safe abortion, we emphatically oppose abortion as a means of birth control, family planning, sex selection, or any reason of mere convenience."*

"But those who believe in a woman's right to safe and legal abortions and who affirm women as participants in moral decision-making should not be misled into thinking that this proposal adequately addresses these concerns," pointed out Kathie Ragsdale, who works for Impact, an interfaith social justice lobbying group in Washington, D.C.

"The reality is that every woman in this country does *not* have the legal right to a medically safe abortion. A poor woman, for example, who is a victim of rape or incest cannot get an abortion on Medicaid. And the government is disallowing federal funds for abortions for women in prison. Since they cannot go anywhere else, they are basically denied abortion rights," she explained.

Women's rights advocates, she said, would have preferred an amendment that put General Convention on record as

"unequivocally opposed to any legislation which would limit a woman's access to safe and legal abortion."

Equality in the liturgy fared somewhat better. The convention approved inclusive language texts for optional use as early as this fall. There was a lot of dark muttering and misinformation spread by certain groups who still haven't recovered from the introduction of the new Prayer Book, but since use of inclusive texts is by choice and at the discretion of the diocesan bishop, no one's tender sensibilities need be affronted.

THE WITNESS also kept an eye on two particular resolutions on justice matters that had received lengthy coverage in recent issues.

The Convention urged the U.S. government to abolish the Women's Control Unit at Lexington Federal Prison in Kentucky and all other similar institutions, expressing deep concern about the "deplorable and cruel treatment, the only purpose of which is to modify the behavior of confined women and to inflict extreme physical and mental incapacitation." (See February WITNESS.)

But a resolution asking for the church to recognize the rights of unions to organize in church-owned facilities was derailed in the House of Bishops.

That resolution had been sparked by a

dispute between St. John's Episcopal Hospital, run by the Diocese of Long Island, and the Committee for Interns and Residents (CIR), a union of housestaff. (See June WITNESS.)

All specific references to the St. John's situation were eventually removed from the resolution and it appeared that it would pass.

But, said Retired Bishop John Burt, who supported the motion, "During debate, Orris Walker, the newly-elected Coadjutor of Long Island, spoke so strongly and at length against the resolution that it was tabled."

Edna Williams, a CIR organizer who was present at convention to hand out leaflets about the conflict, found reports of Walker's behavior baffling. While in Detroit, she said, she had contacted Walker, who suggested that she make arrangements to meet with his assistant in August.

Overall, at the end of General Convention, the church had taken some steps forward, some steps back or just stayed put. Most of the time it was like a ride on Detroit's "People Mover," a computer-controlled monorail that loops through the downtown area. Everybody got on, rode around for a while and ended up about where they had started.

— Susan Pierce & Mary Lou Suhor



Coming next issue:

The Lambeth Conference

THE WITNESS covers the once-in-a-decade international meeting of Anglican bishops in Canterbury, England. Articles by Barbara C. Harris and Susan E. Pierce on issues and events, including the debate over women's role in the church; the effect of women's presence at Lambeth; and the future of the Anglican Communion. Meanwhile, see the Rev. Nan Peete's Lambeth address, for which she received a standing ovation (page 16).



"It is time to name sexism as the force which underlies the theological and ecclesiastical arguments, the condition which has thus far prevented the incorporation of women into all ordained ministries and made 'necessary' the compromise embodied in General Convention's Episcopal Visitors Resolution."

Episcopal Visitors: Symbol of institutional sexism

by Pam Darling

*T*ime magazine's General Convention article was headed, "When is a Bishop not a Bishop: Episcopalians enact an odd plan to avert a schism over women." Presiding Bishop Edmond L. Browning termed the agreement "a miracle." The House of Bishops voted by a large majority for the plan, for the sake of "unity" and to present Lambeth with evidence that the ordination of women need not divide the church. The House of Deputies narrowly endorsed one part and rejected the second, amidst sharp debate and outraged communications from clergy and laity back home who couldn't quite believe what the media were reporting. When the dust settled, a strange compromise was in place; as with most compromises, nobody liked it much.

The version that did *not* get adopted would have allowed congregations to ask the Presiding Bishop to send them a visiting bishop if their diocesan bishop was either a woman or a man who had consented to the ordination of a woman as bishop. This was meant to encourage those who do not accept the church's authority to ordain women to remain within the church despite their disagreement. It had no fixed term. It drew immediate criticism on several counts: for transgressing the authority of the local

bishop and substituting congregational for episcopal polity; for the theological murkiness of implying that women could be ordained bishops but need not be treated like male bishops; for the disunity that would result within congregations and dioceses where the option was exercised; for the implication that resistance to ordaining women was legitimate and would be accepted indefinitely.

The final compromise, known as Resolution B-022, says that "Episcopal visitors" may only come "upon the request and under the authority and direction of the ecclesiastical authority of a diocese" (normally the diocesan bishop). It puts a six-year term, "unless reaffirmed," on the arrangement, which is "only to be used for the transition and incorporation of women into all ordained ministries." It calls for continuing dialogue between a bishop and any clergy or congregations who disagree with the bishop's position about the ordination of women. The theological murkiness remains, but the compromise door swings both ways: Congregations in dioceses whose bishops oppose ordination of women may also seek relief under the provisions of B-022.

What is this all about, and why did this plan create such a ruckus in Detroit, 14 years after the "Philadelphia 11" ordinations and 12 years after women's ordination was authorized? Why was a convention resolution considered necessary when provisions for dealing with congregations at odds with their bishops were already permissible under existing constitutional and canonical structures?

Pamela W. Darling, a doctoral candidate at General Theological Seminary, is editor of *Reaching Toward Wholeness: The Participation of Women in the Episcopal Church*, report of a survey conducted by the Committee for the Full Participation of Women in the Church, released at the 1988 General Convention.

An important clue lies in the clause: "This provision is only to be used for the transition and incorporation of women into all ordained ministries and is not otherwise applicable." This careful wording about "transition" and "incorporation" was intended to convey that the church is serious about its commitment to the ordination of women, but wants to treat gently the small minority who still refuse to accept such ordinations. It was also designed to allay fears that such a formal mechanism might be used to discriminate against ordained members of minority groups — for example, a White congregation might ask for visitations from a White bishop instead of their own Black bishop. What it says, in effect, is that for the next six years, it will be okay to discriminate in relation to women, but not against anyone else. That's probably not what most of the framers meant it to say; but that's what it says.

The great majority of Episcopalians consider the ordination of women a long-settled matter, and the ordination of a woman as bishop an inevitable, even imminent, occurrence. The sudden flap over the question of a woman as bishop strikes many as peculiar at best, and at worst, a betrayal of the commitment to the full humanity of women implicit in the 1976 decision. It was as though the small but militant group of self-styled "traditionalists" were holding the rest of the church hostage, like a child threatening to hold his breath till he turns blue unless the family does what he wants. Why did the "family," at the urging of most of the bishops, choose to compromise its witness about women for the sake of "unity?"

The answer can be found in the deep reservoir of unacknowledged sexism in the church, not only within those who oppose the ordination of women, but also within those who support it — men and women alike. This should come as no surprise. We have all been born and bred in a deeply sexist society, our understanding of ourselves shaped by

cultural and religious institutions which for centuries have regarded women as second-class. But the time has come for the church to take responsibility for the continuing sexism in its midst. It is time to name sexism as the force which underlies the theological and ecclesiastical arguments, the condition which has thus far prevented "the incorporation of women into all ordained ministries" and made "necessary" the compromise embodied in B-022. Once we have named

it, we can begin to take some control over it, and to open ourselves as a community to that process of conversion, reconciliation and healing to which God calls us all.

Theological arguments used to oppose the ordination of women are rooted in Aristotelian and Augustinian notions that women are of a lower created order, less fully human than men and thus not fit subjects for ordination. The arguments from the "tradition" of a male-only priesthood assume that its predominance throughout the Christian era proves that God meant it to be that way, not that pressures from the surrounding patriarchal culture soon overcame the vision of mutuality offered by Jesus. These are sexist arguments.

Even for those who have moved beyond them to affirm the vocations of women to ordained ministries, sexist cultural conditioning is not far below the surface. So accustomed are we to male models of leadership and priesthood that we don't know quite how to respond to women in those roles. Must they become like men to be "real" priests? How should they dress? What shall we call them? Can a woman really run a whole parish, administer the budget, deal with the sexton, represent us in the community? Could a woman actually exercise authority as a bishop?

It is these unconscious discriminatory attitudes that feed and feed off of the institutional sexism of the church. As the 1987 survey by the Committee for the Full Participation of Women in the Church documented, men still hold 78% of the church's lay and ordained leadership positions. Old-boy networks continue to influence committee appointments, employment and advancement opportunities. Vestries, search committees, senior male priests and bishops, not recognizing women's gifts for ministry because they come in packages different from men's, often fail to consider qualified women for positions. A distressingly high proportion of ordained women end

The few bishops who said 'no' to Episcopal Visitors

Edward R. Welles, Retired
 Lyman C. Ogilby, Retired
 Thomas Fraser, Retired
 Paul Moore, Jr., Bishop of New York
 Scott Field Bailey, Retired
 John H. Burt, Retired
 Adrian D. Cacaes, Bishop of Ecuador
 John T. Walker, Bishop of Washington
 H. Coleman McGehee, Jr., Bishop of Michigan
 Walter C. Richter, Bishop of Iowa
 Mellick Belshaw, Bishop of New Jersey
 H. Irving Mayson, Bishop Suffragan of Michigan
 Manuel C. Lumpias, Bishop of Central Philippines
 William E. Swing, Bishop of California
 Walter D. Dennis, Bishop Suffragan of New York
 B. Sidney Sanders, Bishop of East Carolina
 William G. Black, Bishop of Southern Ohio
 Robert W. Estill, Bishop of North Carolina
 George N. Hunt, Bishop of Rhode Island
 O'Kelley Whitaker, Bishop of Central New York
 Clarence N. Coleridge, Bishop Suffragan of Connecticut
 Armando Guerra, Bishop of Guatemala
 Elliott Sorge, Bishop of Easton
 Leopold Frade, Bishop of Honduras
 Craig B. Anderson, Bishop of South Dakota
 Martiniano Garcia-Montiel, Bishop Suffragan of Central and South Mexico
 David E. Johnson, Bishop of Massachusetts
 Orris Walker, Bishop Coadjutor of Long Island

up in hard, poorly-paid positions that no one else (i.e., no men) will take, and then find themselves further disadvantaged in the advancement game since their experience has not been in the mainstream and their salaries are so low.

This is institutional sexism.

It is the dark side of the positive experience of women in the ordained ministry. It explains why the majority of bishops were prepared to compromise the principle of the unconditional ordination of women. Two factors probably blinded them to their sexism — of little concern to those in the pew but powerful motivating forces to those in leadership positions, especially to bishops.

The first is the place of the episcopate in the Episcopal church. We think bishops are very important — much more so than priests. This is partly because they are the top of our hierarchy. It is also because, through their power to ordain other people, they control access to all positions of clerical power in the institutional church, and are the bearers of the spiritual tradition of “apostolic succession” which validates our sacramental life. Interfering with the proper passing on of sacramental legitimacy through the laying on of hands would seriously undermine our corporate sense of identity. Thus those who don’t believe women are ordainable argue that if a woman becomes a bishop the succession will be broken: she won’t really be a bishop, no one she ordains will really be ordained, and so forth.

The second contributing factor is the collegial nature of the episcopacy. The still all-male brotherhood is bound together only very tenuously. Bishops have virtual autonomy within their jurisdictions so long as they follow the rules. Though there are informal pecking orders based on seniority and such secular values as the size and/or wealth of a jurisdiction, no bishop is automatically any more powerful than any other. Even the Presiding Bishop, “first among equals,” has some administrative power

over church programs, but none directly over other bishops. Since they are essentially equal, their position, authority and prestige — as individuals and collectively — derive from common consent. This sets up tremendous pressure for cooperation and accommodation, because a breakdown of the “brotherhood” has the effect of undercutting the authority of everyone.

The only way we can “make” bishops do something is by putting it into the constitution or canons, that is, by getting a majority of bishops, clerical and lay deputies to agree at General Convention. But if a minority really doesn’t like the new rules, nothing can compel them to stay in the game. In the absence of such agreement, one dissident can destroy the “unity” of the church. The threat of schism thus becomes a negotiating tactic in times of conflict.

These two factors — the function of bishops in validating the faith from one generation to the next, and the consensual framework which generates their authority — joined with sexism to create the present situation. The prospect of women bishops in the Anglican Communion generates controversy at a much deeper level than that related to women in the “lower” orders of deacon and priest. Some of those opposed to ordaining women, in the United States and elsewhere, have already threatened schism. Those involved in preparations for Lambeth feared such threats from a few “traditionalist” U.S. bishops would play into the hands of the opponents of women’s ordination in other provinces, demonstrating that the “experiment” had failed because ordaining women destroys the “unity” of the church.

This seems to have been the motivation of many bishops who, loudly proclaiming their support for the ordination of women, nevertheless argued for B-022. If proponents and opponents of ordaining women could agree on how to handle things when a woman becomes a bishop — that is, if they could find a

way to agree to disagree — then “unity” could be preserved and threats to it could no longer be used as blackmail by those opposed to ordaining women.

Some women supported the efforts to draft the compromise B-022, reasoning that the bishops were determined to do something that would adopt a “mind of the House” statement if the Deputies demurred. Some drew an analogy to the 1977 House of Bishops statement establishing the infamous “conscience clause,” which was (mis)interpreted to mean that no one need observe the church’s canon regarding ordaining women if they had a “conscientious objection” to it. Though never adopted by the General Convention and thus having no binding authority, this earlier “agreement to disagree” among the bishops legitimated dissent on the issue, prolonging the transition process and intensifying the trauma in numerous dioceses and congregations. With this history in mind, they adopted a strategy of negotiating an improved version of B-022 and supporting its passage by the deputies in order to head off a new unilateral “conscience clause” by the bishops. They chose to claim a role *for* women in the church’s decision-making *about* women.

Other women, and many men, too, felt betrayed by the entire process. To them, six years of official second-class status for women in the church seemed an intolerable price for “unity.” Whether the successful strategy was the best no one can yet say. But the manner in which B-022 is implemented will reveal much more about the commitment of the Episcopal Church to women than the frenzied politics of Detroit. If the procedures actually promote continuing dialogue advancing the “incorporation of women into all ordained ministries,” and if the church through this process is enabled to acknowledge and take responsibility for the sexism of which B-022 is only one symptom, then Detroit may prove to have moved us closer to the vision of wholeness toward which the ordination of women points. **TW**

Short Takes

Inclusive model ironical?

In all but a few cases the international inclusiveness of the Anglican Communion is only a token. Except for Nigeria and Uganda, and to a lesser extent one or two other provinces, the worldwide Anglican church remains numerically based on its traditional Anglo-Saxon membership — in England, Australia, the U.S., Canada, New Zealand, Wales, even South Africa. Meanwhile growing African churches owe their existence not to inclusiveness, but rigid evangelistic appeals — whether from conservative evangelical or Anglo-catholic foundations . . .

The church should now seek to expand its membership to the variety of race, sex, class and power groups configured within the larger society, but without the abusive and abusing relationships that characterize their usual interaction outside . . .

The church, as it is, remains over 90% white, overwhelmingly professional, highly educated, and wealthy. This is not an indictment, merely a statistical reality. And if the burden of righteousness as expressed by the bishops is to be carried by the church, then fundamental changes in teaching, attitude, and form of life will have to be enacted. Who is going to pay — in dollars, discomfort, fear, and blood — for the transformation of an elitist church into an "inclusive" one? All of which simply requires a new consistency of discipleship, not a call to amiable goodwill and tolerance.

The Rev. Ephraim Radner
The Living Church 6/12/88

Quote of note

There is no neutrality possible, or no true neutrality, in a situation of crisis. We have misunderstood the concept of reconciliation so that the church, or many parts of the church leadership believe that you can only truly be a reconciling agent if you remain neutral, and that's not possible.

**South Africa's
Beyers Naude**



Still no women bishops

The Rt. Rev. Edward T. Welles, (above) one of three bishops who ordained the "Philadelphia II" and one of the 28 dissenting bishops protesting the Episcopal Visitors resolution, lamented on the floor of the House of Bishops in Detroit that "we have no sister bishops to speak for themselves."

In 1984 Welles joined Bishops Robert L. DeWitt and Daniel Corrigan to ordain 11 women deacons "irregularly," moving the debate about women priests from the abstract to reality. At that time they said, in a public statement:

"We are painfully conscious of the diversity of thinking in our church on this issue and have been deeply sobered by that fact. We are acutely aware that this issue involves theological considerations, biblical considerations, Church tradition, and raises the vexing question of amicable consensus in our household of faith.

We note that the House of Bishops is on record as being in favor of the ordination of women . . . that a majority of the clergy and laity in the House of Deputies is also on record as being in favor . . . All of the foregoing factors by themselves would not necessarily dictate the action we intend. Nor even would this intended action necessarily be required by the painful fact that we

know pastorally of the injustice, the hurt, the offense to women which is occasioned by the present position of our church on this issue. However, there is a ruling factor which does require the action on our part . . . This action is intended as an act of obedience to the Spirit . . . an act of solidarity with those in whatever institution, in whatever part of the world, whatever stratum of society, who in their search for freedom, for liberation, for dignity are moved by that same Spirit to struggle against sin, to proclaim that victory, to attempt to walk in the newness of life."

Caucus sets meet

A meeting on the Episcopacy of the Episcopal Church, sponsored by the Episcopal Women's Caucus, will take place Oct. 26-28 in the Baltimore/Washington area, details to be announced.

Kind words not enough?

You can get much farther with a kind word and a gun that you can with a kind word alone.

Al Capone

How beautiful it is to do nothing
and then rest afterwards.

— Spanish proverb

Election year reminder

There are 60 million people in the United States who are 50 years old and over. That's 60 million votes!

**American Association
of Retired Persons**

Fear of flying

The National Council of Churches Information office sometimes gets unusual requests. It was recently asked to lobby the Federal Aviation Administration for an opening prayer on each flight: "May we land safely here or in the hereafter."

International figures surface life

While the mainstream media focused on the "sexier" resolutions passed in Detroit, noted international figures at the Episcopal Church General Convention were addressing life and death crises in Central America, the Middle East and South Africa at sparsely attended press conferences. They were the Hon. Miguel D'Escoto, M.M., Foreign Minister of Nicaragua; the Rt. Rev. Samir Kafity, Bishop of Jerusalem, and Dr. Emilio Castro, General Secretary of the World Council of Churches.

No incense for U.S. idol

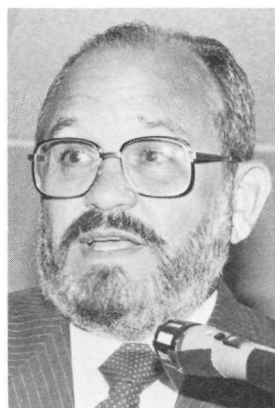
"The United States has nothing to fear when other countries gain their sovereignty, but unless it stops trying to control the destinies of those seeking autonomy, there will be even more suffering and death. I don't believe the United States is evil; I think it acts out of fear. People do terrible things out of fear."

The speaker was Nicaraguan Foreign Minister Miguel D'Escoto, addressing a press conference July 5 in a rigorous one-day schedule during which he also spoke at the Urban Bishops Coalition luncheon and the Episcopal Church Publishing Company Awards Dinner, where he received its William Spofford Award.

D'Escoto told reporters that "the United States is now going through a moment in history which European colonial powers went through in the '60s.

"Its neo-colonial relationship with Latin America has influenced control over decision-making. The amount of freedom may vary from country to country, but the United States always has to have the last say. We are supposed to be backyard nations and not aspire to sovereignty. The great sin of Nicaragua is that it has demonstrated that it is possible to get loose from an American-sponsored dictatorship. We refuse to burn incense before the idol of imperial power."

D'Escoto summarized Nicaragua's compliances with the Esquipulas peace accords, emphasizing that the Commission designated from the UN and the OAS to oversee progress had refuted claims made by the Reagan administration that Nicaragua had been uncooperative. "Yet the United States acts as



Miguel D'Escoto

sole arbiter and judges that Nicaragua has not complied," he said.

To some 50 bishops attending the Urban Bishops Coalition lunch, he cautioned, "the atheism of believers" is hurting the world today, especially the lack of faith of bishops and priests. "Since we live 2000 years after Jesus Christ, we are tempted to believe we have discovered something he did not know, and that we can do God's will without going through Calvary. But we must be willing to witness to our faith and embrace the cross, to stand up in prophetic denunciation no matter what the consequences."

He noted that Nicaragua's biggest base of support comes from church groups. More than 50% of the visitors to Nicaragua come from the United States, and 90% are related to churches. Correspondingly, congratulatory messages from church-affiliated groups delivered to D'Escoto at the ECPC Awards Dinner included telegrams from the National Association of Religious Women, Chicago; the American Friends Service Committee, Philadelphia; the New York Circus, a Lutheran Peace and Justice ministry; the Quixote Center, Hyattsville, Md.; the Data Center and Third World Resource Center, San Francisco; and former Maryknoll Missionaries in Northern California, saluting their brother priest.

D'Escoto was ordained a U.S. Maryknoll Missionary in 1961 and remains a member of good standing in that order. He is under disciplinary suspension by the Pope and cannot perform priestly functions while Foreign Minister, although he has performed para-liturgical functions. "I was on my way to Jericho and I saw my brother in trouble, so I had to get off my beast," D'Escoto said. "Neither my order nor my own bishop has disapproved of my work." He has served as Foreign Minister since 1979.

D'Escoto said he accepted the Spofford Award "on behalf of the people of Nicaragua, the men, women, students, unions, teachers, farmers, who have been working so hard for freedom."

and death issues

by Mary Lou Suhor

In Central-American related resolutions: General Convention supported the Esquipulas Peace Accords and backed the Central American presidents in their attempts at peace; endorsed a substantial ministry of healing and reconciliation in Central America, urging \$1.5 million over a six-year period to support the program; and extended the trial period for the dioceses of Nicaragua, Panama, El Salvador, Guatemala and Costa Rica to form a new autonomous Province of the Central Region of the Americas.

Israelis use U.S. tear gas, bullets

Bishop Samir Kafity of Jerusalem believes that the current confrontation between stone-throwing Palestinian youths and Israeli troops calls into question the credibility of the United States. "Where do Americans stand?" he asked. "The tear gas bombs used by Israel were made in Pennsylvania — some in January and February, very fresh. They cause pregnant women to lose their children. And high-velocity bullets are also made in your country," he said.

Kafity spoke at least three times publicly in Detroit but his sometimes guarded speech underlined the fact that he ministers, as he put it, "in a situation of perpetual crisis." Answering some questions rather obliquely, Kafity later explained to reporters, "I have to go back."

But what he did say depicted a church courageously responding "as servant of the Middle East and servant of its populace." His diocese operates 32 institutions — including schools, hospitals, orphanages, homes for the blind, deaf and handicapped — ministering to people regardless of creed.

During the past six months alone, some 300 Palestinian youth have been killed and hundreds wounded by Israeli troops. The recent uprising was a spontaneous development among teenagers in settlements, "motivated after 20 years of occupation to say 'no' to force. The moral and spiritual power of the youngsters was stronger than the military power of armies," he said.

Kafity urged that the United States deal more even-handedly with the Palestinians and the Israelis and treat both

sides equally.

"While it is true that Jews have been persecuted, that does not limit the United States to only one friendship in the Middle East. You can be equally friendly with the Palestinians without giving up old ties," he said.

Kafity is confident that if the truth is unveiled, change can come about. "And the truth is that a gross injustice has been done to Palestinians by evacuating them from their own land. 'Occupation' certainly is different from staying in a five-star hotel," he said. "An occupying force is there against the will of the people." He called for "truth, justice, and peace" in the region, "in that order."

Since a whole generation of Palestinians have only known strife, is it too late for the United States to recover credibility in the region?

"It's never too late in politics," Kafity responded.

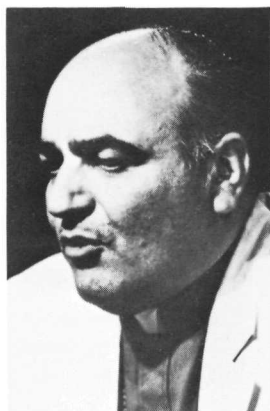
Addressing the Episcopal Peace Fellowship dinner, he stressed that peacemaking is a full time vocation: "We are not meant to be peace negotiators or peace keepers but peacemakers. Peace is something produced, it is an industry." The church was born in Jerusalem, not in Washington, he reminded. "We are all citizens of the new Jerusalem with our own roots in Jerusalem."

Kafity urged the church to look outward and become friends of the Palestinians. A church that looks continually inward will only walk in its own funeral, he said. He urged prayers for all in the region— Christians, Muslims and Jews.

Numerically, the Middle East contains 12 million Christians of which 7 million are in Egypt; 120 million Muslims, and 4 million Jews. Both the Christians and Muslims are Arabs, Kafity said.

"My people are walking the way of the cross. Muslims pray five times a day and Jews pray and we pray." He ended by pleading for equal concern for both parties in the Middle East conflict, "in dollars as well as emotions."

In Middle-East related resolutions: General Convention affirmed the existence of the State of Israel and its right to secure borders, affirmed the church's stance on the side of the oppressed, rejected the use of Holy Scripture for partisan politics, affirmed the right of Palestinians to self-determination and the establishment of their own state, supported an international conference with parties of the conflict under the auspices of the UN, committed the church to continued prayer for peace and reconciliation for all concerned; reaffirmed support for people in the Diocese of Jerusalem, urging



Samir Kafity

dioceses to respond strongly to the special appeal for Jerusalem and to take an active interest in the Middle East conflict; offered prayers for the citizens of Iran and prayers for protection of all military personnel in the Persian Gulf following the aircraft tragedy of July 3; urged increased peacemaking efforts; called for the UN Secretary General to facilitate the release of Terry Waite and other hostages, supported the efforts of the Presiding Bishop and the Archbishop of Canterbury to obtain release of the hostages, condemned acts of terrorism everywhere.

World is his parish

"Now that most of the world is agreed that apartheid must go, who is scandalized today when the World Council of Churches has steadily supported independence for Black South Africans?" asked Emilio Castro, General Secretary of the World Council of Churches, throwing back a query at a reporter who questioned the WCC's support of South African liberation movements. The WCC over the years has been attacked by conservative church groups for its involvement in South Africa, especially for funding provided by its Program to Combat Racism.

But now, Castro told a press conference, that history is seen in a more favorable light.

Pushed by an Institute of Religion and Democracy reporter about why the WCC, committed to non-violence, has supported the African National Congress, Castro responded: "But consider: your taxes support the U.S. Army; that doesn't mean you're for war. We give the ANC support for schools, refugee work, seeds for sowing — not weapons. Black South Africans need our moral support and pastoral concern. We have expressed our solidarity with the non-violent methodologies. Remember, also that Archbishop Tutu was once a WCC staff member. And incidentally, your Convention's oil boycott breaks ground beyond our own WCC boycott."

As General Secretary, Castro supervises a staff of 300 in Geneva. He also belongs to the 158-member Central Committee of the World Council, which is celebrating its 40th anniversary this year.

Asked how he saw the situation of women — especially the increasing poverty of women worldwide — as impacting the work of the WCC over the next decade, Castro responded: "The World Council launched its own decade in solidarity with women last year, realizing that while the UN

decade had put forth good ideas, we now need to implement them. It is not our goal to develop a single program, but to encourage the full participation of women in the total life of a society. Each country will be entering that discussion at a different level, depending on its cultural milieu. In the United States, you can enter at two levels. Women can work on the issue of women's ordination, which is one aspect of the women's struggle in the churches; but on another level there are other women here who are prevented from economic benefits. We are discovering similar pockets of misery and poverty worldwide which are due only to the fact that women are women. That demands not only the creation of public awareness but political decisions within a society to create an infrastructure which will permit the entry of women into the workplace."

Characterizing his presence in Detroit as a symbol of Ecumenical support and challenge, he stressed that what happens in the United States, whether of a political, social or ethical nature, affects the world. As an example, the decline of the dollar, he said, has affected the income of the WCC and while no programs have been cut, the staff are on "rigorous" budgets.

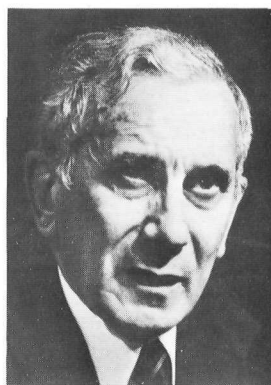
With regard to the pluralism of religious convictions, Castro warned that "we should not see the world as a hunting ground for Christianity," and that "we should reject any interpretation of the Bible which pretends to have a literal solution to world problems. The earth belongs to the meek. Christians send missionaries, but so do Buddhists. Religions are carriers of values in themselves."

Castro pointed to the need for dialogue today with other religions, especially Islam. Historically, Islam has a tradition of tolerance, especially with regard to Judaism he said, noting that Jews were more protected in Islamic than in Christian countries during the persecution. The present conflict is relatively new, and in the Muslim world, a fundamentalist minority exacerbates the problems, he said.

He urged serious study of the WCC program for Justice, Peace and the Integrity of Creation, which sees justice for this generation linked to justice for the next. "And," he concluded, "we need to stand at a permanent state of attention to religious freedom."

In related issues: General Convention adopted Executive Council's resolution to enforce economic sanctions against South Africa by boycotting the Shell Oil Company, and urged boycott of all oil companies doing business in South Africa including Mobil, Chevron, Texaco, British Petroleum and Total; endorsed the Ecumenical Decade: Churches in Solidarity with Women; gave thanks for Episcopal Church participation in the National Council of Churches and the World Council of Churches.

TV



Emilio Castro

U.S. embargo hurts Panama

by Susan Pierce

James Ottley, Bishop of the Diocese of Panama, stood patiently as the seemingly endless lunch line crawled towards the counter in Detroit's Cobo Hall. As he waited, he talked about the recent troubles in his country and how the church is ministering to the people of Panama.

Panama has traditionally been a strategic piece in the decades-old chess game the United States has been playing in Central America. But in the last year, this "pawn" has started to make its own moves.

Last February, the head of the Panamanian Defense Force and Panama's *de facto* leader, General Manuel Antonio Noriega, once considered a loyal ally of the United States, suddenly became a liability in the eyes of the Reagan Administration after being indicted in a Miami federal court for drug trafficking.

President Eric Arturo Delvalle, with U.S. support, fired Noriega from his post as head of the armed forces. But Noriega refused to step down, and Panama's Legislative Assembly fired Delvalle (who went into hiding) and elected a new President, Manuel Solis Palma. In retaliation, the United States tried to force Noriega out by cutting off the flow of dollars to Panama. Since Panama's currency is the U.S. dollar, the effect of the economic embargo has been devastating.

"Things are difficult everywhere, but it is worst in the cities of Colon and Panama," said Ottley. "They are more dependent on the Canal, and on international and commercial service industries. Great numbers of low and middle-income businesses have folded because of the sanctions. Over 150 banks have failed — and Panama was the banking center of Central America!"

In fact, the situation was so critical when the sanctions began in early spring that all banks closed. Checks of any

kind, including even government paychecks, were worthless and cash was unavailable. Employers paid employees with coupons or with checks that bounced.

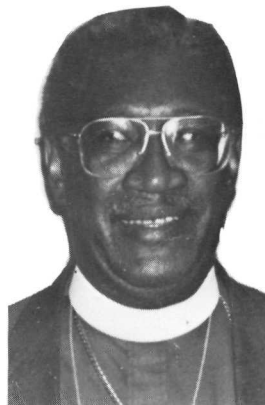
Noting that the situation has eased somewhat, Ottley said, "Banks have reopened, but you can only receive 25% of the amount determined by the bank to be disposable. You can take only \$50 from your savings account every three months, and to do that, you have to write a letter of request."

And being anti- or pro-Noriega makes no difference. "There is frustration all around. People are suffering no matter which side they stand on," said Ottley. Unemployment and crime are up and many of the wealthy and middle-class have fled the country. There is a large Panamanian exile community in Miami.

The churches in Panama have joined together to help heal the wounds caused by civil strife and foreign intervention. "There is an ecumenical group — Methodist, Central American and Caribbean Methodist Evangelical, Lutheran, Baptist, Roman Catholic and Episcopal — that has issued a statement against the U.S. economic embargo," Ottley said.

This group, he added, is also working together to set up food distribution stations, soup kitchens, and educational and job development programs, funded by money sent by U.S. and European churches.

Ottley feels strongly that U.S. economic sanctions are futile and damaging. "Even the American Chamber of Com-



James H. Ottley

merce in Panama is against the sanctions. Businesses can't pay social security and taxes, and without proof that you've paid taxes, you can't get a permit to leave the country. Social security is tied to the hospital system — if you've haven't paid it, you can't receive hospital care. The embargo affects travel, health care, and any attempt to do commercial business."

Ottley said that there are several ways churchpeople can help. "I believe you can write to your senators and congressmen and say: One, the sanctions are not working. Two, an entire nation is suffering and its basic economic structure is being destroyed because of the U.S. government's differences with one man, and three, you don't believe any people can be imposed on to force a government official to leave the country."

Episcopalians can also help by giving to the Presiding Bishop's Fund, through which Panama receives economic aid. — "a wonderful opportunity to do mission and outreach to people in need."

"Other Central American countries are in agreement," said Ottley, "that Panama is a sovereign nation and the sanctions should be removed. There is no need for an entire nation to suffer because of a person who the United States, until recently, had supported."

In addition to economic sanctions, it was revealed that hard-liners in the U.S. State Department were urging an invasion by U.S. troops to overthrow Noriega. Ottley said firmly, "We reject any idea of invasion. Countless Panamanians and U.S. soldiers would die."

Asked if it was safe for U.S. citizens to travel to Panama, he laughed. "Every time I fly to Panama, there are at least 50 Americans on the plane. I have never heard of Americans being mistreated. They can move freely. In general terms, Panamanians are friendly to Americans."

Reflections of an Episcopal priest: In the fullness of time

by Nan Arrington Peete

The Rev. Nan Arrington Peete, invited from the United States to be Consultant General for the Lambeth Conference, is the first woman priest in the Anglican Communion ever to address that body. Following her talk, she received a standing ovation, led by Archbishop Desmond Tutu of South Africa. Her remarks, slightly condensed, appear below:

I stand here this afternoon as a woman priest in that part of the Anglican Communion known as the Episcopal Church in the United States of America.

To many of you I am a new phenomenon. To others I am a familiar sight and to others I am a contradiction in terms. I hope that all of you will listen with open hearts and minds, that all of you will accept and respect me as I accept and respect you.

It is not my intention to engage in a theological exercise over the validity of my orders. Nor is it my intention to present an apologetic for who or what I am. I am a priest in the one holy and catholic apostolic church for which I am proud and humbled. It is my intention to share with you the breadth and scope, the joys and pains of being a priest in this wonderful and wonder-filled church.

I am a traditionalist. Too often that word has been used to describe those who want to keep the status quo or to return to the "good old days" whatever or whenever they were. I believe strongly in the hallmarks of Anglicanism, scripture, tradition and reason. They are the foundations of my faith in Jesus Christ. I am steeped in the Anglican ethos, rooted in scripture and blessed with the gift of reason.

I am a born-and-bred Episcopalian and raised in an Anglo-Catholic parish that was so "precious" that we had non-communication priests' masses at 11:00 a.m. on Sundays and confession was required before communion (at least for young people). I am currently rector of the An-

glo-Catholic parish in the diocese of Indianapolis. The Anglo-Catholic piety of obedience and faithfulness is at the root of my soul. The sense of wholeness and oneness in Jesus Christ through the combination of the Eucharist and social justice has shaped and formed me to make me the priest I am today.

I have been blessed with worshipping communities that have affirmed that fact and that have allowed the gifts of their people to be developed and nourished to their own level and in the fullness of time.

"In the fullness of time all things come to be"; in the fullness of time God called Moses to lead his people, but all did not want to follow. In the fullness of time God sent Jesus into the world, yet all did not follow. In the fullness of time God calls each of us. Yet as in the story of the laborers in the vineyard, there is always grumbling by those called earlier, believing that the new arrivals are taking what is theirs, not understanding that nothing has been taken away, only enhanced and the vineyard expanded. In that parable the owner of the vineyard asks "Am I not allowed to do what I choose with what belongs to me? Or do you begrudge me my generosity?" (Matt. 20:15)

In the fullness of time God called me from one ministry to another. From many active years of ministry as a lay person in the church and in the community to the ordained ministry in the church and in the community. In obedience to God's call and in faithfulness to

God, I answered that call. Understanding my call to be to this community, I knew that it must be validated by that community. Ministry is not done in isolation. It is to and from a faith community.

Again I was blessed with laity, clergy and bishops who supported and validated that call. Who lived out their vows to support and nurture the gifts of all the people of God. Five years after beginning the ordination process I was ordained. In obedience to God's call my ministry has taken different directions than what I had planned. I am the product of large urban cities — Chicago, Los Angeles, New York City — who is interested in the empowerment, development and freeing of the oppressed, the marginalized, yet my curacy was in a White, upper-middle class suburban community in a parish of 700 with three Black families and three Asian families. I wouldn't trade that time for anything. I was loved and accepted by them and I had a very fruitful ministry there. People of God are the same everywhere, with the same spiritual need to know and feel the reconciling of God and of Jesus Christ. The world needs healing from all kinds of brokenness. I was pastor, counsellor, confessor, presider at Eucharist and priest.

In the fullness of time I received the call to be rector of All Saints, Indianapolis — the Anglo-Catholic parish in the diocese. The congregation has about 150 members, but always growing and changing. Our stewardship has increased over 40% in the last three years. But

more than that, the commitment of the congregation is strong. It has a long history of being eucharistically centered and of being involved in social justice issues.

Two years ago, the shelter ministry sponsored by the 13 Episcopal churches in the city did not have a home. I suggested using our space, and after much discussion the parish voted to offer the nave of the church for the shelter, seven days a week, for five months. None of us really knew what the ramifications would be and what effect it would have on the worship life of the congregation as well as the other ministries the parish was involved with. There was already a six-days-a-week lunchtime feeding program. The ministry was a transforming experience for the congregation. With all of the problems and wear and tear on the building, the parish still offered the church for a second year and have offered it for this winter as well. However we (the 13 churches) have secured funding and are in the process of renovating the adjacent urban center building for permanent family shelter and are building a new parish hall for the congregation.

The reason for sharing this with you is that the ministry to the homeless and hungry is a direct response to the Eucharist. The people of God are empowered by the Holy Spirit to be the transforming agents in the world. While we may do good, we are not just do-gooders, we are motivated by the Gospel imperative to love one another as Christ loves us, to feed the hungry, clothe the naked, give drink to the thirsty.

The combination of sacrament and action was never more pointedly demonstrated than Christmas Eve 1986. The shelter guests were welcomed to worship with us at Midnight Mass, and some did. After mass, as we were quietly clearing the church and putting away the books and vestments, the guests were quietly putting out their blankets and pillows and making their beds in the pews and

the floor in front of the creche that we had just blessed. The Gospel became a reality as those who thought they had no place to stay had found the place where Jesus lay. It was one of those grace-filled moments — the intersection of sacrament and action, “the world made flesh and dwelt among us.”

As a priest in the city I am involved in several ecumenical activities. I am one of the Guest Lecturers at the Christian Theological Seminary in Ethics class on the church and the prophetic ministry. I am also a lecturer in the Spiritual Development program for lay leaders in the Roman Catholic archdiocese. I am a member of the Interdenominational Ministerial Alliance, a group of Black clergy in the city. The sacramental nature of my priesthood is acknowledged by many of the Black male ministers who call me their priest and confessor as one they trust. Episcopal priests as well as Roman Catholic priests seek me out for spiritual direction.

While I have been blessed with acceptance and support from many places, rejection is still painful. Growing up in the 40s and 50s in a world that rejected and denied me my humanity based on my race, the church was the place I turned to for sanctuary, a place where the priest and the people told me I was loved unconditionally as a child of God. Yet the same church in other parts of the country also made me feel like an outsider and not welcomed. Those same feelings come back when I am not accepted as a priest, this time because of my sex and not my race.

Today, July 22, we celebrate the life and witness of Mary Magdalene. The first one to whom the Risen Christ had chosen to be revealed and to whom was charged to go and tell the others. The least expected one was the chosen one, to the disbelief of the other disciples. In the fullness of time, Mary had seen the Lord.

In the fullness of time, by the order of Melchizedek, “I am a priest forever.” **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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How you like me now?

by Susan E. Pierce

Detroit, host city to the General Convention of the Episcopal Church, could be the blueprint for the urban nightmare of the future — if the government keeps cutting programs and the churches turn their backs. Two phenomena about Detroit which strike the visitor immediately are the lack of people on the streets and the numerous abandoned buildings. Just across from my downtown motel was a boarded-up apartment house. Through its shattered windows, I could see empty kitchen cabinets sagging on blackened walls.

A siege mentality appeared to prevail. The Renaissance Center, the hotel/shopping complex built as part of the renewal area along the Detroit River, loomed over the city like a gargantuan medieval fortress, ready to repel invaders.

Down the street from my motel was a party store, the oddly festive local name for a liquor/variety store. Inside, the clerks were barricaded in an air-conditioned cage made of thick Plexiglas. To pay, I set my goods and my money in a Lazy Susan arrangement which they swung around, made change, bagged the purchase and swung back.

All the taxis had thick Plexiglas dividers that sealed the driver off from the passenger. During convention week, the *Free Press* had a front-page headline that declared, according to FBI statistics, Detroit led the nation in numbers of murders. Some 350 children were killed last year and drug-related crime has reached epic proportions.

Where was the real Detroit? Down by the waterfront in the plush lobbies and suites of the Westin? Inside massive Cobo Hall, a maze of hallways so long you could land a plane on them? Or . . .

One of the best ways to see the real city was offered by the Diocese of

Michigan. "While you're in Detroit," its flyer said, "join us in a tour that offers a Christian perspective of the city." This was a chance not only for convention-goers to experience reality, but also for the host diocese to win support for its resolution for economic justice.

The Michigan resolution asked the church to allot \$250,000 a year for the next three years to create a model of a national program to promote "the economic empowerment of the disadvantaged." The money would be used to start and support community land trusts, housing co-ops, employee-owned businesses and community credit unions in both urban and rural areas. Over the long term, the plan calls for up to \$4 million a year for six years, raised by grant monies and church support, to go to a National Fund for Community Investment and Economic Justice, which will be administered by the Coalition for Human Needs.

The evening tour started out from the Westin Hotel as a hazy sun was setting over the unbearably hot streets. As the bus rolled along, two young women from the inner-city Church of the Messiah began their commentary, tracing the city's history from its founding as a frontier trading post by the French.

The face of the city changed when a fire destroyed most of it in 1805. Detroit's citizens spent the harsh mid-western winter freezing in the ruins, their leaders waiting to rebuild on the same grand scale as Washington, D.C. This indifference to the people seemed to be a recurring theme in Detroit city governments.

But Detroit's wide majestic avenues, now seem eerily empty, though they were once filled with people who emigrated from all over the United States

and abroad to work in the automobile factories. But, like many other U.S. cities, Detroit suffered endemic problems of racism and poverty and in the summer of 1967, the city was torn apart by a mass uprising of Black citizens, frustrated because the dreams of the civil rights movement remained unrealized. Before the riots, one of the guides said, there had been 2 million people in Detroit — afterwards, there were 1 million as the majority of the city's White population left.

Now the bus grew silent as we passed block after block of rundown houses, abandoned dwellings and vacant lots. Detroit has more owner-occupied homes than any other U.S. city, but unemployment is so high — 20% in the Black population, 50% among Black youth — that often owners can't afford to keep their houses in repair, and because of redlining by banks, can't get home improvement loans.

Another reason for decay was exemplified by an area called Poletown. In the early 1980s, General Motors, one of the world's wealthiest corporations with international headquarters in Detroit, wanted to build a huge plant to manufacture the Cadillac Allante, a \$50,000 luxury car. GM told the city that it needed land occupied by the then-thriving ethnically and racially integrated community of Poletown to build employee parking lots. According to our guide, a plan for multi-level garages, which would have taken much less space, was turned down because GM feared employees "would run over each other trying to leave work."

One day, the police appeared in the neighborhood and started distributing literature, telling people their homes were condemned and they would have to relo-

cate. Community people occupied a local Catholic church. The police came early one morning, tore the church doors off with tow trucks and took the protestors to jail. When the bulldozers came, 4,000 people lost their homes.

The guide explained that when the auto companies want space to expand, they ask the city to condemn whatever buildings might be on that land. The city then helps subsidize the plant through tax abatements and giveaways, because of the manufacturer's ever-present threat to pack up and move south or overseas. "Corporate socialism," said our guide. Even so, in the past 10 years, GM alone has closed 11 plants and laid off 17,500 workers. Statewide, 150,000 people trained as autoworkers will never work in the industry again.

Not knowing when the wrecker's ball might come, home owners and store owners lose hope, stop taking care of their property and the slow evolution of decline begins. Houses fall apart, are abandoned, vandalized, torched, and either collapse into rubble or are bulldozed down. Grass grows so high in vacant lots, said our guides, that "there's been an explosion in the city's pheasant population."

In a particularly blighted area, graffiti scrawled on the side of a crumbling building asked, "How you like me now?" "Liquor on Sunday," proclaimed a sign on a party store.

The bus went through New Center, a newly gentrified area near Wayne State University. We passed a carefully landscaped little park, totally deserted except for two police cars sitting watchfully at the edge. A few well-dressed, mostly White, people walked quickly towards the various theaters and restaurants as more police cars cruised by.

In New Center's residential area, we saw beautifully rehabbed Victorian houses. Our guide explained that GM had bought these houses, evicted the tenants, renovated, and put the houses on the market for \$70,000. Many stood

empty — the affluent White young professionals they were designed to attract weren't buying and the original occupants couldn't afford them. The scene brought to mind descriptions of White and Black townships in South Africa.

The bulk of Detroit's urban renewal money has gone to the waterfront area, and the money for low-income housing has been cut every year by the Reagan Administration. Desperate for a plan to stimulate the economy and provide living-wage jobs for more people, the city government is trying to bring casino gambling to town. Mayor Coleman Young is negotiating with developer Donald Trump, who, based on his record in Atlantic City, is not known for his concern for those in the community who might be disrupted by or left out of the gambling bonanza.

The bus moved on to Belle Isle, a public park on an island in the Detroit River, and a possible site for the casinos. People sat at the river's edge, trying to escape the city heat, as the lights of Windsor in Canada glittered on one shore, the lights of Detroit on the other. If casinos come in, said our guide, most of the waterfront property will fall into private hands and become inaccessible to the public. And environmentalists are worried about the effect on the wild deer that live on Belle Isle.

After a brief trip into Grosse Pointe, an affluent suburb whose beautifully maintained homes and manicured lawns were the polar opposite of what we'd seen before, the bus went to the Cathedral, where people from the diocese led a question and answer period.

During the discussion, a man from the Philippines said, "I thought that America was a rich country, but this opened my eyes. Detroit seems to be a dying city. People are not doing anything on their own, but are waiting for help from the church or the city. They are there sitting down, doing nothing. Is it because they are spoiled? In my country, there are poor, but they work, they don't just wait

for the government to give them something."

Joy Marvel, a Black woman from Detroit, took issue with his statement. She said, "People don't want handouts, they want work, they want some dignity. You can dish out the free food, the free housing, but they'll just tear it up. It's not their own. They don't have money of their own. Why aren't there some jobs so people could make some money and go to the grocery store and buy what the hell they want to eat?"

"People want to work but not at some minimum wage job — when you're only making \$3.75 an hour as an adult, who cares?"

She went on to explain that she was involved in Shepherd House, a church-supported program for low-income families.

"You have to train a person psychologically as well as physically. You're not just talking about job training, you're talking about a person's life. You have to change the welfare mentality.

"Change takes time, money and God, and everybody has to get involved. People don't like to do it, because it means experiencing someone else's pain, like when a 6-year-old kid whose mother is a crack addict comes and says, 'I don't want to live like my momma.' It pulls on your heartstrings."

Marvel said there were six families presently involved. "My husband died and I had two kids and a house to pay for. I said, 'God, you get me right, I'll do something for you.' I have seen a change in myself. We work with the whole family from the grandmother to the baby and we have a 91% success rate.

"People have no dreams, no visions, no hope. We have to revitalize them."

On July 6, 1988, without a dissenting voice, the House of Deputies unanimously adopted the Diocese of Michigan's economic justice proposal. The resolution also passed unanimously in the House of Bishops.

TW

Episcopal Church loses two giants



Two prominent social justice advocates in the Episcopal Church — Mattie Hopkins of Chicago, right, and Jean Dementi, of Fairbanks, Alaska, left, died within one week of each other in July. Both had been honored by the Episcopal Church Publishing Company at two previous General Conventions: Hopkins most recently with the Vida Scudder award in Detroit, and Dementi with the William Spofford Award in Anaheim. THE WITNESS joins thousands across the country in celebrating their lives, and expressing sympathy to their families.



Dementi: Healed with hands, heart

The Rev. Jean Aubrey Dementi, who spent 37 years in Alaska as a nurse, missionary and priest of the Episcopal Church, died of cancer July 22 at the Fairbanks Pioneers Home. She was 68.

Dementi had been diagnosed with liver cancer in 1982, but chose not to let her illness dominate her ministry. She said, "These years have helped me to help other people, not because I've conquered fear, but because there hasn't been any fear. You can't have love and fear at the same time occupying the same space." Until last summer, she was still conducting a weekly service for the residents of the Pioneer Home.

In a vivid demonstration of the life-death cycle, Dementi's daughter, Beth Leonard, delivered a six and a half pound baby girl in Fairbanks "within the octave" of her mother's death. She and husband Mike have named the child Samantha Jean.

Jean Dementi was the first woman to be ordained in the Diocese of Alaska in 1977. Later she would become the first woman in the Anglican Communion to be nominated for Diocesan Bishop.

Jean Aubrey came to Alaska in 1951 as an appointed medical missionary for the Episcopal Church. Her first assignment was at St. Mark's Mission in Nenana. Other appointments followed in Ft. Yukon and Shageluk, where, as "nurse-evangelist" and the only "medic" within hundreds of miles, she delivered babies, treated wounds, administered pills, counseled, preached. She also gained a reputation as "the missionary who could pull teeth." In Shageluk she met her husband of 29 years, Jim Dementi, an Athapaskan. In Shageluk, too,

Continued on page 21

Hopkins: Taught by being, doing

Mattie Hopkins, 70, noted Chicago educator and social activist, was killed July 17 when her car left an Illinois highway and crashed into an overpass pillar. An active supporter of the Rev. Jesse Jackson, she was enroute to the Democratic National Convention in Atlanta.

Illinois Congressman Charles Hayes said at her wake at Holy Trinity, "I didn't want to believe it. We were expecting Mattie to join us as part of our delegation when the news arrived." He extolled her as a "pillar of Chicago's Board of Education," where she was a strong advocate for minority children. Hopkins worked as a teacher and administrator in Chicago Public Schools from 1951 through 1983 and was active throughout her life in the Episcopal Church.

A member of the Rainbow Coalition said that "when Jesse Jackson learned of Mattie's death at a caucus meeting he led a prayer 'with heavy heart.' We were overcome with grief but we knew we had to go about our work. When Jessie's name was placed in nomination I know Mattie was looking on and was pleased."

Other memorials were presented by members of the Black and Hispanic community, who noted that she had the gift "to inveigle change in the institutions of our society." The Rev. Kwasi Thornell of the Union of Black Episcopalians, also reminded, "she constantly urged us to be proud of our African heritage. She taught by being and doing, and in the true spirit of our African-ness, we know she is in another phase of life," Thornell said.

Funeral services were conducted from St. James Episcopal Cathedral July 23 to accommodate the broad spectrum of mourners from the community and from across the country who came to celebrate her life. The Rt. Rev. James

Montgomery, former Bishop of Chicago, was celebrant of the Mass of the Resurrection; Bishop Quintin Primo and a dozen priests were at the altar.

The Rev. Henry Stines, friend and former pastor of Mattie Hopkins, characterized her in the homily as "an activist strongly grounded in theology." He recalled "when Mattie was a young woman, marching and singing and picketing and going to jail in our struggle against racism." Those who shared those memories, he said, should feel free to cry. "Tears are a gift of God to heal our hearts. A giant has fallen in the land."

Stines rejoiced, however, that the Episcopal church today is "not the church we knew in the '50s." He cited numerous civil rights victories in the secular and religious spheres. "We have a long way to go but truth is marching," he said. He also cited as an example the 1200 women priests in the church, "and Nan Peete at Lambeth telling the Anglican Bishops, 'let my people go.'" (Upon hearing of her mentor's death, Peete opened her historic address, "Mattie, this is for you." — Ed.)

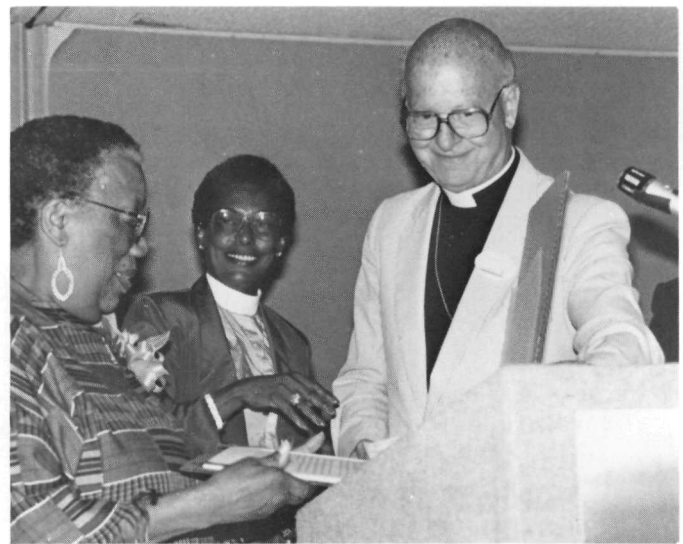
"Mattie Hopkins' work was not in vain," Stines concluded. "She has a right to depart in peace and with a big smile on

Dementi . . . continued from page 20

her nursing abilities were particularly tested when more than 90% of the village contracted measles. Dementi lost not a one. Jean and Jim lived in urban areas as well, but homesickness for the bush life kept driving them to seek assignments



Jean Dementi shown delivering her message advocating women's priesthood to the Pope, when she was priest-in-charge at St. Jude's, North Pole, Alaska. Photo by Jimmy Bedford.



Mattie Hopkins receiving the Vida Scudder award from Bishop John Burt, presenter, as the Rev. Barbara C. Harris looks on.

her face."

She is survived by a sister, Stereline Hudson, of Waukegan, Ill.

in villages. In 1973 Jean became deacon-in-charge of churches in Shageluk, Grayling, and Anvik; no roads connected the remote posts. A scow, piloted by Jim in the summer, and occasional mail planes carried her to services or emergencies, weather permitting, in the winter.

In 1978, Dementi became the first vicar of St. Jude's, North Pole, where she served until her retirement in 1985.

The Rt. Rev. David R. Cochran, retired Bishop of Alaska, celebrated a Requiem Eucharist for Dementi July 25 at the Roman Catholic Cathedral, Fairbanks, to accommodate the numbers who came to honor her life. The Rev. Anna Frank, an Athapaskan priest, was homilist.

Of the many honors accorded her, Dementi perhaps enjoyed most recounting her meeting with Pope John Paul II during his visit to Fairbanks. She was among a group of specially seated people suffering from severe illnesses whom the Pope greeted personally. When she shook hands with him, she took advantage of the opportunity to pass him a simple note: "Your Holiness, we women priests add a new dimension to our Lord's work." The moment was captured by photographer Jimmy Bedford and his photo appeared on the front page of the local newspaper.

Jean is survived by her husband Jim and daughter Beth Dementi Leonard, as well as a brother, Donald Aubrey and sister, Yvonne Aubrey Van Luven.



In celebration of Mattie

"Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and almsdeeds which she did." Acts 9:36

The opening week of the Lambeth Conference brought the news of Mattie Hopkins' tragic, yet instructive death. The message came to me on one of the sylvan, park-like walkways of Canterbury's Kent University, with bishops striding past on their way to evening prayers. How those princes of the church might have benefited from Mattie's clear vision and quiet wisdom, her penchant for honesty and candor and her ability to make folk look beyond the obvious with an "eye on the prize."

Mattie leaves much to the church at large, to the Black church in particular, to the organizations which have been enriched by her involvement and to the countless individuals whose lives she touched with her goodness.

The Rev. Canon Frederick Williams called her "Elephant Mother" — a fitting tribute. She did indeed embody all the strength and grandeur that title implies. My own friendship with her, spanning some 30 years, can be summed up in a phrase — knowing her was a benediction.

Mattie was headed for Atlanta and

the Democratic National Convention when her fatal accident occurred. Making that trip was more than attending a political rally; for Mattie it was the culmination of a crusade. An immediate vision of her calls up the dangling earrings I'll wager she was wearing that bore the inscription "Win Jesse Win."

It is difficult to imagine her parish church, the Union of Black Episcopalians, Operation Push, Trans-Africa or even the Chicago School Board without Mattie's quiet, almost maddening insistence that kept you focused on the task and the goal. Yet these entities may do even more because they have a ministry and a mission that she would have each faithfully fulfill. At Lambeth, two beautiful women from Kenya who did not know Mattie, but were able to catch something of her spirit from my inadequate description, consoled and comforted me by saying her work is done, it is now up to us to carry on what she was about.

Mattie was about truth, about justice and about liberation. She was about the eradication of racism, oppression and exploitation. She was about education, empowerment and equality. Most of all she was about love.

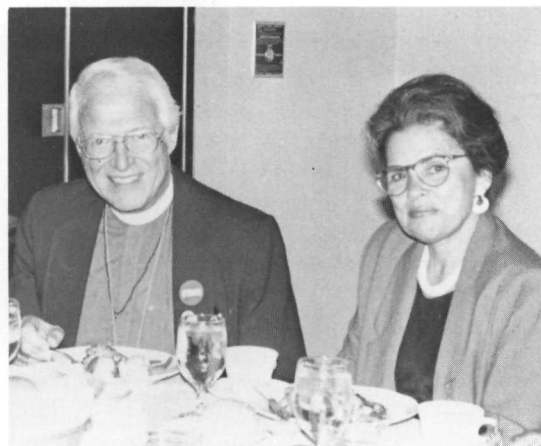
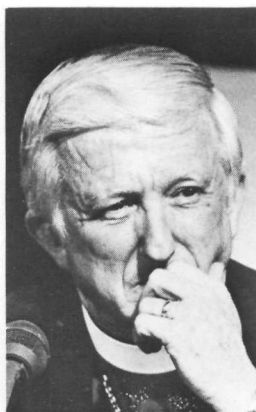
Mattie's love, especially for her people the world over, was manifested in quiet, unspectacular ways. Some of us were aware of her patient care for Goldie, an aging and sometimes tedious

neighbor for whom she served as guardian; her hospitality to Della, a young Ghanaian woman who found a home with Mattie; and her telephone calls around the country following some conference or other, which opened with "Mattie here, just checking to see if you got home all right."

It is impossible to sum up this woman's life in a few short paragraphs. Each of us who knew her will cherish our individual and particular memories. We also, at times, will gather and share our stories of her and in so doing, celebrate her life among us. Most of all we will thank God for giving her to all of us for a season as a companion in the way.

The title for this monthly column was inspired by Mattie. As keynote speaker for the initial assembly of the Episcopal Urban Caucus at Indianapolis in the fall of 1980, Mattie reminded the church gathered that we were being asked to "sign on, join up and get on board with a revolution already in progress." She focused the assembly's attention on the global cry for justice and liberation from all our captivities and her closing words to us, borrowed from the Portuguese freedom fighters of Angola, were "a luta continua." But for Mattie:

"The strife is o'er, the battle done,
The victory of life is won.
The song of triumph has begun.
Alleluia!"



General Convention Candid Camera

Clockwise: Left to right, Bishops Paco Reus-Froylan and Paul Moore, sharers of the William Scarlett Award, with the late Mattie Hopkins, the Vida Scudder award winner, at the Episcopal Church Publishing Company dinner; Presiding Bishop Edmond L. Browning; Washington Bishop John Walker, Retired Bishop John Burt and the Hon. Miguel D'Escoto, winner of the ECPC Spofford Award, at the Urban Bishops Coalition lunch; a section of the awesome AIDS quilt in Cobo Hall; the Rev. Carol Flanagan, Women's Caucus president, Pat Waddell, Integrity lobbyist, and Kathie Ragsdale of Impact confer; Actress Vinie Burrows who performed at ECPC's dinner; Marge Christie, deputy from Newark Diocese, consults the Rev. Nan Peete, Consultant General to Lambeth; Bishop William Davidson, Episcopal Peace Fellowship president, with Mrs. Rita Clark of the Embassy of Nicaragua, Miguel D'Escoto's sister, at the UBC lunch.



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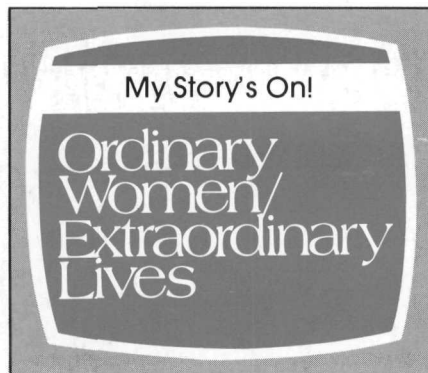
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