

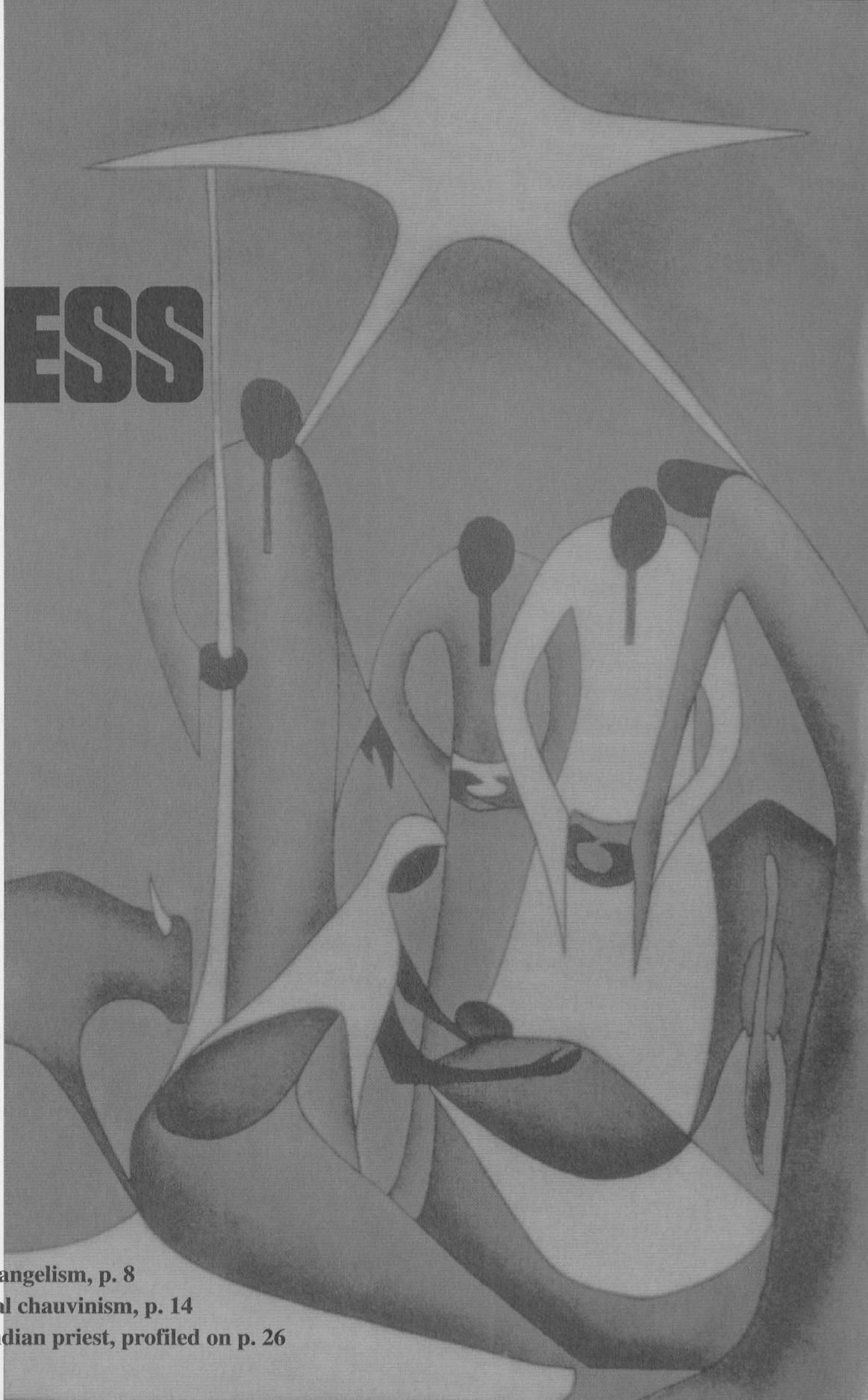
THE WITNESS

VOLUME 75 NUMBER 1

JANUARY 1992

Epiphany, Evangelism and the Quincentennial

Bill Wylie-Kellermann on evangelism, p. 8
Manning Marable on cultural chauvinism, p. 14
Virgil Foote, an American Indian priest, profiled on p. 26



December excitement

HOW I LOVED finding *The Witness* in my mailbox this morning. The Black Madonna on the cover is really outstanding! It's worth saving and framing!

I'm so GLAD that someone sent in my name to receive this sample of your magazine! I'd never seen *The Witness* before. I've sure been missing a lot.

The editorial in this issue captures me. It comes amidst my inner discussions on the same topics.

I will be subscribing soon!

**Linda Lilley
Muncie, IN**

Language and pain

I MUST OBJECT to Denise Levertov's use of the word "mongoloid" as a synonym for a person with Down's syndrome (Nov. poem). Asians and others have been trying for years to educate the mainstream population, including dictionary writers, that while there is nothing inherently pejorative about suffering

from a disease, there is something pejorative about calling all sufferers of that disease by a name that applies to one race of people. *The*

Witness has a grand and glorious history of frontal attacks against racism to uphold. In this time in our country when people such as David Duke are running for high office, we need that counter-offense more than ever.

**Leonora Holder de Avila
Long Beach, CA**

Homophobia or valid criticism?

I UNDERSTAND THAT you [Reta Finger, editor of *Daughters of Sarah*, who had a letter published in the November *Witness*] were trying to somehow stop false, or mis-

guided, exegesis regarding the sexuality of Jesus, but what came through to me, as a gay man, is an insidious kind of homophobia, masked in the guise of supposedly good biblical scholarship and self-righteous liberalism which is, after all, not a very good mask at all. Regarding the possibility of Jesus having sexual relationships with men and women, and your refutation of that on the grounds that as a "conscientious first-century Jew, [Jesus] would not have practiced same-sex sex, but would have regarded it as a pagan, Gentile practice," I certainly concede that you may be right. We'll never know, although the fragment of which Morton Smith writes in *The Secret Gospel* does give us reason to at least reflect on the possibility of same-sex activity between Jesus and his disciples. Considering that Jesus did, indeed, break so many of the taboos of his day, that he was not a "marriage/family man" (in fact, he re-defined family from the inside out), and that as a human being he was certainly a sexual being, **it is certainly possible** that he was sexually bonded to a number of people, including John the Beloved. I am sorry if that offends your sensibilities, and I am, frankly, shocked that, as the editor of *Daughters of Sarah*, such sensibilities even reside in you.

Your statement, "I believe that gays and lesbians should be encouraged and affirmed by the church," immediately followed with "(though I have yet to be convinced that promiscuity of **any** kind is healthy)", indicates a clear bias on your part that lesbian/gay people are a promiscuous people, even though you also gratuitously include heterosexuals as well by using the word "any."

Regarding what you call "a disregard for careful hermeneutics," I can only say that the beauty of the hermeneutical art is that it comes directly out of the life/God experiences of the one engaged in that art. If hermeneutical understanding does not stem from one's understanding of justice, revelation, right-relationship, salvific work of the Holy Spirit in one's life, etc., the hermeneutic is merely an exercise in word-games. A lesbian/gay hermeneutic after disciplined exegesis will necessarily, and blessedly, be different from that of a non-gay/lesbian

person. It is such difference which opens up the constant self-revelation of God to humanity. There is no one hermeneutic.

**Roger-Michael Goodman, BSG
Vice-Convenor, Integrity/Chicago**

UNFORTUNATELY, I DID NOT READ Malcolm Boyd's article, which so annoyed Reta Finger (November). Her certainties about the sexual practices of Jewish men of the first century is surprising. The "laws of Moses" condemn "using men as women," which seems to condemn anal intercourse. Other homosexual practices are neither recommended nor discouraged. The often mistranslated, and for some, embarrassing love passage between David and Jonathan in I Samuel 20:41 tells us they embraced, kissed, and wept together "until David *higdil*," a form of the verb *gadal*. This verb, I believe, is unknown elsewhere in Hebrew. It seems to mean "got big." The King James Bible gives us "exceeded." Anyway, II Samuel 1:26 tells us their love passed the love of women. The Bible *never* mentions sex orientation. We know nothing of Jesus' sex life, except that as a good Jew, he didn't have sex with other men's wives. Fornication was not against the Jewish law. Several quotations pair the whore Rahab and Father Abraham as examples of righteous people.

**Barron E. Wilson
Cincinnati, Ohio**

Good reviews

MY CONCERNS ABOUT *The Witness* have been eased. I am happy to send these renewals. God's peace be with you.

**Alleine Walsh
Binghamton, NY**

BRAVO! A BRAVE BEGINNING, among the best religious progressives. You face power with truth, with good taste and no unnatural sex. The worldwide total war against the poor cannot be underplayed. *Viva el espiritu humano!*

**Rita & Richard Post
Old Greenwich, CT**

[Ed. Note: Unnatural sex?]

Letters

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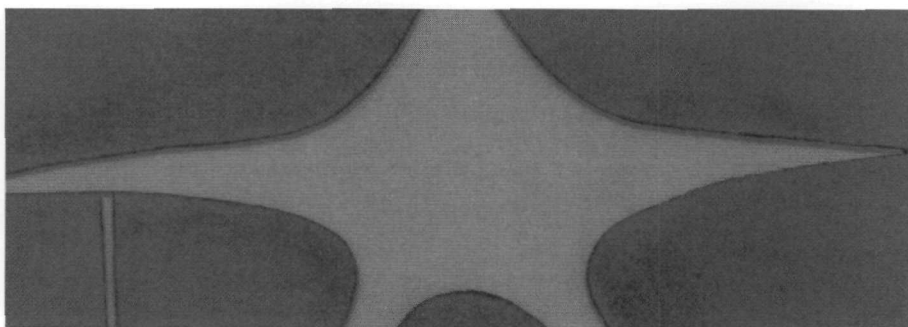


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Cover: *Homage to the Firstborn* by Nuwa Wamala-Nnyanzi of Uganda. Donated for the well-being of the world's children to the United Nations' Children Fund. It is the policy of *The Witness* to use inclusive language whenever possible.

Barriers to evangelism

Nearly 2,000 years ago, three wisemen made their way to a child they believed would rule. Carrying the trappings of their cultures and their prestige, they offered praise and allegiance to a Jewish child born into poverty.

Epiphany offers an opportunity to discern whether our own hearts offer that allegiance or are held captive by the trappings of our culture or even subculture. Can we say there is no God but Yahweh?

Confronting our own hearts in a spirit of evangelism is, of course, one thing and offering that witness abroad is another. Epiphany offers us an opportunity to consider the meaning of culture and the hazards and strengths of telling the story of our faith to others.

It seems almost providential that the Church is considering evangelism at the same time many are penitentially observing the 500th anniversary of Columbus' arrival. We have an opportunity, as the Church, to stare in the face the worst applications of evangelism.

In 1492, the Bible travelled in the hands of those pursuing gold and economic dominance (see pages 12 and 14). What must be done to prevent this decade's evangelism from being dominated by the same desires? How does one disentangle the desire to evangelize from the institutional Church's need for



Dancing Angel

credit: Carl Peterson

pledging members? Many people were recently told their jobs at the National Church Center were eliminated. (See page 23 for a list of those losing their jobs.) How and why does one communicate one's faith?

The why must be because we expe-

There is something as simple as "Jesus loves me this I know" at the root of our faith. And there may come with it a belief in angels. This is not very defensible stuff compared to exercises of power by a liberal Church where the unknown is minimized and cultural humanism may take its place.

rience our faith as a freedom from bondage -- a freedom that interrupts our lives *now* even before social reality can catch up. It is a faith that carries through the desert, a faith that holds during slavery, a faith that names us and sustains us in the face of influences that daily try to undo us.

So how do we speak? Or are we reticent? Historically, I think we've avoided evangelism. This may be because we've understood the cultural chauvinism that can be implicit in declaring our faith. Or it may have as much to do with an understanding that evangelism means crossing race and class and gender lines -- it means learning to eat at tables with Jews and Gentiles, with those who can bring more food than others. It means learning to repeat or improve on the mistakes made by the early Church.

Ched Myers, in *Binding the Strong Man* (his book on the Gospel of Mark), discusses Christ's passage across the Sea of Galilee as a passage between the Jewish and Gentile communities. Christ's message and his miracles end up being practically mirror images of one another on either side of the lake. What's particularly interesting is the storm that brews *every* time the disciples travel with Jesus toward the Gentiles.

There is a tremendously powerful resistance that precedes the kinds of experiences where you know in your bones that we are "neither Jew nor Greek, male nor female..." There are feelings of fear, inadequacy, unfamiliarity.

Most of us know the joy and the promise of the kingdom that breaks over us when we stand in a church in the South Bronx, in Watts, in Haiti, or in Asia -- we may hear the Creed in a language we can't speak, but our heart rises to the depth of

Jeanie Wylie-Kellermann is the editor/publisher of *The Witness*. Artist **Carl Peterson** was rector of St. James, Wooster, OH before his death in February, 1991.

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that Creed's intent. As we experience acceptance at the hands of people who do not compose our own immediate circle, pieces of ourselves that are outside our own acceptance begin to heal.

But for whatever reason, the storm stares us down and we are afraid.

Sometimes I wonder if our reticence is based in the naivete implicit in faith. There is something as simple as "Jesus loves me this I know because the Bible tells me so" at the root of our faith. And there may come with it a belief in angels and perhaps in a heavenly court where an accuser and advocate intercede for us before God. This is not very defensible stuff compared to exercises of power by a liberal Church where the unknown is minimized and cultural humanism may take its place. There is a risk in telling others of those times when you have felt the hand of God in your life and there is a risk in reporting how wholly that touch affected you.

I don't want to sound like a millennialist, but there can hardly be a time in history when there is a more voracious hunger and frenetic spirit at work in the world. As residents in the ruling empire, there can be no doubt that there is a call to us from God for faithfulness and action.

There is also a question of for whom we are evangelizing. Are we reaching out on behalf of a denomination that holds a claim, however loose, on presidents and senators? Are we approaching the conversation from a position of affluence?

Or do we carry the promise that God hears the cries of those who suffer and intervenes in history? Can we sing "Amazing Grace," knowing that its au-

thor was converted from slave-trading and that we may be vulnerable to such conversion ourselves?

Our reticence may be rooted in the fact that it is easier to manage a parish if it contains like-minded people. We'll choose the familiar, just as when we are on the road, we will choose fast food, not because we like it, but because we don't know what the local Mom and Pop restaurant will serve us.

I love a high Anglican eucharist with incense and a solemn choreography. Having grown up at the Church of the Advent in Boston and General Seminary, I was immersed in that ethos and a lot of my understanding of worship was formed in it. But I also know what it means to step into a church where the liturgy is perfect but mechanical, where children are not welcome, where strangers are suspect. It seems to me that our salvation is tangled up in our approach to the storm. We may not be able to predict how the Church will be after the rains and winds, but if it is alive and diverse, we *will* know it as home.

The Episcopal Church's task in evangelism seems to me to be remembering our history (both internal and national), hearing the stories of people from other cultures, practicing repentance and celebrating God's victory in history.

I don't want to sound like a millennialist, but there can hardly be a time in history when there is a more voracious hunger and frenetic spirit at work in the world. As residents in the ruling empire, there can be no doubt that there is a call to us from God for faithfulness and action.

The wisemen, who put more credence on a star than on the powers of their age, crossed deserts, crossed class and racial barriers, transgressed a king in order to worship Jesus Christ. For this we give thanks.

-J.W-K.

Tutu on evangelism

Brimming with excitement, Desmond Tutu explains that when the white missionaries came to Africa, "they had the Bible and we had the land." Then the missionaries said, *Let us pray*. "We closed our eyes to pray and when we looked up, they had the land and we had the Bible." Tutu pauses. "Ahh, but what we gained is of inestimable value." As Tutu laughs, one has the sense that Africa's children may end up with the land *and* the book.



credit: Sister Helen David

Priest in Alaska: Herring Pits

by William T. Burke, S.J.

I fly over Toksook Bay,
see large pits at the edge
of the sea village.
They look like death, like
hell,
contain old logs and driftwood.

I celebrate Mass for the Eskimos
and talk about death,
relate the pits I have seen
from the air.

Later I discover the pits
are the natives' source of life.
They catch herring in them
from the sea.

During the herring season
the villagers spend
many hours a day there,
cleaning herring, drying them
in the sun on logs
and driftwood they have
gathered.

They speak softly
and are filled with gratitude
for God's gift of life.
Sometimes I am dumber than
dumb.

Missionaries for the Year 2,000

by Trinidad Sanchez, S.J.

Men and women working with the poor
for their liberation touching the pain
in their struggle for freedom.
Prophets sharing their lives and
denouncing the unjust economic order
of the rich who exploit the poor.
Brothers and Sisters standing
in friendship with the marginated
of our society to advocate for change
for justice and those looking toward
their own empowerment.

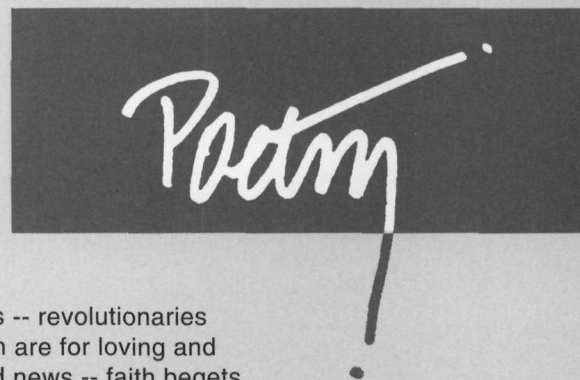
Men and women of their word like the Word
who became human in order for the blind
to see the poor. Brothers and Sisters
committed to building communities
where liberty is proclaimed to captives
where the rich are sent away empty
prisoners are set free sharing the good news
singing songs of justice/peace/love --
songs of liberation.

Angels without wings -- revolutionaries
taking up arms which are for loving and
announcing the good news -- faith begets
justice begets faith begets justice!

Men and women liberated by their own struggle
to see the poor touching their pain and
remaining a sign of hope with those
whose hope is all but lost,
while dying a thousand deaths
with their own pain of lost hope
and unbelief in a gospel
which is not easy by human standards
but rises from the struggle for the resurrection
of the new world -- where there are no rich
instead we are all poor -- strong in hope -- full of love
shouting, crying out songs of justice...

These are the followers of Sojourner Truth/
Rutilio Grande/ Dorothy Day/ Oscar Romero/
Fannie Lou Hamer/ Rosa Parks/ Steven Biko/
Nelson Mandela/ Dr. Martin Luther King Jr./
Dolores Huerta/ Cesar Chavez and Jesus.

These are the missionaries moving from the now
toward the future preparing for the new century
in the year 2000!



Why Am I So Brown? Detroit, 1991

And he called the twelve together and gave them power and authority over all demons and to cure diseases, and he sent them out to preach the kingdom of God and to heal. And he said to them, "Take nothing for your journey, no staff, nor bag, nor bread, nor money; and do not have two tunics. And whatever house you enter, stay there, and from there depart. And wherever they do not receive you, when you leave that town shake off the dust from your feet as a testimony against them." And they departed and went through the villages, preaching the gospel and healing everywhere. (Luke 9:1-7)

It is a conspicuously neglected matter that the clearest gospel admonition to "voluntary poverty," as it is called today, or "voluntary simplicity" comes in connection with Jesus' instructions for the ministry of evangelism. Outward mobility coincides with a disciplined downward mobility. It is a charge fully in accord with the Sermon on the Mount, or the life-style portrayed of Jesus himself. The scholars and professional evangelists alike manage deft footwork of one variety or another around this buried scandal: it is one-time advice, nothing more, suited for the social milieu of wandering charismatics in first century Palestine. One way or another, we need take things no further.

The checkered history of evangelization is a testimony to the power of these interpretive tacks. Apart from some momentous exceptions (like the mendicant Franciscans, masters of life-style evangelism), the advice goes largely by the wayside. Set beside the history of evangelization in the Americas, for

Bill Wylie-Kellermann is a United Methodist pastor and faculty member at the Whitaker School of Theology, Diocese of Michigan. **Robert McGovern** teaches art at the University of the Arts, Philadelphia.



credit: Robert McGovern

Singing the Lord's song to people *and* powers

by Bill Wylie-Kellermann

example, the admonition ought to foster confession and repentance.

There is much written these days about hospitality and evangelism. The idea, a welcome one, is that communities which live and worship in a spirit of hospitality, spreading their life like a table set before the least, set before all, will gather in strangers for the banquet.

And thereby grow. Well and good.

However, notice the relationship between hospitality and evangelism in the admonition of Jesus: it is exactly the opposite! The question here is: does the door open? Notice also who holds the power, the freedom of choice, the social upper hand. It is the one to whom the evangelist comes. The utter

vulnerability of the disciple guarantees it as a matter of practice. The evangelical attitude is that of the guest.

In such a social situation, whose cultural etiquette presides? Again, that of the host. Of course, the interpreters might say, but this is all within the social boundaries of Israel and Judaism. Not so. In Luke, Jesus repeats the evangelical prescription, nearly point for point, in the sending out of the 70 (10:1f.). Here a code of sorts presents itself. In the history and tradition of

Israel, “seventy” is the number of the nations. This mission is the seed and sanction for the continuing evangelism portrayed in Luke’s second narrative, the Book of Acts. And it is undertaken with the same rigor of disciplined vulnerability, the same dependence on hospitality.

Here there is no missionary compound, let alone the armed camp of colonial Christendom. The evangelist carries not even a staff; never mind being accompanied, before or behind, with the security of a military escort. Cultural violation? The most the disciples may offer is this gesture of shaking the dust of the inhospitable from their feet.

The Book of Acts, beginning with Pentecost when representatives of “every nation under heaven” are gathered, is the flourishing of this seed. Indeed the Acts narrative is carried forward on a series of such hospitalities. Paul, notably, or Peter, or the others are regular recipients, often at considerable risk to the host. Think of the jailer who takes

Paul and Silas to his home for a midnight meal, or Jason hauled into court in his guest’s stead. Something of a safehouse network commends itself. And the evangelist is the recipient of this sanctuary.

Just beneath these events, sometimes openly - more often implied, there abides a crisis. Once again: whose cultural etiquette, codes and customs, will preside at table? The bolder among the Gentiles, like Lydia, press the question themselves, prevailing on Paul, putting him on the spot: “If you have judged me faithful to the Lord, come to

my house and stay” (16:15).

For Peter, the crisis precedes the invite. It comes to him in the vision of the

unclean meal descending before him as on a sheet. Here, as on every occasion, indeed as repeatedly for the early Church, the question of whether the evangelists were to keep a kosher table implied the larger questions: Was the Gospel inextricably bound to Jewish culture? Did spreading the good news also imply a necessary cultural imperialism? OR was the community of the

Way to be (in a current phrase) a “multicultural movement?” Put so plainly, we may abruptly see how much of the New Testament is devoted to this question

which still exercises the American Church in 1992.

It might also dawn upon us how basic these questions are to Epiphany. Of course the Magi, those cultural outsiders bearing gifts, are emblematic of the issue. But the most intriguing passage among the lections is from Ephesians:

For this reason I, Paul, a prisoner for Christ Jesus on behalf of you Gentiles - assuming that you have heard of the stewardship of God’s grace that was given to me for you, how the mystery was made known to me ... that is, how the Gentiles are fellow heirs, members of the same body, and partakers of the promise in Christ Jesus through the Gospel. Of this Gospel I was made a minister... to preach to the Gentiles the unspeakable riches of Christ, and to make all see what is the plan of the mystery hidden for ages in God who created all things; that through the Church the manifold wisdom of God might now be made known to the prin-

icipalities and powers in heavenly places. (3:1-10)

Here again there is veiled reference to the concrete issue of table fellowship. When Paul calls the Gentiles ‘partakers’ of the promise, he uses a word for sharing at table. Should the ‘dividing wall of hostility’ mentioned elsewhere in Ephesians run down the middle of the table like a legalized apartheid among

them? Good news: no. The truth hidden for ages that comes suddenly to the light of Epiphany is that the Gentiles in their infinite varieties (at least all 70) are

It is a conspicuously neglected matter that the clearest gospel admonition to “voluntary poverty,” as it is called today, or “voluntary simplicity” comes in connection with Jesus’ instructions for the ministry of evangelism.

The evangelical attitude is that of the guest. The question here is: does the door open? Notice who holds the power, the freedom of choice, the social upper hand. It is the one to whom the evangelist comes. The utter vulnerability of the disciple guarantees it.

welcomed as *they are* at the table; they are to be included in the community of faith. Epiphany is a feast of racial and cultural reconciliation.

Clarence Jordan, the Baptist scholar and activist notorious for his own "incarnational evangelism," rendered this passage in his cotton-patch translation of the New Testament, now some 25 years old. There he spells it out racially with bald concreteness: "It is for this reason - my own Christian convictions on race - that I, Paul am now in jail...The secret is that the Negroes are fellow partners and equal members, co-sharers in the privileges of the gospel of Jesus Christ."

What strikes to the heart of the season, not to mention the ministry of evangelism, is the abrupt mention of the principalities and powers. It is Walter Wink who has called attention to this in his now completed trilogy on the "Powers" (Fortress Press). What shall we make of the enigmatic assertion that "through the Church the manifold wisdom of God might now be made known to the **principalities and powers** in heavenly places" (3:10)? To the principalities? By the rights of rhetoric and logic oughtn't it be to the *Gentiles*? Why the seeming switcheroo from one topic to the other?

Wink concludes, in a connection momentous for the New Testament interpretation of the powers, that the reference is first of all to the 'angels of the nations.' The gist of his reading, rooted in a cosmology of the Hebrew Bible (see Deut. 32:89 or Daniel 10) is that to address the *ethne* (the nations, the *Gentiles*) one must recognize and address the collective spirits which govern them, the "angelic guardians," the actual 'interiorities' of the nations which function to maintain group boundaries and hostile walls. This is not to be thought spooky or weird, merely a recognition

that nations (like all the powers) are two-dimensional entities. They have a visible, material reality (be it land, cultural artifacts, customs and rituals) and, simultaneously, an invisible dimension, a discernable personality, which regulates and legitimates the other. (See Wink, *Unmasking the Pow-*

Christians certainly address individuals under the sway of nations or corporate cultures or institutions; but, if Ephesians is to be seriously taken, we also address those corporations and institutions themselves. We call them, like the nations, to their true vocation. We call them, before the sovereignty of God, to repentance. That is rudimentary to the work of evangelism.

ers, pp. 87-108.) For our purposes the question is not only, "Will the door open?" but "Who or what might be holding it shut?"

If Wink is right and all this be so, then the nations as entities must be taken very seriously in the work of evangelism. Nations and cultures are to be regarded as having a life and integrity of their own. Indeed, they also have vocations which need be honored: to praise God (as the Hebrew Bible makes clear) and to serve human beings, bonding them in a sense of collective identity and standing up as required to the onslaughts of certain other powers.

The nations, let it be said quite plainly, remain largely ignorant of this truth. They are confused about their own vocation to service and praise, about the living Word which they regularly obstruct, about the manifold wisdom of God now revealed in the life of the witnessing community. We could certainly give empirical evidence of this confusion in our own situation. Nations and cultures may attach themselves to

the Gospel, confusing their very form and character with its truth. This attachment (be it Jewish, Greek, Roman, European, American, or whatever) readily turns imperial, breaking down the door and taking over the house in the service of its own interests. The evangelization of the Americas is a case history in

such confusion. When Jesus in Luke urges empty-handed poverty for evangelists, he effectively commends as well this shedding of cultural baggage. The disciple is to travel light.

But, even short of imperialism, nations draw absolute boundaries, carving up the community, casting out or marginalizing certain groups, and preventing the movement. Either tack is a consequence of idolatry. And in either eventuality, to

be addressed by the Word in the life of the reconciled community is for the nations a gift of grace, a call to their rightful vocation in the order of creation. The reconciled community is one which will honor the nations, but refuses to be either consumed or cut off by them.

There is a further implication. More than nations and cultures are implicated in the evangelical mission. The evangel is directed finally to the principalities and powers in their broader meaning. The jolt of the language in Ephesians underscores it. Christians certainly address individuals under the sway of nations or corporate cultures or institutions; but, if Ephesians is to be seriously taken, we also address those corporations and institutions themselves. We call them, like the nations, to their true vocation. We call them, before the sovereignty of God, to repentance. That is rudimentary to the work of evangelism.

It's probably work more than sufficient for any decade. And more Epiphany light than we likely can bear. **TWW**

Learning from our mistakes

By Marianne Arbogast

A Canadian Anglican bishop recently joined leaders of other denominations in apologizing for the harm caused to native people and cultures through misguided methods of evangelism. The apology, issued at a Vancouver conference on native residential schools this summer, followed four days of listening to native people recount their experiences at the Church-run institutions, the *Anglican Journal* of Canada reported. In addition to the suppression of native languages and customs, their stories included accounts of physical and sexual abuse.

"I feel hurt and shame when I hear people tell their stories where they have experienced the Church as an instrument of pain, disease, of stunting growth, of unwholeness, of undermining the identity that God gives to people," Bishop John Hannen of Caledonia told conference participants. "Where the Church has caused you or your community pain and destruction, I ask your forgiveness."

If U.S. Episcopalians approach the "Decade of Evangelism" with some ambivalence, it is largely due to a growing consciousness of the blemished history of the Church's missionary work. Mission efforts once regarded as virtuous and heroic appear in a new light, revealing patterns of gross cultural arrogance and insensitivity. Liberation theologians have denounced the economic exploitation that often arrived hand in hand with the

Gospel message, and third world Christians have challenged the complicity of the first world Church in patterns of injustice.

The 500th anniversary of Christianity on the American continents has dredged up memories that call more for repentance



credit: Robert Hodgell

than celebration.

Orlando E. Costas writes about the "ironic and contradictory history" of evangelism in Latin America:

"Europeans arrived with the cross as well as the sword," he writes. "They enslaved the indigenous and African populations while announcing the message of salvation. They whipped people with their structures of exploitation and at the same time anointed them with the balsam of the Gospel" (*Christ Outside the Gate: Mission Beyond Christendom*, Orbis, 1982).

Presbyterian missionary Randy Jacob tells of the northern tribe of Choctaw Indians, who were forced from their homelands in Mississippi in 1830-31, with the cooperation and approval of white fellow Christians:

"The cost of human life in that re-

moval was as great as any offered by an American Indian group (one-fourth of all who marched died on the way). A man also reported that four years later you could ride through towns in the Choctaw Nation [in Oklahoma] and not see a child playing anywhere...

"The Choctaw Indian experience caused the northern tribe (Ahi Vpvt Oklah) to reject 'white man Christians' while continuing to embrace the Christian religion... It was not until the death of the Chief Moshulatabbi that the northern tribal area was opened to non-Choctaw ministers of the Gospel." In their years of insulation, Jacob writes, the Choctaw Christians "were protected by a culture whose laws and social order was based upon sharing, upon truthfulness and a person living by their word" (*Missionary Messenger*, 10/91).

More often, converts to the faith have been pressured to abandon their own cultural heritage. Little distinction has been made between the Gospel message and European styles of worship, theology and social organization.

Missionaries such as Holy Ghost Father Vincent J. Donovan have significantly influenced the Church's growing recognition that the Gospel cannot be identified with its historical (read European) packaging.

"As I began to ponder the evangelization of the Masai, I had to realize that God enables a people, any people, to reach salvation through their culture and tribal, racial customs and traditions," Donovan wrote (*Christianity Rediscovered*, Fides/Claretian, 1978). "I had no right to disrupt this body of customs, of traditions. It was the way of salvation for these people, their way to God..."

"The incarnation of the Gospel, the flesh and blood which must grow on the Gospel is up to the people of a culture..."

"The Gospel is, after all, not a philosophy or set of doctrines or laws.

Marianne Arbogast is assistant editor of *The Witness*. Artist Hodgell lives in Florida.

That is what a culture is. The Gospel is essentially a history, at whose center is the God-man born in Bethlehem, risen near Golgotha."

Evangelism is not proselytism, Donovan wrote. It is not an effort to incorporate persons into an institution. It is a message of hope, and a people's response to that message, whatever form it might take, is the Church.

"Proselytism is centripetal," Donovan says. "It is a movement inward. People are invited to come to the center where salvation is localized. In order to become a participant of salvation, they will have to join the group that mediates redemption, i.e., emigrate completely from all other life relationships. Evangelization is centrifugal. It leaves Jerusalem and is on its way to the ends of the earth and the end of time. To join means here: to join the journey away from the center -- a light for the Gentiles, which goes forth towards the people, seeking them out and taking them by surprise in their darkness."

If a changed historical and cultural perspective has led to some misgivings regarding evangelism, another source of hesitation for U.S. Christians is the sad state of the Church at home. Western churches which once dispatched missionaries to third world countries have suffered a significant drain in numbers and influence, while churches in traditional mission territories have flourished. There is no longer a clear answer to the question of who should be evangelizing whom.

"The centers of new vitality in the church are now at what is still (rather patronizingly) called the periphery, while those most in need of the infusions of vitality are those dwelling at what is still (even more patronizingly) called the center," writes Robert McAfee Brown (*Kairos: Three Prophetic Challenges to the Church*, Wm. B. Eerdmans Publishing Co., 1990). "The earlier recipients

of the Gospel are the new givers of the Gospel, while the earlier givers are the new recipients."



credit: Aurelio Flores, Nicaragua Cultural Alliance

"For oppressed people, the Gospel has liberating meaning," Nan Peete said. "They see the Church as a place of not only spiritual liberation but of spiritual power for actual freedom and liberation."

The Church in Africa provides a clear illustration.

"If you were to distill all the 80 million Anglicans in the world into one person, that person would be black, would live in Africa, and would not speak English," a Canadian Anglican rector wrote recently. "For generations Anglicans have pursued evangelism 'on every continent and island,' and as a

result, what we are now is not what we were then."

This is as it should be, he went on to say: "We have become, in fact, what we have always claimed to be: not merely anglo, not merely ethnic, but truly catholic."

In 1985, Christians in South Africa issued a serious challenge to the Church. In a document signed by more than 150 Church leaders, they declared that a critical "*kairos*" time had arrived, a moment of crisis for South Africa and a moment of truth for the Church. The document critiqued "state theology" and "church theology" that acquiesced in the apartheid system, and called for a "prophetic theology" that would lead to action for liberation.

Since then, two more *kairos* documents have come forth, one from Central America and another born of the collaboration of Central American, African and Asian Christians (*The Road to Damascus: Kairos and Conversion*).

The texts are confessions of faith, denunciations of idolatry, and calls to repentance.

In specific terms, they condemn the oppression of third world nations, denouncing the "web of economic control" that keeps them in poverty, the military force that sustains it, and the co-opting of large sectors of the Church to support the status quo.

"We no longer believe in the God of the powerful and we want no gods except the God who was in Jesus," the signers of *The Road to Damascus* declare. "The true God is the God of the poor who is angry about injustice in the world, vindicates the poor (Ps. 103:6), pulls down the mighty from their thrones and lifts up the lowly (Lk 1:5).

"...What we are dealing with here is not simply a matter of morality or ethics. What is at stake is the true meaning of our Christian faith."

Nan Peete, who visited South Africa

last fall, was struck by the power of the Christian message in the lives of people struggling for liberation.

"For oppressed people, the Gospel has liberating meaning," Peete said. "They see the Church as a place of not only spiritual liberation but of spiritual power for actual freedom and liberation."

The Christians she met there, from Church leader Frank Chikane to a group of elderly women meeting for Bible study in a squatter's hut, found the stories of Scripture vividly descriptive of their own situation.

"The women were reading in the Book of Numbers about the walls of Jericho coming tumbling down," Peete recalls. *Their* walls are tumbling down. They are in a time of despair, but there's a glimmer of hope."

Churches baptize hundreds of new members at a time, Peete said. She met one priest who, with only one assistant, ministers to a congregation of 2500 communicants.

"I don't see here [in the U.S. Church] that sense of urgency for both spiritual and physical liberation from the oppressive elements of our society -- materialism, militarism, racism and sexism," she said.

Peete believes that the Church needs to explore new forms of evangelism at home, by standing with people in the real struggles of their lives.

The Church is evangelizing when it offers a witness of concern and compassion for those afflicted by AIDS, she said. "There are people who are in the Episcopal Church today who are part of it because the Church cared for them and their families when others were rejecting them.

"The evangelism opportunities are ripe in the areas of health care, education, and housing. There are people out there waiting, and I think we have something to offer."

TW

THE WITNESS

Understanding Homelessness

Housing, wages and jobs are critical areas requiring vast changes in policy and priorities. But that's not all there is to homelessness. Note something here: The years that saw the deterioration of housing and the growth of homelessness also saw reductions in care for the mentally ill; the appearance on our streets of large numbers of Vietnam vets; huge increases in the use of destructive drugs and in the numbers of children born to young and unmarried women unable to care for them; and an influx of immigrants that changed the nature of neighborhoods in every major American city.

I am troubled by the strategy currently adopted by homeless advocates who narrow the needs of the homeless to one or two things and then try to enlist public sympathy by arguing that the homeless "are just like you and me" or that we are all "one check away from homelessness." That isn't true. Such an approach may muddy rather than clear the waters.

We must go deeper than we have and try -- no matter how hard it is -- to convince Americans to go deeper and allow into their moral frames of reference precisely those they now exclude and who turn up homeless: the different, the supposedly "deviant," the alien, the unfamiliar.

Peter Marin, *The Nation*, 10/21/91

Toxics on Indian Land?

Native American organizers have engaged in numerous battles in recent years to prevent the construction of toxic waste incinerators and dumps on reservations.

"Nobody else in the country wants it," said James Paddock, a Navajo from Dilkon, Arizona who led a successful fight against an incinerator and dump there in 1989. "The toxic waste company had the idea that because we were minorities, because we are looked on as not being able to defend ourselves,

they thought they could build the incinerator in our community."

Waste company executives say their motive is to help impoverished communities.

"Putting 10, 20, 30 people to work as it gets built will give them a feel of capitalism, and a hope for future opportunity, where there is no hope now," said Maurice Hoben, vice-president of O & G industries.

Native Americans accuse the companies of "using our sovereignty to kill us." To the waste companies, Native American sovereignty means that Indian lands are not covered by state or local permit laws, environmental regulations or health and safety requirements.

Activists also accuse tribal councils of being unresponsive to popular opposition to hazardous waste facilities, and vulnerable to opportunities for graft, corruption and payoffs.

Despite hundreds of attempts, the waste-disposal industry has yet to have a single success in constructing a facility on Native American land, mostly due to grassroots organizing efforts.

The Minority Trendsletter,
Summer 91

Short takes

'Divestment Not Required'

The British High Court ruled that commissioners overseeing the Church of England's investment portfolio need not follow General Synod directives to divest in companies doing business in South Africa. The commissioners defended their investment policy by citing the so-called Charities Law that mandates nonprofit organizations to channel their investment funds into the highest-yielding securities.

ENS

The shadow of Columbus weighs heavily on the descendants of Native American and African people.

From the point of view of American Indians, European "civilization" was essentially "genocide." When Columbus arrived in the Caribbean, Mexico's population was approximately 25 million indigenous people. By the time the Pilgrims landed at Plymouth Rock in 1620, Mexico's total indigenous population was one million. It soon became apparent to Europeans that another labor source would be necessary to exploit the natural resources of their new world. And this new source of labor, of course, would come from Africa -- the transatlantic slave trade.

My great-grandmother, who possessed the curious name of Warner Clockster, was a fullblooded Creek Indian. Her people had sought to live unmolested in the pine woods of central Alabama. As white settlers from Georgia and the Carolinas encroached into their territory, the Creeks fought back. But then the ideological descendant of Columbus, a Tennessee slavetrader and plantation owner named Andrew Jackson, decided to "civilize" Creek country.

In the winter of 1814, Jackson led 2,000 well-armed troops deep into the Creek homeland. At the battle of Horse-

shoe Bend, on 27 March 1814, over 750 Indians were killed and more than 1,000 wounded. Creek Chief Red Eagle was captured and forced to concede 23 million acres to whites. Jackson was awarded three square miles of property to expand his slave holdings.

After his election as President, Jackson refused to honor peace treaties that even he had signed with the Creeks and other Indians. Hundreds of thousands of Indians were forcibly removed from the eastern U.S., pushed 1,000 miles along the "Trail of Tears" into what is today Oklahoma. Many of my Indian ancestors perished along this trail of betrayal and death.

One of the white settlers who took a portion of Creek land was a man named Robinson. He seized and raped one of his household slaves,

extending his domination from the fields into the bed. The product of his brutality was my great-grandfather, Morris.

My grandmother often told me about Morris' early life. When he reached the age of nine, his white father casually sold him on the auction block for \$500, in West Point, Georgia. In family folklore, Morris recalled the tears streaming down his mother's face. Wiping her face with the corner of her apron, she managed to call out a sorrowful goodbye to her son, who had just been purchased by another white slaveholder named Marable. Morris was taken miles away into Alabama, and never saw his mother again.

Morris was trained to become a mechanic on Marable's plantation. He assumed the mask of the loyal slave but stole whites' food from the kitchen and

*My great-grandmother,
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1492: A personal perspective

by
Manning
Marable

*you
cannot
come
with
a
conquering
army
and
preach
the
authentic
gospel
to me.*
SAMUEL
RAYAN

Manning Marable is professor of history and political science at the University of Colorado and a contributing editor of *The Witness*. He is currently completing a political biography of Malcolm X. His most recent book is *The Crisis of Color and Democracy*, 1991. Artist **Sister Helen David** works in Philadelphia.





credit: Sister Helen David

distributed it to the slave quarters.

Blacks engaged in a variety of disruptive activities to retard the production process. Slaves added rocks inside their cotton to wreck the cotton gin; they burned crops and sabotaged farm machinery. Nearly every form of day-to-day resistance was attempted, but always short of open rebellion. Still, slaves constantly heard about conspiracies and even small revolts throughout Alabama.

Sometime during these years Morris met and fell in love with a household slave named Judy Brooks, who lived about eight miles distant on another farm. Such relationships were difficult to maintain; neither Morris nor Judy could know whether they would be sold at any time. But over time Morris had carefully cultivated his master's trust

and was permitted to close the barn and to repair broken tools after dark. Quietly, he made his way into the pine woods, circling down beyond a creek, and after running well over an hour made his way to Judy's cabin. An hour before dawn he returned to his plantation. Morris performed this feat with regularity, dodging night patrols.

Morris' master permitted his slaves to hold regular religious services on Sunday afternoons, and these gatherings often lasted well into the night. The planter may have reasoned to himself that Christianity was good for labor discipline. The Negro spirituals spoke of freedom only in the afterlife, and the Bible taught servants to respect and obey their masters. But for the slaves, the religious meetings were an assertion of their cultural autonomy. Their songs of

praise to the Lord revealed more than accommodation to temporal suffering.

To the slaves the Lord was not an impersonal force. He was real, and he sympathized with them. The Bible was not viewed as a set of rigid doctrines, but as a living, creative work, a set of parables by which people could live a moral life. Black prophetic Christianity gave spiritual freedom to the slaves, and a sense of humanity that transcended the slavery system.

Morris was convinced that the Lord could save him. Providence arrived in the form of the Union army during the Civil War. During the chaos, as the white Marable lay wounded in his mansion, the black Marable saw his opportunity. With a handful of gold dollars seized from the big house, and

One of the white settlers who took a portion of Creek land was a man named Robinson. He raped one of his household slaves. The product of his brutality was my great-grandfather, Morris.

two oxen, Morris made his way north with Judy Brooks, into Alabama.

Like many other black freedmen, Morris understood that the best guarantee to freedom was land ownership. He purchased a small section of property near Wedowee, Alabama, and began to cultivate cotton. Through careful savings and backbreaking labor, Morris was able to purchase over 100 acres of farmland in two decades. Black tenant farmers usually occupied less than 20 acres.

When Judy Brooks Marable died in the early 1880s, Morris married Warner Clockster, also a survivor of "white civilization." Among their 13 children, their oldest son was my grandfather, Manning Marable.

Slavery had ended, but freedom never came. Marable and his children

National Church staff cut dramatically

The current economy and a trend toward voting with checkbooks drastically reduced funding for the National Church. The following people, a handful of whom are retiring, were told they could no longer be employed at 815:

Terence Adair, Administrative Services
William Bailey, Bookstore -- Administrative Services

Gwen Buehrens, Episcopal Migration Ministries

Noel Channer, Administrative Services

Scotland Davis, Education

James Dean, Treasurer's Office

Sarah Dresser, Episcopal Migration

Natalie Elder, Advocacy, Witness and Justice Ministries

Gloria Garcia, World Mission

Judith Gillespie (resigned executive of World Mission)

Linda Grenz, World Mission (Overseas Development)

Tobias Haller, Communication

Nancy Hansen, Presiding Bishop's office

Barbara Harvey, Education

Theresa Healy, Administrative Services

Margaret Larom, World Mission

Lincoln Lynch, Advocacy, Witness and Justice Ministries

Diana Manister-Morris, General Convention

Rita Maroney, World Mission

Kathy McKeen, Communication

Jeanne McNamara, Treasurer's Office

Ruby Miller, Education

Earl Neil, Advocacy, Witness and Justice Ministries

Marcia L. Newcombe, Advocacy, Witness and Justice Ministries, Social Ministries

Carolyn Palmer, Advocacy, Witness and Justice Ministries

Richard Rene, Administrative Services

Carolyn Rose-Avila, World Mission (Overseas Development)

Sara Saavadra, World Mission

Pauline Sowley, Office of Bishop of Armed Forces (took early retirement)

Marta Stewart, World Mission

William Thompson, Education, Deployment Office

Peter Valentine, Admin. Services

Alfreda Williams, Mission Support

Bruce Woodcock, Mission Operations

The 1492 arrival, *continued*

were denied the right to vote, segregated in churches, schools and hotels.

My wife's family, living in Georgia, experienced the same form of racial discrimination and violence. Her brother Michael Etchinson, a police officer in Monroe, Georgia, in rural Walton County, made the mistake of arresting the son of an influential white leader. Thereafter, for several months, he was the target of local racists. His dog was poisoned, his wife received threatening phone calls. Michael understood that he had only days to live and put his affairs in order. In October 1977 he was assassinated by a white man with a hunting rifle.

Four years later my wife's 19-year-old second cousin was lynched by whites, who tied his corpse at the top branches of a tall Georgia pinetree. The coroner claimed it was a suicide.

The legacy of Columbus lives on in the hearts of many white people. There is still a belief that any meager gains achieved by people of color are acquired at the expense of white people.

The myths of discovery, civilization and racism are the direct consequence of Columbus' encounter with the Americas and the Caribbean. The essential cultural justification for all three myths was white Christianity. The image of the humble carpenter of Nazareth was manipulated to rationalize rape, torture, and the seizure of gold. In his ship's diary, on 22 December 1492, Columbus wrote: "Our Lord in his piety, guide me that I may find the gold, I mean their mine, as I have many here who profess to know it." The quest for power and profits demanded the obedience of nonwhites to the icons and idols of Europe.

Europe's dream of economic power, racial privilege and Christian paternalism, which comes together under the

quintcentennial, has become the historical nightmare of millions of Latinos, Africans, and Native American people. Yet ironically, the quintcentennial provides us with a rare opportunity to reconstruct the distortions of cultural history. By liberating ourselves from the historical truths of the violent encounter between Europe and people of color, we might begin to write a new type of history, freed from the half-truths, racism and terror.

By recognizing the genocide which occurred in the wake of Columbus' occupation of the Americas, we might appreciate the struggles for self-determination and dignity of Native American people. And by learning from the errors of the past, we might create the foundations of genuine multicultural and interracial dialogue and understanding. In saying goodbye to the myths of Columbus, we may yet discover a common humanity. **TW**

We grieve over: the disappeared and their mothers, the Vietnamese mothers, victims of rape and of dangerous abortions, of homophobia, of the Burning Times, of the Holocaust, of war and starvation, and of disease. And holding us all in the web by their gifts are Virginia Woolf, Harriet Tubman and Sojourner Truth, three among many. The eyes of the crone and the mother and the creatures are watchful. Dancers remember joy. The sacred corn endures. The snake of wisdom is honored, coiling near the Goddess. Two birds call the Spirit. The four directions hold their symbols: the dolphin in its precarious waters, the feather lighter than wind, the standing stones inseparable from earth, the fire that brings life and destroys.



Re-member Us

credit: Judith Anderson, East Lansing, MI

Epiphany, evangelism and the birth of *The Witness*!

The *Witness* was born in 1917 on Epiphany.

Its stated purpose was to provide a paper that could link parishioners in the Middle West, who were “isolated” by vast distances. The first issue noted that 60 to 70 percent of Midwestern Episcopalians were wage earners.

Its editor, Bishop Irving Peake Johnson, wrote, “We propose to publish a newspaper that the plain man can read and understand. The staff has been told to avoid big words and technical terms. We propose to publish a human newspaper, accounting human touch and human

viewpoints of more value than profound learning or scholastic attainments. We

In 1917, The Witness intended to be: “instructive and devotional rather than controversial. A plain paper aiming to reach the plain person with plain facts, unbiased by partisan and sectional views.”

propose to publish a newspaper that shall be instructive and devotional rather than controversial. Now of course this is impossible. For the moment a man

teaches anything definitely somebody denies it and the fight is on. We do not propose to issue a newspaper without teaching definite truth and we hope that we may teach it with some ‘punch’, otherwise we are doomed to failure.”

Johnson promised that the paper would be inexpensive, accessible, faithful to the truths in the Prayer Book and human.

Early issues are a glorious mix of very churchy articles, including sermons, notices about promotions within the clerical ranks and advertisements for parish paraphernalia, and pithy articles advocating the rights of hourly workers and children.

Joseph Fletcher remembered

by William B. Spofford

Joseph F. Fletcher, well-known ethicist, author of *Situation Ethics*, and a *Witness* columnist for many years, died October 29 in Charlottesville, Virginia at the age of 86. Joe was a teacher, gadfly, and priest of the Church, although he was not active in the latter role.

After my father, long-time editor of *The Witness*, died in 1972, Joe was among a group of bishops, priests, and laity who met in New York to debate the future of the magazine. Obviously, the decision was to reorganize and continue *The Witness*, and Joe’s voice was one of the strongest in favor of it.

In 1931, in the heart of the Depression, I shared a London apartment with Joe. He was attending the London School of Economics and his work there ultimately led to his fine work on Archbishop William Temple. When he returned to the U.S., Dad helped to get

him temporary jobs until he was made the dean of the Graduate School of Applied Religion in Cincinnati. Through that early experiment in extra-seminary education, many later Church leaders received new insights regarding the Church, sociology, economics and human relations.

During World War II, Joe moved to Cambridge. Many of us were intrigued and enriched by his insights in the areas of Church and society. His stress then, as always later, was on love and justice. Although he had not yet written on it, he always used the case method, emphasizing the “situation.”

He explored what it would mean to be a society and culture and world of love and justice. He knew much about post-war communities of renewal, such as Sigtuna and Iona. He was consulted by Fran Ayers and Gibson Winter before they and others founded Parishfield in Brighton, Michigan, a noble experiment.

Twice he was beaten unconscious while lecturing in the South for the Southern Tenant Farmers’ Union. In the 1950s,

Joe McCarthy called him “the red Churchman” (along with others, including my father).

Perhaps the rest is history. When he died, Joe was one of the few “honored Professor Emeriti” of the University of Virginia. Bio-ethicists generally credit him with opening up that field of concern, even as many disagreed with him.

“Joseph Fletcher was a true pioneer in modern bio-medical ethics,” James Childress, Religious Studies professor at the University of Virginia, told *The New York Times*. “And, as the field developed, he challenged all of us through his writings and conversations to think more clearly and deeply about the important ethical issues of our times.”

Joe was always both fun and serious. He had courage and really tried to understand his detractors, never diminishing their humanity. He became more and more a rational humanist, and grew further away from the institutional Church, but as Godfather of our triplet sons, he always knew where they were and what they were about. He was a man of great love and compassion. Thanks, Joe, and if you will allow it, thanks be to God!

William B. Spofford, retired bishop assistant of Washington D.C., is the son of long-time *Witness* editor William Spofford.

The Witness

"Be Shall be Witnesses Unto Me." Acts 1:8
FOR CHRIST AND THE CHURCH

VOL. II. NO. 75

HOBART, INDIANA, JUNE 8, 1918

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REPLY OF THE HOUSE OF BISHOPS TO THE DR. NEWMAN SMYTH MEMORIAL

"The House of Bishops has given consideration to the Memorial presented to it, signed by the Rev. Dr. Newman Smyth and the Rev. Dr. Williston Walker on behalf of many communities representing several Christian communities.

"While heartily appreciating the earnest plea for the subordination of any partisan or sectarian interests to the cause of a united witness to Christ and His rule, and humbly lamenting the comparative powerlessness at this great world crisis of the Christian Church by reason of its divisions, we cannot perceive in the course suggested by the petition any real remedy for existing evils.

"As in the civil sphere, so in the ecclesiastical, a patched-up peace, not resting on sure foundations, however immediately alluring, would be pro-

"We feel convinced that however laudable the intentions of the promoters of this scheme, its execution would have the effect, however far from their design, of adding to rather than diminishing the divisions which we deplore.

"The Rev. H. M. Chittenden, Archdeacon, in addition to the adoption of the above statement, the appointment of a commission of three Bishops, to be named by the chair, with whom the Bishop of New Jersey can consult in any action that may be called for."

"The recommendation of the committee was adopted.

Death of an Eminent Educator and Priest

Waterman Hall to Close

War Conditions Compel the Temporary Closing of This Well-Known Girls' School, Located in Sycamore, Ill.

A local paper says: Sycamore has met a loss; a real loss. Even though as promised it may be the loss of a small time only, nevertheless it is a big loss to Sycamore. Waterman Hall is to close. Its close makes one of the great disasters of the war.

This war which has been working such destruction to human life, to cities and countries, has sent a message to Sycamore that will be felt in every Sycamore home; every part of our existence. Our social fabric will receive a shock; our stores will feel their losses; to see the beautiful lawns bereft of the young folks who for so many years have made them gay will put a tinge of sadness all about it.

The communication which made

THE CONVENTION SEASON

Minnesota

The Annual Council of the Diocese of Minnesota, held at Christ Church, St. Paul, the Rev. Walter S. Howard, Rector, on Wednesday, May 22, was devoted exclusively to business, except the opening service, when the delegates and members of the Diocesan Branch of the Woman's Auxiliary made their corporate communion and listened to Bishop McElwain's address. The Bishop struck a high spiritual note in a brief discussion of the war, and reviewed the activities of the work in the diocese the past year. The work of the Council was completed at an afternoon and evening session. The same officers were re-elected, and few changes were made in the personnel of the principal committees.

The Rev. Dr. Kramer, warden of

munion was celebrated. Bishop Perry officiating, the clerical members of the Standing Committee, the secretary of the Convention and the Rector of St. John's assisting.

At the business session following the communion office, a vote of greetings and sympathy was sent to the senior clergyman of the diocese, Dr. George L. Lock of St. Michael's, Bristol, detained at his home on account of sickness.

Routine business occupied the time of the Convention until the noon hour, when Bishop Perry delivered his annual address. He reviewed the hearty response of the Churches to the appeals of the War Work Commission and other similar agencies. He urged that the Churches continue to be a partner of the nation's enterprise and supply the needed spiritual power for winning the war. The War Commission had asked the Churches of RS04.

The front page of the first issue of *The Witness*, dated January 6, 1917

The early *Witness* is anything but boring. Its editors were pleased to tell readers what to think, but their own politics are sufficiently unpredictable that reading is always a delight. The editors express a loyalty to the Church: "We all believe that this Church stands as a witness for definite truth, and that truth may be found in the Prayer Book."

Early columns were titled *Aids and Helps to a Religious Life; The Kingdom Growing -- Church Extension in Our Day; The Church Family at Work, Play and Worship; Christian Faith and Practice; What the Church Teaches and Why We Believe Her*. Issues included poetry and letters to the editor. Editorials often urged reader response.

The editors were willing to celebrate the fact that a huge number of people came to Sunday worship on Easter after war was declared on Good Friday in 1917. "The Cathedral and many parish churches had the national flag displayed.

At St. Paul's two beautiful silk flags were given, the one by a daughter of the Dean of the U.S. navy the other by two ladies in memory of their husbands, the one an army and the other a navy officer."

But integrated into this less than spectacular reporting were articles calling on Congress to pass an eight-hour work day for women, and critiques of feudalism and the French aristocracy. The economic analysis seems wonderfully incongruous with the rest.

Johnson declares World War I a "calamity," but goes on to suggest that it is very hard to discern what is tribulation and what is blessing.

"Neither would one who sees," he writes, "the terrible slaughter caused by gunpowder dream that the invention of gunpowder freed the world from baronial castles, with their silent dungeons and suits of mail, which protected beasts of oppression and tyranny.

"... If we had stood beneath the guil-

lotine in the French Revolution, and seen the sight of royal blood flowing freely in the streets, we would never have realized that here was the earthquake out of which was to come the right of peasants to be treated as men."

Before the U.S. entered World War I, Johnson called the war "a demonstration of 'efficiency without conscience.'" He adds, "The same elements that brought about the war in Europe are naturally present in America; in many a conscienceless corporation of capital and of labor, looking only to self interest, demanding only its own special privilege."

The yellowed and crumbling pages of *The Witness* hold a wonderful vitality. It is a privilege to trace through its pages the history of at least one strain of independent thought in the Episcopal Church.

[Articles by Susan Pierce prepared for *The Witness*' 70th anniversary were an invaluable resource.] --J.W.-K.

Native art

by Blaise Tobia & V. Maksymowicz

"The year 1992 is a significant one for our people because, after 500 years of being silenced, we have reclaimed our voices... We have overcome many wars and guns, the smallpox blankets, the broken promises and treaties, and the assimilation tactics of the residential schools. We're getting stronger. We have strong voices now and we are using them in all forums and fields -- politically, culturally, artistically, economically, environmentally and socially."

--Tina Louise Bomberry, a performing artist and a Mohawk from the Six Nations Grand River territory, quoted from the 1992 *Everywoman's Almanac: 500 Years of Survival*.



Native Americans Discover Columbus, a pencil drawing by Jan Peterson used as the October illustration in the Syracuse Cultural Workers 1992 Peace Calendar, also available as a poster.

many Native Americans, are no exception. Individual artists and artists' collectives are creating images that they hope will balance much of the officially planned hoopla. Galleries and museums are putting together exhibits on the topic, some of which have already taken place or are in progress, such as *1492 -- Images of What Really Happened* at the Brecht Forum in New York City and *Perspectives from the Other Side* at the art gallery of the California State University at Northridge. The Alliance

for Cultural Democracy is acting as a clearinghouse for cultural activities taking place around the country in 1992 and has dedicated a new publication,

huracan, to publicizing the events.

One group attempting to raise an alternative vision of the quincentennial is the Syracuse Cultural Workers, who have dedicated the 1992 edition of their annual Peace Calendar to "the

Native Peoples of North and South America whose wisdom, spirit and pride, in the face of overwhelming odds, have inspired us all." As a community

art and society

The Columbus quincentennial is an anniversary that is mobilizing many of those who are committed to social justice issues to present a variety of alternative perspectives on the Europeans' arrival in the Americas. Those working in the visual arts, including

"Art created with a sense of integrity has a redemptive power, a healing power which helps us transcend the tragic particularities of our culture."

Syracuse Cultural Workers

of socially concerned artists who view the arts as "a critical complement to activism," SCW publishes and distributes a far ranging variety of posters, cards, books, buttons and T-shirts -- all featuring political artwork that they call "visionary," meaning images that are not merely critical of the status quo but that can inspire societal change.

"Art created with a sense of integrity has a redemptive power," they state, "a healing power which helps us transcend the tragic particularities of our culture." This commitment has led the SCW to feature images by artists from many backgrounds -- African, Asian, European and Hispanic as well as Native American. For 1992, they have added items to their catalog such as artwork by American Indian Movement activist and federal penitentiary inmate Leonard Peltier -- regarded by many as a political prisoner of the U.S. Government.

Another new item is the *Everywoman's Almanac*, a desk calendar created by a coalition of Native American women from the U. S. and Canada and published by the Women's Press of Toronto. *The Almanac* contains essays, photographs, drawings, quotations from Native American women, alternative holidays and a listing of Native Women's Centers and Resources. Of special interest to *Witness* readers might be the essay for April, co-authored by Donna Chavis, a Lumbee from Pembroke, North Carolina, who is employed by the National Council of Churches and is a member of her church's racial justice working group. Entitled "Looking for Solutions," the essay raises the issue of racism within the Church, and calls it to confession because of the way "it has been complicit in the harm done to indigenous people around the world."

For information about the Syracuse Cultural Workers, contact P.O. Box 6367, Syracuse, NY, 13217; 315/474-1132.



Columbus did not discover this land. Discovery is when you find something new. Yes, this land was new to Europeans but it was not new to the First Nations, who had been living here since the Creator put us here.
-- Patricia Monture
Art by Bev Koski



History must be rewritten to tell the truth about who, in fact, were the savages in the history of our contact with the Europeans. It is time to stop teaching the myths.
-- Sylvia Maracle
Art by Louanna Harper



Today, they want to terminate our title to the rest of our land, to go in and clear-cut our forests so that they can propose things like a nuclear waste dump for our reservation.
-- Winona LaDuke
Art by Mary Anne Barkhouse



We should celebrate every year that we're still here, still alive and that the earth is still surviving even though it's been literally ruined by the greed of the European society.
-- Phyllis Sewell
Art by Shirley Bear

Church unity in suffering

by Barbara Schmitz

The Episcopal Synod of America is creating a non-geographical diocese. People are at odds. In my own diocesan family, we don't agree on everything. Actually, you don't have to look any further than the next pew to know that agreement in the Church is a rare item. Even in a parish, vestries and clergy and people disagree and take sides. Reality these days is that the seams of the Church are getting some heavy tugging.

Now for a little idealism: The Church is meant to be a sign, a sacrament, of unity. The week of January 18-25 is designated as the week of prayer for Christian unity. From the feast of St. Peter (January 18) through the feast of St. Paul (January 25), Christians observe these eight days with special prayers for the Church, that we may be united in one body by the one Spirit.

William Porcher DuBose, an Anglican theologian of this century, wrote: "There is no question that the one thing needed, the one condition of all life, is unity -- unity in itself, and unity with all else; oneness in ourselves and oneness with everything outside us."

Isn't it a little naive, maybe even hypocritical, to have this week of prayer for Christian unity, when our parish, our diocese, our province, our Episcopal Church, even our own families, can't seem to "get it together?"

Barbara Schmitz is rector of St. Margaret's, Hazel Park, MI. Artist **Lee Sellick**'s work is in *The Every Woman's Almanac*. See p. 20.

Yes, it is, and it will be, as long as we base our unity on issues, position statements, resolutions, persons, or groups.

I used to think our unity was based on having a common liturgy; we were one because we said the same words. But



credit: Lee Sellick

then I went to an ordination service at a Spanish-speaking church, where the bulletin had Spanish on one side and English on the other, and it was one glorious-sounding mess in stereophonic languages. That was an epiphany for

me: our oneness, the sense of unity I felt with those people was not from speaking the same words.

I also used to think that our unity was to be found in our episcopal, hierarchical structure. Seminary destroyed that illusion. Bishops and priests don't see eye to eye any more than laypeople do. Our looking to a person, to an office, for unity, is going to be as futile as the Corinthian church's struggle to find unity by following a certain disciple of Christ's.

I used to think that a common foundation like the Bible or a common confession, like the Nicene Creed, could hold us all together. But they simply don't. People's interpretations differ too widely. What unites us is not a common liturgy, or a bishop, or canons, or Scripture, or creeds; at least not ultimately. Unity does not come about by a bunch of people doing the same thing. Former Archbishop Robert Runcie put it this way: "The fullness of unity for the Christian Church can never be mere bland homogeneity."

Well, then what does make for unity in the Church? Or, for that matter, what makes for unity in a marriage or a friendship? This I know -- that my closest friends are the ones I have suffered with; the ones who have seen me through tough times, the people I have shared my deepest distress with, and the people who have shared their hurts with me.

A while back I attended the ordination service of one of my good friends. Now he and I don't see eye to eye on anything, any issue in the Church. But we've been through a

lot together. We went to theology classes together. We went together to be interviewed for approval to proceed as candidates for the priesthood. We went to seminary together. We've gone through many of the same questions and

struggles. Our friendship was formed by our common call, common journey, common joys and pains.

I had that feeling of oneness again at a service for People who Care about People with AIDS. The oneness arose out of the common suffering of losing someone you love -- your son, your brother, your daughter, your best friend -- to AIDS. What made for the sense of unity? The grief we shared.

Oscar Romero, the Roman Catholic Archbishop of El Salvador dedicated to serving the poor, said: "The union of Christians is obtained not by lips confessing a single faith but by putting that faith into practice: it is achieved around a common effort, a single mission, and it is built upon common suffering." Built upon common suffering -- here is the basis for unity. "What divides the Church is not the actions of the Church, but our lack of compassion. If we want unity, then we must begin by practicing compassion; by responding to another's suffering; to make the cry of the suffering our cry."

In other words, the basis of our unity is our suffering. This is what unites us - our participation in each other's pain, and together our suffering with Christ's suffering.

The communion in which we share, is it not a communion in Christ's broken body and Christ's shed blood? In the eucharist, in every eucharist, we unite ourselves to Christ's sacrifice, his passion, his suffering. When we pray, "Unite us to your Son in his sacrifice," we join our pain with Christ's passion and cross. There is our unity, our oneness: in Christ's suffering which is united to our suffering and pain and which is interwoven with all our suffering, and which is ultimately swallowed up by resurrection, by joy, and by life.

Unity, in Romero's words, is built upon common suffering. Another way of saying that is that it is not our strengths

Episcopal Synod forms new diocese

Despite warnings and pleas for unity, the Episcopal Synod of America (ESA) initiated its "non-geographical diocese" under the leadership of retired Bishop Donald Davies in Advent.

Earlier, the ESA had circulated surveys asking clergy if they would consider taking early retirement from the Episcopal Church in order to participate in the life of ESA.

Now, clergy and parishioners are invited to withdraw from their current diocese to join ESA's "mission diocese."

Presumably, members of the new diocese will rely on Davies for episcopal functions such as confirmation and will pay their apportionments to the new diocese. In time, it appears, clergy could expect to have their benefits coordinated by the ESA.

Early responses give an unclear impression.

Betsy Rogers of the Diocese of Springfield reports that, when queried, an ESA rector in her diocese said, "I don't know, maybe we'll be members of both dioceses."

David Driver, a Michigan rector and a member of ESA, said "I am very uncertain about the wisdom of it. It seems to me from what I have heard and read so far to be somewhat doomed to failure. If people are in a parish I think they would not want to

make that kind of a break. They call it a missionary diocese, perhaps it's intended to reach those who are unaffiliated."

The ESA says, in its November press release announcing the new diocese, that the purpose of the action is to "spread the Gospel in places where the present Episcopal leadership continues to suppress and persecute biblical Christianity." It says ESA will also "work with other bishops, dioceses, and groups dedicated to the renewal of the Episcopal Church." And it will "pursue reconciliation with the *Continuing* churches."

In the Diocese of Utah, feelings against the new diocese ran so high at a recent Standing Committee meeting that members rejected Bishop Clarence Pope's request for the election of a coadjutor in Fort Worth, because they anticipate, that upon retirement, Pope may take over the new ESA diocese.

Archbishop of Canterbury Carey has said "I urge all Episcopalians to consider very carefully the constitutional implications of this drastic proposal. Any alternative episcopal oversight which is imposed without the good will and cooperation of the entire Province is potentially schismatic."

-- J.W.-K.

that unite us, but our imperfections, our weaknesses.

Healing and reunion are not without pain. But it is only by accepting and embracing the wounds of the other that healing and fusion into the body of Christ take place.

The week of prayer for Christian unity calls us to be idealists. But it also asks us to be realists, to look deeply

into the chalice of wine, to look till we see all our sufferings, there where they become one with Christ's sufferings, where my hurts and your hurts and Christ's suffering and passion become one, and we become one, one body at the altar of God. There we are assured by these holy mysteries that we are living members in the body of God's son and heirs of the eternal kingdom.

The spirituality of evangelism

by James C. Fenhagen

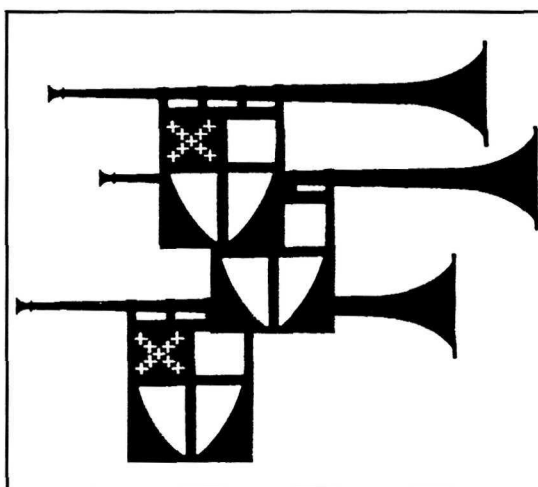
One of the earliest accounts we have of the Church's evangelistic ministry is recorded for us in the 8th chapter of the Acts of the Apostles. Luke tells us how the apostle Philip encountered an Ethiopian eunuch on the road from Jerusalem to Gaza and, after telling him the story of Jesus, baptized him in some nearby water. As we look at this story, elements emerge that are suggestive of an evangelistic spirituality that were not only reflected in Philip's life but which make sense for us today.

The evangelistic impulse is always a result of God's initiative. Evangelism, in whatever form it takes, comes not from our need to save someone else from the consequences of their life, but out of the gratitude for what God in Christ has given to us. Unless in our inner lives we are in touch with that sense of gratitude, then what we have to give to others is often blunted or distorted by our own need.

Secondly, evangelistic spirituality involves what I would call a profound sense of spiritual curiosity. Spiritual curiosity is a gift that can be deepened as we learn to talk less and listen more, and we learn this kind of listening by paying attention to the silence of our own hearts. The seed-bed of evangelism is not proclamation, but solitude in which we can learn to listen and connect before we

speak.

Thirdly, when Philip first encountered the Ethiopian eunuch he heard him reading from the prophet Isaiah. Evangelistic spirituality is always rooted in Scripture, but it is rooted in Scripture in



This symbol was designed for the Episcopal Communicators.

credit: Rochelle Arthur

a particular way. Kenneth Leech speaks of the need to wrestle, and to brood, and to weed, as we approach the Scriptures. Brooding invites us to use the Scriptures in a contemplative way, not so much to seek answers to the complex ethical problems of our day, but rather to develop a Biblical consciousness that frees us to see contemporary reality from a Kingdom vision. And it is only by constant weeding that we "disentangle the message of the Gospel from the accumulation of cultural baggage with which it has been covered." These are useful images that help us grasp why it is so terribly important for the Word of God to confirm not only what we believe, but

to penetrate those areas of our life where we do not know and do not understand. For it is so often that it is in our unknowing that we share the Word of God with another.

As I look at our world today it seems as if certainty is as much a block to genuine faith as is doubt. For some people, faith cannot deepen because it is so stuck in defending what they know that not knowing is perceived as a threat that must be hidden or denied.

Fourthly, there comes a moment in any relationship when it is appropriate and right to tell the story of what God has done in Jesus Christ. Christian evangelism, therefore, involves discerning the moment -- the fullness of time -- when the name of Jesus can be both proclaimed and heard.

Lastly, the ministry of Philip to the Ethiopian eunuch was brought to fruition through the sacrament of baptism. What makes Philip's ministry of baptism so dramatic is the fact that the person to be baptized seems to take precedence over the need of the Church to preserve its identity or maintain right procedure. The baptism of the Ethiopian eunuch was not done "decently and in order." It involved Philip's willingness to risk for the sake of the Gospel and the inclusive invitation that it makes to the world. This would suggest that evangelistic spirituality is concerned more for people than principle.

The spirituality that is called for is not dramatic, or heroic, or burdensome. It is rather a life lived by "the grace of daily obligation" which enables us to build simple patterns of faithfulness and to pay attention to the people and concerns that surround us. This is the kind of sacramental spirituality that prepares us to respond to those moments of grace that God presents to us when inclusion into the Body of Christ is perceived as the incredible gift God intends it to be. **TV**

James Fenhagen is dean of General Theological Seminary. This article is adapted from a recent address. Artist **Rochelle Arthur** works for the National Church.

Two views of Indian mission work

by Tom Trimmer

Jamestown Commitment -- The Episcopal Church and the American Indian. Owanah Anderson, Forward Movement Publications, 1988.

Missionary Conquest and the Cultural Genocide of Native Americans: Case Studies in the Confusion of Gospel and Culture. George Tinker, Fortress Press, forthcoming, 1992.

Why would a dog bite the hand that feeds it? If the hand also beats the dog in a way that's unmerciful and totally demoralizing, perhaps it would rather get in one good bite and suffer the consequences.

In these two books by Native American authors, both George Tinker, of Illif School of Religion in Denver, and Owanah Anderson, staff officer of the Native American Ministry of the Episcopal Church, have struck out at the hands which feed them. As I read them, however, Anderson's book is only a nip followed by apologies. George Tinker's book, on the other hand, has given his assailant a bite requiring stitches.

In comparing the books, it's only fair to acknowledge that each author carries very different views in mind. *Jamestown Commitment* presents a general overview on Episcopal Church involvement with Indians. *Missionary Conquest*, on the other hand, uses the examples of four men from different denominational structures, to show how they effectively imposed imperial Christianity on a people who already had well-defined religious cultures. I would like to point out that Native Americans never had difficulty in

comprehending or accepting the Gospel as taught by Jesus Christ. Their problem was accepting the gospel of the new Americans. There was *and is now* a striking contradiction between Biblical Christianity and the American gospel.

Anderson's *Jamestown Commitment* ought to be read by every Episcopalian. One can't help but appreciate Anderson's efforts to bring to light the successes of Native American evangelists, both ordained and lay. The names of David Pendleton Oakerhater, Cornelius Hill, Harold Jones, Rising Sun, William S. Cross, Paul Mazakute, Daniel Hemans, Luke Walter, Philip Deloria, and my own relative, Enmegahbowh, are unfamiliar to most white Episcopalians even though one of them is an "official" saint of the American Episcopal Church.

Jamestown Commitment's major failing is not detailing the religious genocide supported by well-intentioned missionaries. She mentions that these early missionaries were infected with their own culture, but fails to point out the historical consequences.

Tinker, on the other hand, gives a vivid picture of what good intentions coupled with a sense of cultural superiority can do.

The most vivid point of contact between the two books comes in the treatment of Henry Benjamin Whipple. This Episcopal bishop is considered by many to be the greatest of all North American missionaries. But Tinker states that, while Whipple sympathized with the Indians and attempted to intervene on their behalf, he also required that they cut their hair and give up their traditional ways. Horrified by Army massacres, Whipple eventually -- at the request of the U.S. government -- persuaded the Sioux to forfeit the Black Hills for a reservation.

Tinker writes: "*The story of Henry Benjamin Whipple and Indian people is an example of cultural genocide with*

clear political and religious aspects. Again we are dealing with a man of the highest moral character who had only the best intention. Not one of his own contemporaries, Indian or white, friend or critic, nor anyone since, has questioned his commitment to the Gospel of his ordination, his love for Indian people, the sincerity with which he argued for Indian people, the sincerity with which he argued for reforms in Federal Indian policy, or his courage and long dedication. Yet it is argued here that modern Indian oppression and disfunctionality are as much the heritage of Whipple's involvement in the Indian context as the U.S. Calvary or the Federal policies he worked so hard to reform. Whipple engineered the government's theft of the Black Hills from the Sioux people, finally breaking the back of Sioux resistance. Whipple was a man of his own times and especially of his own cultural heritage."

In her book Anderson mentions the theft of the Black Hills, without mentioning Whipple's involvement. My impression is that Owanah Anderson's apparent timidity may stem from diplomacy in order to keep from jeopardizing her position which has allowed this marvelous lady to make real change in the Episcopal Church.



book review

If you want to know more about Native America, I recommend both books. If you want to understand why Indians are not willing to celebrate 1992, read George Tinker's book first. But it was Owanah Anderson who said, "Asking Native Americans to celebrate 1992 is like asking the Jews to celebrate Auschwitz."

TV

Tom Trimmer, whose Ojibwe name is Owosh-Keday-So-Quay: (Blackbird), is a deacon in the Diocese of MI.

“The parochial schools I was sent to tried very hard to change me,” says Virgil Foote, rector of Mazakute Episcopal Mission in St. Paul, MN. “They didn’t want me to be an Indian. They thought that if we were to change, and do away with our culture and traditions and live like the whites did, then we would be better Christians. And I tried that. I forgot about my heritage. I almost lost my language. I was always ashamed of myself. Many nights I wished that I hadn’t been born a Lakota. I wished I were like the white people, so that I could be a good person.

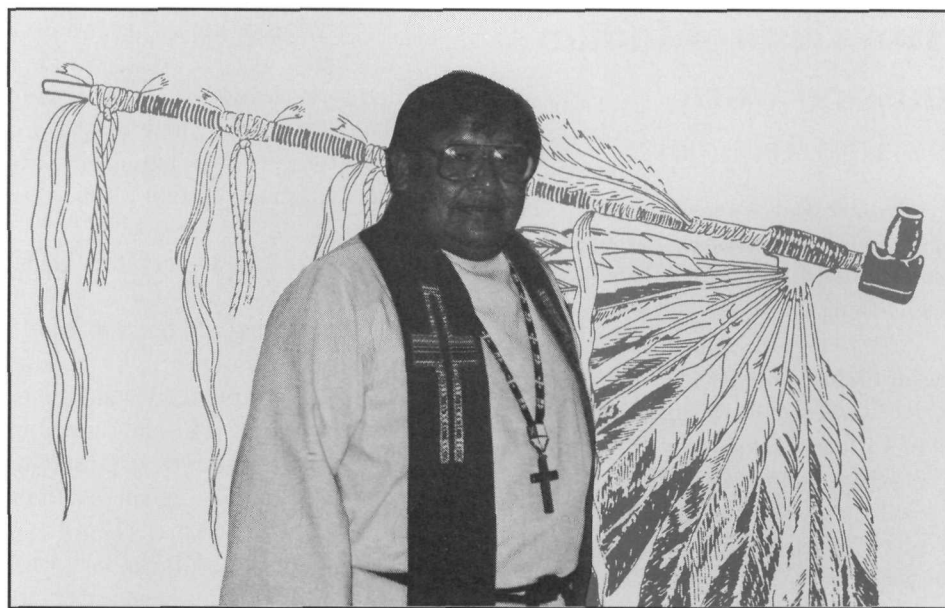
“I thought that maybe by going to seminary I would understand how to be a good person, that I would understand God better. But I began to realize that if I was ever to understand God, I would first need to respect the gifts God had already given me in my own traditions. I also realized that, in order to be proud of myself, I couldn’t spend my time looking back on the injuries that had been done to me. Rather, I had to use what happened in a positive way.”

Foote’s ministry was shaped by those experiences. His congregation, which includes Ojibwe, Sioux, Winnibago, black, white and hispanic people, began its life as a house church and now meets in small church building owned by the Diocese of Minnesota.

Named for one of the first Native American priests in the area, the church is small and unimposing in a rather rundown section of the city. But inside, the sanctuary is quietly dramatic, a potent mixture of Christian and Native American symbols.

“Sadly, a lot of our people who have been forced to forget about their culture

Craig Smith of Silver Spring, MD, recently visited Mazakute during a cross-country vision quest of his own. Pipe art from *Native Nations*, 175 5th Ave., NY, NY 10010.



Virgil Foote, a Minnesota priest, integrates Christianity and the traditional way.

‘Christianity and Lakota tradition: one and the same’

By Craig R. Smith

are now having a hard time recovering from what was done to them. These are the ones I’m trying to reach out to help, as well the younger ones who are coming up, so that they might not go through the same things I went through.”

The church offers resources. It can help people learn how to fill out job applications, navigate the social welfare bureaucracy, find homes, and survive court appearances which usually result in a disproportionate number of Indians going to jail.

A great deal of the outreach at Mazakute, however, revolves around the liturgy. Foote has integrated symbols of the “Traditional Way” into Rite II Sunday eucharists, burning sweet grass instead of incense and placing medicine flags by the altar. The flags were gifts

from different tribal medicine men, offered so that the spirits from their altars would always be present.

“We have a healing liturgy the first Sunday of the month, and in it we use the ceremonial pipe,” Foote said. “Just as with anointing or the laying-on of hands, we use the pipe to touch people, to pray with them. And there are certain parts of the service where we use the drum.

“But if we’re going to really involve people, we also need to vary our language. In our hymns, we might sing the first verse in Lakota, the second in Ojibwe, the third in English. And in the prayers, sometimes I say *Wakan Tanka*, the Sioux name for God. In Ojibwe, it’s *Giche Manitu*; in Winnibago, it’s *Mauna*; in English, *Heavenly Father*: there’s an immediate connection, and

then people are able to identify with and have ownership in the service. It lets us respect one another's traditions, and helps us hang onto our own.

"We also take off our shoes when we go up onto the altar. That's because it's sacred ground just like when Moses was in the presence of God at that burning bush, and was told to take off his shoes. We show respect for that sacred area."

Mazakute Church offers regular Inipi, or Sweat Lodge, services.

"It's a place of healing. We all go there to pray, to share each other's burdens."

Asked how he integrates aspects of Lakota spirituality which are not normatively Christian with his role as an Episcopal priest, Foote said:

"I try to share the things that are identical. The way the Bible instructs us to love God with all of our mind and body and spirit and strength is the same as in the Traditional Way. The way we prepare ourselves for the Vision Quest or the Sun Dance is the same way we prepare ourselves for Confirmation or Baptism. It's all about linkages. And if

people have any questions about a tradition, whether Christian or Native American, then we sit down together and talk,

using examples from Scripture and our own lives."

Asked why, after reclaiming his

native spirituality, he would continue to embrace something that essentially came to him as "white man's religion," Foote protested, "You don't understand. It's one and the same. What I came to see was that in claiming my culture and tradition, I'm claiming Christ, I'm claiming God. God acts in creation, and is in the things he has created."

"I went to seminary and tried to understand Christ from books, but instead I got more confused. I found that I had to go back into my own culture to understand Christ. It was why I went on a Vision Quest -- in fact, Christ's temptation was the first Vision Quest -- I went up on a hill in the wilderness without food or water and did what he did, fasting and praying. It rained on me for four days and four nights. It hailed, and I was tested: I had to deal with myself, with my sins, with my spirit."

"And there I found myself. I looked

within, I was a Christian. I looked within, I was Lakota. The point is, instead of trying to control people, we need to let them have ownership of themselves and their own culture and tradition. It's the only way we can build a world where each of us can be proud of the gifts God has given us and if we don't, we'll end up destroying the world, and ourselves with it. But we can't see that, we're not listening. Instead, we keep trying to find the answers outside."

"I think we have a big responsibility," Virgil Foote explained, "to get back to the basic things: to treat the things of God, the sacred things, with

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respect and everything created by God is sacred; and to treat each other with respect, regardless of skin color or culture or language: this is loving God with all one's mind and body and spirit and strength." **TW**

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