

VOLUME • 72 NUMBER • 7/8 JULY/AUGUST 1989

THE WITNESS

- Mary Lee Simpson
- Jim Lewis
- Frank Eichenlaub

WAR IN THE COAL FIELDS

Letters

Challwood slighted

When the requisite consents had been received, the then bishop-elect Barbara C. Harris called to say "get out the needles!" We were overjoyed by her good news and her selection of Challwood Studio to design and make her consecration vestments.

When our April WITNESS arrived, we were flattered to see elements of our design on the cover and the contents page, to read references to them in several articles, and our own description, originally sent to Bishop Harris, under the splendid color photograph. But in 28 pages, not a single credit.

In an age of mass-produced, overpriced, and vulgar or boringly tasteful catalog ornaments produced by exploited foreign and/or immigrant labor, and nearly overwhelming visual illiteracy among clergy and laity, the struggle of liturgical artists such as our Challwood Studio, black/white design team to provide the church with quality, in-spirited appointments is difficult enough without being ignored by even those who claim the greatest sensitivity to marginalized persons and yet-to-be-won causes. Please, gentle friends, a little credit where credit is due.

**Victor Challenor
Paul Woodrum
Challwood Studio
New York, N.Y.**

Let record show

The April, '89 issue of THE WITNESS was a gift to the church to treasure, faithfully recording the historic, inspiring and spirit-filled celebration when Barbara Harris became a bishop! The "Chronology of events concerning women in holy orders" is invaluable in understanding the magnitude of the struggle of women to serve the Lord ac-

cording to their call. There are, however, several additions to be made to this chronology for it to be complete, and they deal with the importance of the seating of women in the House of Deputies.

David E. Sumner wrote in the November, '83 WITNESS: "It is difficult to believe that the first women deputies were seated at the 1970 General Convention, only six years before the approval of women's ordination . . . Without the efforts made during that 20-year period the doors for ordination never would have opened."

Therefore let the record be amended to include:

1946: Mrs. Randolph H. Dyer elected deputy from the Diocese of Missouri; seated but challenged.

1949: Four women elected deputies: Ruth Jenkins, Olympia; Elizabeth Pittman, Nebraska; E. Cowdry, Missouri; and D. Villafane, Puerto Rico. Convention voted *laymen* did not mean *laypersons*. Women not seated.

1969: More than 20 women were present, with the Diocese of Los Angeles leading an effort to seat their woman deputy. Challenge failed. Mary Eunice Oliver became the last woman not to be seated.

1970: Forty-three women deputies seated in House of Deputies on opening day.

Full participation ahead! Alleluia!

**Mary Eunice Oliver
San Diego, Cal.**

Peace brigades ready

Katerina Whitley's article, "Women of the intifada" (May WITNESS) illustrates that the 16-month-old intifada has placed the Israeli-Palestinian conflict back on the world's agenda. The primarily non-violent revolt launched by the Palestinians has reawakened hope of a just solution to the conflict.

In response to this evolving situation, Peace Brigades International (PBI) began a new project in Israeli-Occupied Territories in late 1988. PBI volunteers from different parts of the world will come to the region to provide international support for nonviolent social justice struggles by both Palestinians and Israelis. The current stage of the project involves building relationships with key organizations and individuals. As the volunteers gain a greater understanding of the situation, more specific, long term projects will be undertaken.

Peace Brigades International was founded in 1981 by veteran social change activists. It seeks to establish international and nonpartisan approaches to peacemaking and to the support of basic human rights. Drawing upon the non-violent Gandhian, Quaker and Civil Rights movements, it challenges the belief that violent institutions and warfare must inevitably dominate human affairs.

The initiative for the Israel/Palestine project began with an invitation from Mubarak Awad of the Palestinian Center for the Study of Nonviolence in early 1988. A Canadian volunteer has been laying the groundwork for the project over the past several months. She has been working with Palestinian groups such as the Nonviolence Center and the Palestinian Human Rights Campaign, as well as with Israeli groups such as 21st Year Against the Occupation and Oz V'Shalom.

Volunteers with experience, and a commitment to nonviolence are needed to serve as workers in Israel/Occupied Territories. WITNESS readers wishing further information should contact PBI, 4722 Baltimore Ave., Philadelphia, PA 19143 (215) 724-1464. Shalom/Salaam.

**Andy Mager
Truxton, N.Y.**

Other questions raised

The title on Rosemary and Herman Ruether's article in the May WITNESS, "Can Israel save its 'soul'?" suggests other pertinent and timely subjects someone might want to pursue, like: "Can America save its soul?" "Can the American churches save their souls?" More importantly, "Can the Episcopal Church save its soul?" with George Bush being the "First Layman" role-model for four years at least.

Another thing I've been wondering about is the "practice what you preach" injunction so often pushed at clergy and laity alike. I wonder if it isn't about time someone suggested that clergy and laity "preach what you practice." Maybe we Americans should get our own houses in order before we start preaching at other-nations about their shortcomings.

Abbie Jane Wells
Juneau, Alaska

Why church silence?

I haven't heard any official voice of our church speaking up at this time of Latin America crisis.

I would like to hear: "We approve of President Bush sending 2,000 combat troops into Panama on one condition: that he would accept Panama sending its combat troops into the United States for similar reasons."

You say, "But we don't have incidents of fraud and violence in our country?"

Do the names Selma, Japanese-American camps, Watergate suggest anything?

The Rev. Eldred Johnston
Columbus, Ohio

Cancel the sub

Please discontinue our subscription. More and more, I am in great disagreement with the apparent underlying philosophical positions of THE WITNESS. I find the tone hateful towards most Chris-

tians who do not share your particular biases.

May I suggest that you cover a much broader range of activity and positions than are represented in your journal? It would be refreshing to have articles on Charles Colson and Prison Fellowship, for instance, and on marvelous witnesses like Mother Teresa.

Is it possible to be a Christian and follow Jesus and not be committed to the positions of Matthew Fox, for example? It would not seem so, if I understand the tenor of THE WITNESS of late.

Kenneth E. Robinson
Cheshire, Conn.

Helped pass the GOEs

I want to thank you for the wonderful graduation gift of a year's subscription to THE WITNESS. I have loved your magazine and read it all through seminary. I'm sure it even helped me pass my General Ordination Exams (GOEs). That you would give me the gift of a subscription is really a gift — as THE WITNESS has been to me all along.

Gale Morris
Morgan Hill, Cal.

(THE WITNESS congratulates all Episcopal seminary graduates each year by offering them a year's free subscription. If you are a grad and have not responded to this offer yet, we would be delighted to hear from you. — Ed.)

Death 'under the oven'

Thank you for forwarding THE WITNESS to me. I left Nashville shortly before Thanksgiving, got stranded in San Bernardino and wound up in Provo, Utah to stay with an old friend and minister from Nashville. Jobs are scarce here, but at least the cost of living is lower than Nashville.

Incidentally, the woman about whom I wrote (fictitiously) in "The Bed Under

the Oven" (WITNESS 1987) died from lung failure recently in Nashville and was buried by the Episcopal Church there. Her name was Carol Kesler.

El Gilbert
Provo, Utah

CPF trustees respond

Your editorial, "Shell shock and other 815 surprises," asks a question of the Church Pension Fund, attributes to a publication of the fund a quotation that we cannot identify and makes several allegations that deserve reply.

First, you asked (quite properly, we believe) why the Fund did not discover until March that its investment managers had purchased shares in Royal Dutch Petroleum, which company was ineligible for investment because of its sales to the Government of South Africa. A member of the Fund's staff wrote to the investment managers last summer to inform them that 66 companies were to be added to a list of companies previously identified as ineligible for investment under guidelines established by the Fund. The letter was misunderstood; the managers assumed that the 66 companies were a replacement for the previous list and not an addition to it. No copies of that letter were sent to other officers of the Fund. The staff member who wrote it resigned Aug. 10. Officers of the Fund saw the letter for the first time in March.

It may be important to note that Royal Dutch Petroleum is not an American company, nor are its shares known by the name, "Shell". Royal Dutch does not appear, therefore, on lists of "American companies doing business in South Africa" and may not be readily identified as the parent company of Shell Oil.

The mistaken purchase would have

Continued on page 27

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THE WITNESS



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Class warfare in the coal strike

While George Bush was congratulating thousands of Chinese students for using non-violent civil disobedience to attain their goals recently, more than 2,000 miners from Virginia's coal fields were being imprisoned in this country for the same act. The news from China bumped the stories about the striking miners from the front pages, and in most part, from TV. The miners have been out since April 5; they walked when Pittston, Virginia's largest coal company, would not agree to a pension and benefit package for disabled miners, widows, and retirees.

Churches in the area have been trying to educate the public to the suffering and vulnerability of the people involved. Ecumenical support for the miners has come from most denominations in the region. The Commission on Religion in Appalachia (CORA), comprised of 17 national denominations in the 13-state area, called on the governors of those states to bring an end to the strike, one of the largest in Appalachia's history, and issued a strong statement supporting the miners. As THE WITNESS went to press, wildcat strikes were underway nationally against Pittston, and Canadians have threatened to go on strike as well.

Presiding Bishop Edmond L. Browning of the Episcopal Church, as well as Bishops A. Heath Light of Southwestern Virginia and Arthur Walmsley of Connecticut recently visited the area; Browning and Heath issued a joint statement afterwards.

The Catholic Committee on Appalachia also passed a resolution supporting the Pittston miners. CCA Director Maura Ubinger said, "We have always believed in standing with the people against outside powers that attempt to control their lives."

Mounting evidence would indicate that Pittston is out to break the union and the company is getting major assistance in its effort from the courts.

- U.S. District Judge Glen Williams has jailed Marty Hudson, the United Mine Workers strike organizer, for an unlimited period for contempt of court. Hudson, a miner who comes from a mining family, has been mostly instrumental to this point in keeping the strike in a non-violent mode. He has been on a hunger strike in prison since June 7.

- Two other labor leaders, Jackie Stump, Virginia's UMW president, and Cecil Phillips, a strike coordinator, were also jailed for blocking entrances to the company's mines and preparation plants.

- The strike is costing the taxpayers \$1 million a month for the 200 state troopers on special duty and the court apparatus that has built up around the strike.

- The union was fined \$3 million in June for violating a court order by Russell County Circuit Judge Donald McGlothlin to limit the number of pickets in front of the mines. Jim Sessions, executive coordinator of CORA, called this "an appalling amount," since Pittston Coal "was fined only \$47,000 in

1983 when it was judged to be negligent in the death of seven miners after an explosion in the mines."

According to Andrew (Uncas) McTherina, chancellor of the Diocese of Southwestern Virginia, "these actions illustrate that the power structure is engaged in class warfare in Virginia, more interested in 'order' than in invoking the law justly."

Taken together, the state apparatus of the courts and police, plus big business, have proved formidable in suppressing the miners in this explosive situation. It appears that these three powerful forces are inflicting institutional violence on the miners and exhausting their access to peaceful protest — in other words, inciting to riot.

THE WITNESS is proud to stand with the miners and with the clergy, religious and laity who have been arrested along with them in their ongoing struggle — in this current chapter of labor's untold story.

How you can help

CORA's recent newsletter notes that the mine workers are asking supporters to send letters to congressional representatives in Virginia and West Virginia, as well as Connecticut, corporate headquarters of the Pittston Company.

The union has also set up a "Justice for Pittston Miners" fund. Contributions can be sent in care of Marty Hudson's headquarters, UMW District 28, P. O. Box 28, Castlewood, VA 24224.



Miners and supporters demonstrate at Pittston shareholders meeting in Greenwich, Conn., members of St. Mark's Bible study group, St. Paul, Va., among them.

Miners gain

An old Ugandan story says that when elephants fight it is the grass that suffers.

While the mighty mammals of the Pittston Coal Company and the United Mine Workers of America wage a war of words, strategies and legal maneuvers in a three-month old strike in the coal mines of southwest Virginia, God's people in Appalachia are being trampled. Families have been fractured. Children are anxious. Retired miners have lost full medical benefits, and so have disabled miners, who suffer from black lung and bad backs and the daily perils that go hand-in-hand with their trade.

Mary Lee Simpson is the editor of the *Southwestern Episcopalian*, the newspaper of the Diocese of Southwest Virginia, and was recently elected national President of the Episcopal Communicators.

War in the coal fields

by Jim Lewis

There is a war going on just a few miles north of my state border. It is the battle taking place in Wise County, Virginia between coal miners and their families and the Pittston Coal Company.

This is an ancient struggle with deep roots in U.S. history. Traditionally, however, the coal wars between Kentucky, West Virginia and Virginia miners against the profit-oriented coal operators has not been recorded in school textbooks and curriculum. Labor history isn't automatically available — it has been neglected by elite educators, writers and media folk.

Since the strike began, some 40 women have occupied company offices. Over

The Rev. James Lewis, a Contributing Editor to *THE WITNESS*, is Director of Social Ministries for the Diocese of North Carolina.

2000 miners and their families have been arrested for non-violent demonstrations directed against Pittston for their efforts to break the union, cut benefits and lay off workers.

In Richmond there have been demonstrations at a Crestar Bank shareholders meeting. Crestar has loaned Pittston \$100 million to survive the strikes. This same bank "redlines," a practice which excludes poor and minorities from loans.

About 150 students at Clintwood High left school in protest of the coal company action.

Recently 12,000 supporters of the strike massed at the local fairgrounds to hear Jesse Jackson. Richard Trumka, president of the United Mine Workers also spoke. He told the crowd, "Handguns, billy clubs, state police cruisers

and helicopters are powerless in the face of a community unified in nonviolent protest. It is our generation's responsibility to fight for the rights our ancestors won for us. We will not go back!"

For the past weeks, I have been in touch with the situation there through Andrew (Uncas) McThenia, a law professor at Washington and Lee who has been living and working on behalf of miners and their families at St. Paul, Va.

Originally he went there to look at black lung issues. Since the miner's strike, he's been up to his ears in this rapidly developing struggle with the Pittston Coal Company.

Uncas called me one night at 11 p.m. to come join him, as a friend and Christian, in civil disobedience against Pittston's attempt to bust the union.

ecumenical support

by Mary Lee Simpson

People in Appalachia live continuously with uncertainty, worrying how long the struggle must continue and what happens when it's complete. They live in desperation, watching as the company's men and non-union workers replace them in jobs they need for survival. They live with the tension of practicing patience in a situation that is explosive. They live with the fear of overt violence and death due to the strike.

It's a living hell, and exactly where the church should be, said Episcopal Bishop A. Heath Light of the Diocese of Southwest Virginia, for hell is a place of alienation, separation, brokenness and hurting.

Through the leadership of Presiding Bishop Edmond L. Browning, who visited the striking miners, the national Episcopal Church has reached out.

Preaching at St. Mark's Church in St. Paul, Va. in the heart of coal country, Browning told parish members and striking coal miners that the role of the church is to challenge that which makes life difficult and divided, to challenge those areas that hinder the fullness of life.

Before Browning left the coal fields on his way to South Africa, he told the miners he would try to have a conversation with Paul Douglas, Pittston's top executive.

Roman Catholic Bishop Walter Sullivan of the Diocese of Richmond has expressed his support. "To stand with the workers is not to stand against other persons; it is to stand for justice," he said, and called upon labor and management to reach beyond adverse relationships toward a productive partnership.

Calling the strike a justice issue, the Virginia Synod of the Evangelical Lutheran Church in America has voted support for the coal miners. The group sent a letter to Pittston CEO Douglas and to UMW's Richard Trumka saying that a just settlement will enable healing and reconciliation.

Eighty-six ministers in Pittston's hometown in Greenwich, Conn., signed a full-page newspaper advertisement supporting the mine workers' bargaining attempts. "You are our neighbor. But in a world such as our tradition envisions, so are the miners of Appalachia," they wrote. "In a time of growing desperation in the lives of these children of God, we call upon you to act justly."

The clergy, representing various faiths and denominations asked that Pittston and the United Mine Workers create a

At 11:15 I said good-night to my wife Judy, and drove to Durham to pick up the Rev. Denise Giardina, who also wants to take part in the protest

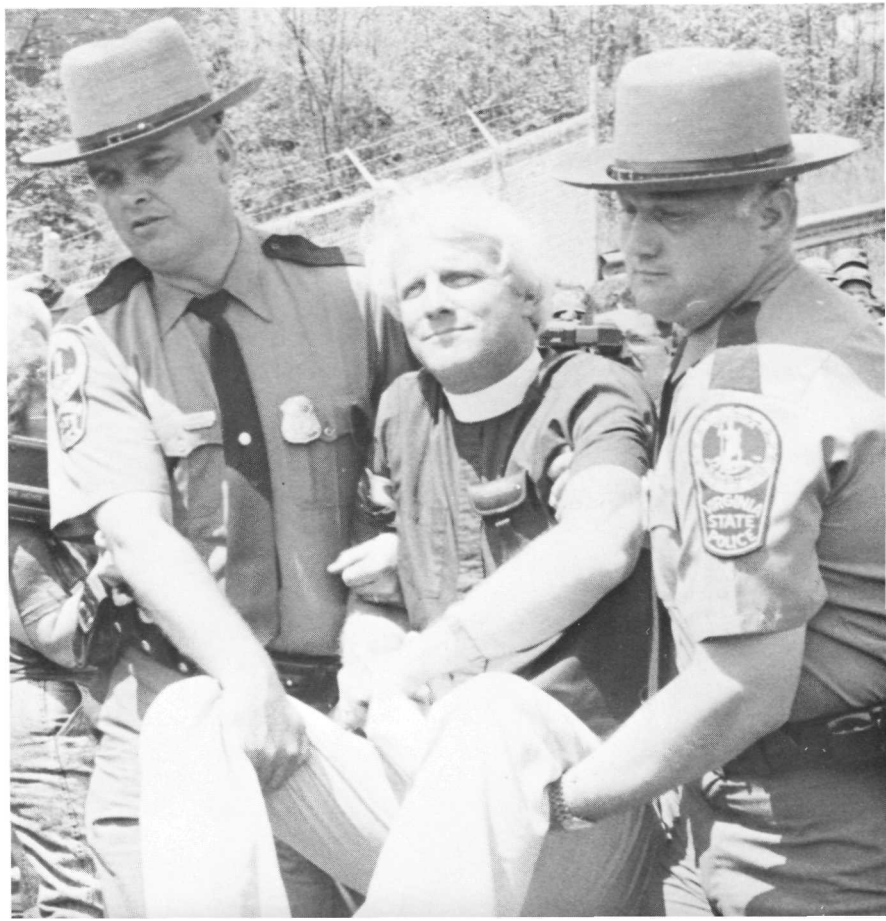
It's about a five hour drive. We leave Durham with a clear sky full of stars. Outside of St. Paul, the mountains puff smoke. Fog engulfs us. The streets of St. Paul are deserted. All the homes are dark.

We've taken turns driving. I've slept a couple of hours. Neither of us want to wake Uncas with a phone call. In our search for a church pew to sleep in, we discover all the Episcopal Church doors are locked. Trying to be ecumenical we find the nearby Catholic Church. It's locked as well.

Parked on the street, we doze a few hours in the car.

Now, it's close to seven o'clock and one restaurant is open. The woman behind the counter in Hazel's Restaurant is smoking a cigarette.

The author is
hauled off
for practicing civil
disobedience.

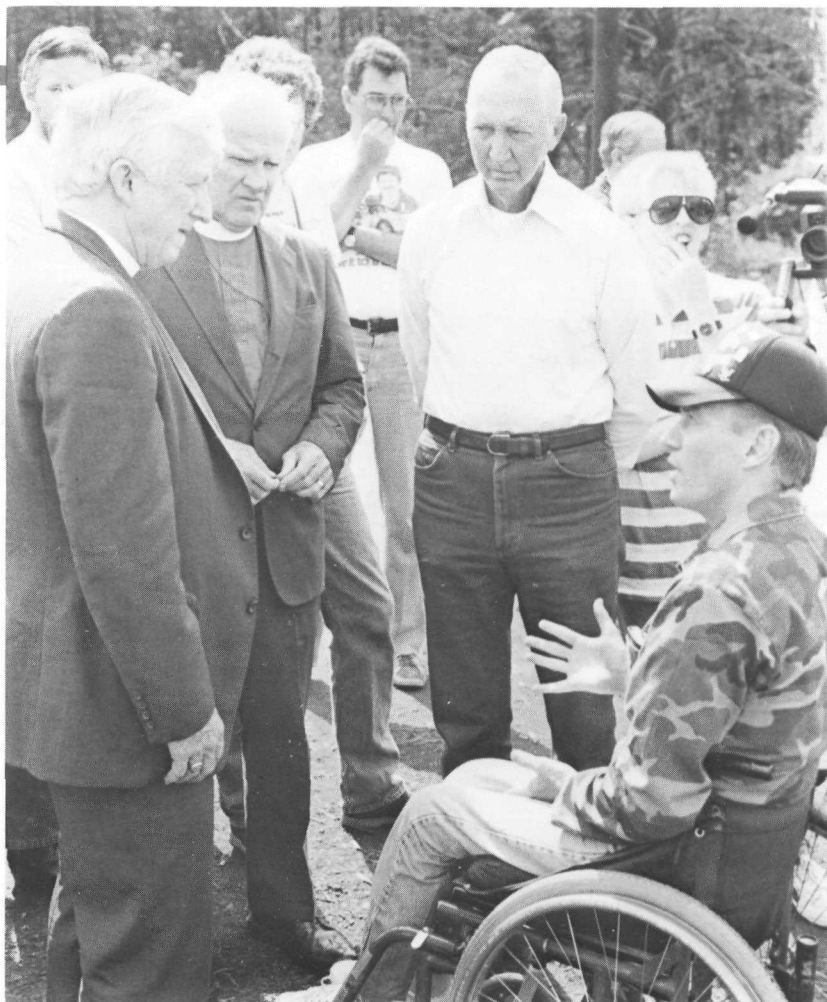


pension and benefit package that will allow protection for miners' health and safety, voluntary overtime and observance of the Sabbath.

With the support of churchpeople, 24 striking miners and retirees visited Pittston's home office in the hope of telling their stories — stories that don't show up on balance sheets or selected financial data of the corporation's annual report — to the May shareholders meeting. The miners were accompanied by members of the Bible study group from St. Mark's Episcopal Church in St. Paul, Va., two attorneys, a college professor, parish priests, a college chaplain, a lab technician, a group of homemakers, and several churchworkers.

Miner Harry Whitaker was able to tell his story to Pittston officials. He said he has to sleep sitting up because otherwise his body, ravaged by black lung, can't get enough oxygen. He can't go bass fishing in the shoals of the Clinch River anymore because he can never get enough breath. He worries about his helplessness and tells his wife maybe he's better off dead.

From left: Presiding Bishop Edmond L. Browning and Bishop A. Heath Light of Southwestern Virginia listen to Pittston employees John Mullins and Gail Gentry tell their stories. Gentry, paralyzed after a rock fall, became the 2,000th miner arrested in peaceful demonstrations recently.



When she finds out why we're in town, she smiles and talks more freely.

Her "old man" left the house at 2 a.m. to head up to the mine where the miners are keeping their vigil. The pickets will shout at the "scabs," who have been enticed to work in place of the union miners, as they drive the huge coal trucks across the picket line. Later in the morning, we'll do civil disobedience on the road those trucks travel.

We meet Uncas and people from the Episcopal center in the area, Grace House. Uncas has his best suit on and a necktie to match. He jokes about it being his wedding suit.

We drive up to the Moss Three Preparation Plant. It's here the coal is carted to be loaded into huge trucks.

A couple hundred miners are dressed

in camouflage suits. Mixed in with them are dozens of miners wives, daughters and children. We are greeted warmly as we pass by on our way to the main road on which the coal trucks pass.

After we've blocked the entrance, the Virginia State Police advise us to leave. When we refuse, they pick each one of us up and carry us to the bus that will cart us off to the county prison.

Twenty-seven of us are plucked from the muddy road while those on the sidelines cheer.

Between the arrest site and the prison we sing and people all along the route wave and cheer.

There are as many women on the bus as men. My belief is that they help contribute to the nonviolence of this strike.

A young woman sits in front of me.

She's about 27. Her husband supports her action. Her father doesn't want her to get arrested. She's taken time from her job to do this action. She's frightened but she's obviously pleased about having done the right thing.

Behind me is a woman who left her husband at home. He's a miner who got caught in a conveyor belt. It tore his whole side up — his arm and leg, and even his face. He's unable to work. She's getting arrested to save his medical benefits.

Songs and stories on the bus.

The fight for women's rights with workers must unite

Like Mother Jones, move those bones to the front of every fight

O you can't scare me,

I'm sticking to the union.

Whitaker is among the estimated 1,500 pensioners, widows and disabled miners who have had no health care benefits since Jan. 31, 1988, when the contract between Pittston and the UMW expired.

John Mullins, an 11-year Pittston employee, couldn't tell his story to the executives and shareholders because he was at the mine workers' rally outside. The Free-Will Baptist preacher couldn't tell them what it's like to lose 10 friends in mine accidents. Or how the company's demand at the negotiation table for flexible shifts would play havoc with his ministry to the 43 members of Yates Chapel Church on Canyon Ridge in Dickenson County where he serves as pastor.

Mullins worries about his community maintaining love and forgiveness throughout the strike when emotions are running so high. Despite the unity and prayers of the people, he sees a spiritual decline. "At a time when we should get more dependent on the Lord, we get more dependent on ourselves," he says.

Mullins' faith and prayer moved him

to set up a prayer tent, where strikers could go "to turn away from the crowd and talk to the Lord." After three days it was destroyed, as were the signs nearby quoting such Bible verses as "the heart of kings is in the hands of the Lord," and "the nation that forgets God shall not prosper." Mullins replaced the tent so now it's closer to the picket lines where miners can gather, pray, talk or read.

Despite the uncertainties and tensions, Mullins remains hopeful that the Lord will intervene. "The Lord can move hearts and change hearts in ways we can't imagine," he says.

Life has been difficult these days for Gail Gentry, 41, who mined coal for the Pittston Company until he was paralyzed from the waist down after a mine rock fall 11 years ago.

Picketing in his wheelchair on a muggy Sunday afternoon, Gentry told Presiding Bishop Browning that since Pittston cut off his medical benefits 18 months ago, his wife has been working two part-time jobs to support themselves and their three children.

Life has also been difficult for Pat

Keith, single parent of a teenager and devoted daughter to her 65-year-old father, disabled with black lung, who has lost his medical benefits. She told her story to Browning in her father's Dank, Va., home, reciting a litany of sorrow. Her dad was carried out of the mines in 1962 because he couldn't breathe. Medication for black lung caused the cataracts on his eyes; ensuing laser surgery was ineffective and now he's going blind.

Others' relatives and friends have lost benefits: an uncle disabled by a bad heart and black lung; another uncle disabled by a bad back; a neighbor who's a 70-year-old widow; a widow friend with an 11-year-old daughter; a 70-year-old disabled miner whose wife died of cancer and who now faces huge medical bills.

A mother worries about her 12-year-old son. "With all the troopers here and the reaction to them, he's getting bad impressions of the system . . . I'm afraid if we stay here he'll get frustrated and go into the mines," she says.

Through the witness of some

*I'm sticking to the union
till the day I die. (Union Maid)*

A funny story, full of determination, passes my way:

A week or so before this arrest, a bus load of strikers was carried off. The local jails refused to accept them. They were driven all over the nearby counties but no luck. The jails were in solidarity on this one. Then officials couldn't get the bus refueled. State troopers were called to bring gas. The bus drove on for over five hours. The miners were not allowed out, not even to relieve themselves. So . . . to the back of the bus they all moved and on signal, while the bus was headed downhill, they emptied their bladders. The driver up front was unable to escape the deluge.

Like the prophet Amos said, "Let jus-

tice flow down like water and integrity like an unfailing stream."

Later we're fingerprinted, photographed and brought, one by one before the magistrate. I am first in line. The magistrate is puzzled by my collar and troubled by my being from out of state.

"Will you promise me that you won't do this again?"

I tell him that I can't make such a promise. By being a Christian I have to follow the tradition set forth in the Acts of the Apostles.

Finally, he decides to let me out on a bond posted by the UMW.

Denise and I say our good-byes to these brothers and sisters. We tell them we'll be back for our court date.

An added footnote. In Williamsburg, at the reception the night before Frank

Vest's installation, I corner Presiding Bishop Ed Browning to talk about his trip to St. Paul. He'll go to be with the miners right after the service. He's eager to meet Uncas who has touched his heart with a letter inviting him to visit.

Uncas calls me early in Raleigh on Monday to say that Browning's visit was wonderful. He visited the strikers at the Moss Three Preparation Plant, talked with miners in their homes, and made a statement. He's approving of the civil disobedience and the miner's cause.

Uncas wants Denise and me to come on Tuesday night so that we can be arrested again on Wednesday.

Once again I pick up Denise. We're beginning to know the road by heart. Over 85 to Winston-Salem, up 52 and 77 to Wytheville and then west to Abingdon

Roanoke-area rectors and their parishioners, the church is reaching out. Priests and laypersons in the Episcopal Diocese of Southwestern Virginia have joined the company of more than 2,000 coal miners arrested for civil disobedience.

"The striking miners aren't asking us to take sides. They're asking for our love and support," says Pansie Murray, secretary to two diocesan bishops before her retirement two years ago. She decided to be arrested after mingling with the people and hearing their stories and watching her fellow Episcopalians. "I knew I couldn't stand by with dignity wrapped around my shoulders," she said.

Her rector, the Rev. Robert Thacker, decided to be arrested following much reflection, prayer and discussions with his fellow clergy. "The miners really are the underdogs, and it was important for me to stand with them," he said. "My arrest provided in a small way a witness for non-violence and it was a way to move other people who know me to become better informed."

Thacker was one of several arrested at the mine workers' main picket line at the gate of the Pittston Company's Moss 3

coal preparation plant near Carbo.

The event was an extraordinary liturgy. While waiting for a signal for arrests, the men, women and children sang, clapped, clogged, laughed and mingled with one another, listening to the miners' stories of their lives. Under the direction of state troopers, coal trucks rumbled in and out of the preparation plant. Like a chalice at a Eucharist, people passed from hand-to-hand paper cups of ice-cold water in order to soothe throats made dry by the procession.

"Love must suffer and yet it redeems," the Rev. Robert Goldsmith, rector of St. Mark's, Fincastle and father of two preschool girls, told the crowd shortly before his arrest.

When it became the Episcopalians' turn to be arrested, Goldsmith joined the others in front of an incoming truck laden with coal ready to be cleaned. State troopers encircled the protesters and told them of their violation: obstruction of free passage, a misdemeanor. With bared and bowed heads, the congregation, including miners, supporters and Virginia state troopers, prayed for peace and justice.

Amidst shouts of "alleluia" and "amen" and to the strains of "Amazing Grace," the witnesses walked to the bus awaiting to take them to a nearby state prison for processing.

In a parade of state patrol cars, led by a vehicle with a huge magnet to scoop up jackrocks (two long nails welded together like a jack to puncture tires), the bus drove to the Appalachian Correction Unit in nearby Blackford where the protestors spent nearly seven hours being processed.

According to Thacker, the celebration continued on the bus. Food emerged. Like the bread at a Eucharist, the passengers passed a sandwich around, each person taking a bite or two. Then came the celery and carrots and tootsie rolls. "It was a real sharing," said Thacker.

Following their release from prison, a free-will Baptist Church bus returned the Episcopalians to their cars.

And so the liturgy continues varying with the people and locations.

While the elephants continue to trample the grass, the church continues its efforts to stop the fighting and bring peace to Virginia's fields of coal. **TV**

and north into St. Paul.

We pull into Grace House Tuesday night about six. Episcopalians are driving in from across the diocese to have supper and spend the night. On Wednesday we'll participate in a demonstration at the Moss Three Preparation Plant.

By the time supper is finished, there are about 20 Episcopalians gathered. We leave the table and climb the stairs to the meeting hall. A Bible study is planned which will involve members of St. Mark's Church and a film crew from CBS in New York.

The CBS show, 48 Hours, is in town filming the two days' activity.

Uncas has asked me to co-lead the Bible study with Sandra Boggs, a woman I had met the week before. She



The Rev. Robert Goldsmith, rector of St. Mark's, Fincastle, addresses miners before his arrest.

has miner family members and friends and was arrested with me on my first visit. We stayed close together the first time around as they processed us.

Sandra drives a school bus and describes herself as a born-again-Christian.

What happens is amazing.

The personal sharing of experience and faith is deeply moving. The people in the circle are Pentecostals, Episcopalians, born-again-Christians, Presbyterians, Baptists and members of independent Bible churches. It is a real Pentecost experience. We speak out of different histories and cultures and traditions and yet we are able to hear one another.

In the morning we gather at St. Mark's Church and drive on up to Moss Three.

Hundreds of miners and family members have gathered along the road at the pressure point, the entrance to the plant where non-union drivers are crossing the picket line with their huge coal trucks. As we walk to that entrance, strikers and supporters clap and cheer our arrival. We are lifted up on a flatbed truck from which a few of us will speak.

The 2000th person will be arrested just before it's our turn. He's Gail Gentry and this is his first arrest. He's in a wheelchair because he had been crushed in a mine collapse a few years ago. The company has taken his medical benefits away from him.

These miners are striking over the fact that they can't get a contract out of Pittston. Pittston Coal Company wants to break the union. Since the old contract ran out at the end of January, Pittston has cut off the health insurance benefits of its 1500 retired and disabled miners and widows. They've also stopped pension fund contributions for its 1700 working union members, affecting more than 25,000 people in mining communities in three states.

The disabled miner is carried off to prison after prayers are said and his wife kisses him. It's our turn now.

The Rev. Rob Goldsmith from Fin-

castle, just outside Roanoke, tells the crowd that the Presiding Bishop and Bishop Light from the Diocese of Southwestern Virginia support the strikers. A nun from the area reads a supportive statement from Bishop Walter Sullivan, the Catholic bishop in Richmond.

Denise reads her beautiful statement. She's grown up in the coal fields of West Virginia and written about the struggle in her book, *Storming Heaven*. I add a few words and then it's time to enjoy a bit of mountain music and conversation.

There will be over 125 arrests today. After we've prayed in the road and been carried to the bus to be taken to the prison, I am glad that I didn't promise the magistrate last week that I wouldn't do this again.

On the bus, we find out who we are. Mixed in with miners, family members and coal mine activists, there are seven Episcopal priests and about a dozen Episcopal lay people. Included in that number is Uncas, the diocesan chancellor, along with Pansie Murray, a retired secretary to two bishops.

Back in North Carolina, someone asks me the inevitable question: Why are you going over there into Virginia to get involved in this strike?

My answer is simple.

What difference does a state boundary make? God didn't draw a line between Virginia and West Virginia and North Carolina.

What happens in those areas in terms of the economy effects us all. Particularly us in North Carolina. If people are put out of work in Virginia, North Carolina will be the place to which jobless Appalachian people flock. It's already happening.

The fact that a union-busting effort is taking place north of us concerns us directly as we are a non-union state profiting by the forced migration of people searching for a job at any price.

Already our diocese is putting together

a project which will involve one of our deacons in this migration. The Rev. Patricia Shoemaker, and a number of people from our diocese and the Diocese of West Virginia, will meet in Princeton, West Va. later this month to talk about trying to track this migration so that the church can address public policy questions around jobs and the economy.

I go to Virginia, also, because my neighbors are there and they are asking for our support. The Christian Gospel calls us to come together with our neighbors across any and all lines drawn by human beings.

Since returning home, I've been in touch with our brothers and sisters in Virginia:

Roanoke area clergy, Rob Goldsmith and Bob Thacker have been under fire from their vestries and some church members. Special meetings have resulted in visitations from bishops. Both of these clergy and their families are taking the heat in stride.

Roanoke clergy have united in support of one another. St. John's, the big downtown church, will host Pittston Company officials and United Mine Workers people for an airing of the issue.

The Richmond *Times Dispatch* continues to write reactionary editorials — the latest being an attack on the protesting Episcopal clergy. It also singles out Uncas McThenia for special judgment.

Uncas is being threatened by some lawyers with disbarment, and there have been suggestions that he be relieved of his job as chancellor.

As far as I'm concerned, I've never been prouder of the Episcopal Church.

As for the miners and their families and friends, their spirit can best be summed up in the loud cheer and raised thumb they gave when strike leader Marty Hundson put this question to them.

"There's no turning back now! Who wants to be the 3000th person to go to jail?"

WW

From Bible study to civil disobedience

by Frank Eichenlaub

It was a scene reminiscent of a DeMille Bible epic: In a wood-paneled upper room, a group of committed Christians from St. Mark's Episcopal Church, St. Paul, Va., struggled to find meaning in a troubled world. The members of the church Bible study group sat in chairs circling a round wooden table that overlooked the Appalachian mountains of Southwestern Virginia.

"It was really stimulating," said Ernie Ramsey, a paralegal who had spent 16 years as a coal miner. "A member would present his or her views on a passage and other members in the group would challenge the person to define and support that view."

The members of the group discussed how the passage under study related to the congregation and the world around them, and what the scripture meant when it was written and in their daily life.

Daily life in St. Paul, because of its location, is centered around coal. And because Pittston Coal is the largest employer in the county, daily life is centered around Pittston. And because there was not much good news coming out of the contract renewal talks between Pittston and the United Mine Workers, the talks tended to be a hot topic of daily life.

In mid-January, certain events moved the group out of the league of your ordinary garden variety Bible study group. The scheduled meetings came to an end. But the group was so excited about their study they decided to go on. Then Andrew (Uncas) McThenia arrived on the scene.

McThenia, 53, a Jubilee intern, lawyer, chancellor of the Diocese of Southwestern Virginia, and professor at Wash-

Frank Eichenlaub of Redford, Mich., is a freelance writer who has won Associated Church Press recognition for his reporting in *The Record*, publication of the Diocese of Michigan.

ington and Lee University, had spent much of the past 11 years reading and reflecting on the integration of his faith into his work life, and had spent time living with the Washington, D.C.-based *Sojourners* community.

While McThenia was joining the study group, the situation at the coal talks grew worse. On Easter Sunday a small group of Bible study members met to discuss the talks and how the church might relate to them. (St. Mark's owns a little over 200 shares of Pittston stock.)

The group studied the first two chapters of Exodus, and found examples of non-violent civil resistance to authority. Mindful of the violence the coal company created from afar and the violence of the UMW in past strikes, the members decided they would work to make the Episcopal Church a vehicle for non-violent protest if a strike was called.

In early April the miners, who had worked without a contract for more than a year, walked out of the mines and onto the picket lines. Some members of the study group accompanied a group of miners to Greenwich, Conn. on a 16 hour pilgrimage to tell Pittston officials about the suffering of people in the area. On May 12, having discussed his action with the Bible study group and using the two midwives from Exodus as a model, McThenia was arrested for blocking the road to a coal processing plant.

The next Sunday seven members of the Bible study group met at Grace House. The meeting was emotional. Some members wept. They were upset over McThenia's talk of being arrested again.

Then Linda Johnson, program director at Grace House, issued a challenge — stop the ego massage and get the church involved — and according to Ramsey, "What followed was like God was sitting there with us. It was awesome." They



Andrew (Uncas) McThenia

knew what they had to do.

Over the next four days the group drafted and faxed a letter to Presiding Bishop Edmond L. Browning and the Bishop of Southwest Virginia, A. Heath Light. They asked the bishops to use their influence to get Pittston and the Union talking and invited Browning and Light to come to St. Mark's to listen to the stories of the people affected by the dispute.

Browning and Light arrived in St. Paul May 20, and spent the weekend listening and preaching. They stirred the pot up, because a number of Episcopalians felt the church should not be involved in a labor-management issue.

Some members of All Saints, Norton, a parish that identified with management, talked of picketing the bishops while they were at St. Mark's.

Jackson White, a member of St. Thomas, Abingdon, and a lawyer who has done work for both Pittston and the un-

ion, told both bishops that the church should not be involved in the fight.

White felt the strike was not an issue like the Civil Rights movement of the '60s but was a turf fight between a big company and a big union, and not something that had a moral right or wrong. White called for the resignation of McThenia from his position as chancellor to the bishop, citing a conflict of interest. And he suggested that both bishops were misguided in their concern. The real victims of the strike were the people — truckers and small mine operators — that were being hurt by the strike.

As for the Bible study group, "I hate to use the word radical," said White, who is known around the diocese of Southwestern Virginia as a liberal Democrat, "but . . ."

The Monday after the bishops left, telephone calls went out to Episcopalians around the diocese. Early on, these people said they could be counted on to help when needed.

Tuesday night another Bible study group took place at Grace House. The purpose was to invite those present to the picket lines on Wednesday.

On Wednesday a dozen priests, nuns and religious activists were arrested at three Pittston Coal Group processing plants for blocking coal trucks from delivering their loads. At least 10 were Episcopalians.

The Bible group had done what they set out to do. The church had made its peaceful presence felt.

"Both actions, the bishops' visit and the civil disobedience, would not have been possible without the stage being set by the Bible study group," said Johnson.

What's next?

"We plan to re-focus on the Book of Acts," said Ramsey with a grin on his face. "We'll see where that takes us." **TW**

Conscientious Objection

the frog appeals
the lizard does not
mail says "meat is murder"
I think not
but do not like
the system.

something quickens.

the bird appeals
the bat does not
the conscience is
selective and fickle —
the butterfly
but not the fly.

in the jungle
the womanlion kills
the womanox to eat
and zebra goes down.

in the country
the human woman
eats the cow
and the quail
coo to her and
run for their lives.

I want, Oh, I want
to nurture my friends
and share our communion

but to *eat* my friends
and *be* their communion —
God, I object

to Your patterns
in our ways.

Alla Renee Bozarth

Next issue: September

In a move made some years ago to cut budget costs, the Episcopal Church Publishing Company decided to combine July and August issues of THE WITNESS. See you in the fall!

ESA says weed 'em and reap

by Jan Nunley

Jan Nunley is a reporter who covered the Evangelical and Catholic Mission synod in June for KERA-FM, a National Public Radio affiliate in the Dallas/Fort Worth area. "There are certain things you can't say even on public radio," she told THE WITNESS, "and sometimes you have to tell somebody what you really saw for the sake of your soul." A former Southern Baptist, she was confirmed an Episcopalian in 1986 at the church of St. Thomas the Apostle in Dallas. Currently a resident of Fort Worth, she hopes to pursue a Master of Divinity degree at the Episcopal Divinity School, Cambridge, Mass., in the Fall.

In the tourist brochures, they call Fort Worth "The Way You Want Texas to Be." You know — cowboys, rodeo, longhorn steers, longneck beers — tradition.

So when the self-styled "traditionalists" of the Episcopal Church were casting about for a place to hold a synod in protest of what one of their number refers to as the "hijacking" of the church, Fort Worth was a natural. Not that there weren't other reasons for choosing Cowtown. Out of 98 dioceses in the United States, the relatively young Diocese of Fort Worth is one of only six that still refuses to ordain women. Its first bishop, A. Donald Davies, came out of retirement to serve as executive director of the Evangelical and Catholic Mission (ECM), one of several "traditionalist" groups opposed to the ordination of women, gays and lesbians, and what they perceive as leftward leanings in the Episcopal Church (ECUSA). Fort Worth's current bishop, Clarence Pope, is president of ECM. Pope also helped with the Episcopal Visitors resolution approved at the last General Convention, which allowed congregations objecting to female bishops to call male bishops to perform pastoral duties instead.

And it was Pope whose name led the list of seven bishops convoking the synod last November with the words, "The final crisis of the Episcopal Church

is now upon us." The "final crisis," of course, was the election and later consecration of Barbara Harris as Suffragan Bishop in the Diocese of Massachusetts.

Along with the issuance of the pastoral letter came another document: a Declaration of Common Faith and Purpose, which parishioners in some Fort Worth churches took to calling the "ECM loyalty oath." Signers promised to resist changes in the "Historic Episcopate . . . without regard to the temporal consequences that may be inflicted by the Episcopal Church." That gave a number of priests and laity pause about signing; somehow the Faith Once Delivered to the Saints paled momentarily in comparison to the Pensions and Property once Deeded to the Saints.

Still, ECM claimed to have thousands of signers from across the country by the time June 1 rolled around; so many that they had to move the synod sessions from the downtown Worthington Hotel to Travis Avenue Baptist Church, a Southern Baptist megachurch.

White collars and black shirts, with the occasional splash of episcopal purple, filled the lobby of the Worthington Hotel at registration time. Beside me, a woman in a hat noticed my microphone and asked where I was from; when I told her, she said, "Well, I'm from Boston." I smiled, and then she finished, ". . . where we have that horrible

Barbara Harris!" ("Barbara-bashing," directly in the parking lot and halls and by inference from the podium, seemed to be the synodical pastime.)

At the Baptist church, the parking lot filled quickly for the opening Eucharist. Inside, on the main floor, was the whitest audience you'd ever hope to see: out of a reported 2,000 participants, my eye detected less than a half-dozen people of color among the delegates and observers, two among the attending bishops, and one in the choir. The service was straight out of the 1928 prayer book, and the sermon, by the Rev. Andrew Mead of Boston's Church of the Advent, was just what the congregation wanted to hear.

"I learned not too terribly long ago that I am one of those orthodox that is called a 'brain-dead Anglo-Catholic' by some of those people in the church who obviously should not be called liberals," he opined. Having quoted the Presiding Bishop's statement that "there are no outcasts in the Episcopal Church," Mead thundered, "No outcasts! Not even biblical Christians, and traditional Catholics! Now what about that, my fellow outcasts?"

The synod officially opened its first session by creating the "Anglican Synod of America," chaired by Pope. Speeches from Pope, Bishop Edward MacBurney of Quincy, and Bishop John-David Schofield of San Joaquin followed. Judge

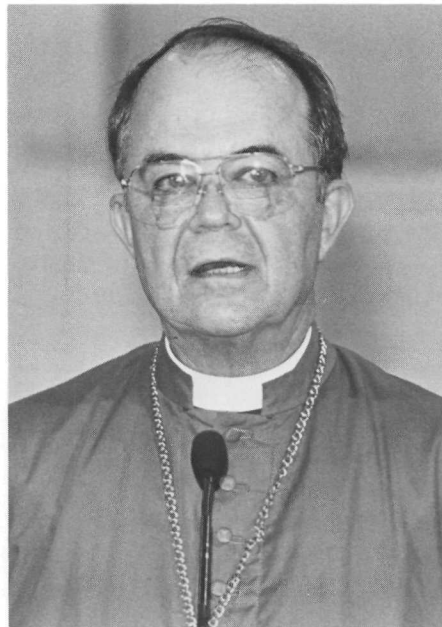
ing from the picture they painted of the state of the church, I'd be inclined to refer to them as the *Hysteric* Episcopate. According to their scenario, the Episcopal church has lost a million members in the past two decades, and since that roughly coincides with the admission of women to ordained priesthood, bingo! The women in clerical collars must be causing the faithful to flee in droves. Feminists and progressives are selling their traditional birthright for a mess of sociological pottage, say the Trads, who feel they alone stand with the One Holy Catholic and Apostolic Church.

Despite the fact that the Eames Commission report took most of the wind out of ECM's sails by declaring the "parallel jurisdiction" idea to be schismatic, the bishops puffed as best they could. Over and over again they told the crowd that the Eames report declares the ordination of women "provisional" and therefore subject to reversal. Schofield called to mind the period of English history when Cromwell's expulsion of bishops forced Anglican priests to ordain each other, and theorized that as the presbyterially ordained priests had been allowed to "die out" after the Restoration, so the Grim Reaper might be employed to purge the clergy's ranks of women after the Restoration of the Historic Episcopate. "Not unlike our forefathers, we could look back on this period as the 'anomaly,'" Schofield said hopefully, quoting the Eames report.

At the news conference following the first session I pressed Pope on whether the formation of the Episcopal Synod of America (ESA) as an official body was step towards possible schism. "We have said that if our mission is so thwarted that we cannot maintain this, other options would have to be considered," Pope answered. And what do you consider "thwarted," bishop? "That's too theoretical and hypothetical," he replied.

Friday morning, following a 1979 Rite I morning prayer service, the synod

heard from "the wider communion." An ECM group in Philadelphia had fronted some \$12,000 to pay for the travel and expenses of nine Anglican bishops who came to the synod. The star of the show was London's Bishop Graham Leonard, who assured the gathering that he would "be in communion with them no matter what happens." Australian Bishop John Hazelwood dismissed feminist theological scholarship as "overzealous adolescents playing in the kitchen," creating a



The Rt. Rev. Clarence Pope
... taking his last name too literally?

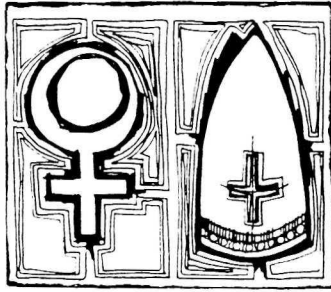
mess that the orthodox were duty-bound to mop up. And Scottish Bishop F.C. Darwent got laughs by describing America's first Episcopal bishop, Samuel Seabury, as "Spinning Sam," turning in his grave at the ordination of women. The bishops by now had caught on that snickering references to women and exaggerated emphasis on the male-ness of priesthood were crowd-pleasers.

In the afternoon, an address on "Anglican Holiness" continued the Episcopal Church-trashing that was as popular as "dishing the bishop" (Harris). "The very last quality anyone would ascribe to the

Episcopal Church is 'the beauty of holiness,'" sniffed Dr. William Ralston of the Prayer Book Society, looking wistfully back at a time when the English Church was the *stupor mundi*, the "wonder of the world." (The "stupor," apparently, is ever with us: in the parking lot outside, a young woman was placing copies of a Lyndon LaRouche publication, "Is Satan in Your Schoolyard?" on the windshields. It contained an interview with retired South Carolina Bishop FitzSimons Allison, who was prodded by the LaRouche reporter into damning retired New York Bishop Paul Moore for allegedly promoting witchcraft.)

At the evening news conference, the questions were more pointed than the night before. Would the bishops really cross diocesan lines without permission to minister to a traditionalist parish, as they stated in Resolution 1? "In extremis," was Pope's answer. If you support the use of the 1928 prayer book, what will you do about Albany Bishop David Ball's ban on its use, despite his traditionalist stance? "You'll have to ask Bishop Ball." But of course, Ball wasn't there. What would you do with Barbara Harris and women priests? "Time takes care of all anomalies," said Pope.

The next morning the debate on resolutions produced some surprises. Franciscan Bishop John Charles of New York, in full religious habit, startled the dais by challenging the stand of the resolution with regard to homosexual unions. Charles told the bishops that if they weren't ready to apply the Bible's most rigid standards to heterosexual marriage and divorce, they'd best be careful about condemning the blessing of homosexual unions. The comment was entered into the record quickly and a vote was taken on the existing resolution. The delegates agreed readily to send letters of greeting to Pope John Paul II and Archbishop of Canterbury Robert Runcie — but someone had to remind them to send a greeting to their own Presiding Bishop Ed-



Barbara Harris: Bishop

Order a copy of the historic April issue of THE WITNESS, commemorating the Feb. 11 consecration of the first woman bishop in the Episcopal Church and Anglican Communion:

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mond Browning. (I was reminded of the reception for the National Executive Council which met in Fort Worth in February. There, members of the Fort Worth Diocese were seen to ignore the Presiding Bishop while coming up to kiss Pope's ring. I couldn't help but wonder if someone wasn't taking the Bishop's surname entirely too literally.)

As the session closed, Bishop William Wantland of Eau Claire admonished the synod to resist the temptation to return the "slanders" directed against them by "liberals" as they returned to their home parishes. And Pope told the synod that "Ours is not a vocation to smugness and insularity," but to "consideration" for those who "do not share our beliefs about Faith and Order."

Downstairs at the closing news conference, there were fireworks. A reporter who'd done some digging asked Pope if he'd really meant what he said about showing courtesy to the opposition when, among other things, priests had been pressured out of Fort Worth for failure to sign the "loyalty oath." Pope

said he didn't understand the question. Wantland flared at the implication that such policies might become *de rigueur* for ECM dioceses. The bishops were asked if the organization of the synod into a House of Deputies and a House of Bishops, identical to that of ECUSA, indicates that their ideological bags were already packed to leave. The bishops again denied any intention of precipitating a showdown with Presiding Bishop Browning, saying they would only cross diocesan lines to minister in cases where parishes were denied all other recourse.

But after the official questions were over, Synod Executive Office Bishop Donald Davies seemed to think otherwise. "I'm gonna be sort of a dispatcher," for ESA bishops to parishes in "hostile territory," said Davies, contradicting earlier statements that the Episcopal Visitors clause would only be triggered in extreme cases. "But wouldn't that play fast and loose with polity?" I asked. "Well, it's an anomaly," replied the bishop.

And so it was.

TW

Godspeed Ann Hunter, hello Lynne Hoekman

Ann Hunter, who served as WITNESS promotion manager for 11 years, has retired from the staff to pursue a less rigorous schedule of gardening, raising bees and other long postponed avocations.

As promotion director, Hunter managed THE WITNESS booth at three General Conventions — New Orleans, Anaheim and Detroit — and was known to thousands of convention-goers for her efficiency in fulfilling requests and ready smile. She also handled reservations for the Episcopal Church Publishing Company Awards Dinner during past conventions. Under her management, along with the nurturing of Promotion Consultant

Samuel H. Day, Jr., THE WITNESS doubled its number of paid subscribers.

She will be replaced as promotion manager by Lynne Hoekman, who comes to THE WITNESS with a background in subscription fulfillment and computer technology.

Since her arrival, THE WITNESS has purchased new electronic equipment which will enable the Ambler, Pa., office to service its subscriber and gift donor and fundraising programs in-house.

Formerly of South Dakota, Hoekman is mother of two children and currently makes her home in Ambler with her husband, George Partelow.

Short Takes

Descartes before dehorse

Recently, Rene Descartes was spied at a Unitarian Universalist cocktail party:

The hostess, seeing Descartes, walked over to him. (You will recall that Descartes' famous motto was "I think, therefore I am." Proof of his very existence was beyond doubt for Descartes because he knew that he thought.)

The hostess noticed that Descartes' cocktail glass was empty. "Would you like another drink?" she asked. "I think not," he said. And with those words, he disappeared.

(Thandeka, assistant professor of philosophy at San Francisco State, told the above story in *The World*, Jan./Feb. '89 to introduce a question about racial inclusivity: Do we believe that simply to think about an issue is the same as to live in a way which exemplifies our concern for the issue?)

The foolish and the dead never change their opinions.

James Russell Lowell

17 Bhopals in U.S.

Over the past 25 years, 17 potentially catastrophic industrial accidents in the United States released deadly chemicals in volumes and levels of toxicity exceeding those that killed 3,000 people in Bhopal, India in 1984, according to a draft report for the Environmental Protection Agency.

But because of good management practices or in some cases sheer good luck, only five people were killed in those accidents, all but two of which occurred in the 1980s, the researchers reported. The deaths all came in a single accident involving a leak of vinyl chloride from a plant in Maine in 1964.

Philip Shabecoff

The New York Times 4/30/89

Quote of note

Everyone has talent. What is rare is the courage to follow the talent to the dark place where it leads.

Erica Jong



Mother Jones to the miners

From the brakeman and conductor of the train I picked up the story of the strike. It had started on the other side of the Kanawha hills in Cabin Creek. Here the miners had been peons for years, kept in slavery by the guns of the coal company, and by the system of paying in scrip so that a miner never had any money should he wish to leave the district. He was cheated of his wages when his coal was weighed, cheated in the company store, charged an exorbitant rent for his kennel in which he lived and bred, docked for school tax and burial tax and physician and for "protection," which meant the gunmen who shot him back into the mines if he rebelled or so much as murmured against his outrageous exploitation. No one was allowed in the Cabin Creek district without explaining the reason for being there to the gunmen who patrolled the roads. The miners finally struck — it was a strike of desperation.

The train stopped at Paint Creek Junction and I got off. There were a lot of gunmen, armed to the teeth, lolling about. Everything was still and nobody would know of the bloody war that was raging in those silent hills, except for the sight of those guns and the strange, terrified look on everyone's face.

A little boy suddenly ran screaming up to me. "Mother Jones, O Mother Jones. Did you come to stay with us?" He was crying and rubbing his eyes with his dirty little fist.

"Yes, my lad, I've come to stay."

A guard was listening. "You have?" says he.

"I have!" says I.

The Autobiography of Mother Jones
by Mary Field Parton

quoted in *Which Side Are We On?*
(See back cover)

Plant closing toll: 10 million jobs

Government figures show that between 1983 and 1988, nearly 10 million Americans lost their jobs due to plant closings and layoffs. According to the Bureau of Labor Statistics, nearly 4.7 million of the 9.7 million people laid off during this five-year period were workers who had held their jobs for three years or more. Seven out of 10 such longtime workers have found new jobs: of those re-employed fulltime, 44% reported making less money, with 30% reporting an income of at least 20% less than their old jobs. (*N.Y. Times* 12/13/88)

Quoted in *CORAspondent*
Spring 1989

First lady of news conferences

None of Eleanor Roosevelt's successors as first lady came close to her record of news conferences — about 350 held over a period of 12 years, open to women only, writes Maurine Beasley in the January-February issue of *Washington Journalism Review*.

Nancy Reagan held one in eight years; Pat Nixon, six; Lady Bird Johnson, about 30.

For Eleanor Roosevelt, "The ban on men was to ensure that women reporters would have access to news that men could not get," Beasley writes. The strategy worked. News organizations were forced to hire women to cover the newsmaking first lady.

Quoted in *Media Report to Women*
March/April 1989

'Victory is ours!'

— Archbishop Desmond Tutu

Ever wonder why you don't see anything about South Africa on the news anymore? For more than three years, since the South African government imposed a State of Emergency, press restrictions forbid the media from reporting fully, if at all, on banned organizations, the army, police and many other areas. The anti-apartheid movement in South Africa has been effectively cut off from mainstream news outlets.

But there are voices that consistently pierce the wall of silence that separates South Africa from the world. They come from the churches, which, after the apartheid government effectively outlawed any political opposition groups, have become the lifeline of the anti-apartheid movement.

Three South African church leaders, Anglican Archbishop Desmond Tutu, the Rev. Dr. Allan Boesak, president of the World Alliance of Reformed Churches and the Rev. Beyers Naude, former head of the South African Council of Churches, once again made the trek to

Washington this past May, to let the world know what is going on in their country and to plead for stronger U.S. economic sanctions against South Africa. Missing was the Rev. Frank Chikane, current head of the South African Council of Churches, who was hospitalized at the time.

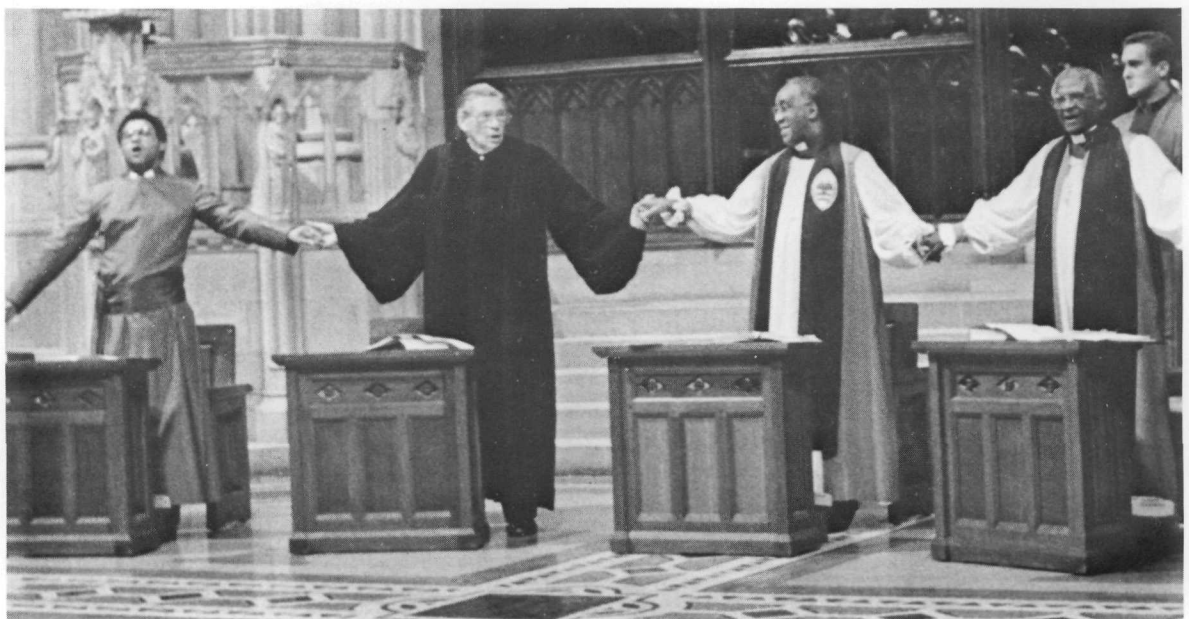
They talked with members of congress, university and foundation presidents, business leaders and union officials at the American Forum on South Africa, sponsored by TransAfrica. They also participated in an evening worship service at the National Cathedral, hosted by the Episcopal Diocese of Washington's Committee on Southern Africa.

Tutu, Naude and Boesak warned those attending a post-forum press conference that because of press censorship, the outside world has no real idea how desperate the situation in South Africa has become. Naude said, "The protest movement in South Africa has been seriously affected by the State of Emergency.

Some 32 to 35,000 people have been detained over the past two years. The tension under the surface is very deep and serious. The South African government can only blame itself — we have warned them the situation would explode."

Due to the deteriorating political situation, and escalating violence and repression on the part of the South African government, those opposed to apartheid have repeatedly called on the United States and other countries to impose stiff economic sanctions on South Africa. But while many churches and justice groups supported sanctions, the U.S. government was markedly reluctant to do so. In absence of any hard news depicting government brutality in South Africa, the anti-sanctions movement has been growing increasingly vocal.

Tutu said that the Reagan Administration's policy of "constructive engagement" — which apparently consisted of business as usual with South Africa while scolding the government every now and then — was an "unmiti-



From left: The Revs. Allan Boesak and Beyers Naude join hands with Bishop John T. Walker and Archbishop Desmond Tutu to sing "We Shall Overcome!" at the National Cathedral.

gated disaster." In response to a question about his statements during a recent trip to Panama condemning sanctions imposed against that country, Tutu replied, "In South Africa, sanctions are the last non-violent route." Tutu expressed frustration with the U.S. government's schizophrenic attitude towards liberation movements. "The contras and UNITA (the Angolan anti-government movement) are 'freedom fighters', but people in South Africa who have tried for over 50 years to use non-violent means become 'terrorists'."

Tutu hoped the Bush Administration would be more open to sanctions, saying "It ought to become as impossible for a U.S. administration to collaborate with South Africa as it would be to collaborate with the Nazis."

Boesak joined the others in underscoring the urgency of the situation, asking that politicians and private citizens support sanctions legislation, such as H.R. 21, introduced by Rep. Ron Dellums of California and S. 507, introduced by Sen. Paul Simon. These bills would prohibit U.S. citizens and companies from owning investments in or exporting goods to South Africa. Multinational oil companies doing business in South Africa would be prohibited from bidding on U.S. coal, gas and oil leases. The bills would ban loans and extensions of credit, and all imports from South Africa — except strategic materials — would be prohibited.

"The timetable is short," Boesak said. "Everything must happen as soon as possible. If the 1985 sanctions measures had been put into place, so much suffering could have been avoided, the whole situation could have been changed. We are already racing against the clock."

But as grim as the political situation is in South Africa, these leaders felt that the anti-apartheid movement was spiritually and morally victorious. Their message to those who attended the worship service at National Cathedral was, "We

have already won."

"So as I look over you tonight," said Boesak, "I don't want to see depressed faces; don't forget how to smile." Each of the three preached a homily after a welcome by John T. Walker, Bishop of Washington.

"We are not saying to White people, 'give us our freedom,'" said Tutu. "We are saying, 'Hey, we are being nice to you — join the winning side!'"

Naude, an Afrikaner who rejected his upbringing and at much personal cost joined the anti-apartheid movement, said in his homily, "In the deepest sense, the real conflict is not racial, not a political struggle: it is the testing of the integrity of the church and Christian people to understand the will of God, a test of faith with millions suffering injustice."

Naude went on to warn the South African government that "yours is a morally illegitimate rule, violating the deepest truth of the Gospel. In the long run you are creating a situation impossible for yourself. Eventually you will suffer more."

"Apartheid is a cancer," said Naude. "It destroys and corrodes everything."

"How can we have hope for those who detain children, when we have a minister of law and order who says, 'We have these children in detention because they are naughty but no one will testify in court against them'?" asked Tutu.

"Black Reformed churches are called to perform witness for the white Reformed churches, to say to them, 'You are betraying what Jesus Christ is expecting of us. The integrity of the Gospel is the liberation of millions. If you are not willing to bow in obedience before the word of Christ, the moment will come when outwardly you will be the church, but your inner life will be lost,'" said Naude.

"Will we ever see the end?" said Boesak. "We have been fighting for so long, we sometimes feel that there is no tomorrow."

"We will tell the people who like to play God in our lives, 'Those who are with us are more than those who are against us.' I will sleep well tonight. Those who can't sleep must read their Bible," said Boesak.

"Thank you for your part in our struggle," said Tutu. "It's a somber situation. But even the State of Emergency is a sign of hope — it says that the government can't control South Africa without draconian powers."

Boesak, Tutu and Naude all related stories that began, "When I was at a funeral . . ." Finally Tutu said apologetically, "Sorry about all these funerals."

But Tutu was even able to draw something positive from the images of violent death and loss. He talked about the funeral of David Webster, a white South African anti-apartheid activist killed by unknown gunmen. Tutu noted that 90% of the people at the funeral were black, and said, "That's the kind of South Africa we're struggling for — black and white together."

In his closing remarks, Tutu turned to Naude and said, "Beyers, you are our greatest sign of hope. With your pedigree, and with what God has done with you, how can we give up on anybody?"

And as Tutu finished, he leaned forward in the pulpit and cried, "Victory is ours!"

In the African tradition, music echoed and shaped the emotions of the service. Preceding Tutu's homily, the congregation stood and sang "We Shall Overcome." As they sang, one by one congregation members took their neighbor's hand and moved in unison to the music.

Before the closing hymn, a group of young expatriate South Africans quietly gathered in the front of the cathedral. They stood, fists thrust upward in the salute of the African National Congress and sang the national anthem of Black South Africa, "Nkosi Sikeleli Afrika" — God Bless Africa.

Susan E. Pierce

Worship resources from South Africa

Torch in the Night

The accompanying excerpts are from *Torch in the Night: Worship Resources from South Africa*, by Anne Hope, (\$5.95) copyright 1988 by Friendship Press.

This collection of poems, stories and illustrations by South African writers and artists is organized around a series of themes, and is intended for use by groups. As Hope says in the introduction, "If we believe that God is revealed not only in the written Scriptures but also in the experience of the human heart and in the history of the human race, the stories, poems, dramas and works of art of such a moment can be sources of inspiration for us." Suggestions for rituals and readings from scripture are also woven throughout.

Hope herself was born in South Africa and worked with Steve Biko to develop a literacy training program. Deprived of her citizenship by the South African government in 1973, she now works for the Washington, D.C.-based Center for Concern, a team involved in peace and justice issues. Excerpts used by permission of Friendship Press, 475 Riverside Dr., New York, N.Y.

Sharp end of the knife

Let's forget for a minute that we are women. Let's say we are the mothers. We are mothers — see what is taking place in this country. A mother will hold the knife on the sharp end. Today we see our people being sent to jail every day — there's detentions, the courts are crowded every day, people in exile, people rotting in jails.

Now we, as mothers, what must we say? We say to you — we are sick and tired of what is happening. We see our children being sent to jail for nothing. We see people being sent to the borders — they are going to kill people. As mothers we endorse what others have been saying. We've got people in exile — we tell the government we want those leaders to come home. We have got people who are rotting in jails — we say we want those people to come home.

— Ma Frances Baard
from *Vukani Makhosikazi*
(*Rise up, Women*)

The child who was shot dead

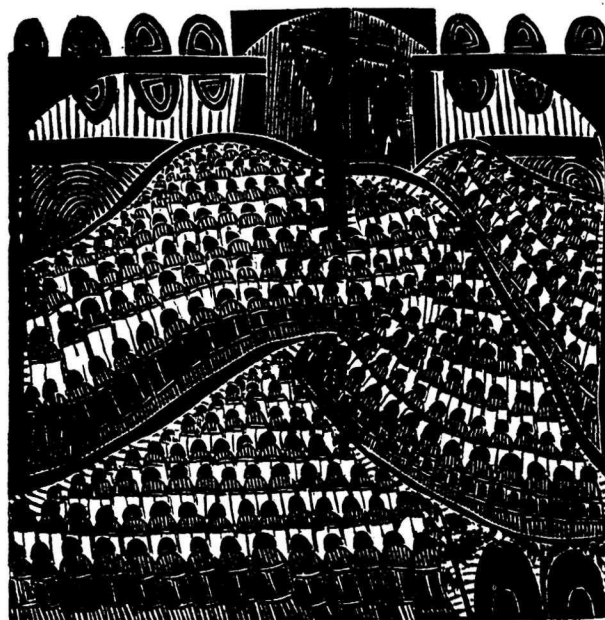
The child is not dead
The child lifts his fist against his mother
who shouts Afrika! shouts the breath
of freedom and the veld
in the locations of the cordoned heart

The child lifts his fist against his father
in the march of the generations
who shout Afrika! shout the breath
of righteousness and blood
in the streets of his embattled pride

The child is not dead
not at Langa nor at Nyanga
not at Orlando nor at Sharpeville
not at the police station at Phillippi
where he lies with a bullet through his brain

The child is the dark shadow of the soldiers
on guard with rifles, saracens and batons
the child is present at all assemblies and law-givings
the child peers through the windows of houses
and into the hearts of mothers
this child who just wanted to play in the sun in Nyanga
is everywhere
the child grown to a man treks through all of Africa
the child grown to a giant journeys through the whole world
Without a pass.

— Ingrid Jonker
from *South Africa, The Cordoned Heart*





Steve Biko challenges church priorities

The church and its operation in modern-day South Africa has to be looked at in terms of the way it was introduced in this country. Even at this late stage, one notes the appalling irrelevance of the interpretation given to the Scriptures. In a country teeming with injustice and fanatically committed to the practice of oppression, intolerance and blatant cruelty because of racial bigotry; in a country where all black people are made to feel the unwanted stepchildren of a God whose presence they cannot feel; in a country where father and son, mother and daughter alike develop daily into neurotics through sheer inability to relate the present to the future because of a completely engulfing sense of destitution, the church further adds to their insecurity by its inward-directed definition of the concept of sin and its encouragement of the *mea culpa* attitude

Stern-faced ministers stand on pulpits every Sunday to heap loads of blame on black people in townships for their thieving, house-breaking, stabbing, murder-

ing, adultery, etc. No one ever attempts to relate all these vices to poverty, unemployment, overcrowding, lack of schooling and migratory labor. No one wants to completely condone abhorrent behavior, but it frequently is necessary for us to analyze situations a little bit deeper than the surface suggests.

Because the white missionary described black people as thieves, lazy, sex-hungry, etc., the churches, through our ministers, see all these vices mentioned above not as manifestations of the cruelty and injustice which we were subjected to by the white man, but as inevitable proof that, after all, the white man was right when he described us as savages. Thus if Christianity in its introduction was corrupted by the inclusion of aspects which made it the ideal religion for the colonization of people, nowadays, in its interpretation, it is the ideal religion for the maintenance of the subjugation of the same people.

— Steve Biko

from *I Write What I Like*

Twenty thousand strong we marched . . .

I shall never forget what I saw on 9 August 1956 — thousands of women standing in silence for 30 minutes, arms raised high in the clenched fist of the [African National] Congress salute.

Twenty thousand women of all races from all parts of South Africa were massed together in the huge stone amphitheater of the Union Buildings in Pretoria, the administrative seat of the government, high on a hill. The brilliant colors of African headscarves, the brightness of Indian saris, and the emerald green of the blouses worn by Congress women merged together in an unstructured design, woven together by the very darkness of those thousands of faces.

Lilian Ngoyi, Rahima Moosa, Sophie Williams and I, Helen Joseph, together with four women from more distant areas, had led the women up to the top-most terrace and into the amphitheater. I turned my head once as we came marching up. I could see nothing but women following us, thousands of women marching, carrying letters of defiant protest against unjust laws, against the hated pass system, against passes for African women.

We represent and we speak on behalf of thousands of women who could not be with us. But all over this country at this moment women are watching and thinking

of us. Their hearts are with us.

We are women from every part of South Africa. We are women of every race; we come from the cities and towns, from the reserves and the villages. We come as women united in our purpose to save the African women from the degradation of carrying passes.

Raids, arrests, loss of pay, long hours at the pass office, weeks in the cells awaiting trial, forced farm labor — this is what the pass laws have brought to African men . . . punishment and misery, not for a crime, but for the absence of a pass. We African women know

too well the effect of this law on our homes, upon our children. We who are not African women know how our sisters suffer . . .

We shall not rest until all pass laws and all forms of permits restricting our freedom have been abolished.

We shall not rest until we have won for our children their fundamental rights to freedom, justice and security.

We took these letters of protest into the Union Buildings, to the offices of the prime minister, Johannes Stijdom. He was not there. We flooded his office with them and returned to the thousands of women waiting for us, packed so tightly together, overflowing the amphitheater. We stood on the little stone rostrum, looking down on the women again,

and Lilian called on them to stand in silent protest for 30 minutes. As she raised her right arm in the Congress salute, 20,000 arms went up and stayed up for those endless minutes.

We knew that all over South Africa in other cities and towns women were gathered in protest. We were not just 20,000 women; we were many thousands more.

The clock struck three, then a quarter past; it was the only sound. I looked at those many faces until they became only one face, the face of the suffering black people of South Africa. I know that there were tears in my eyes and I think that there were many who wept with me. At the end of that half hour Lilian began to sing, softly at first, "Nkosi Sikilele Afrika" (Lord, give strength to Africa). For blacks it has become the national anthem, and the voices rose, joining Lilian,

ever louder and stronger. Then I heard the new song, composed especially for the protest. "You have struck a rock; you have tampered with the women; you shall be destroyed." It was meant for the prime minister, the grim-faced apostle of apartheid and white domination, implacable enemy of the struggle of the black people for freedom and justice.

The protest over, the women went away, down the terrace steps, with the same dignity and discipline with which they had come but now singing. The lovely gardens stood empty again. Yet not really empty for I think the indomitable spirit remained. Perhaps it is still there, unseen, unheard, unfelt, for the women that day had made the Union Buildings their own.

— Helen Joseph
from *Side by Side*

Silent racism and the KKK

by Scott Arnold

I don't know what possessed me to read the advertisement for the Trinity Conference in New York City because I can't usually attend. But I became intrigued at the slate of speakers scheduled for the recent three-day event. It was the appearance of South Africa's Archbishop Desmond Tutu which prompted me to attend. I have been most impressed with Tutu's faithful and daring stand against his country's racist government. The fortitude he has demonstrated over the years while fighting against apartheid has been particularly impressive to me as a Christian working in the South.

While packing for the trip, I wondered if I would have an opportunity to talk to this man who had the anger of the

prophet Amos and the compassion of Jeremiah. What would I say to him? How could I, a middle-class, Tennessee WASP dare address a Nobel Peace Prize recipient? How could I speak to this victim of white oppression and prophet of God?

As it happened, I did have a brief encounter with him. It came in the form of a simple request. "Your Grace," I said, "I am from a small town in the South. It is the birthplace of a racist group known as the Klu Klux Klan. Would you mind my having a photo taken with you for our local press? I think it would be a wonderful symbol."

That was all I needed to say. Tutu smiled and simply said, "I think so too." I took the photo home for the local newspaper and had a copy made for myself. It hangs in my tiny church office in

Pulaski, Tenn., as a reminder to all who enter that racism is not tolerated here. Sadly, the office sometimes seems to be a tiny island in a sea of anti-black sentiment. Outside, racism is not just tolerated, it is celebrated. Less than two blocks away from the church stands another building. On its walls are inscribed the words:

"Klu Klux Klan"

*Organized in this the Law Office
of Judge Thomas M. Jones
December 24, 1865*

Each year hundreds of Klan members, skinheads, and neo-Nazis march around the town square in protest on Dr. Martin Luther King's birthday, bowing in reverence before the brick and stone walls behind which the founders of the KKK first formulated their plans. All that remains of the original tenants is a stone

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YOU ARE TO
GO INTO ALL
THE WORLD &
PREACH THE
GOOD NEWS TO
EVERYONE.

engraved with the names of the Klan's founders. But the legacy of prejudice lives on powerfully here, as it continues to do throughout my native South, tainting souls and even piercing the walls of the church.

An aerial view of Pulaski would show five churches, representing five Protestant denominations surrounding what residents simply call "the Klan Building." One could draw an imaginary wheel around the Klan Building with spokes passing through each of the five churches, including my own. The Klan Building is the hub of the imaginary wheel. The influence of the Klan's racial hatred and white supremacy seems to infect the very marrow of our faith here in the South.

Segregated churches are not the norm in Pulaski; they are the rule, as is the case throughout much of the South. Black Church and White Church are two different entities which seldom, if ever, come together. The county's Ministerial Association, of which I am a member, has yet to see one black congregation represented. Black and white Christians seldom worship together. Even our so-called "Community Services," which make a less than impressive attempt towards ecumenism, rarely include any black believers. The absence of the black community is a practice in keeping with the overwhelming majority of busi-

ness and social functions here. And yet several of our elected officials maintain that Pulaski is not a racist town.

It is true that the racism of the lynch mobs of just a few years ago has all but disappeared, but the silent racism which has replaced it is just as murderous to the spirit. One of my fellow pastors from another denomination recently gave a scathing sermon condemning racial prejudice and white oppression. People did not get up and walk out of the service as they might have 20 years ago. Bombs were not placed in his car. His family was not beaten. Instead, a few church members stood outside and reassured others that, "It is not his fault. That's just what they are teaching these days in the liberal seminaries." The congregation passed the sermon off as a result of the pastor's ignorance and naivete.

The Southern White Church, which claims to respond to the needs of its neighbors, has apparently not learned who its neighbors are. Southern neighborhoods, businesses and churches continue to remain largely segregated and provide a safe haven where whites can honestly claim to be unaware of the needs of their black neighbors. Discrimination, though mostly hidden now, continues as before. Blacks still have to work twice as hard to get half of what is lavished on whites — especially in terms

of respect and recognition. It has been my experience that white Christians manage largely to avoid their black brothers and sisters, and thus fail to see the dilemma which Southern blacks face every day. Clearly the church in the South needs to build strong, highly visible bridges between blacks and whites.

The quiet racism which permeates our Southern existence must not be left unchallenged. Black and white Christians must refuse to accept racism, public or private. Bold, challenging statements must be preached from our pulpits. Clergy and laity need to respond faithfully to Christ's call to exercise our ministry among the marginalized and oppressed of society. We must once and for all realize the priority of the needs of all of our neighbors over our own needs.

The Southern White Church needs to come to the understanding that the neighbor, as Latin American liberation theologian Gustavo Gutierrez has said, "is not he (sic) whom I find in my path, but rather he in whose path I place myself, he whom I approach and actively seek." In order to do this, the White Church should confess not only its sinful support of white supremacy from ages past, but also its refusal to stand up in the face of today's quiet yet powerful racial prejudice.

The church leaders of today's South need to join together, as a few did during the early Civil Rights marches, and denounce the works of the demonic in our midst. "We Shall Overcome" needs once again to ring throughout the South. Public indifference is not a viable substitute for changed hearts. The chains of racial oppression are still as strong as ever. They have perhaps been polished and decorated, but they still hold all of us — both black and white — in bondage. The challenge to the church today is the same as it was 20 years ago — to break those chains and to cast away forever those forces of evil which work to separate us one from another. **TW**

The 15th anniversary of the Philadelphia 11:

Still prophets without honor

by Julie A. Wortman

When the 15th anniversary of her ordination to the priesthood rolls around this year, Alison Cheek will be in Australia supporting the women's ordination movement there. Why? "Because my ordination is a sign of hope for these women," she says. Ironically, most Episcopal women in this country would be hard pressed to tell you why that might be true.

Cheek's ordination to the priesthood signals hope to Anglicans in Australia who favor women's ordination because Alison was ordained a priest in the Episcopal Church when that institution was still denying priesthood to women here. For Alison and the 10 other women ordained with her at the Church of the Advocate in Philadelphia on July 29, 1974 — Carter Heyward, Suzanne Hiatt, Emily Hewitt, Merrill Bittner, Alla Bozarth-Campbell, Katrina Swanson, Betty Bone Schiess, Marie Moorefield, Nancy Wittig, and the late Jeannette Piccard — pursuing ordination was both an act of defiance and an act of faith. They challenged the church to make "the priesthood of all believers" a concrete reality. No longer simply asking that the canons be changed, in holding these services they were changing the church.

Being one of the "first" women ordained priest in this country, Nancy Wittig reflects, was like "touching the Ark and then seeing if you can survive." Those who risked it in Philadelphia seem marked by it still. It involved stepping out of their lives and, as Wittig puts it, "being prophet."

Searching for the reason she agreed to

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participate in the service that day 15 years ago, Wittig says today, "The church *had* to change. It had proclaimed the Gospel to me, and I had been transformed by that. But I knew the church could not continue to proclaim the Gospel and put down half the human race."

At the time, proponents of women's ordination contended that there was nothing in the canons prohibiting women from becoming priests. Cheek remembers that several lawyers supported their argument — the late Bill Stringfellow prominently among them. "The canons said any 'person' who meets the other requirements for ordination can be ordained — the 'he' language didn't need to be construed to mean men."

Katrina Swanson was one of the Philadelphia 11 who had wanted to persuade the church to secure women's access to the priesthood without breaking any of the rules. "When the Episcopal Women's Caucus was founded in 1971, I argued in favor of going after approval of women's ordination by working within the system. But the divided vote (at the 1973 General Convention) in Louisville radicalized me."

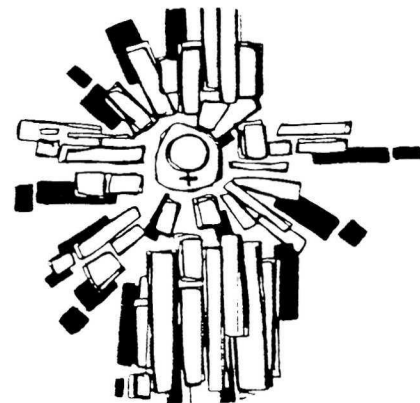
Feeling they no longer had any choice, the women went ahead with ordination despite institutional resistance. Barbara Harris — at that time a business executive and congregation member at the Advocate — carried the cross that led them into the church. Retired Bishops Edward Welles and Daniel Corrigan, and resigned Bishop Robert DeWitt laid hands on them. (Bishop Antonio Ramos, the only active bishop at the time, was present but did not ordain.) Supporters wished them well. When they emerged from the church afterwards, the Episco-

pal Church had entered a new era.

At a special meeting held soon after the Philadelphia service, the House of Bishops passed a resolution saying that "the necessary conditions for valid ordination to the priesthood in the Episcopal Church were not fulfilled on the occasion in question." The bishops then set about inventing ways to repair the disgrace — they couldn't deny that a baby had been born, but they resisted the idea that it had been conceived by the Holy Spirit.

In September, 1975, four more women — Eleanor McGee, Alison Palmer, Diane Tickell, and Betty Rosenberg — were ordained priests in Washington, D.C., by resigned Bishop of Rochester George Barrett. Those favoring women's ordination became more, not less, convinced that God was acting in the church to change it. The resolution approving women's ordination to the priesthood and the episcopate was finally passed by the 1976 General Convention — it would be canonically legal to begin ordaining women as priests in 1977.

The future status of the first 15 women priests was then questioned. Now that we know that the Episcopal Church in-



tends to allow women to be priests and bishops, the bishops said after the historic vote, "a completion of the ritual acts performed in Philadelphia/Washington becomes possible." "Completing" the pre-1977 ordinations, they decided, should involve a public event or a service of "conditional ordination" that would somehow publically unite the Philadelphia/Washington groups with General Convention's decision to approve women's ordination to the presbyterate.

But no one was re-ordained, and no additional laying on of hands occurred. The objective, according to the bishops, was reconciliation. Some called it a way to "regularize the women."

Bozarth and Piccard submitted themselves to "regularization" for the sake of their supporters. For Bozarth it was "a personal humiliation." Bishop Philip McNairy asked them to repeat their oath of conformity. "That was the third time I had been asked to take that oath," she recalled, "so I crossed my fingers — only bishops are asked to take the oath three times!"

Church publications and statements still play down the pre-1977 ordinations, suggesting that these women cannot really be counted as the first to be ordained priests in this part of the Anglican Communion, despite the fact that none of the women in question was re-ordained, or thinks of herself as an "ordained-again" priest.

To a large extent the church's attitude has effectively rendered the Philadelphia and Washington ordinands invisible. When asked when women first began to be ordained priests in the Episcopal Church, most Episcopalians tend to respond with a puzzled look, and then with a tentative guess — 1976? 1977? As for the larger Anglican Communion, Betty Bone Schiess, one of the Philadelphia ordinands who was at Lambeth last summer, reported to Swanson that none of the discussions about women's ordina-

Fundraising appeal short of goal

Our once-a-year fundraising appeal is creeping towards its goal, but we have only heard from some 250 donors as of this writing. Perhaps our letter was tossed along with the junk mail. We hope not, but if that was the case — HELP!

If you're headed for vacation (or have just returned) and were intending to contribute to keep THE WITNESS presses rolling next year, we need to hear from you.

It may interest our readers to know that the Reagan years have taken a toll on family budgets so that at our last testing, some 13% of our subscribers have renewed by checking the \$8 limited income box rather than pay the regular \$20 subscription. We want to continue servicing those subscribers, but we must make up the difference in our own budget through fundraising, and we face rising costs of publishing as well.

We only make this appeal once a year (no penalties, however, for those who want to contribute twice!) So if you still have that return envelope floating around, do speed it off to us. If it got tossed, feel free to enclosed a gift with your next renewal notice, or other correspondence coming our way.

tion that took place there included mention of the 1974 or 1975 services in this country.

It is difficult not to become bitter when the system refuses to change, Wittig and some of the others have acknowledged. They point especially to the women today who resist what it means to be in the church and be a woman. According to Wittig, "as a woman you are both a symbol of what is whole and of what is broken — you can't avoid being an outward and visible symbol of what is put down in the world, and you can't avoid the call to model a healthier way of ministry."

Bozarth agrees, saying that although

the aftermath of Philadelphia was devastating, "it made me more honest with myself about who I am. And I was forced to recognize that my ministry includes myself — includes caring for myself as a child of God. Male priests tend not to be good at acknowledging that."

What concerns Swanson is that the church is increasingly stressing a single, unified identity — at the expense of concern for individuals. "One thing I learned to appreciate in those early years following Philadelphia," she says, "was the wonderful support and affirmation there can be in consciously being aware of my sisterhood with all women. We might not agree with what we each think or say, but there is room for that kind of diversity in the church."

Perhaps Barbara Harris' recent consecration as Suffragan Bishop of Massachusetts was the only truly appropriate service of completion for those first 15 women. "Barbara Harris' election was *miraculous*" says Bozarth with enthusiasm. "That event has come closer than anything else to recognizing the significance of the Philadelphia ordinations—in some way it brings us back to the heart of the church."

But even though Harris' election and consecration occurred within the framework of the canons, the church's ambivalence towards ordained women continues to flourish. There is ample evidence of this in the debates at General Convention over the Episcopal Visitors resolution last July, the women's presence at Lambeth in August, the controversy surrounding Harris' qualifications during the ratification process which followed her election, and the tensions surrounding the recent conservative synod in Fort Worth. Celebrating the 15th anniversary of the Philadelphia ordinations helps us remember that changing the church requires courage and risk. Our faith now, as it was then, is that if the change we work for is of God, we can touch the Ark and survive. **TV**

WITNESS takes seven awards

THE WITNESS magazine scored five first places and two honorable mentions this year in two prestigious press competitions — the Episcopal Communicators' Polly Bond awards and the Associated Church Press (ACP) competition. Winners were announced recently at the annual conventions of each group, in Williamsburg and Toronto, respectively.

In Polly Bond competition, THE WITNESS took a first in the coveted *General Excellence* category. Judges said: "This is an excellent publication. The writing is insightful and interesting and does justice to the fine selection of editorial content. The clean, simple lines of layout draw the reader into the story but never compete for the reader's attention. THE WITNESS is deserving of an Award of Excellence." Three other firsts were awarded as follows: For Assistant Editor Susan Pierce's *series of articles* covering the Executive Council in Central America, in the April and May 1988 issues; for Victor Aleman's *series of photos* in "UFW fights harvest of poison" in the July-August issue; and for Gordon Dalbey's *humor* in "A problem of inclusive language" in July-August.

The Communicators also presented honorable mentions to Barbara C. Harris, now Suffragan Bishop of Massachusetts, for her *column*, *A Luta Continua*, and to Sister Helen David for her *graphic*, "South African crucifixion," in the May issue.

The ACP awarded a first place for *best feature* to a publication with circulation less than 10,000 to Editor Mary Lou Suhor's "Star Spangled Suffering," which ran in April 1988. Judges said:

"The author weaves her feature article like a short story, keeping the reader full of suspense as her attempt at skydiving ends with a broken back. But, like any good writer, she refuses to let the reader dwell on pity. Instead, she focuses her story not on herself but on her ill roommate. Humor mixes with suspense, and the reader feels the satisfaction of having been drawn into a well-written story."

This year's awards bring the total of firsts captured by THE WITNESS over the past five years to 19 — 10 from the Associated Church Press and nine from Episcopal Communicators, plus 12 honorable mentions — 4 from the former and 8 from the latter.

The Episcopal Communicators list 141 members and Polly Bond competition is now in its 10th year. Awards are presented in the name of one of the most noted women in the field of Episcopal communications, who died of cancer in 1979. Another "first" at the Communicators conference this year was the presentation of the Janette S. Pierce Memorial Award to Salome Breck, for outstanding performance in the field of journalism. The award is named after the former managing editor of *The Episcopalian*, beloved of and highly regarded by her peers, who died in January 1988.

The Associated Church Press, an ecumenical entity, numbers 173 publications reporting a combined circulation of 11 million.

New subscribers wishing to order back copies of the award-winning entries in the April, May and July-August issues can enclose \$3 to WITNESS Awards, P.O. Box 359, Ambler, PA 19002.

Letters . . . Continued from page 3

been discovered earlier, we believe, were it not for a series of events: First, the President, Robert Robinson, was somewhat incapacitated for seven weeks due to back surgery. Second, the Executive Vice President, the Rev. Craig W. Casey, who monitored investments on behalf of the Social and Fiduciary Responsibility Committee, became terminally ill and died. Third, an assistant to Father Casey resigned shortly after his death. It was a difficult time of transition.

Your editorial alleges that the Pension Fund's publication, *Perspective*, of April 28, 1986, contained the following statement: "Not even for the worthiest of causes can we be diverted from our fiduciary responsibility."

Instead we found in the issue mentioned:

"The Trustees have voted and confirm the policy of not investing pension funds for any purposes, no matter how worthy, that might reasonably be expected to reduce present or future pension for the clergy and their families."

The Editorial stated that "social activists" feared that there would be a return to "the time when the CPF operated under the principle that fiduciary responsibility overrode social responsibility in investing." At the risk of awakening that fear, however, we wish to make it clear that the Trustees have not abdicated their

Watching war on TV

I saw the story, the streaked
pain of Leningrad
beautiful city, reduced
to blocks of horror
horror endless
horror that met the sky
I saw the story not on one
of those ice-covered streets
next to a man in frozen boots
with shell-shocked hands
I watched it on TV
in my own living room
with a drink on the table
it's the way to watch war.

Lucy Scheid Germany

basic legal and moral responsibilities to present and future beneficiaries of the Fund. If we had, we might be writing this letter from jail.

Perhaps the unwanted acquisition of Royal Dutch/Shell provides an illustration of the ambiguities involved in exercising our trusteeship. When officers of the Fund learned of our ownership of Royal Dutch, Bishop Stewart spoke with Timothy H. Smith, Executive Director of the Interfaith Center of Corporate Responsibility. Smith, who attends most of the meetings of our Committee, suggested that the Fund might wish to retain the shares instead of selling them immediately. A coalition of shareholders in Royal Dutch was being assembled under the leadership of the Comptroller of the City of New York and the Ministers and Missionaries Benefit Board of the American Baptist Churches. The coalition was seeking shareholders to support its call for a special meeting at which the company's continuing sales to South Africa could be confronted and put to a vote.

As members of the Committee on Social and Fiduciary Responsibility, we were polled by telephone and voted to support the proposal to retain ownership of Royal Dutch until it could be determined whether the goal could be achieved but not longer than 60 days in any case. We learned a few days ago that the coalition had failed to achieve its objective, and we recommended, therefore, the shares should be sold.

The Rev. Canon Yung Hsuan Chou
The Rev. Donald E. Bitsberger
Trustees, Church Pension Fund

(Response to paragraph 2: Just as we surmised—"the dog ate the homework." Paragraph 3: Investment managers not knowing that Royal Dutch was Shell's parent company? Ya gotta be kidding, CPF. Paragraph 5: If summary of quotation was paraphrased, it sounds the same, substantively, to us. Paragraph 6: Should CPF trustees ever go to jail for social responsibility in investing we will be the first to visit them. Finally, we rejoice with the trustees that the issue is resolved.—Ed.)

Savings & Loan scam

The cost of the Savings & Loan bailout is now estimated at \$126.2 billion and still climbing. Greed, corruption and mismanagement are blamed for 70 to 80% of the failures, but under the Reagan-Bush administration, the Justice Department delayed the investigation of white collar crimes until the FBI now has a backlog of over 3,000 bank fraud cases. Most are years old and will never come to court.

Even when a conviction is obtained, the penalties are absurdly light: one New York banker, convicted of embezzling \$6 million, was sentenced to 42 months probation and fined \$100,000. That looks to me like a profit of \$5.9 million.

Why not finance the bailout by recovering the stolen S&L assets? We confiscate the property of drug dealers—cars, houses, boats, jewelry, cash, etc. To allow stolen wealth to remain in the hands of white collar crooks while the taxpayer makes up the losses is the same as agreeing to a massive redistribution of wealth into the hands of the rich. The S&L bailout is the biggest heist in history.

Kathlyn McCluskey
St. Simons Island, Ga.

(THE WITNESS is preparing a major article on the Savings and Loan bailout, to appear in the Fall.—Ed.)

Feeling groovy

THE WITNESS should feel complimented. Our two sons (over 40) read and comment on their copies of THE WITNESS. They are not very churchy.

Louis Livingston
Portland, Ore.

Unitarian Fan

I am a member of a Unitarian Universalist Fellowship but I am very much in accord with the causes you advance in THE WITNESS. Even though I do not believe in the kind of religion you do, I particularly admire your efforts on behalf of women in your church. I believe the world will be a better place when women become equal partners in it.

Irving Traugot
White Plains, N.Y.

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