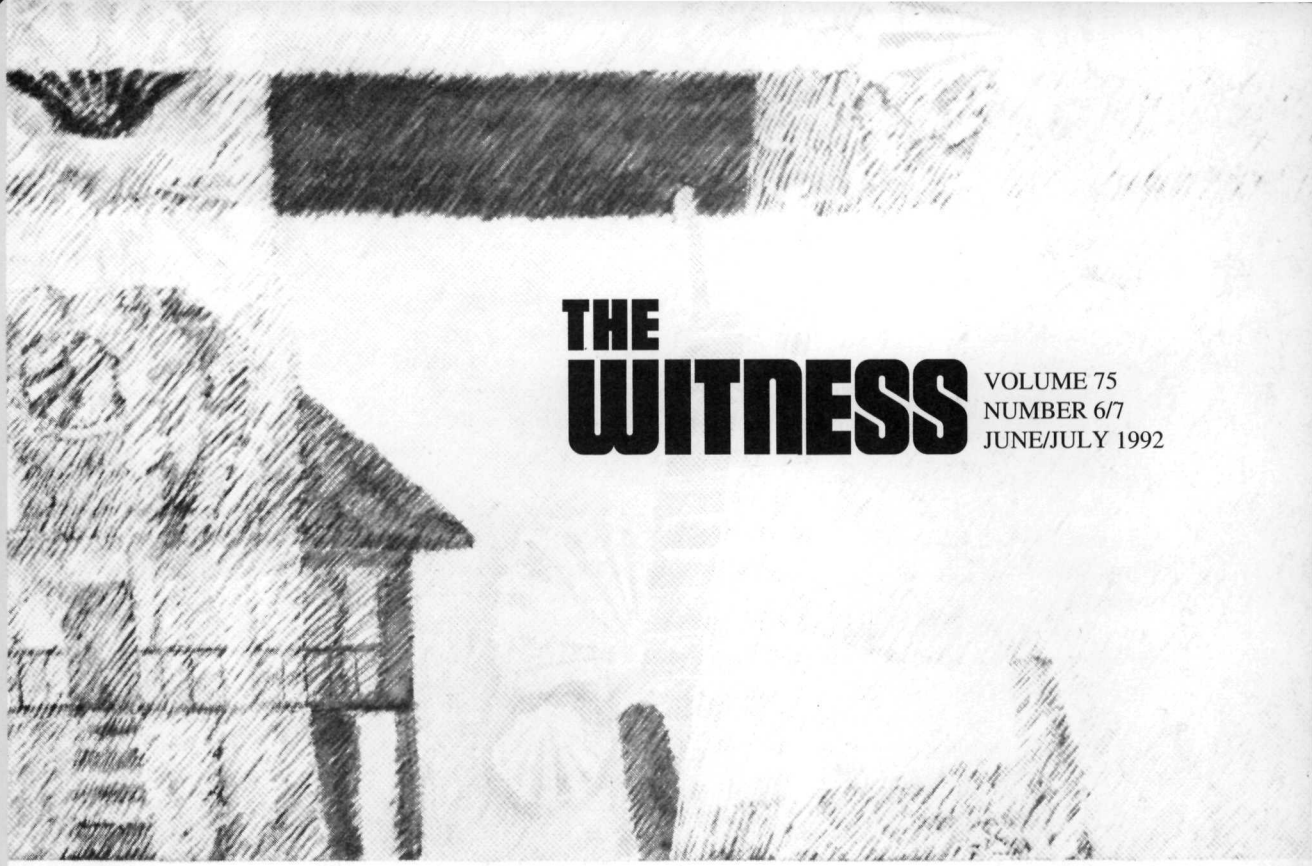

THE WITNESS

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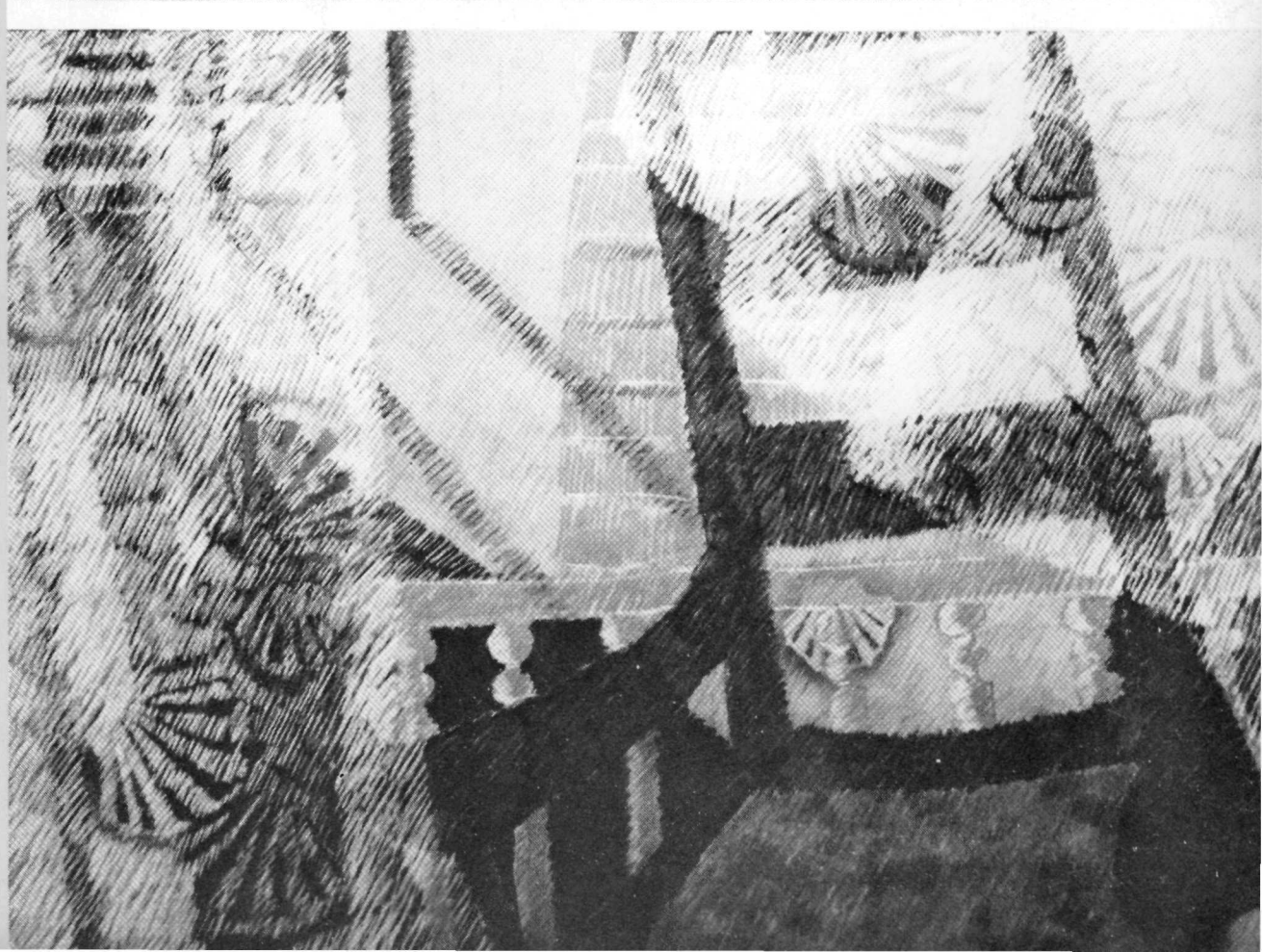

Inner healing/ inner voices

Interviews with:
Walter Brueggemann
Carter Heyward
John Sanford

The resurrection

I FOUND YOUR INTERVIEWS with readers on their views of the resurrection [April, 1992], and Wylie-Kellermann's editorial too, most validating. Now if only church practices (esp. liturgies) would reflect her members' creative and honest beliefs, we'd have a more live-ly church.

Carol Rouillard Wolff
Portland OR

"TO LIVE IN GRACE is to live knowing who and *whose* we are. What we do is far less important than that." So begins the conclusion of Andrew McThenia, Jr.'s article, "The Law and the Resurrection" [April, 1992].

If I were the bible scholar I wish I was, perhaps I could think of a better example than that of the Good Samaritan, who was both less, and more, than the law and the priest who passed by the man fallen among robbers.

"60 Minutes" of April 5 had a segment I saw part of, with a "Father Greg" attacking the gang problems of one city; this is a rather far cry from adopting a seige mentality and awaiting the second coming.

Russell
Blankenheim
London
Station WI

THANKS FOR the lovely article on Bishop Dan Corrigan.

Betty and David Streett
Clarksdale MS

THANK YOU EVER SO MUCH for your profile on Dan and Elizabeth Corrigan (April, 1992). What a joy it was to read about these two wonderful saints who have served the Episcopal Church for so long and well. A true inspiration and challenge to all of us. I attend a church in Massachusetts where the Corrigans' youngest son, Michael, is rector. The church and its members are great and Michael is a dynamic rector! I can now see after reading your profile on Dan and Elizabeth Corrigan where Michael gets his gifts and talents!

Amy Madge
Westwood MA

Ordination

JUST WANT YOU TO KNOW how much *The Witness* has come to mean to me. You have found ways to articulate the faith and raise issues that we need to confront — even if we don't always agree.

As I seek to refocus my own ministry from administration to servanthood, your May issue especially enlightened me. I'm grateful for the insights, especially the article on Denise Giardina, who was my classmate at Virginia Seminary. Even then, she was a hero to me in her iconoclasm and her integrity and her love of God.

My prayer is that all of our churches will find ways to move from "the way it's always been" to "the way it might and can be." We need to move to a real ministry of *all* believers. Priests can serve among the people of God, can help enable that ministry of transformation in Christ's name, a ministry to bring all people into a radical life of *active* faith and love in community. The ministry can shine light on the world and can carry God's spirit forth into the darkness of peoples' hearts if it is the ministry of the Body of Christ.

As a fellow "Quaker-Catholic" Episcopalian, I'm sad at Denise's disillusionment — but illusions aren't reality, certainly not God's. So Denise inspires one still, for God works in her ministry.

Stephen E. Klingelhofer
Kalamazoo MI

Homelessness and the arts

I WISH TO RESPOND to an article that I read reprinted in your publication [Feb. 1992]. The article was adapted from a National Public Radio report from Chicago about public libraries and the homeless. As an unemployed, impoverished, chronically mentally ill, disabled person living at the Nashville Rescue Mission in July, 1990, I was refused a library card by the public library of Metro Nashville. After three meetings with the head librarian and her staff along with the valuable assistance and support of Bill Friskies-Warren, director of the Nashville Homeless coalition, today a person living in a shelter in Nashville can receive a library card and check out a book.

Karl Smithson
Nashville TN

815 takes issue

I HAVE READ your article regarding the reorganization of the staff of the Domestic & Foreign Missionary Society at the Church Center and the resulting downsizing. We at the Church Center have learned that a reorganization is a dynamic and continuing process that can lead to erroneous conclusions and perceptions, as is the case with your report in the January, 1992 issue of *The Witness*. Allow me, then, to set the record straight.

Your list is incomplete and misleading. It includes seven individuals whose termination of employment was not the result of downsizing. Two employees announced their retirement prior to the General Convention, two resigned their positions prior to the reorganization, and three were released for performance-related reasons. In addition, two other employees whose positions were eliminated exercised their option to retire under the provisions of the Human Resources Manual. Lastly, your list fails to mention five of the staff members whose positions were eliminated and employment terminated. They are: David Anger, General Convention; Alice Pagnotta, Mission Support; Irene Jackson-Brown, Education for Mission & Ministry; Barbara Wilson, Mission Support; Aubrey Stoll, Mission Support. The pain was just as real for these people as it was for all of the others.

Your opening paragraph says that the employees who lost their jobs "were told they could no longer be employed at 815." This is not true. As a result of the reorganization, we began to actively recruit for 22 vacant positions, effecting an exclusive 30-day application period for continuing and terminated employees, prior to announcing vacant positions to the church-at-large and the general public. As a result, five of the terminated employees have been reemployed by the Society, while six continuing employees have assumed new positions at the Church Center.

All of the 30 employees whose positions were eliminated were offered career transi-

tion counseling. As of this date, 14 have found other jobs, three are pursuing self-employment opportunities, and four have delayed their reemployment process for personal reasons.

The career transition specialists engaged by the Society to assist terminated employees have observed that this is a resilient group. It is a positive irony that parishes and dioceses challenged to new ministry have demonstrated a like resilience which, in turn, has contributed in part to this reorganization. *The Wall Street Journal* has described the current economic recession as the "dismantling of the American bureaucracy." What is happening here, then, is a microcosm of what is happening all around us. In the midst of these new challenges our task as a Church is to continue proclaiming with confidence that no matter what confronts us, "God is nigh."

John E. Colon
Executive for Human Resources
Episcopal Church Center
New York, NY

[**Ed. Note:** Thank you for the information you offer concerning the terminations at 815 last fall. The "article" to which you refer said (in its entirety): *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:*

We considered it a privilege to be the only publication within the Episcopal communion which attempted to offer the names of those who lost (or, in a few cases, left) their jobs. We *do* regret having omitted the names of David Anger, Alice Pagnotta, Irene Jackson-Brown, Barbara Wilson and Aubrey Stoll.]

— J.W-K.

Not renewing

PLEASE CANCEL my subscription effective immediately. You should rename yourselves the "Inner City Witness" because of the new slant of the publication.

Greg Grosh
Ft. Lauderdale FL

CONCERNING A complimentary copy sent to me: This magazine is the biggest load of self-righteous indignation. It's all Secular Humanism — not Christianity!

Not once do your writers' realize that their sexual orientation is due to original sin or that God does have a proscribed order for the world and you are working to discover ways to thwart God's will. Repent and return to God — the God who gave his only Son to die for our original sin.

S.J. Kelly

Witnessing praise

I ENJOY READING your magazine and was particularly interested in the history of *The Witness* in the latest issue. How about some of editor Spofford's columns? Some may apply to today.

Anne M. Huff
Sacramento CA

GRANT GALLUP SHARED with me his December issue of *The Witness* and it *is* exquisite. I'm really "limited" (actually *no* income) but someone gave me $15 so I'd like to put it toward your holiday offer and ask that you send Kayce and myself the issues beginning in December.

Since '86 I've been working here in Matagulpa — the past two years helping get the Casa Materna functioning.

Keep up the wonderful work!

Kitty Madden
Matagulpa, Nicaragua

I HAVE WRESTLED with the new format and have just realized it has challenged my thinking! No wonder I'm not always happy with the articles, artwork and poetry. This is as it should be. When we are happy or content with *all* that we see, we fail to see what is around us. It's not wrong to be happy, we just need to be aware of those who can't share in our happiness of the moment. My wish is that more of us can bring some happiness into the lives of others.

Bettie Connors
Arlington MA

I AM ORDERING a renewal for two years for Mary Berry, who passes the magazine on to the library of "Rolling Green Village" Retirement Center in Greenville, S.C. Mary and others at Rolling Green Village enjoy *The Witness* and so do I!!

John E. Lenox
Pittsburgh PA

Correction

Mary Anne Barkhouse should have been identified as the artist of the graphic on page 22 of the January issue of *The Witness*. Barkhouse lives and works in Toronto.

Seeking contact

I AM A 30-YEAR-OLD gay Yugoslavian man, baptized into the Serbian Orthodox Church. Reconciling the Scriptures with one's gayness is not easy even in pseudo-democratic societies as the U.S., let alone in a strongly patriarchal (greater-nationalistic) one with tendency to fascism as it is here. In short, guys, I can hardly make it myself and I have a task to preach the Truth to those who worship abominations of Vanity and Hatred here amongst the civil war. Do help with your prayers/meditations, references and assets (don't send money!). Thanks to those amongst ye who are willing to share.

Miodrag Kojadinovic
Beograd, Yugoslavia (Serbia)

[**Ed. note:** Kojadinovic's address is Cika Mise Djurica 3, 11060 Beograd, Yugoslavia (Serbia)]

THE WITNESS
Since 1917

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THE WITNESS

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It is the policy of ***The Witness*** to use inclusive language whenever possible.

credit: Jim West

The sound of water

Jeanie Wylie-Kellermann is editor/publisher of *The Witness*. Photographer **Jim West** helps produce *Labor Notes* and lives in Detroit.

I am intrigued by how often healing — physical or psychic — is influenced by whether we listen to the inner voices and movements in our soul.

For me, God shines through in breathless beauty when women begin to take seriously their fears or body pains and find the courage to recover their histories. To do so they have to dismiss the impulses that say this is self-preoccupation or nonsense, but once free to trust themselves, they often can name truths that give a context for their lives and clarity about how to care for themselves.

Most often those people choose to stand steady, witnessing to the power of healing, a resource for the rest of us who need someone to regard our own lives with sober and nonjudgmental eyes. Such people are not naive about evil or pain. They often have a good sense of the ways in which we are complicit in our own illness. They don't say the work is easy, but by their lives they show it is possible.

Healing courses like water over rock.

People in recovery who are confronting addiction and problems inherited through family systems usually have the same clear-eyed, patient appreciation of how binding — even demonic — a power can be, tempered by a confidence that — through a power larger than themselves — they *can* step outside its grip.

People doing dream work fall in the same category. The chaotic images that surface in the night can lead us to find events in our history that crippled us in some way, or disease in our bodies, or even the approach of outward events for which we need some forewarning.

John Sanford, an Episcopalian renowned for his work with dreams, points out repeatedly that dream work is not a new age or self-conscious phenomenon, but one of the consistent (and biblical) ways through which God has spoken (p. 22).

I'm impressed by midwives and those who urge us to trust our bodies, trust the force of life, trust the earth. They call us to surrender our dependence on technology and expertise and to listen to our own experience.

To a person, I think, these icons of healing seem to avoid grandiose ideas of change. They do not promise quick and radical transformation, although such things are possible. They seem to speak quietly of the rationales we use to delude ourselves, the fear we carry, the raw humility required to face ourselves and the assaults that can follow when someone does break free of a system of family or institutional lies.

The victories often appear small, but I always have a profound sense of being in the presence of God when a friend, often with eyes full of grief, speaks plainly of his/her life. Now and then, there is the mercy of knowing that this person's children will not carry the full weight of the burden that is the family's inheritance.

editor's note

God's delight in our healing, in our minute choices for life over death, must be as steady as the ways the earth heals itself in age-old continuing cleansing. Water washing over rock, seeping through the soil — the very sound reminding us of our origin in God and creation.

The Church is called, through Christ, to heal.

Healing is a charismatic gift. It is our inheritance from the early Church and an area where we are called to practice dominion.

Yet, I've watched, from a distance, while good Church folks attempted to pray life back into a man dying of cancer. When he died his wife became locked in bitterness against those in the prayer circle.

And I've been outraged when prayers of deliverance were uttered over the heads of people whose guts and identity were tangled through some things that might very well be demonic, but whose crying need was for a safe place in which they could let their wounds be exposed, a place in which they could be afforded the time to know and make choices about their woundedness.

Part of the antidote to these things that I recoil from in Christian faith healing is, I think, that healing is age-old. It does not depend on quick fixes. It courses like water over rock. There is time. We can afford each other safe places. The specters in our souls and psyches can be rebuked or reintegrated one at a time within a community of friends who know their own woundedness.

Stephen Levine, author of *Healing into Life and Death,* offers a gift when he suggests that his work in healing brought him to the conclusion that healing does not mean staying alive. There are people who experience complete healing who die. There are others, in flight from themselves and the work that needs to be done, who manage to live. Healing is deeper than death.

Healing is subversive. It is the Word to the powers of death that they are not supreme (see p. 24). There is a terror in choosing to face and witness before the powers of death in ourselves or in society. But there is a grace in the age-old presence of water pouring over rock, in God, present in our torment and delighting in each small act of courage.

God's delight in our healing, in our minute choices for life over death, must be as steady as the ways the earth heals itself.

* * * * *

Healing has institutional and community implications as well.

This may be exceptionally difficult to address within the Church. We have such high standards for how we expect to relate ("See how they love one another"). Sometimes I think people in corporations can deal more honestly with conflict because they are not bound by an ethic that presumes love.

Women at the 1988 Lambeth Conference did not experience an international groundswell of love — there was an implicit rejection simply in the all-male character of the assembly and there were more pronounced rejections from a variety of bishops who are ambivalent about women having a voice in the Church. In reaction to that experience women from around the world gathered recently in Brazil. While the gathering offered an antidote to previous pain, it also revealed wounds within the community of women (see p. 16).

In a similar vein, this issue includes a conversation between Carter Heyward and myself about abortion (p. 17). It is a risky conversation for both of us. Some subscribers have been unambiguous in their effort to force me to take a pro-choice stance. Others will probably fault Heyward for agreeing to a conversation with someone who would not agree at the outset to support *Roe v. Wade.* Heyward and I offer this conversation in the interests of honesty and with a belief in healing.

Likewise, *The Witness* intends to hold a forum at Trinity School for Ministry in October. The Church has been said to be on the verge of schism; we want to position ourselves in that break and are humbled that Trinity has agreed to receive us. The intent is not to reconcile, nor to come to consensus. It is simply to meet in a context of nonviolence to learn who we each are. (See p. 25.)

Nancy Gatch Svien suggests (on p. 10) that when we lose innocence, we gain the impetus to use our eyes, to witness, to take risks. Although the Church is not always — perhaps not even often — good at examining the specters within and challenging those without, it does have the language, the symbols and the witness of the saints. As Walter Brueggemann suggests (p.14), the Church may well have the resources necessary to address this age in a way that can bring a sense of play, imagination and resolve. — J.W.-K.

No stranger to fiction

The Witness staff is soliciting short pieces of fiction for an issue to be published next winter.

Short stories, poetry, vignettes — anything is welcome. We can accommodate stories of 1,500 words or less.

News tips. We always appreciate postcards or telephone calls alerting us to news items or story ideas. Items for *Vital Signs* can be sent directly to Julie A. Wortman.

Photographs. Feel free to send us your favorite photographs. When an article calls for a generic picture (for instance, of an elderly person with a child, an embrace, a flock of birds in flying pattern), we would prefer to publish a photo taken by a *Witness* reader than an image from a syndicated photo catalogue.

If you do submit photos, we will file them and then pay $50 upon use. We will credit the photographer and include a reference to her/his work or location.

Children. We'd welcome children's art work, stories or poems.

Please send copies, not originals to *The Witness,* 1249 Washington Blvd., #3115, Detroit, MI 48226

Crossing
by Gloria T. Hull

At the foot of the cross
kneeling before the altar of myself
exorcising demons
with the power of soundings
and universal, mystic law

Showers of blessing
rain from my eyes
My great-grandmother brings comfort
her hand an affirmation on my shoulder

A cry for riddance, for release
becomes its own answer:
Yes, I forgive
and I love everybody —
hugging the old devils
one by one

Ongiving
by Gloria T. Hull

Some people weigh and balance
and count the cost
Make change to the last worthless penny
Hug tight the shrinking dollar as it slides

But what price brotherhood or sistren?
Which sales tag do we pin on love?

What I pass on to you
is bounty from the universe:

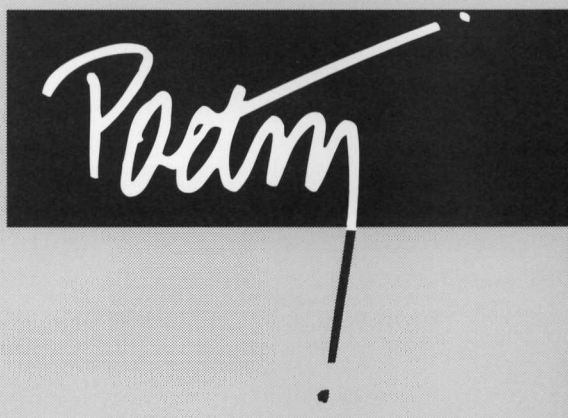
Lunch money a teacher gave me in third grade
The term dress to say my speeches in
Bad colds and cancer which did not catch me
Yellow and white light protecting me and kin
All the fellowships, friendships, prayers,
good wishes,
good vibes, luck
which keep me alive and standing

returning, turning to its source

Give thanks — and give back

Living in the spirit is one spiral dance

From each according to her riches
To each according to his need,
Met on every rung
and climbing higher, higher



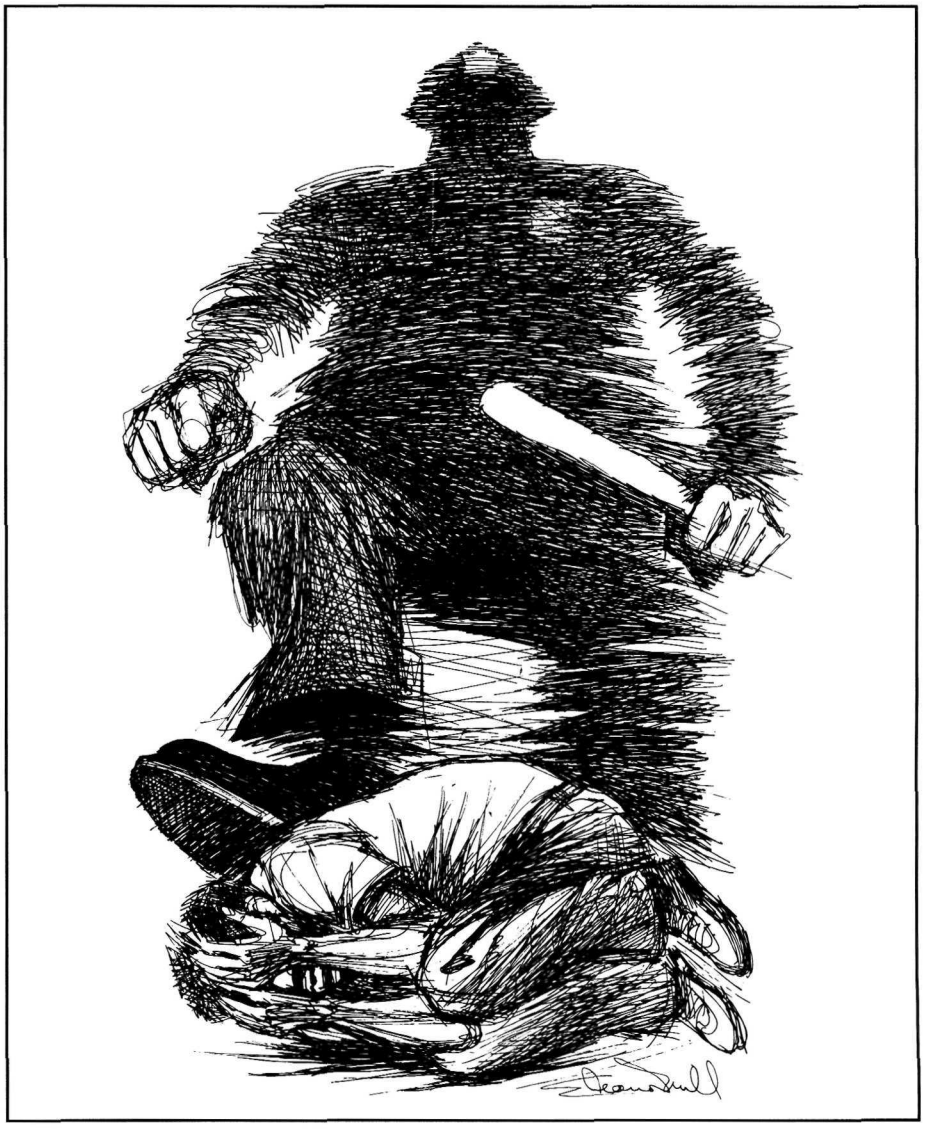
from *Healing Heart*, Kitchen Table: Women of Color Press, Latham, N.Y., 1989

Gloria T. Hull is professor of Literature and Women's Studies at the University of California, Santa Cruz.

After L. A.

the Church's role

by Ed Rodman



The period immediately following an event as traumatic as the L.A. riots presents both a precious moment of opportunity and the advent of a very dangerous time. Precious, because finally the nation's attention has been directed toward the matrix of issues that underlie the L.A. eruption. One can hope that this time we will move beyond quick and easy reactions to systemic analysis and action, although history teaches otherwise. Dangerous, because just as the Watts riots of 1965 lit the fuse for urban unrest culminating in the 1968 King assassination and its aftermath, the period between now and September could follow the three-year pattern of the 1960s. The real question is whether we will have the patience and the fortitude to make the connections between the hard facts of the immediate crisis, a serious historical perspective and the tough short- and long-term steps that will be needed if history is not to repeat itself.

The reality is that the Church has a process to offer the society, a process that is as old as time. It is a simple four-step program: (1) acknowledge the sin of racism and our complicity in it from the beginning until now; (2) seek forgiveness for this transgression; (3) acknowledge the unearned privilege that the perpetuation of racist systems provide for the majority group; and (4) make restitution to those who have been disrespected and oppressed as a result. A simple idea with profound implications. But as Martin Luther King, Jr., and others observed, there can be no peace without justice and until we make the linkages between the economic, psychological, sociological and spiritual dimensions of this issue, the primary problem of the 20th century will remain the color line. The Church does have a role to play, for good or ill. TW

Until we make the linkages between the economic, psychological, sociological and spiritual dimensions of this issue, the primary problem of the 20th century will remain the color line.

[**Editor's Note:** See *The Witness* history column on page 32 to see how Martin Luther King's words in 1963 apply 20 years later.]

Ed Rodman is canon missioner for urban affairs in the Diocese of Massachusetts.

Neighborly justice

by Gwen Hurd

The rage, hopelessness and dis-ease in Los Angeles' black community today is as bad, if not worse, than it was 25 years ago when Watts exploded after the death of Martin Luther King. Under the Reagan and Bush administrations, the rich are the beneficiaries of the new social welfare programs developed by and for those who already have more than enough, so it is little wonder that — when the opportunity arises — those who have the least in our society strike out at the nearest available symbols of power.

I was a junior at Oakland university in the summer of 1967 when Detroit was engulfed in its days of rage.

How many more riots in Los Angeles and Detroit do we have to witness before we say "no more?" We need to start demanding that our church and political leaders become accountable. If we really do want to get rid of the matches that will ignite the fire next time, then we have to start working.

What I am proposing may seem simplistic and naive. I believe that the challenge to change begins with such simple steps as finding out who your neighbors are. Organize neighborhoods to be safe places to live, work and play. Do you know who lives next door to you? Do you know the names of their children and do they know your children's names? If we don't know each other, then we can't help each other.

It's going to be hard work, but in the long run it's cheaper than buying a new alarm system and waiting for someone else "to do something."

Gwen Hurd, who grew up in Detroit, is currently completing an M. Div. at Union Theological Seminary in N.Y. In May, Gwen will be back in Detroit as the program coordinator for Detroit Summer.

Endangered species credit: Eleanor Mill

A shared world

All of us are frightened, all outraged and deeply saddened and concerned for ourselves, our children, the future of Los Angeles and of our society. Some of us can continue to live in enclaves, build gated communities and private schools, and hire more protection, but none of us can escape the fear and the worry for the children and the future.

Maybe there is some hope in this. Maybe there is hope in the realization that, if we condone or don't care about what happens to one black man in a hard place in his life, sooner or later this will profoundly affect the lives of all of us.

It is not always easy to discern a corporate moral order, but it does exist. In biblical terms, if the society fails to care for the poor — the widows, the orphans and the strangers — that society will come to tragedy.

Hope is in short supply. Perhaps it is only when we realize how much we all share in each other's hopelessness that we can truly want hope for one another.

—excerpted from an April 30 statement by **Frederick Borsch,** Bishop of L.A.

Detroit summer '92

If you are between the ages of 18 and 25, and would like to spend part of your summer working with Detroit youth on community and cultural exchange projects, you are invited to contact *Detroit Summer '92*. From July 12 to August 2, volunteers from across the country will come to Detroit to join in programs designed to improve neighborhoods and rekindle hope in the city. To apply, write *Detroit Summer '92*, 2990 W. Grand Blvd., Rm. 307, Detroit, MI 48202; or call Clementine Barfield (313) 361-5200 or Rick Feldman (313) 546-4870.

From innocence to vigilance

by Nancy Gatch Svien

Our Army Evacuation Hospital was in the beautiful southern part of Germany. It was early May of 1945; World War II was ending, we thought, but weren't sure. Supposedly fighting had stopped, but the numbers of wounded waiting outside our hospital tents for beds were no fewer.

We sent a small group of nurses to Dachau on detached service. The ill-famed extermination camp, the scar on the pleasant Bavarian landscape, was in need of help. The emaciated prisoners still clinging to life needed immediate nutritive diets for survival, but were incapable of digesting anything richer than their daily flavored-water regimen.

"Bodies still fill 20 railway cars drawn up near the main buildings," our first officer on the scene reported. "Those inside all died of starvation."

The Chief Nurse and I borrowed a jeep to drive over to check on our nurses. I wrote in my diary: *The horrors of Dachau are not exaggerated. We passed the railroad cars, now empty but grim with evidence. Then, as we turned the road to the complex of buildings, a procession from Hell itself approached in measured gait. First came German civilians wearing gas masks as the stench was intolerable. They were followed by ten open carts pulled by oxen. These were piled high with stinking cadavers, green with age. The dead were tossed on top of each other, arms and legs dragging, all pitifully starved and exposed to the elements. The procession continued up the road where the German working crew would dump the bodies into a common grave. We were close enough to see the looks of unbearable anguish on the nightmarish faces.*

With the end of the war in sight, the hope that such atrocities were forever ended kept us going. Days were full of work. In my nightly prayers, I gave in to self-pity and asked God why I had had to see what spewed forth from the abscess called Dachau. I had to believe that humankind is good and decent and that God is just; however, something was gone from life that I couldn't describe.

Nancy Gatch was among Army nurses and American Red Cross women landing at St. Tropez in Southern France on August 19, 1946.

Nancy Gatch Svien spent two-and-one-half years working with the American Red Cross during World War II. She now lives in Minneapolis, Minn.

The end of World War II brought us home to the joy of reunion with families, with marriage and raising a family drowning out sad memories.

When my three children were in college, my husband suffered a fatal heart attack. I drifted down into a valley of depression, wondering how to fight my way back up. I remembered my dad's advice: "The most successful way to cure depression or thoughts of suicide is to do something that frightens you, something that truly scares you half to death. Fear is a great medicine because it makes you feel that just being alive is a blessing."

At 53 I felt too old to take up skydiving, so I settled for moving to a foreign country where I knew not one soul and had to learn the language. I headed for the Yucatan Peninsula of Mexico, taking with me a long-neglected set of water-color paints.

Mexico had thousands of refugees crossing its border from its neighbor to the south, Guatemala. The government of that country was systematically annihilating entire towns and causing residents of neighboring villages to run for their lives.

The refugees, in spite of their pleas to remain close to their homeland, were being sent to United Nations camps away from the border. These Mexican-run camps were closed to outsiders because *Americas Watch* had published a critical article at the start of their program.

Then my nightmares began. At three in the morning I was back in Dachau reliving conversations with the citizens of the town. None of them had known what was going on in the camp. They had stopped seeing railroad cars pull up, stopped looking at the polluting clouds of black smoke pouring out of the chimney. With the Mexican camps closed to outsiders, I became convinced that genocide was again surfacing.

I was becoming obsessed and had to act. When my request to visit the camps was turned down by Quintana Roo authorities, I appealed to Ambassador Oscar Gonzalez who headed the agency in charge of the camps. I am not very assertive by nature and my Spanish was not the best, but I started phoning his office. After four or five calls his secretary befriended me. She told me he was not an easy person to get hold of, but that she would do everything she could to make sure he got my message. When he finally did call me I could tell he was a bit put out. He asked, "What makes you think you should be given permission to enter the camps when they are closed to everyone but Mexican nationals?"

In my nightly prayers, I asked God why I had had to see what spewed forth from the abscess called Dachau.

I was so determined I forgot I was a shy person. "I *have* to see them!" I cried out, and then decided to try a little name-dropping. "When the Governor of Quintana Roo bought my designs for his re-election posters, he suggested that I call you directly for permission to observe the camps in his territory." It worked! "I did not realize you were an artist," he said. To my joy artists are sometimes perceived as non-threatening.

Good fortune was with me when I was admitted to Los Lirios. I accompanied two anthropologists who had visited camps around the world. A horseshoe-shaped row of connecting one-story wooden shacks took care of housing and feeding new arrivals, the weekly distribution of cooking supplies, an infirmary, a barber shop, and classrooms where refugees learned details of their own history and traditions. Potable water was being brought in by truck three times a week but pipelines were being laid with a pumping system and electricity was anticipated soon. We left the camp in high spirits.

What I had felt keenly in 1945 was the loss of innocence. I wanted it back. But now I saw I had been fortunate to be armed with the knowledge of what to beware of, what to look for to prevent another Holocaust. Now I could sleep again without visions of black smoke hanging over the Mexican landscape while I looked the other way. We are all born with weapons to fight evil, and those are our prying eyes. It feels good to use them.

The current status of refugee camps in Mexico

Currently most Central American human rights groups report adequate conditions at the Mexican refugee camps for Guatemalans.

George Garry of NISGUA in Washington D.C. [Network in Solidarity with the People of Guatemala] says there is some concern over the health problems in and visits from Guatemalan officials to the camps.

Stats on Anglican ordained women

Fourteen of the Anglican Communion's 34 provinces now have women priests according to new statistics released by the Anglican Consultative Council (ACC) in London. That number includes Australia, where the women were ordained by an individual diocesan bishop and not as the result of provincial legislation.

Released March 25, the ACC statistics indicate that a total of 1,342 Anglican women are currently priests, 1,942 are deacons and two are bishops.

Facing terror

by K. Kelleigh

Memory is a capricious thing. Growing up, the reality of my life was too terrifying to face. I had to forget so that I could live from day to day. Now the past is like a slow-working poison. Now I must remember in order to live. Recovering those days and weeks is grueling work. Sometimes things seem hopeful. Sometimes I feel like I've been run over by a semi carrying a full load.

I must be going crazy.

The old rule is that if anyone else ever finds out, I must die. That's the rule from as far back as forever. He said that as he pushed his penis in my face and I wanted to throw up. It's not a law like stopping for red lights or not shooting people for no reason at McDonald's. It's more like the law of gravity that has been around since forever.

I try not to follow the rules, but as I walk around I am dying. Inside I am already dead. If I try, I can see things happening around me, but have no response. I am already dead and my limbs have been cut from me. My eyes stare blankly. I can't see. I can't hear.

But the images won't leave me alone. They are right behind my eyes.

I am tied up with electrical cords. Blood gets all over everything. Bruises on my mother's face . . . His hands around my throat, he shakes me until I stop screaming. He undresses me. I hit my head on the tub.

He is my father.

His eyes look different. His smile is funny. It scares me.

When the memories are coming all you've got is the emotion of a person within who is terrified and doesn't have the resources to deal with it. You face all the reasons that the memory is in the unconscious in the first place. It's all the stuff you've been avoiding for all the years you've been alive. If you could manage to live your life in a decent way without remembering, you wouldn't do it.

Total recall credit: Eleanor Mill

To avoid memories, I sometimes don't eat. I can eat minimally; I can drink myself into oblivion if I'm not worried about keeping my world in control; I can leave abruptly for California; I can take pills.

When you decide, finally, to face a memory, it feels like hell. It is like a roller coaster — you can either ride the sucker or get dragged along. Riding it may be easier. The good thing is that then you have access to the side of you that is adult. Prior to actually knowing what's going on, the inner adult can't function.

A lot of times you start with a little piece. Even through the whole avoidance/repression stage you're getting little pieces. Sometimes pieces come at different times — the visual, the things you hear, the feelings — it's like they're stored different places. Sometimes you get bombarded by all of it. Sometimes it's like a movie and you can view it dispassionately. Then, of course, when it's midnight and you're alone the feelings catch up to you.

You need to know that someone is there. Sometimes all you need is to hear someone. It can be totally inane, it doesn't have to be on the subject — but you have to know that someone's there. A child who says, "You come to my house" can be just as helpful as a counselor who has years of training.

After the whole memory breaks you're drained. Then you're convinced that none of it could possibly be real. Then you do start accepting it and dealing with it, which is where one's adult side becomes useful. At that point it's usually a whole lot better than the stage before remembering. And, while it's probably pretty awful, there's a value in knowing your history and in understanding why some things terrify you. You can begin to take care of yourself. You reclaim your own power. It's the only way of regaining any sort of sanity. TW

The Courage to Heal: A Guide for Women Survivors of Child Sex Abuse, by Ellen Bass and Laura Davis, is an excellent resource published by Harper & Row in 1988.

K. Kelleigh is an incest survivor who lives and works in the Midwest. Artist **Eleanor Mill** works in Hartford, Conn.

Images of archetypes

by Alice Hinterman

On my 39th birthday I bought myself a book — *Awakening the Heroes Within,* by Carol S. Pearson.

I knew I had found something of acute personal significance.

This writer was writing about life in metaphors, she was tapping the archetypes, she was propelling me into a journey. She injected 12 people into my interior — Innocent, Orphan, Warrior, Caregiver, Seeker, Destroyer, Lover, Creator, Ruler, Magician, Sage and Fool.

After presenting each of the archetypal heroes, Pearson suggests that the reader might want to "describe or otherwise portray" each hero as expressed in that person's life. So I set out to do that.

I made collages, each wedge-shaped so that when I was done they would form a complete circle. I thought it would be interesting and fun.

It has been much, much more. It has become a labor, a journey, a tool, a blessing.

I have been engaged with these images for six months now and I have completed nine collages. I've read and re-read the book, pulled quotations from it, pulled images from many sources, photocopied, blown up and reduced, arranged and rearranged, cut and pasted, colored and decorated.

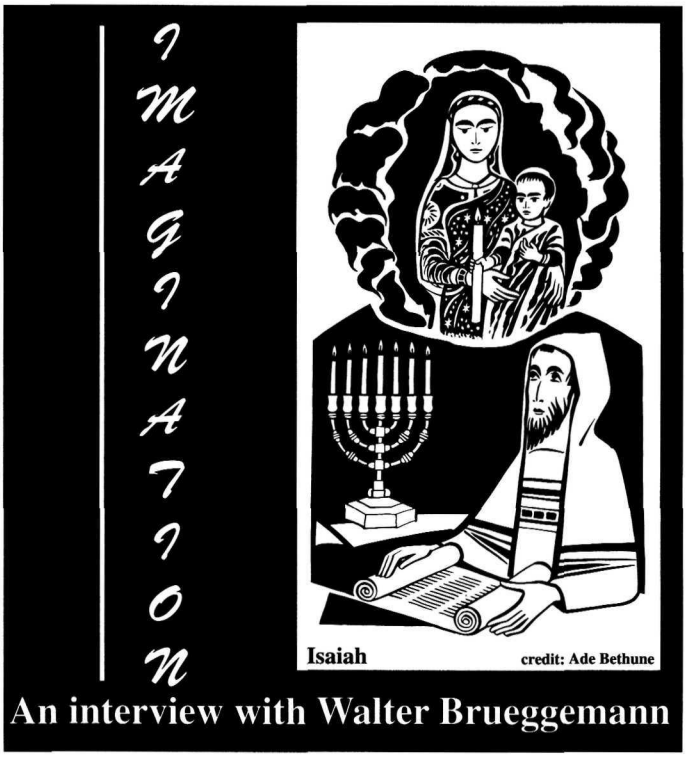
I've ransacked my photo albums and included pictures of myself at all ages, pictures of my parents and of my daughter. I've searched out remembered images of paintings, sculptures, dancers, places. I've photocopied significant objects and let copies of book covers stand for the content. I've acknowledged the impact children's books have had on my life by including illustrations from them.

In the end, I find that I've created something really beautiful, something I'm proud of — touchstones, personal icons. Sometimes I spread them out and just pore over them and drink in the significance of the images, of the process, of the concept and of myself as the artist.

Pearson has written that "taking your journey requires you to leave behind the illusion of your insignificance." When I look at my collages I see the pattern of who I am and I must accept that I am real and I am whole.

credit: Alice Hinterman

Alice Hinterman is an elementary school librarian who lives in Ann Arbor, Mich.



The Church has access to a resource of tremendous value in these times, should it choose to unleash it. That gift is imagination, Walter Brueggemann says in a series of lectures prepared for the Trinity Institute.

Imagination is an antidote to the scientific rationalism which has dominated Western Civilization for centuries. Practice of imagination is all the more important, because — with or without the participation of the Church — the logic of Enlightenment-era thinkers is being rejected by people throughout the Western world. "Pure reason," objectivity and the subjugation of all things to a rational and masculine point of view is increasingly less acceptable.

Instead people are shifting toward a preference for oral and personal accounts. They care more about things that are local and specific than about abstractions.

The emerging "postmodern" worldview is challenging all the old ways of discerning reality and it's generating its share of chaos, even precipitating a crisis, Brueggemann says.

"My urging is that the Church imagine the world differently; the materials out of which we imagine the world differently are the materials of the Bible. If people don't have those materials — which they largely don't— then people are mainly going to [draw their images] from the consumer ideology which they get in advertising.

"We need to help people read the text. Possibilities for newness depend on the text. The texts are realistic about who we are, but are also acts of imagination about what it will be like to be in communion with God, to have one's body filled with hope rather than fear."

> *The texts are acts of imagination about what it will be like to be in communion with God, to have one's body filled with hope rather than fear.*

Brueggemann defines imagination as "the capacity to construe one's reality differently than the dominant definitions. This can lead to the awareness that every construal of reality, including the dominant one, is in fact an act of imagination. It's just that it has been dominant for so long that it doesn't seem like an act of imagination."

Once free of the dominating myths and also of the constraints of a purely academic approach to the Bible (Brueggemann calls some scholars "text killers"), the Church could encourage people to reimagine their world through Scripture.

"The Bible imagines community as essentially a conversation about justice, fidelity and social possibility," Brueggemann said. "Political and social action about poverty or homelessness, or whatever, runs out of steam because we're not doing the textual work about how it's going to be in the promise of God.

"The text says, 'There will come a time when there won't be any more poverty.' The Church has to decide whether that's true — we don't really think these are viable texts."

If the Church took Scripture seriously, Brueggemann says, "We would have a very different conversation about who we are and what the possibilities are. Out of that conversation could come energy and freedom, courage and resolve."

Brueggemann suggests that the Biblical God is less an entity of omni-powers than a "God who exercises tremendous freedom in constancy. I have argued that God in the Bible is a conundrum of unresolved ambiguities and that we, made in the image of God, are the same.

"The Church is one of the last places to honor the ambiguity and complexities of human life," Brueggemann said. "The life

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Walter Brueggemann, an Old Testament professor at Columbia Theological Seminary in Decatur, GA, recently gave the Trinity Institute lectures. His reflections on imagination will be published by Fortress Press. **Jeanie Wylie-Kellermann** is editor/publisher of *The Witness*. Artist **Ade Bethune's** work is published in *Eye Contact*, Sheed & Ward, 1986.

of faith consists in adjudicating those ambiguities critically and knowingly."

In the midst of the collapse of the old order, the Church offers leadership to a world that no longer acknowledges its moral authority. In addition, many denominations are deeply divided between liberals and conservatives.

"I think liberalism is a kind of rationalism that wants to be generous in the ways it maintains the status quo," Brueggemann said. "I think the real struggle for many people is not the struggle between liberal and conservative, but between liberal and radical. Liberalism is relatively safe and has domesticated the Gospel."

In the right wing of the Churches, Brueggemann perceives "fear, deep deep fear. I think the Right senses that the old world is collapsing. They are doing a lot of rear-guard action to try to maintain it. Of course you can't, but a lot of people keep trying. Liberals have the same fear. They allow modest changes to keep the system intact."

What then must we do?

"I think we should be discerning and patient with each other to recognize that we're all scared to death. But the Bible story is God being continually out in front of us, leading us to a new place where — most of the time — we do not want to be."

Asked whether he finds talking to liberals or conservatives more constructive, Brueggemann said, "In the seminary where I teach, I have better conversations with conservatives because they take the Bible seriously, whereas liberals tend to operate out of culturally sophisticated assumptions that tend to be hidden and are not easily congruent with the Bible."

The Church *should* be "that odd community, with all its pathology, that keeps raising human questions." It can offer a counter-story, one that confesses, not self-reliance and consumerism, but awe and confidence in God, whose justice reaches beyond what we have seen. TW

Excerpts from the Trinity Institute Lectures

In an evangelical infrastructure, the community operates with a powerful, poignant memory — a memory which affirms that our past originated through, and has been kept for us by, a faithful God who calls into being things that did not exist.

An evangelical infrastructure affirms and celebrates that each human self, each precious one, is a product of God's majesty, power, and generosity. I can only respond in doxology.

[Our] tradition of biblical text has an enormous stake in memory, and the Church is the community which gathers to remember miraculous origins in God's generosity.

Memory does not need to be ordered or coherent — it is rather like the script of psychotherapy. It brings to consciousness all sorts of odd features from our past which we have repressed. This memory shatters our thin present tense and makes available to us all sorts of materials out of which alternative present tenses may be made and chosen. The task of ministry is not always to come down with relevance on the present; it is enough sometimes to be playful in exploring the past. And when our past is hosted in playfulness, our present does not need to be held so tightly in control, but may become an arena for gratitude.

Evangelical infrastructure, unlike the claims of consumerism, operates with a powerful vision of the future that is not yet finished. I'm talking about eschatology. A Church that is so affluent that it has joined up with the present tense can hardly entertain serious eschatology. This notion of consummation invites us to an act of "futuring" that refuses the closed developmentalism which denies any notion of newness that is discontinuous from the present.

Hope is not an explanation of anything. Indeed, Biblical hope most often has little suggestion about how to get from here to there. It is rather a celebrative conviction that God will not quit until God has had God's full way in the world. And I suggest that that affirmation is an antidote to the deep despair that sees no way out of our present vexation. Such an affirmation is a warning about our self-sufficiency, which imagines that in our own power we can have life on our terms — now and in time to come. Hope is an act that cedes our existence over to God, who is able to accomplish far more abundantly all that we can ask or imagine.

If the Church quits telling young people its promises, they will grow up to be adults who believe that everything must stay the way it is. This will yield a defeated world, a world with no hope and driven by an economy of scarcity, greed, and monopoly in which the abrasion between "haves" and "have nots" will be limitless. The only way of overcoming that abrasion is to live in hope that God may give a new thing, and that we work toward its creation.

We have two tasks: to displace amnesia with memory, and to supplant despair with hope. One text at a time.

The Church speaks of a self that is open to obedience and reclothed in holiness and righteousness. It asserts a world that stands under God's full promise. It imagines a Church that is cared for, not orphaned. It imagines a self, a world, and a Church that is willing to let its whole life be received and given in covenant.

Encountering women

by Julie A. Wortman

Refer to the World Council of Churches-sponsored Ecumenical Decade of Churches in Solidarity with Women and most Episcopalian eyes glaze over into uncomprehending blankness. But mention the Decade of Evangelism and those same eyes may light up with enthusiasm. It's not any more enlightening a title for a decade, but many Episcopalians are eager to get on board with it.

Afterall, who can be against bringing people to Jesus Christ and into our churches? Women, some evangelism-minded folks will say, are only a "sub-group" within the Church. By insisting that the Church give priority to being in solidarity with them, women are asking us to forget that we're all one in Christ.

The problem is that when Church people talk about being one in Christ, it too often seems to mean that only one version of Christ's life, death and resurrection is worth hearing and that the concerns of an individual or of a particular group within the body are not the concerns of all. It is a rejection and subordination that is deeply wounding.

"I am sick of old men in white telling me about the resurrection," said the president of Australia's Movement for the Ordination of Women, Judy Scarf, who journeyed 43 hours in the air from Melbourne to Bahia, Brazil last April to join with 600 women and a handful of men in a Worldwide Anglican Encounter to experience the healing effects of church when a wider range of witnesses are heard and the theology of our fathers is exchanged for that of our mothers.

Chung Hyung-Kyung, of Korea, with Carmen Gomez of Brazil. credit: Jim Solheim, ENS

The keynote speaker for this six-day observance of the WCC's Solidarity-with-Women decade, Chung Hyung-Kyung of Korea's Ewa University, suggested the sort of history that informs feminist theology using the story of a young Korean woman, one of 200,000 women abducted from their villages to serve as prostitutes for the Japanese army during World War II.

> *Healing begins when women finally break the silence and tell their stories.*
>
> *— Sally Bucklee*
>
> *Episcopal Women's Caucus*

The darkened auditorium was filled with sounds of screaming and weeping women while graphic slides illustrated the story. "Soldiers attacked my body as if I were their enemy the day before their attack on American bases. I was violated by more than 60 soldiers a day," the young woman's memoir read.

"Healing begins when women finally break the silence and tell their stories," observed Encounter participant Sally Bucklee, who is president of the U.S. Episcopal Women's Caucus.

Bucklee recalled how Encounter participants came forward to share their stories at a public hearing on women and violence held by representatives of the U.S. Church's Committee on the Status of Women. They spoke of childhood incest, of battering husbands, of being forced to marry against their will, of community-sanctioned wife-beating.

"Non-North Americans couldn't believe the violence towards women in North America," Bucklee said.

And the North Americans had trouble believing the poverty of the third world, which crowded in around them in the form of Bahia's beggar children, dilapidated housing and unsavory streets.

Some threw pieces of sandwiches and fruit from their buses to clamoring hands, a sight which reminded Maria Aris-Paul that even in a church of our mothers conversion is necessary. "We were looking at the poor like so many animals at a zoo," said Aris-Paul, who is director of New York's Instituto Hispano Pastoral. "People need to be prepared [for an experience like this].

"It's like missionaries who think they are going someplace to bring God to people. The first assumption is wrong. God is already there." TW

Julie Wortman is an assistant editor of *The Witness.*

Carter Heyward: If anybody had asked me when I was 16 what I thought about abortion, I would have said it was wrong.

It really wasn't until about 1973, when I was 28 years old that I became interested in the women's group through the Church and was increasingly interested in women's rights, including reproductive rights. I had begun to understand that reproductive freedom is a basic condition for women's well-being and that we need to put our trust in women to be able to make these very important decisions about how we understand our bodies and that which we carry within them. I don't trust the State to do what is just for women.

I am not sure if my own personal misgivings about having an abortion have shifted a great deal from the time I was a teenager. I'm not sure what I would do if I were pregnant and did not want to be. I would talk to those whom I trust. I would pray. I would look at the circumstances of my own life and then I would make a decision. I am more likely to make the decision at age 46 to abort than probably I would have been at 18, but I still would not do it casually.

But I really believe quite passionately that we need an absolute, unqualified support for women's reproductive freedom in this society.

Jeanie Wylie-Kellermann: It feels significant to me that you and I were different ages when Roe v. Wade hit. The decision that made abortion legal happened when I was in the eighth grade, and before I was done with the eighth grade one of my classmates had had two abortions.

I was growing up at General Theological Seminary and I know that was a rarefied environment, but my entire surroundings within the Church context were very pro-abortion. There was almost a giddiness with Church people saying, "A woman has a right to her body and to this freedom." The logic that followed was "it's merely a biological event." There was no consideration of whether there might be deeper ramifications even for the woman herself. This shut down a lot of possibilities for conversation.

When I was in college and suddenly had a number of friends who were trying to make the decision about whether or not to have an abortion, it felt like the entire momentum was toward abortion. It was a lot easier for white, middle class parents never to know that there had been a pregnancy. So rather than these decisions getting made in a real environment of freedom, it felt like a lot of things were most easily taken care of by having an abortion.

I ended up feeling a real frustration with the Church — and with the feminist community as well — for not giving more boundaries or some way to interpret what it meant to be making these decisions.

credit: Eleanor Mill

Abortion rights: a conversation between Carter Heyward and Jeanie Wylie-Kellermann

C.H.: I know I probably sound very cynical, but I don't think I am. I believe that the Church, in order to begin to help us build the supportive matrixes we are going to need if we are to live lives of justice and compassion, needs to become very hard-edged and realistic about what we're up against.

Take "the family," for example, I agree that, ideally speaking, a teenage girl ought to be able to discuss her pregnancy with her parents, her siblings, her spouse — if she is married. But, in a large number of cases, parents are going to be punitive. Often the father or a brother has been the perpetrator of the rape that has brought the pregnancy into existence. That's why I think the restrictions states are increasingly going to try to put on abor-

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Carter Heyward, a contributing editor to *The Witness*, is professor of Theology at the Episcopal Divinity School. **Jeanie Wylie-Kellermann** is editor/publisher of *The Witness*. Artist **Eleanor Mill** works in Hartford, Conn.

tions, such as getting parental or husband's consent, are very problematic.

J.W-K.: I'm not suggesting that we should have a more naive approach to how to make these decisions, but it would have been helpful to my generation if, included in this blanket permission to have abortions, there had been some recognition that the experience would be very raw, that there would be a lot of depression, a lot of grief and a lot of confusion. Even the ghosts of children at different ages.

C.H.: I agree that what you are saying is awfully important, but to do that in a way that doesn't become wildly idealistic there must be conditions established in the society that enable freedom of choice within which, then, the Church has a primary responsibility to do exactly what you are talking about.

J.W-K.: I don't share your confidence that that will happen. The Church runs scared. It has taken the position that is supportive of a woman's right to abortion. It's afraid of the backlash. It is trying to hold the line there. I don't think it knows how to have this conversation. Consequently, it is not offering very much to the women who are trying to make decisions about whether or not to have an abortion.

C.H.: I think the Church should take an even clearer stand than it has taken.

J.W-K.: But would you feel like the Church is equivocating if it takes that position and then follows it with an analysis of the repercussions and damage that gets done through abortion?

C.H.: I would have a difficult time with the Church doing that. What the Church should do is be clear about women's fundamental right to reproductive freedom and then open up all kinds of possibilities through Christian education, preaching and teaching, whatever, to look at the situations in women's lives as realistically as possible.

I hear you talking about one side, but it's much more common in our society that women are severely damaged or actually destroyed, by either illegal abortions or by winding up with seven or eight kids by the time they are 25. Then the kids often become damaged, abused — by the society, sometimes by the woman, and sometimes by her male partner.

There are all kinds of horrific things that happen as consequences of women's lack of reproductive freedom. I think the Churches need to acknowledge that this is the situation. I don't see the Protestant Churches doing much — other than making statements that are watered down because of the onslaught from the religious and political right which have converged in the last 12 years.

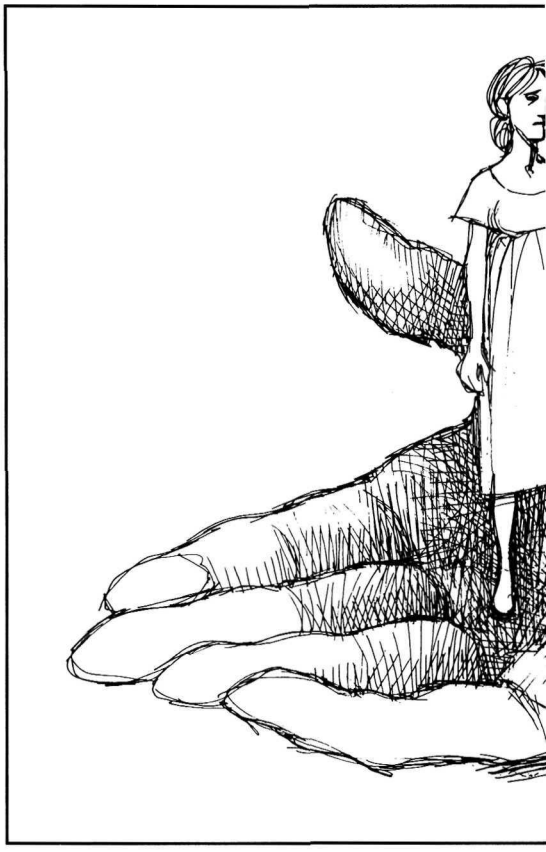
J.W-K.: To me, there is some reference to sanity in the Church putting qualifications on what it said in the past [about abortion], because it helps me believe that the Church is actually thinking.

In the early 1970s I didn't think this, but I believe now that for a woman to choose abortion is a really desperate and horrifying reflection on the society in which she lives. Part of the change in my view stems from the work of women who want to reclaim their bodies and take back power from the medical establishment. (Like midwives who would rather deliver at home and don't want high-tech interventions.) There *is* an organic relationship between our bodies and what grows within us that this surgical, invasive experience of abortion invalidates. It rips at the integrity of the woman herself. To have that be the best option, things have to be awfully bad.

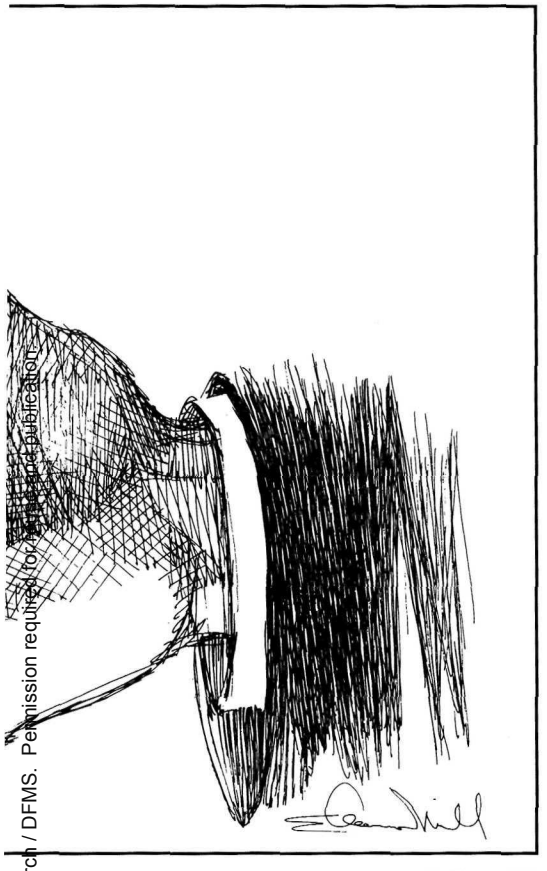
> *Is a woman better served by being able to strip herself of the life that has been conceived in her or by a different approach?*
>
> *—J.W-K.*

But there are a lot of people I know who went through abortions for whom the situation was not drastic. It was a matter of wanting to be able to finish school, or they hadn't thought about having kids, or couldn't imagine how to accommodate a kid, but they also didn't spend a lot of time trying to imagine it either. They also didn't understand, at the time, anyway, how invasive abortion might end up being.

C.H.: But it's dangerous in these times for us to try to legislate the morality we believe is best. Women are taught to be very alienated from our bodies. I think



Reproductive rights in the hands of the Supreme Cour



credit: Eleanor Mill

the only way to eliminate difficult third-term abortions where there is a viable or almost viable fetus that could become a living human being — which I don't, by the way, believe that the fetus is, until the fetus is actually born — is to have abortions very easily available and legal, in which case I suspect the third-term abortions would be eliminated entirely.

J.W-K.: Do you see that abortion can also be abusive?

C.H.: What do you mean?

J.W-K.: Well, situations where the boyfriend insists on it.

C.H.: Oh yes, I think it's abusive whenever it's taken out of the woman's hands.

J.W-K.: It seems to me, sometimes, that it's the last straw on top of a series of abuses.

C.H.: I certainly see that as abusive, but that's still beyond the scope of whether abortion should be legally accessible to women.

J.W-K.: Except it's very hard to legislate because it's interactive. It's so hard in a close intimate relationship to maintain clarity between what one of you thinks and what the other one thinks. If a really dominant mate insists that you need this abortion, it can be hard to be clear that that's not what you want.

C.H.: That's right, but then that's the dilemma we all live with. That takes us into to the whole realm of what is consent, what is mutuality — these are important relational issues, but I don't think they have anything at all to do with whether abortion should be legal.

J.W-K.: But if abortion is legal, there needs to be a very sophisticated way of dealing with that, which might require the kind of additions to the law that I imagine you would think were not helpful. I had a close friend who on a Friday was told by the counselor at an abortion clinic, "You're not resolved on this." On Saturday, the same clinic performed the abortion. She got there under the momentum of her boyfriend and her fear of telling her parents. And Saturday afternoon she was left to put the pieces back together. I would like there to have been more hoops and more resources for her.

> *I think that the minute we move away from the question of who will decide — if not the woman — then we will have moved into the arena of a kind of creeping fascism.*
>
> *—C.H.*

C.H.: I think it is very important that she be able to do what she did. I don't wish pain and distress upon anybody, but the women I know best, who have had an abortion, don't look with gladness and great joy upon it but don't regret it either. And I think we have a right even to make a mistake.

J.W-K.: I am not sure that at the age of 19 she was equipped to be making decisions of that scope without more help.

C.H.: Possibly, but I don't think the help should be a legal requirement. I feel like behind your words there is an incredible naivete about the powers in this nation that would destroy you and me, your kids, and my niece and nephew, unless we are very vigilant. The state does not look kindly upon women who are living with a goodly sense of self-direction and empowerment.

J.W-K.: I understand that the state has its limitations and I don't feel naive about the power it exercises. But I feel like the feminists who went before me made a good space for radical, strong, childless women to function; I appreciate that. It was helpful to me in discerning my vocation and in assessing the climate that I was working in — there is an amazing power in knowing you're facing a sexist attitude and being able to speak directly to that.

Now, I want to see room for children and for women to have a sense of identification with the pregnancies that they begin. There is space in society — not a lot, but there is some — for assertive, educated women to go out and make a mark. But there is zip tolerance for the kids that may come with them.

C.H.: I do not experience that at all. Sunday we had a blessing of a six-month-old Chinese baby girl who had just been adopted by friends of mine. Fifty friends gathered for the most extraordinary celebration. I would bet that every person there would have been strongly pro-

choice.

J.W-K.: I may not have spoken clearly enough. I don't mean that pro-choice people do not appreciate babies. I mean that our society makes it very difficult for women to be whole people *and* parents. And that the corporate work environment in this country, more so than most industrialized nations, does not make room for mothers.

C.H.: I suspect that if we were to spend a weekend together and really probe some of these things, you and I probably would be standing very close together on some of our perceptions.

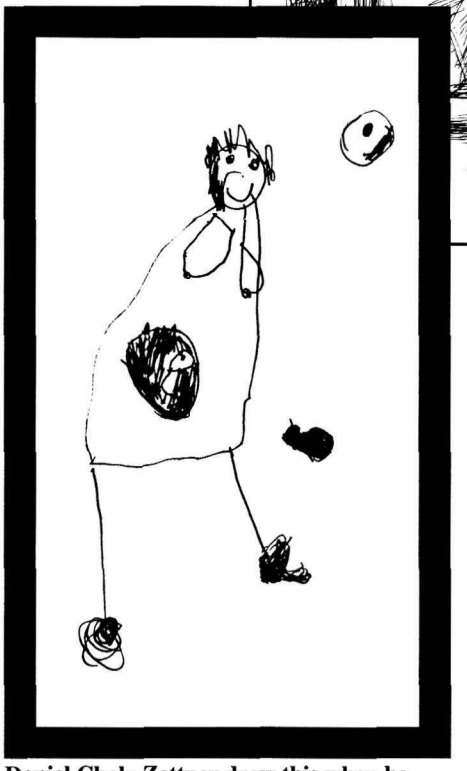
I hear you saying you weren't implying this, but certainly sometimes it is implied that [pro-choice] women don't want or like children. I think that is untrue.

J.W-K.: I do too. I was making the point about professionalism because it is another force in society that moves us toward the decision to abort.

C.H.: That's right, but it's another thing entirely to say that there should be any kind of regulation that would make it impossible for the woman to get the abortion if for whatever reason she chooses it.

I look at the people who are behind the politics of the right to life movement in the Reagan/Bush era and I see that the folks engineering this are the same people who have given us Iran/Contra and the defeat of the ERA [Equal Rights Amendment], and an economic order that is literally feeding off the lives of the poor, and who gave us the war in the Persian Gulf. You know, at the very least, there is reason to be suspicious.

J.W-K.: Sure, it's also true that there are a number of people who are pro-life that do not have those characteristics at all. There are also people who may be naive about foreign policy but given accurate facts — which I don't think they have access to through the media — would come to some conclusions that you and I would share about whether the United States should be funding the Contra.



Daniel Choly Zettner drew this when he was four and his mother was pregnant.

Operation rescue? credit: Eleanor Mill

Have you read about the Common Ground movement?

C.H.: I don't think so, no.

J.W-K.: There have been meetings between women who are strongly pro-life and others who are strongly pro-choice. They are looking for areas where they agree. They found that they both have at heart the welfare of the woman at risk. In some cases, women have started, together, organizing shelters and support systems. Part of what they were concerned about was the amount of money that both sides have been spending on publicity.

C.H.: I am sure that there is some common ground and that's good. I also assume that one place that there would not be common ground has to do with who fundamentally should decide these matters. It is either women or the state. And — in the state we're in — that means primarily a right-wing power.

J.W-K.: But is a woman better served by being able to strip herself of the life that has been conceived in her or by a different approach? I think that the folks who support the seamless garment argument, who put abortion on the same scale as nuclear attacks, are saying that choosing death is never the best option for someone and it's not where our energy ought to be.

I am not looking to legislate this right now, I am looking to think and to have a range of ideas. I don't approach the way that I live through the political schema as much as a personal one.

I can understand that given the climate and your convictions, you can't not talk about the legislation. You have to.

C.H.: That's right. I think that the minute we move away from the question of who will decide — if not the woman — then we will have moved into the arena of a kind of creeping fascism. It comes in all kinds of seductive guises. We don't understand the extent to which our control of our lives — our bodies — is slipping right through our hands.

J.W-K.: What goes through your mind when you think about a woman being obligated to retain a pregnancy but, obviously, not obligated to keep that child?

C.H.: I feel it's like holding a woman hostage for nine months. It is violating that woman's integrity. To me, that would be as gross a violation as if somebody was to take me off the sidewalk and rape me and put a gun to my head.

I think that would be outrageous, because there's something utterly demeaning about the state or a Church — God help us — suggesting that, as a woman, I could not make a decision that would be as moral as possible.

J.W-K.: In situations where someone's pregnant because the pregnancy has been forced on them, I think a lot of questions are appropriate. When it's a loving relationship that accidentally resulted in a pregnancy, I am not convinced that nine months is an enormous price to pay.

I feel it's like holding a woman hostage for nine months. To me, that would be as gross a violation as if somebody was to take me off the sidewalk and rape me and put a gun to my head. — C.H.

C.H.: For a woman to make the decision you just described would be fine. I would certainly support a woman in making that decision. For example, I have a relative who had a Downs Syndrome baby who chose to have the baby. The baby is now a woman, and her family is very, very grateful that they gave birth to this child. But these people would be the first to say that they wouldn't propose everybody should do what they did, because not everybody has the vocation to raise a Downs Syndrome child.

When a loving relationship accidentally results in a pregnancy, I am not convinced nine months is an enormous price to pay.

— J.W-K.

J.W-K.: But the only option is not whether to keep the baby or to abort it. It seems to me that carrying the baby to term and giving it up for adoption gets very little consideration. There really is a bias against that right now, but I am not sure it's such a bad option. The woman can retain her life with this nine-month hiatus during which there are going to be a lot of specters, but she hands the child a life. Then the mother needs to live with the ambiguity of whether or not that child is safe and that would be hellish, but is it any more hellish than knowing that the child is not going to have a life?

C.H.: What you're describing is the kind of conversation that I can see happening in a counselor's office or between friends or family. I cannot see that this should impinge upon whether or not that legal right is there. When the legal right is there, then the morality gets fleshed out among the real live people.

J.W-K.: In the environment that I grew up in, there was a lot more momentum and pressure toward abortion than there was articulated thought coming up to meet that pressure — that is what I am rebelling against. I think it's important to talk about how men or career plans, or whatever, can be manipulative in pushing women toward abortions.

C.H.: If abortion can be safe and legal, Planned Parenthood and other groups could get on with the business of doing exactly what you are talking about. That's the irony of this. Pro-choice people would love to get on with helping make the world a safer place for mothers and children. But after this summer or next summer, in Louisiana and other states, there are going to have to be underground abortion clinics and underground railroads for women who want abortions.

What I find distressing quite frankly is the number of people of good will who really don't see the political urgency of this.

J.W-K.: There is probably a level on which we each have disappointments with each other's point of view. It would have to be immensely disappointing to be in the first wave of feminists in this era — who are followed by another wave of women, who perceive themselves as feminists and who share a lot of common assumptions, but who don't have the same analysis and conviction that abortion needs to be protected. That could feel like walking into battle and having the second line not want to participate.

C.H.: We are in serious trouble. Have you ever read *The Handmaid's Tale*?

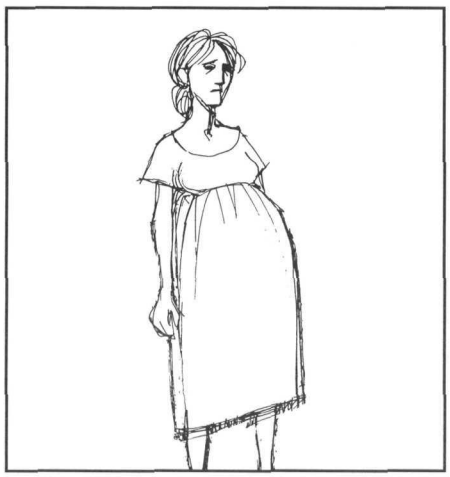
J.W-K.: Yes.

C.H.: I really think that Margaret

Atwood's not exaggerating. That's where we are going unless we become vigilant, but this can be easily written off as fiction.

If abortion is legal and safe, we are freeing up a whole lot of energy — including feminist energy — to look at exactly the things you are talking about. This would increase the quality of human community and enhance women's capacity to have children that are going to be wanted.

J.W-K.: Hopefully. Ideally. It's my turn to sound cynical, but I can't share your confidence in that. I don't think it is to be presumed that because we have the right to terminate pregnancies, there will be a healthier environment for children.



You have said that a fetus — especially in the early portion of existence — is not necessarily a human baby. I guess my own feelings are linked to the problems women have around miscarriage and the recent effort to try to ritualize that loss. Biologically a woman's body is already changing and her emotions consequently are tied to those changes. Part of what I think is born with the conception of the fetus is a changing sense of the future. One suddenly starts to imagine this new person and what this new person is going to require of and give to your life. It seems clear that if it is a wanted pregnancy there is a lot of bonding with that fetus long before it is born. Even some of its character is apparent — whether it's a really rowdy baby or a pretty pacific baby and certainly it's got a genetic inheritance and what Carl Jung calls the family unconscious. So, it's not just any biological process; it's a particular child that would evolve if this process continues. One of the things I worry about is where God gets in that mix.

C.H.: My faith is that God is in it from the beginning. I believe that the fetus *is* life. I am not arguing that the fetus is not life. I am arguing that not until the baby is delivered does that baby have equal standing in the human community with a woman.

I don't think abortion is like cutting your hair. But everything in me tells me it's very different to have a newly fertilized egg sucked out of a womb a month or two after conception than it is to have a seven- or eight-month-old developing human life taken out surgically.

J.W-K.: I have a very close friend — and in this case it's the person who would have been the father — who, some years after an abortion, asked forgiveness of the child. I think that was a whole way to approach it. I have a problem with abortion, especially when people have the attitude that we can control everything, that we have the right to be totally individualistic. Accommodating, in your mind and your spirituality, the fact that there is more to it than simply your body — that there is also God and creation — is helpful to me.

C.H.: Well, I think the idea of building the human community and having dialogue and helping women see and have a greater range of choices is very important. I don't believe that can take precedence over helping maintain the legal conditions within which such choices and dialogue are possible.

Q: How can dreams heal?

A: The most significant thing about dreams is that they reveal to us our inner condition the way it really is. Dreams offer a glimpse into the condition of our soul. If the ego — the center of conscious personality — is deluding itself, this inner revealing of our true condition is very helpful. If we have been denying a great deal of what the Bible calls our sins, it sets the stage for what the Bible calls **metanoia**.

An elderly woman who had been a member of Alcoholics Anonymous for many years often told me that a condition of her remaining sober was to be completely honest with herself and everyone else. She told me one day she had had a dream that she was having sexual intercourse with a certain man. I asked her, "Do you know him?" "Yes," she said, "He's a terrible liar."

Then she told me this story: A famous lecturer had come to her church, and she was unable to attend. The church had made a tape. She borrowed a copy, and decided she would make her own copy. In the process of replicating it, she erased it. She returned the blank copy to the librarian without saying anything, and that night she had the dream. She knew what she had to do. She went back and made her confession to the librarian. (The librarian told her, "Don't worry. We have nine other copies.") For her it was not just a casual deception, but the beginning of a trip into alcoholism again.

Q: How is dreamwork related to Christian tradition?

John Sanford is an Episcopal priest in San Diego, Calif., a dreams scholar, author and the son of faith healer Agnes Sanford. Interviewer **Marianne Arbogast** is an assistant editor of *The Witness*. **Ida Mae Sydnor** is a Philadelphia artist in recovery who visits the Southwest Community Center with Sister Helen David. The bird is her symbol of survival.

credit: Ida Mae Sydnor

Healing through dreams:

An interview with John Sanford
by Marianne Arbogast

A: There are many references to dreams in the Bible and the early Church fathers. Nine out of ten references in the early fathers are supportive of the view that in dreams God is contacting us.

[In dream analysis] we step back into another Christian attitude. The contemporary attitude is essentially to deny the reality of the inner life and the spiritual world. When we hear talk of angels and demons, we say that's a quaint metaphysical way of speaking. When we step into the world of dreams, we step into the archetypal world, another name for the spiritual world. This frightens people; it goes against the rational outlook, the materialistic outlook.

Q: Your mother, Agnes Sanford, was well-known for her healing ministry. Could you describe her work?

A: When I was a child, she suffered from a lot of depression. In struggling to get free, she found powers of healing.

She anticipated a lot of the imaging that goes on nowadays. In prayer, very often with the laying on of hands, she would imagine the person getting well, becoming better, stronger. She would invoke the name of Christ. Her hands would get hot and shake and a kind of energy would come. All of that rested upon a very deep inner life.

Q: How was that similar to, or different from, your own approach?

A: One can't do the healing work I do without a great deal of training. To be a psychotherapist, to know when to work with dreams and when not to, is a professional kind of work. The other kind of healing I don't think requires that. It requires some wisdom or grounding in one's own spirituality, and it requires humility. Today, generally, there is not much interest in it. Seminarians are not trained in it, but it is something quite simple to do.

When I was working as an Episcopal minister, I used the laying on of hands in sickrooms and hospitals. I never feel I had the healing gift my mother did, but every now and then people claimed it helped them a great deal. I never once used it where the patient did not appreciate it.

Q: What aspects of healing do you deal with in your new book?

A: When people get ill, it causes psychological and spiritual problems as well as physical. Many people wonder today, *Am I responsible for my illness?* Sometimes they carry a great deal of guilt because they've been listening to people who say, if you become ill, it's because you chose it. My latest book, which will be out in the fall [*Healing Body and Soul,* Westminster: John Knox Press, Louisville, KY] explores different reasons for illness in the New Testament. My thesis is that there is no one overriding meaning of illness. There are different reasons for it, and Jesus' approach is accordingly different.

Healing of any kind is a great mystery. It has its own ways of working. TW

Healing Into Freedom

by Bill Wylie-Kellermann

And [the Pharisees] answered him, "You were born entirely in sins, and you are trying to teach us?" And they drove him out. (John 9:34)

It is a strikingly consistent feature of the Gospels that healings should occasion such hostility from the authorities. The actions of Jesus in this regard are scrupulously surveilled. They are the cause of plottings and death threats against him. Granted, often as not, these deeds simultaneously violate the legalisms of the sabbath - or challenge and subvert some aspect of the purity code which regulates and marginalizes the life of the infirm. Still there is something in human wholeness which remains oddly unwelcome to the powers that be. Those healed are scrutinized, harassed, and even brought to trial.

The most elaborate drama of this sort is the "grand jury" proceeding against the man born blind in the ninth chapter of John. It's wonderful.

"Who sinned, this man or his parents?"

The healing begins in Jesus' reply to this question. Neither, says Jesus, breaking the defining strictures of dominant ideology which blame and stigmatize the victim.

An alternative is set in motion. Often as not in such stories, the initiative and assertiveness, the bold and creative moxy of the ailing is celebrated by Jesus as faith. Here, however, the blind man, who is initially passive and no more than a passing object of theological conversation for the disciples, is transformed — by Jesus' initiative — into the actor at center stage.

After the healing, when his neighbors doubt that this could be the same person they know, he avers, "I am the man." His answer anticipates, with painful irony, the courtyard trial of Peter before the cockcrow who denies he is the man, and the trial of Jesus who declares his identity saying, "I am."

The blind man's parents (who are also "subpoenaed" by the Pharisees) appear intimidated, turning the inquisitors back on their son. In this kangaroo court, the blind one's healing is a process with momentum to it: he becomes progressively bold and free under official badgering. As he utters increasingly strong confessions of Jesus' identity, his own identity seems to grow more whole and full. It is less and less clear whether he is a witness in a proceeding against Jesus *in absentia*, or himself the one under indictment. In the end he is judged unfit and "cast out." As long recognized, John's community certainly heard and told their own story of trial witness in this one's experience.

If they had their way, the authorities clearly would have him once again blind and in his place. It's as if they ruled by virtue of brokenness, division, infirmity, nay death itself. Healing flies in the face of that. Little wonder that in John's telling, the event which finally precipitates Jesus' arrest is not the Temple action, but the raising of Lazarus. That "healing" portends a freedom from the power of death which they never can abide.

Bill Wylie-Kellermann is a United Methodist pastor, teaching at the Whitaker Schook of Theology in Detroit. He is the author of *Seasons of Faith and Conscience* (Orbis Press, 1991).

The easiest format for a 75th anniversary forum for *The Witness* is to take the celebration to someplace friendly, perhaps the Church Divinity School of the Pacific. Some good conversations might take place. But there is a risk that we would simply be preaching to the choir, an exercise the Left seems to engage in quite often.

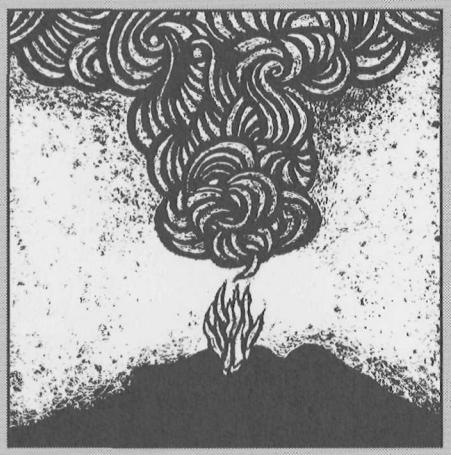
The challenge is greater, we decided, in taking the witness of this magazine into an arena where many presumptions are not shared. Holding onto our vision will be more difficult and perhaps more fruitful if some of those in attendance bring criticisms and ask us, in light of our faith, to explain what we mean.

Therefore, we sought out an environment that would offer us that challenge. Trinity School for Ministry has offered us hospitality, though not without misgivings. Specters of the kind of message *The Witness* might bring were raised Yet, in the end, the only binding condition Trinity placed on the invitation was that the worship services follow the Book of Common Prayer.

Trinity's condition is an explicit reminder of that which we have in common: our love for the Lord and the liturgy of the Church.

The theme of the forum is evangelism. This, too, pivots around our love for God and our desire to be faithful, passions that *The Witness* and Trinity share. Articulating these commitments before one another may require us both to work harder to explain what we believe. It may reveal areas where we each need to work to resolve apparent inconsistencies.

We are not privy to the reactions of Trinity's supporters, but already friends of *The Witness* are raising red flags. Trinity is considered enemy turf. They see no value in dignifying the campus with our presence. They don't see what can be gained. Worse, they fear that as a rela-



75th anniversary forum on evangelism

ENCOUNTERING OUR SHADOWS:
The Witness goes to Trinity School for Ministry

tively new editor, I plan to lead the magazine to some middle ground commitments.

But the intent of this forum is not to reconcile our communities. It is not to reach consensus. It is not to convert.

All we hope for is that adversaries within the Church can meet. No doubt some of the images we have of one another will be found invalid and laid down. Some won't. There won't be answers to all the questions that are asked. Some of these questions will pivot around deeply held beliefs and symbols. Can we even join one another at the communion rail — does it depend on who celebrates?

The purpose of the forum is to provide a safe setting in which to discern where our hearts may be in alignment and where they are at war. As we step from faith into praxis, where is it that our paths diverge?

In Jungian circles, it is believed that your enemy holds a truth about you which you need in order to become whole. Christ's story of the plank and splinter which interfere with our vision makes the same claim.

At the root of our intention, I guess, is a conviction that it is okay for people to disagree. Feeling satisfied with the course of a witness or debate, even when you don't "win," is grounded in the knowledge that neither "we" nor "they" have the market on truth. As long as one fights fair, an adversary can be a wonderful thing to behold. In this case, we know that folks at Trinity take Scripture, faith and action as seriously as we do. Like us, they are willing to be marginalized within the Church for their beliefs.

For some people in both constituencies the words "fight fair" will bring resounding responses — stories of occasions where *Witness* or Trinity folks allegedly lied, misrepresented a situation, were deliberately cruel...

There are members of Trinity's faculty and administration who do not like *The Witness* and who will probably avoid the forum. There are also *Witness* supporters who have said they cannot go to a forum at Trinity. Several women priests have said they carry scars and cannot choose to subject themselves to what they consider a potentially violent exchange.

It is possible that the wounds are too deep. It is possible that, even committing this forum to prayer, we will be unable to speak or hear one another. It is possible that we share neither a Lord nor a faith, only a baptism that is laden with irony.

If that's true, I shudder for the Church. Some people are convinced that it is true and shudder instead at my naivete. We'll see. It seems to me we have one day and some hope/naivete to lose. What we gain is freedom from the "thought police" on both sides who say no conversation should take place. And in the heart of the conflict, we might even catch a glimpse of Christ crucified.

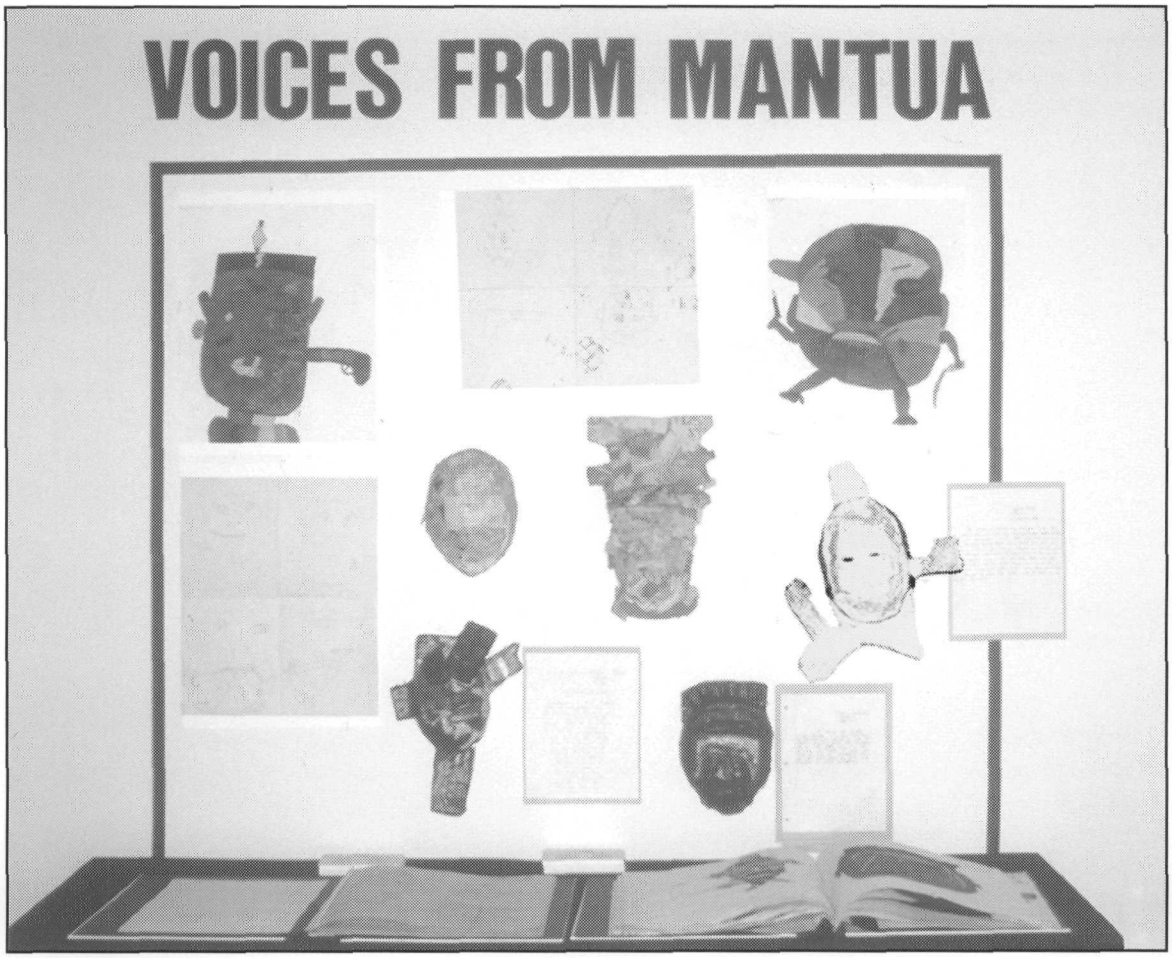
— *Jeanie Wylie-Kellermann*

It is possible that we share neither a Lord nor a faith, only a baptism that is laden with irony.

October 24, 1992
at Trinity School for Ministry

Registraiton, coffee, 9 a.m.
Worship
Workshops
Bible study
Lunch
Workshops
Moderated discussion between
representatives of Trinity and *The Witness*
Closing worship

We need to know who is coming. Please send a postcard to Marietta Jaeger, *The Witness,* 1249 Washington Blvd., Suite 3115, Detroit, MI 48226; (313) 962-2650. The cost will be minimal — enough to cover lunch.



View of mask installation by Willie Birch, The Painted Bride Art Center
photo credit: Blaise Tobia

Unmasking fear

by Blaise Tobia and Virginia Maksymowicz

Like many urban areas, the Philadelphia neighborhood of Mantua is in desperate need of healing. It is suffering from multiple wounds — poverty, drug and alcohol abuse, violence and despair — as are many of our communities, especially those beset by poverty. But unlike similar places, Mantua has not succumbed. There are voices to be heard in this neighborhood that cry out against the pain. Some are forceful and loud, like those of the parents who chant in front of local crack houses for hours on end. And some are small and at times barely audible, like those of the children who grow up witnessing the destruction of those they love.

Artist Willie Birch has long had a special concern for helping such small voices be heard. His most recent project of this type involved six weeks working with a group of children at the McMichaels School in Mantua. Because of his ability to identify with the children, and the alternate method of communication, the project provided a model for helping them reveal their fears, their anger and their aspirations.

Originally from New Orleans, now a New York City resident, Birch is well known for his sculpture and painting combining folksy renderings of black community life with strong social and political messages (messages usually made

Blaise Tobia and **Virginia Maksymowicz** are editors of the art section for *The Witness*. They teach in Philadelphia, PA.

absolutely clear through the use of words incorporated directly into the image).

He received a graduate degree in 1973 from the Maryland Institute College of Art, not in fine art like most artists, but in art education. This, in combination with his work for the Jesuit Education Association in Baltimore and his position as artist-in-residence for St. Francis Xavier, the oldest black Catholic Church in Maryland, set the stage for Birch's interest in making art within a community setting. This interest solidified into an ongoing commitment after his move to New York, when from 1978 to 1979 Birch participated in a large government-funded artist project (within the CETA program) that placed artists in residencies at neighborhood schools and organizations. Such a populist approach to artmaking, Birch found, set him in direct opposition to what he terms as the type of "bourgeois, intellectual black art community" that he encountered at places like the Studio Museum of Harlem.

In spite of criticism within some art circles, Birch has struggled to integrate his own indivdual art with the collective projects that he undertakes. When the Painted Bride Art Center in Philadelphia invited him to work with students at the McMichaels School, Birch jumped at the chance. Once there, with the support and enthusiasm of the principal and staff, he guided the children through a mask-making project that blended a traditional African art form with contemporary American concerns. The children chose societal problems that troubled them: homelessness, pollution, drugs, gangs, guns, smoking, abused children, alcohol abuse. They made sketches, molded and painted masks about these issues, and then wrote short essays describing the symbolism they used. The final results were displayed at the Painted Bride Center, complete with an opening reception for the young artists and their parents.

One essay, by Jermar Fisher, age 12, described some very personal wounds:

My mask is about my grandma who died in her sleep. So did my grandpa who had a stroke and was paralyzed on the left side. My grandma tried to kill herself three times. That is what the hammer stands for. The gun stands for all the pain and struggle she went through. The bottles of beer for her nose means how the beer took over her body and made her talk funny and smell funny. It just could not stop. Then she died and took our family to bits. My brother and I did not go to the funeral.

Unlike the other children's masks, this one was unpainted, remaining a ghostly white.

Mask by Willie Birch photo credit: Blaise Tobia

The show included 25 masks made by the children and one made by Birch. Such an exhibit will do little to advance his own art career, but may go a long way towards enabling a small group of children to learn how to make their voices heard. And the hope is that there will be somebody on the other end to listen to what they are saying. In Birch's estimation, that is,after all, the whole point of making art. "If you can't communicate with somebody else," he says, "you're wasting your time." TW

art and society

We have no argument with the people of Iraq. Indeed, for the innocent caught in this conflict, I pray for their safety.

— President George Bush in 1991

When the sanctions were imposed — and I supported the sanctions — I assumed there was to be a humanitarian exemption for food and medicine. That did not happen. Whether it was clumsy or purposeful, nothing was done to protect civilians.

— Jonathon Fine, Founder, Physicians for Human Rights

IRAQ: An update

by Marianne Arbogast

The yellow ribbons have faded or disappeared, and with them the intense preoccupation with events in the Gulf that dominated American consciousness a year ago. For most Americans, war supporters and protesters alike, the war is over. For Iraqi Americans, relief workers, and others with connections in Iraq, this perception is a source of increasing anguish and alarm.

Members of Detroit's Chaldean community, along with a handful of peace activists, gathered at Mother of God Chaldean Catholic Church recently to hear speakers address the ongoing crisis in Iraq. Their message was urgent: The economic embargo is increasing war casualties on a massive scale. Its victims are mostly children, the elderly and those in frail health.

"The cumulative effect of war damage which targeted the infrastructure — water, sanitation, and power facilities — and the sanctions is going to make recovery very long and cause a lot of suffering," said Chris George, Assistant Director, Middle East/Africa for Save the Children, an international relief organization. "Sewage still floods the streets. The water is unclean. Food is still inaccessible, especially to the poor. The crisis is as critical as it was a year ago."

In Basra, families are forced to live on their rooftops because sewage still floods their homes, George said. Schools remain closed, and have been stripped of desks and chairs by people foraging for firewood to boil the contaminated water. Clinics are closed for lack of medicines and supplies. Hospitals struggle to stay open; because of the power shortage, halls are darkened and soiled hospital linens are washed by hand.

Christine Oram, founder of the Iraqi-American Humanitarian Delegation, described hospital conditions in testimony before a Congressional task force on hunger in March: "In every hospital I visited, my first impression was always the same: oppressively hot wards, overcrowded with patients, ill-equipped with unsanitary conditions....I visited the Saddam Central Teaching Hospital in Baghdad, considered to be the best children's hospital in Iraq. In a makeshift surgical room, I saw an eight-year-old boy, lying on a vinyl-covered bench. He was screaming in agony while his father and an assistant held him down so that the doctor could stitch his seven inch abdominal wound in a germ-filled environment. He cried out to his mother, over and over again, 'Mom, mom, momma, come to me, please.' He cried out, 'Please stop the pain. Let them stop.' The doctor had no anesthesia for the surgery."

Jennifer Habte of Catholic Relief Services said that relief workers are reporting pre-famine conditions in Iraq: people eating seed grain, families selling household goods to buy food, children begging on city streets.

"Bomb now, die later," was the military policy against Iraq, Jonathon Fine, founder of Physicians for Human Rights, said. Although imports of food, medicine, and humanitarian supplies have been allowed since March of 1991, the ban on oil exports has crippled Iraq's economy, making such purchases impossible. The inflation rate may be as high as 2000 percent. One can of baby formula costs the equivalent of 80 dollars.

"The Horn of Africa is now bracing itself for what may be one of the greatest famines in history," George said. "It is a tragic irony that the U.N. is participating in creating a situation of emergency" in a nation that *could* help itself.

A number of religious organizations advocate a restructuring of the embargo to allow Iraq to use its resources to purchase essential commodities. Others are calling for it to be lifted.

"We're all responsible for what's happened there," Fine says. "The Geneva Conventions, to which the U.S. has agreed by treaty, say civilians must be protected in times of hostility. Their survival — and access to water and medical care — must be protected. The opposite has happened. The sad thing is, the victors are never held accountable." TW

Marianne Arbogast is an assistant editor of *The Witness.*

A Salvadoran bishop at last!

On March 28, Martin de Jesus Barahona, 49, became the first Salvadoran-chosen, Salvadoran-born bishop of the Episcopal Diocese of El Salvador. He will also be the diocese's first full-time episcopal authority. All four of El Salvador's previous bishops, James H. Ottley of Panama being the most recent, were heads of other dioceses who were also appointed to oversee the diocese's 12 Episcopal congregations and small handful of unorganized missions.

Barahona's consecration at a service which attracted 800 people comes as his country engages in a hesitant peace process after 12 years of civil war, a coincidence that former Episcopal missionary Josie Beecher, for one, believes might be a "serendipitous" plus for a people in need of reconciliation and healing. Beecher was one of 21 church workers arrested when government troops raided the refugee center at San Salvador's St. John the Evangelist Episcopal Church in December 1989 and continues to live and work in El Salvador.

"As Christians in solidarity with our Salvadoran brothers and sisters we are now called to accompany them as they embark on the grand project of constructing the Kingdom of God here in this earth, the society of justice and plentitude that God has promised us," Beecher said after the Salvadoran government and the Farabundo Marti Front for National Liberation (FMLN) signed the peace agreement last Dec. 31.

One of the saints

A revised edition of John Melish's 1942 memoir of Episcopal peace activist Paul Jones is now available from Forward Movement Publications. Jones was Bishop of Utah during World War I, a war he spoke against, causing the House of Bishops to call for his resignation.

Jones was a founder of the Fellowship of Reconciliation and has been proposed for commemoration in the Church's calendar of Lesser Feasts and Fasts. The Fellowship, by the way, will be holding its annual national conference this year at Snow Ranch, Colo., July 15-19. The theme is "Building Community, Breaking Free: 500 Years of Resistance."

The 56-booklet on Jones costs $2.25 and can be obtained from FMP at 412 Sycamore Street, Cincinnati, Ohio 45202.

Native witness

Funds to finance a delegation of 15 native people from North America on a trip to Guatemala, El Salvador and Nicaragua are proving hard to come by, but Thomas Trimmer, an Episcopal deacon who is national coordinator for Native-Americans in Solidarity with Central America and a member of the Ottawa tribe, is determined to make the trip happen. "[North American Indians] need to see how other native people respond to the same problems [of poverty and racism] we have" Trimmer said, noting that participants will include Indians of limited means economically, but with influence in their tribes.

Many native people in the U.S. lack self-esteem, Trimmer says, perhaps largely because "Indians in this country are a kept people." His own travels in Central America have indicated that its indigenous peoples are much prouder of their identity.

"Suicide is unheard of in these countries while our rate of suicide is the highest in this country," Trimmer said, noting that alcoholism is also much less common among Central American native populations. "We want to find out why the Mayans, for example, still have pride. It's important that we become united — hopefully we will be able to change our culture."

Trimmer is also helping to organize an experience for non-Indians who want to understand what life is like for Indians in this country. "It's an immersion or a plunge into life on a reservation for 25 to 30 people for about five days," Trimmer explained. Participants will live with Indian families in one of four different Michigan communities in the context of a pow-wow.

For more information on either the Central American trip or the immersion [which is being sponsored by Groundwork for a Just World, a social justice group in Detroit] contact Trimmer at 3532 W. Monroe Road, Alma, Mich., 48801; 517-463-6531.

James Bay II

The Diocese of Massachusetts has urged Massachusetts' public utilities not to purchase power from the Canadian James Bay II power project until safeguards are provided for the environment and for the interests of the aboriginal peoples of Quebec, where the project is located.

Diocesan opposition to Phase II of the hydro-electric power project began with a resolution sponsored by a confirmation class of 14- and 15-year olds from Trinity Church in Topsfield. Trinity's rector, Jeffrey Gill, wanted the teens to become aware of how the actions of this country affect peoples in other places. A fact-finding trip to James Bay, financed by a variety of fundraisers and hosted by local Cree people, brought the young people face-to-face with the already devastating effects of James Bay I.

"Tens of thousands of acres of wilderness have been flooded; rotting vegetation and wildlife carcasses have had adverse effects on the environment; mercury and other hazardous chemicals have entered the food chain, causing slow brain development in Cree infants," the confirmation students reported at their diocesan convention.

Delegates passed the James Bay II resolution, which called for the diocese and all its people to make "conscious efforts to reduce dependence on electricity produced and consumed at the expense of the environment and the way of life of native peoples."

Prepared by Julie A. Wortman

Assessing suicide risks

by Andrew Weaver

credit: Eleanor Mill

Killing yourself amounts to confessing. It is confessing that life is too much for you...

Albert Camus, *The Myth of Sisyphus*

Someone has said that statistics are human faces with the tears wiped off.

Grant Wacker in *The Christian Century,* Nov. 1990

Someone commits suicide in the United States every 20 minutes. There are over 29,000 annually; 10,000 over age 65 and 7,000 between ages 15 and 24. Suicide is the second leading cause of death among teenagers. According to the U.S. Center for Disease Control in 1986, these figures will double by the year 2000. Though almost beyond belief, suicide is among the top 10 causes of death among children 6-12 years of age.

Clergy are called upon by tens of millions of Americans in times of personal crisis. A national survey has shown that about three out of 10 Americans who seek help in crisis consult clergy first.

"Parish-based clergy, especially the black clergy, function as a major mental health resource to communities with limited access to professional mental health services," a 1986 Yale University study reported. Eighty-five percent of the clergy surveyed reported that they had counseled dangerous or suicidal persons and 100 percent said they did some crisis intervention counseling in the course of their pastoral work.

Although clergy are a primary resource for many persons in crisis, there is a body of recent research demonstrating that even experienced clergy are ill-prepared to assess for suicide potential. When compared to mental health professionals such as psychiatrists, psychologists, social workers and marriage and family therapists, clergy scored significantly lower on the ability to assess for suicide lethality.

This is particularly alarming when we know that suicide is preventable. Most suicidal individuals are ambivalent. Seventy to 80 percent of suicides communicate intent to harm themselves. This article offers two quick reference acronyms for assessment and intervention with potentially suicidal individuals: ***SADPERSONS*** and ***RIGOR.***

Sex: Women make more attempts at suicide than men, but men use more lethal means, such as firearms, and therefore accomplish more suicides. The increase in suicide in the last three decades has been in direct relationship to the rise in handguns — those states with the lowest rates of suicide have the strictest handgun control laws.

Age: The highest rates of suicide attempts occur in persons between ages 24 and 44. The highest rates of completed suicides are among persons 55 to 64. The greatest increase in suicides in recent years have been teenagers. For adults over 80, suicide is one of the major causes of death.

Depression/Mania: Almost everyone is depressed at one time or another. Suicidal depression, however, is in another category. Ten percent of Americans experience a more intense form of depression that significantly interferes with their ability to function at work and/or socially. These "major depressions" place a

Andrew Weaver, a United Methodist minister and clinical psychologist, directs the Pacific Counseling Center in Los Angeles. An expanded version of this article, including footnotes, is available upon request. Artist **Eleanor Mill** is a syndicated artist living in Hartford, CT.

person at a significant risk of suicide and are marked by such symptoms as loss of self-worth and excessive guilt, extreme fatigue, difficulty with memory and concentration, significant change in eating and/or sleeping patterns, loss of interest in formerly pleasurable activities, withdrawal from others, and irritability. It is estimated that about three-quarters of the people who kill themselves are clinically depressed when they take their lives.

Approximately ten percent of people who become clinically depressed also have a manic episode. These people are said to be suffering a "manic-depressive" or "bi-polar" disorder. The predominant mood during the mania is elevated, expansive, elated or irritable. During a manic episode a person may sleep very little, talk rapidly, loudly and continually, experience racing thoughts and take little time to eat. They often have poor judgement and can lose touch with reality. They may become impulsive, making serious financial, social and occupational blunders. Mania and depression are two sides of a mood disorder that may appear separately or in conjunction, accounting for half of all suicides.

Previous Attempts: The single most significant indicator of suicide potential is past attempts. Persons contemplating suicide with a history of suicidal attempts should be taken very seriously. Between one-fifth and one-third of all suicides have prior attempts.

Ethanol: Alcohol and/or Drug Abuse: About one-fourth of suicides are alcoholics. An alcoholic, regardless of gender or age, who is considering suicide and has had a major interpersonal loss (divorce, separation, death, etc.) within the last six weeks, or expects to have such a loss, is a very high risk of suicide. Drug-abusing individuals who have not sought treatment for suicidal behavior appear to be at special risk for completed suicide.

Rational Thinking Loss: Suicidal individuals often become constricted in their thought processes. They begin to see no options and exercise poor judgement. In more serious instances the person can lose orientation (loss of a sense of time or place) or may hear voices telling them to kill themselves. These people need emergency assistance.

Social Support System: Persons who are isolated from contact with others or unemployed have one risk factor toward suicide. One published study reports that those who do not attend church are four times more prone to taking their life than the people who attend church regularly.

Organized Plan: Most fatal suicides are not impulsive acts. The more specific the plan the greater the danger. An organized plan with an available means demands immediate attention.

No Life-Partner: Persons who are single, separated, divorced or widowed have one risk factor toward suicide.

Sickness: Long-term illness, particularly involving intractable pain, places a person at risk of suicide when associated with feelings of helplessness.

When an individual has any of the combinations of high-risk factors I have described, or five or more of any of the 10 risk factors of **SADPERSONS**, assess with **RIGOR.**

Recognition of Intention: When individuals say things like "Everyone would be better off without me" or "I have nothing worth living for," they are giving you a message you need to hear. Remember, most persons express their intention to take their life before they do so.

Ideas in the Head: One of the biggest myths about suicide prevention is that asking a person if they are suicidal will encourage the person and "put ideas in their head." The very opposite is true. Bringing the subject out into the open will diminish the danger that the person will act on their thoughts and feelings. Asking a person about their feelings communicates that someone cares and that they need not be so afraid of talking about the scary feelings they are hiding.

Gradual Questioning: If you suspect a person is contemplating suicide, the best course of action is a gentle, gradual progression of direct questions such as: "I can see that you are upset; how badly are you feeling? Have you ever felt badly enough to consider harming yourself? Do you feel suicidal now?"

Organized Plan: If a person tells you they are contemplating harming themselves, you need to ask about their plan. "How will you do it?" "When will you do it?" "Where will you do it?" The more detailed the plan, the greater the risk. Do not leave a person alone who has a plan of action and a means to commit suicide.

Referral: Clergy need mental health or emergency professionals to assist in cases of potential suicide. Persons at high risk may require hospitalization and/or medication until the crisis has passed. Most suicidal behavior is a symptom of an underlying, severe emotional distress that requires treatment by a qualified mental health professional. The essential requirement is that a suicidal person receive the support they need from you until assistance is secured.

These two acronyms may be remembered with the memory byte: Assess **SADPERSONS** with **RIGOR**. Put this to memory and you have a quick reference resource to evaluate suicide potential.

Recently the U.S. Navy completed a two-year study of suicide prevention. They implemented a comprehensive training program among supervisory staff. The study demonstrated that prevention training reduced rates of suicidal behavior. It appears to me that clergy and congregations could make an equally significant contribution to preventive mental health by learning how to assess suicide risk and to intervene appropriately. TW

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The WITNESS

FOR CHRIST AND HIS CHURCH

Editorial and Publication Office, Eaton Road, Tunkhannock, Pa.

Story of the Week

Martin Luther King Jr. Writes Co-Religionists from Jail

★ While confined in the city jail in Birmingham, Ala., the

swer your statement in what I hope will be patient and reasonable terms.

I think I should give the reason for my being in Birmingham, since I have been influenced by the argument of "outsiders coming in." I have the honor of serving as president of the Southern Christian Leadership Conference, an organization operating in every Southern state with headquarters in Atlanta, Georgia. We have some eighty-five affiliate organizations all across the South—one being the Alabama Christian Movement for Human Rights. Whenever necessary possible we share staff, ational and financial re- ces with our affiliate eral months ago our loc iate here in Birminghar ed us to be on call to e in a non-violent direct a program if such we ned necessary. We readil ented and when the hou we lived up to ou nises. So I am here, alon several members of m , because we were invite I am here because I hav organizational ties here.

Injustice Here

yond this, I am in Birming because injustice is her as the eighth centur hets left their little village carried their "thus sait Lord" far beyond th boundaries of their home towns; and just as the Apostle Paul left his little village of Tarsus and carried the gospel of Jesus Christ to practically every h Greco — am comp pel of fr ticular h I must the Mace

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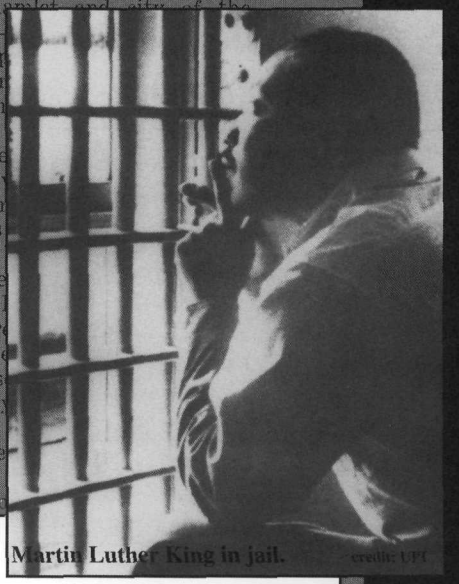

Martin Luther King in jail. credit: UPI

The Witness was one of very few magazines and newspapers to publish Martin Luther King's *Letter from a Birmingham Jail* in its entirety in June, 1963. To explain his decision, Bill Spofford, Sr. wrote:

> Dr. King's reply is too long for one issue. We believe, however, that it is one of those rare "to-read-twice" documents so we suggest that you give it a second reading when you get your June 27 copy.

Wait Means Never

For years now I have heard the word "Wait!" It rings in the ear of every Negro with a piercing familiarity. This "Wait" has almost always meant "Never." It has a been a tranquilizing thalidomide, relieving the emotional stress for a moment, only to give birth to an ill-formed infant of frustration. We must come to see with the distinguished jurist of yesterday that "justice too long delayed is justice denied."

We have waited for more than three hundred and forty years for our constitutional and God-given rights. The nations of Asia and Africa are moving with jet-like speed toward the goal of political independence and we still creep at horse and buggy pace toward the gaining of a cup of coffee at a lunchcounter.

White Moderates

I must make two honest confessions to you, my Christian and Jewish brothers. First, I must confess that over the last few years I have been gravely disappointed with the white moderate. I have almost reached the regrettable conclusion that the Negro's great stumbling block in the stride toward freedom is not the White Citizen's Counciler or the Klu Klux Klanner, but the white moderate who is more devoted to "order" than to justice; who prefers a negative peace which is the absence of tension to a positive peace which is the presence of justice. . . .

An invocation of memory

by Jeanie Wylie-Kellermann

Animal Dreams by Barbara Kingsolver. Harper Collins Publishers, New York, New York, 1990.

Animal Dreams is dedicated to Ben Linder, an international volunteer who was killed by a Contra land mine in Nicaragua. This fact made me leery. I thought the book might be politically heavy-handed or even sentimental.

To my surprise the book does not focus on Hallie, who goes off to Nicaragua to offer her skills to the *campesinos,* but on Codi, the sister who stays home.

It is the story of a rootless woman in her thirties who can't make a commitment to lover or vocation. She is a woman who moves often, a woman disturbed by her own cowardice and one who is quick to lionize her sister.

A letter comes from Nicaragua with an unequivocal renunciation of her praise:

*I am like **God,** Codi? Like GOD. Give me a break. If I get another letter that mentions SAVING THE WORLD, I am sending you, by return mail, a letter bomb. Codi, please.*

In a later letter, Codi is told by her sister that "the very least you can accomplish in your life is to figure out what you hope for. And the most you can do is live inside that hope."

For the balance of the book Codi recovers childhood memories. Her father's failing health persuades her to spend a year in her hometown.

When the story is told through her father's eyes, which it is from time to time, it is startling because he always struggles to root his daughter in time: Is this the eight-year-old Codi? The teenage Codi? Which Codi? Then, too, his view includes the love and the inhibitions which she experienced as emotional neglect.

The chaos of Alzheimers invades their relationship.

"Hallie, I'm going to die."

"I'm Codi."

"I'm dying."

"Well, I know. We all are, more or less." After a lifetime on the emotional austerity plan, my father and I were caving in to melodrama. When I put my hand on his hand it lay dead on the sheet. It was the diagnosis that killed him. Sometimes that's how it happens.

"Where is Hallie?"

"Please don't ask me that again. We don't know where she is. Don't worry about her right now, okay? We can't do anything."

He looked at me accusingly. "You shouldn't have stood on the slide [in elementary school]. I defended you on principle, but it was dangerous."

*How do people live with loved ones after their minds have fallen into anarchy? I rejected his ruined monologues every day, still expecting order to emerge victorious in Doc Homer's universe. I can remember once seeing a monument somewhere in the desert north of Tucson, commemorating a dedicated but ill-informed platoon of men who died in a Civil War battle six months after Lee had surrendered. That's exactly who I was — a soldier of the lost cause, still rooting for my father's recovery. Pain reaches the heart with electrical speed, but **truth** moves to the heart as slowly as a glacier.*

The novel is placed in the southwest. It is rich in Native American imagery and inheritance as well as the stories of European immigrants. It has everything to do with the angst of a nation that does not know its own history or even where its dead are buried. *Animal Dreams* is an invocation of memory: personal and political.

book review

It is flawlessly written, piercing through rationalizations and self-hatred, moving into a tenderness that retains humor.

My only complaint is that Barbara Kingsolver, who grew up in Kentucky and now lives in Tucson, has not lived long enough to have earned the wisdom that is woven through the book. TW

Jeanie Wylie-Kellermann is editor/publisher of *The Witness.*

A Book of Revelations

Richard Kerr's autobiographical essay in the May issue of *The Witness* was also published in *A Book of Revelations,* edited by Louie Crew. *A Book of Revelations* was published in 1991 by Integrity. It offers brief personal histories of gay and lesbian members of the Episcopal Church. It does so in a simple, unencumbered style. Its editor, Louie Crew, says the book is offered as a resource to the Church, which has said it wants genuine dialogue.

The fool's gift

by Marianne Arbogast

Play. Be silly. Remember the things from your childhood that you loved. "I really think the message of the clown is to do what the rest of society tells us not to do," says Betsy Willis, a.k.a. Doodad, who for ten years convened a clown group at St. Paul's-in-the-Pines Episcopal Church in Fayetteville, N. C. "That's what Jesus said: Don't do as the world does."

With God's Clods — most of them fellow members of St. Paul's — Willis visited hospitals, nursing homes, and prisons, joined in parades and festivals, and participated in services at her own and other churches.

In children's hospitals, they chased nurses and doctors with a giant cardboard hypodermic needle, to the great delight of young patients. In nursing homes, they tied balloons to bedrails.

They carried their subversive message to prisons and shopping malls.

At a workshop for women prisoners, they began by reading the Scripture passage about receiving the reign of God as a child. They then asked participants to make up a list of things children did. "After we did that, one of the women said, 'Do you know what we've just done? We've listed all the things they don't want us to do in prison!'" Willis said.

Witnesses, the quick and the dead

Another time, while promoting a CROP walk at a local shopping center, they met up with an Army band. "We lined up behind the chorus, which was very rigid, and marched behind them. We gave people a choice or something. The military presence [from Fort Bragg] gets very heavy at times."

Though initially drawn to clowning through her work with Christian education ("It seemed a way to take the Bible story and give it a different thrust so our eyes didn't glass over with the familiarity of it.") she later came to value its power to overcome barriers between people.

She recounts having to walk through a group of bikers at a rock concert on her way to meet her clown group. "I felt uneasy, but I decided the best thing to do was to clown. They responded by jumping up and inviting me to dance. I danced with them for about 15 minutes. It was very freeing for me. In other circumstances I would not have gone near them, nor would they have let me in."

"The Fool's wisdom is to see beyond human limitations — limitations of the body as well as of the mind and spirit," writes psychologist Elizabeth Lloyd Mayer (*Creation Spirituality*, 11-12/91). "In folk plays from all over the world, Fool characters have power over life and death; they bring healing when nothing else can."

Willis has found the healing to flow both ways.

"It is a healing agent for us behind the masks," she says. "Right now I'm involved with straightening out my own life in a 12-step program. Clowning certainly played a part in that by getting me to look at my past."

Willis is currently on sabbatical. She plans to continue clowning, but also feels pulled toward greater social involvement "in women's issues, helping women break loose from where we've been," she says. "As clowns, maybe we graduate from being the joyful foolish to being the adult foolish by following Christ in more social action, in the front lines."

Either way, Doodad refuses to conform to the world. TW

Walking through a group of bikers, "I felt uneasy, but I decided the best thing to do was to clown. They responded by inviting me to dance"

Betsy Willis, a.k.a. Doodad

Marianne Arbogast is an assistant editor of *The Witness.*

Out, and in the Church

by Mary E. Hunt

Can Christianity and healthy, good, natural and holy lesbian women go hand in hand? Hints come from the rich mix of the several hundred courageous women who now make up CLOUT (Christian Lesbians Out Together), an ecumenical organization formed by a small group in 1991. Our work has been ecumenical of necessity, but we celebrate they very fluidity of lines that would divide us if we let them.

It is hard to imagine CLOUT people wrangling over questions of "baptism, eucharist and ministry," when we know that what divides us kills us, all object lessons for churches seeking spiritual health.

Women in positions of authority and responsibility are, relatively speaking, new to institutional church structures. While lesbian women are found at the highest levels in their respective denominations, lesbian women in high elected and appointed church office are not necessarily the first to put their names on the CLOUT membership list. But unlike some of their gay male counterparts (bishops, church executives, etc.) who have distinguished themselves by oppressing self-acknowledged lesbian/gay/bisexual people, lesbian women "in high places" use their good offices to encourage others. It is edifying to see — oh, how I wish to sing their praises — an example to emulate in churches which claim a preferential option for those who are marginalized.

The common boat of Church patriarchy in which all Christian women ride, whether lesbian, bi-sexual or heterosexual, provides CLOUT with a large constituency since lesbian oppression is but a pernicious refinement of all women's oppression. It is my experience that most heterosexual women are not nearly as homophobic as heterosexual men. To the contrary, the common bond of sexism, while different depending on race, class and ethnicity, of course, makes lesbian experience but one more part of a large, shared contradiction for women. CLOUT is something that all Christian women need as members of patriarchal churches.

At a time when mainline churches are shrinking rather than growing, when AIDS, recession and political uncertainty shape a rocky landscape, that any lesbian women want to continue in relationship with what has been a major source of oppression remains, frankly, something of a mystery to me. But the lusty singing, reverent prayer, searching questions, desire for community and commitment to social/ecclesial change that make up CLOUT spring naturally from a tradition whose best answers have always been shrouded in faith. That is sufficient to keep it interesting for us and to portend healing unto good health for welcoming churches. Christian lesbian women are doing our part, and expect that churches will do theirs, by embracing previously silenced and dishonored lesbian members. Time will tell. TW

Mary Hunt is co-director of WATER, Women's Alliance for Theology, Ethics and Ritual, in Silver Spring, MD.

75th anniversary forum on evangelism

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October 24, 1992

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