

The Witness

Volume 77 • Number 8/9 • August/Sept. 1994

*Alternative ways of doing church
looking for full participation*

Disabilities

FOR MANY MONTHS I have been unable to finish all the periodicals which I receive. The latest issue of *The Witness* [6/94] has been one that I have been quoting all around. The Walter Wink article is clear and concise. Thank you for your good stewardship and the issues you are bringing to the Church.

Jim Shannon

**The Philadelphia Theological Institute
Philadelphia, PA**

AFTER BEING A GRATEFUL reader for the past year or so, I finally feel compelled to drop you guys a quick note to tell you what a great job you're doing. I can't tell you how many good story ideas, thoughtful quotes, and interesting strategies I've stolen for use in *Salt*. I can only hope you find our publication half as helpful. Reading the June issue provoked three story ideas alone.

Kevin Clarke

**Assistant Editor, *Salt*
Chicago, IL**

A PROPHET IS STILL WITHOUT HONOR in her own church. That you could have done the June, '94 issue on 'Disabilities' without contacting Cynthia Jones, Publisher of *Mainstream* magazine, is a serious omission. She is a national treasure in her advocacy role for access and full participation for all people. I trust when this issue is addressed again, one of our most knowledgeable, articulate and committed Episcopalians will be included, greatly enriching your publication.

**Mary Eunice Oliver
San Diego, CA**

MY FRIEND ANNE FINGER raises many crucial issues in her interview ("Challenging assisted suicide," *The Witness*, June 1994). I believe, however, that she comes down on the wrong side of the assisted suicide debate.

No proponent of the right to assisted suicide, especially Dr. Kevorkian, denies the need for proper regulation to avoid potential abuse. But it seems to

me absolutely far-fetched to assert that a personal choice to end what has become an unbearable life has anything at all in common with *state* forced-euthanasia programs as in Nazi Germany. It is also difficult for me to see what the struggle for disability rights has to do with the plight of someone in the terminal stages of ALS — like Sue Rodriguez in British Columbia, who took her case to the Canadian Supreme Court — whose final three to six months of "life" will be spent choking to death; or with a patient suffering terminal incurable cancer, who may not want to spend weeks or months in a stupor caused by massive doses of painkillers.

As Anne says, in this society "Our choices are always tremendously impinged by economics, gender, disability." That means we need to fight for a society that truly expands personal choice through social justice, not to restrict it in the present one.

**David Finkel
Detroit, MI**

AS SOMEONE WHO USUALLY enjoys the articles and interviews in *The Witness* I find myself compelled to respond to what I can only perceive as hypocrisy, at worst, and severe oversight/insensitivity, at best, in the June 1994 issue. Since the June issue was focused on Disabilities it seems that you failed to "walk the talk" by choosing to use yellow ink on white paper, a combination that becomes unreadable for some of us, on pages 4 and 30. Need I say this was not a good choice either by the editor or by the printer.

Whereas the choice of inks and paper for subsequent issues of *The Witness* is a more or less solvable problem, all of the good intentions, dialogue, and reports/studies on sexuality will not undo the injustice done to gay, lesbian, bisexual, and/or transgendered peoples by the vote of the Episcopal delegates against full membership in the National Council of Churches for the Universal Fellowship of Metropolitan Community Churches in November 1992. If you truly accept the resolution of the 1976 General Convention that "homosexuals are children of God who have a full and equal claim with all other persons upon the love, acceptance and pastoral care of the Church" where was the courage of conscience to vote for inclusion of the only de-

nomination (UFMCC) that openly welcomed homosexual, bisexual, transvestite, and transgendered people? While the Episcopal Church has been passing resolutions and engaging in dialogue with itself, those Christians who are gay, lesbian, bisexual, or transgendered are being made to feel like they are God's step children or quietly slip out of the church and, too often, away from God. Truly it is long past time for walking the talk or ending the talk altogether.

**Sharon M. Parker
West Hollywood, CA**

[Ed. note: We're turning our attention to the ink-on-paper dilemma — we learned that we have trouble reading yellow on white, too. The rest your concerns we commend to the church.]

Witness praise

KEEP UP THE GOOD WORK and excellent articles. Most challenging article this year to date — April issue — "Disrupting the hegemony in God and in us" by Walter Brueggemann. Also tops in that issue was the interview with Steve Charleston.

**Elizabeth Vilar
Carolina, Puerto Rico**

Correcting the record

AS THE CHAIRPERSON of Saint James's Search Committee (Houston, Tex.) which properly pursued the search process (and successfully, I might add) of the Reverend Antoine Campbell as Rector, I feel compelled to respond to the inaccurate references pointed out in the article entitled "The Hot-Button Issue — Clergy Sexual Misconduct" by Jan Nunley[6/94]. In fact, I personally take exception to the inference that our search process was compromised. Implied was an insult upon the integrity of the Search Committee, the Vestry, Saint James's Family and Bishop Benitez by suggesting that we were uninformed or misinformed of Reverend Campbell's situation.

I won't try to debate the issue of canonical process in such cases. That issue is outside the purview of my concern and should be resolved at the National level. However, the issue should not be resolved or debated at the expense of others, in particular, my Rector,

Letters

Reverend Campbell and Bishop Benitez. Texas Canon 40.6 states in part, "Unless the accused pleads otherwise, a plea of not guilty will be presumed."

To set the record straight:

(1) Bishop Benitez did not encourage our Search Committee to call Reverend Campbell without informing us of *all* the *allegations* and *inhibitives* as Rector in South Carolina. He was in constant communication with Bishop Salmon and he made full disclosure of Campbell's background and the status of his canonical trials.

The Search Committee, by unanimous vote, submitted only *one* name to the Vestry. The Vestry, by unanimous vote, submitted only *one* name to Bishop Benitez. That name was Antoine Campbell. Sure, many names were discussed with the Bishop during our nearly 18 months of "searching"; however, only *one* name was finally approved for submission to the Vestry by the Search Committee. The statement that the Bishop had "turned down the Parish's first choice for the position, a woman, and suggested Campbell as an alternative," is grossly inaccurate. Unfortunately, second-hand information is usually gilded with malicious information and should be treated or dismissed as such.

We believed in Reverend Campbell's innocence then and we continue to hold that position. The bottom line is he was acquitted of adultery by his peers and other charges of sexual harassment were subsequently dropped by the accusers. Such unfounded, unscrupulous accusations, perpetrated by a few who seem to have motivated malice, only fosters the separatism between race and gender and no one really wins.

As a woman, I can sympathize with those who may have been falsely ignored in any sexual harassment situation. Such accusations are very difficult to prove unless there is corroborative evidence and/or admission by the defendant. Neither existed in the Campbell case.

Further, Bishop Benitez's re-election to the Church Pension Fund Board should not be challenged based on the reason stated in the article. I'm sure the energy to remove him could be better channeled in more constructive ways to address the discrimination issues currently existing in our church.

We have followed God's lead in calling Reverend Campbell, not only to rebuild but to envision and build new ministries with our Saint James' community. The trial is over. Any continuation of negative publicity could be construed as defamation of character and such must cease. In this case, God has spoken. Enough is enough.

I would be pleased if you would print my letter in its entirety in the next issue of this publication.

Carole A. Pinkett
Houston, TX

[Ed. note: We apologize to St. James' Church and Bishop Benitez. We have confirmed that Bishop Benitez did supply the vestry and search committee of St. James with information about the charges of sexual misconduct that had been made against Campbell before the vestry voted to issue a call to Campbell on March 12, 1993.

Our reporter, whose calls to Bishop Benitez and to St. James' senior warden and search committee chair were not returned, is sorry to have contributed to the confusion. As are we.

We believe the following to be an accurate chronology:

In October, 1993, Campbell was acquitted of a presentment issued by South Carolina's Standing Committee following his May, 1993, election as suffragan bishop of Virginia. However, based on its own independent investigation, Virginia's Standing Committee unanimously decided to ask Campbell to resign the election on November 1, 1993.

According to St. James' senior warden, Louis McCutchen, who was also a member of the search committee, Campbell had been on the list of candidates being considered for the position of St. James' rector prior to his election as suffragan bishop. His name was restored to the list of candidates after he resigned his election.

A second presentment, based on the testimony of a woman priest, was still pending when Campbell was called to St. James', in March, 1994.

According to McCutchen, the vestry talked with Campbell about the charges

that had been levelled against him.

"We were comfortable with his responses," McCutchen said. "We didn't research the matter beyond that because we didn't want to hold another trial. Our overriding consideration was the kind of work we could expect from Tony in the future."

About this time a third presentment was issued against Campbell in South Carolina. On March 17, 1994, only a few days after St. James' had issued its call to Campbell, Campbell was inhibited from functioning as a priest in the Diocese of South Carolina. The ecclesiastical trial to resolve the second and third presentments was scheduled for May, 1994.

Bishop Benitez informed McCutchen of the inhibition and indicated that Campbell could not become canonically resident in the Diocese of Texas until the inhibition was lifted. Benitez also indicated that he saw no reason to take any action to inhibit Campbell's priestly activity in Texas in the meantime. St. James' vestry, McCutchen said, did not entertain the possibility of postponing Campbell's call pending the outcome of the trial.

"I didn't know all the specifics, but we felt comfortable with our decision to go ahead," McCutchen said. "Bishop Benitez said that from what Bishop Salmon had told him he was optimistic about the outcome of the trial."

The vestry chose not to share the information about the various charges with the congregation as a whole. "We wanted to keep things positive," McCutchen said. "I didn't get up in front of the congregation and say anything, although I said that if anyone had any questions about our call to Tony, they could come to me. A couple of people did come to me and ask about the South Carolina cases and I explained what I knew."

In May (after the June issue of *The Witness* had gone to press), the local newspaper announced that the charges against Campbell made in the second and third presentments had been dropped. "Some people (at St. James) were surprised," McCutchen said, because they had not known about the matter.]

THE WITNESS

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Cover: *Sophia — Wisdom within* by Doris Klein, CSA of Milwaukee, Wis.

Looking for full participation

by Jeanie Wylie-Kellermann

*God of grace and God of glory,
on thy people pour thy power;
crown thine ancient church's story;
bring her bud to glorious flower.
Grant us wisdom, grant us courage,
for the facing of this hour,
for the facing of this hour.*

As a child, the rhythm of the liturgy held in place a deep conviction that I would live my life for the gospel and that this would require a total commitment.

I would need to forswear those things held up in Scripture as idolatrous: riches, power, an exaggerated enjoyment of my own will. I would have to take risks with my talents. I might die.

But in my twenties, I was appalled by fundraising thermometers that were posted on the chancel wall and the minimal obligations that were asked of us, most tailored to preserve the four walls of the institution. I began to see the church as accommodationist. The flag in the sanctuary seemed only one of the more visible signs.

My college professors gave searing critiques of small-minded Christians who enforced judgements and ill will throughout the community, contributing to racism and homophobia. My political friends couldn't understand why I went to church at all. The ashes on my forehead on Ash Wednesday were hard to wear.

As I grew older and started to overcome my denial about the oppression of women in this culture, I couldn't help but notice the ways that the church most

often reinforced that oppression.

Yet the liturgy continued to call to me and I remained within the church. I found the Catholic Worker movement in 1981 and finally was able to bring my concerns about classism and militarism together with people of faith who were trying to live simply, feed the hungry and resist nationalism.

In 1983 I wrote to Coleman McGehee, then bishop of Michigan, from jail where I was held for three weeks because of an Advent anti-nuclear vigil which included praying in the driveway of a company that manufactured cruise missile engines.

His witness against injustice and entrenchment reached into my solitude and assured me that I had heard the gospel when I was a kid. His embrace when I was released gave me joy. His desire to get me involved with the diocesan staff surprised me.

My politics may be more radical or confrontational than some, but my experience is not unique.

The Lilly Foundation funded a study of 500 people who had been confirmed in the 1960s. Half no longer attended church. In the interviews, one woman — a 33-year-old computer programmer and mother — commented, "My Presbyterian upbringing was fine until I got to an age where I thought that Presbyterians weren't being forceful enough. If this is really the truth, if Christianity was really the way that people had to live their

lives, then they weren't really pushing it.

"Even though I don't really live it now, I really feel that helping people — giving of yourself — is the value you should strive for. [But] I just hate the thought of ever again going to a group where I felt like I was bad because I didn't believe what everyone there did and was afraid to say what I really believe."

Being a part of the church is an uneasy experience for many people. For reasons of race, gender, political commitments, sexual orientation or ordination status, they feel only partially welcome. A huge piece of their identity is left outside the doors of the church.

This issue of *The Witness* lifts up several communities that are attempting to pull people into worship and a corporate life that allows them full participation. The examples are by no means definitive, but they point in a direction that may allow people whose faith was molded as children to find a way to give their lives to God without reservation.

This issue of The Witness lifts up several communities that point in a direction that may allow people whose faith was molded as children to find a way to give their lives to God without reservation.

People within these communities are claiming a freedom to recreate their relationship to the church. An angry edge sometimes accompanies their concerns and efforts, but in our view their openness and their heart-felt de-

sire to worship God with one another and with us is the hope of the church as we enter the next millennium.

TW

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

editor's note

A different communion

by Quentin F. Kolb

Like most kids I knew, going to church was not the first thing on my agenda on a daily basis. I knew that I had a strong connection with whatever made the world go around but I wasn't so sure that anyone had any monopoly on what we were all about.

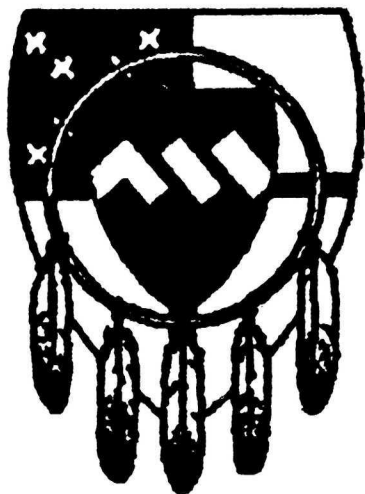
My mother had carried me off, kicking and crying, to the Episcopal Church of the Holy Spirit at Randlett, Utah, when I was about three, and I hated it! There were all those big tall ghostly white figures that stooped and tried to swoop you up into heaven.

At Whiterocks, Utah, at the Indian boarding school, we had to dress up in stiff Khaki uniforms that rubbed our necks red. Then we marched the 500 yards to sit, without moving or turning our heads, on the right side (the boys' side) of St. Elizabeth's Episcopal Church. We sat immobile while Father Talbot waved his arms and said something in English in a loud voice.

But as I stood and looked to make my way out of the church there were dignified Ute men with their hats off, and powerful Ute women with their heads covered in silken shawls, standing around the back of the church with resolute looks

on their faces.

After I left Whiterocks, I was assaulted with pleas from new white friends(?) to become a Mormon. But they didn't treat me as if I were really a friend, and the most exciting part of their church was the pretty girls, which wasn't the kind of spirituality I was looking for at the mo-



ment. It was then that I remembered the men and women that were standing at the back of the church at Whiterocks. There was something showing on their faces that Father Talbot wasn't telling them, something I didn't see in the rather plain walls of St. Elizabeth's.

I wanted what they had! I remembered as a child staying with my grandmother and hearing her morning song as she helped the sun to rise, and reviewed the beauty of the world; she was somewhere else, somewhere I wanted to be. At the Bear Dances, the Sun Dances, I saw it on their faces, I heard it in their gentle Ute voices.

When I lay in the grass watching the cloud plays tell their stories I realized that it was bliss that I saw on their faces. Don't ask me how I knew it. I could

tell from the way I felt. My friend and schoolmate, Harvey Natches (who later became a Native American Church Road Man), told me that when he prayed, he talked over his problem with his Creator and then relaxed and waited for his prayer to be answered. Sometimes it would be answered in a dream, sometimes the answer became obvious, sometimes in the working out of his life, but he knew the prayer would be answered.

I think that was it ... the leap of faith. Maybe it is different for everyone; maybe the stories we heard from our uncles and aunts and mothers and grandmothers became real in our lives and gave us a different communion. I cannot fathom all the ways God works his wonders and mysteries in the lives of his children, but I would be amiss if I did not see it and know from whence it came. The heresies we have committed have been done in the name of God when we have been blind to His way of love. Too often we are quick to find evil in other ways of worship in order that we may feel secure in our own.

When I gather with my brothers and sisters in the chapel, the sweet grass, sage, cedar, and tobacco incense we smudge with may start the primordial dreamtime that brings our inner selves closer to our Creator. God is there to listen and Christ is there in the eyes of all who look at me as we count the ways he

had taught us both as Indians and as Christians. We pray to Grandfather and share the stories of traditional Indian truths and the parables of Christ. Then we make Eucharist and share his holy meal. We have that holy something

The heresies we have committed have been done in the name of God when we have been blind to His way of love. We find evil in other ways of worship so that we may feel secure in our own.

that I longed for long ago and we share it with each other.

TW

Quentin F. Kolb is missionary for urban Indian ministries in the Diocese of Utah and a member of the Episcopal Church Publishing Company board which owns *The Witness*.

Your City

by Carl Dennis

How much would it take for this city
That so far has belonged to others
To be yours as well,
The houses set in rows and each row named
So you can find the garden of your new acquaintance
Long before sundown, just as you promised,
And the talk has time to wander and pause.

How much as you walk home in the dark
For the portly policeman, who now
Stands on the corner for others,
To stand for you by the grocery store
Still open for your convenience,
The lettuce and cucumber planted last spring
For you as well, weeded and watered,
Picked this very week, sorted and loaded,
And driven along a highway where a highway crew
Has worked all month for you digging a culvert.

How much till the book on the nightstand at home
Written now for others be written for you
In hours stolen from sleep and children,
Sweet and bitter wisdom distilled as a gift
As the author guesses you're coming along
In need of encouragement and of warning.

Three weeks till it's due at the local library.
How much would it take for the right
To wander the stacks all afternoon,
Wrested for others from kings and shamans,
To be wrested for you as well,
And the Constitution amended to protect your rights
Against the privileges of the few
And the prejudice of the many.

Carl Dennis is a member of the English Department of the
State University of New York at Buffalo. He is author of
Meetings With Time (Viking Penguin, 1992).

You learned the story in school, along with stories
Of parents who sold their wagons and farms
And said good-bye in tears to friends and family.
You heard your teacher say they sailed for you,
But you couldn't believe it.

How much would it take for it all to be possible,
For you to walk the streets of a glimmering city
Begemmed with houses of worship and lecture halls
That thrust the keys to bliss into your hands.
A city where for you as well
Mohammud decides to linger at Mecca
And Jesus rides his donkey into crazed Jerusalem
And Moses descends the mountain and loving Buddha
Turns his back on heaven, hearing your sighs.

How much till invisible hands,
That have left instructions for others
In every lonely hotel room, lead you
To lock up evil and coax the good
From whatever corner of your soul it's fled to.
The beleaguered good you've always imagined
Looking for others to deliver it
When all along it's looked for you.



Liberating the baptized: shared ministry in northern Michigan

by Marianne Arbogast

Yesterday morning, a new volunteer at the soup kitchen where I am co-manager asked me if I was a nun "or just a lay person." (Since I'm Catholic and female, that's the full list of options.) Attempting a smile, I replied that "we shouldn't say 'just' about ourselves." She looked puzzled, and I thought wistfully of northern Michigan, where I spent a weekend in May, where there's a bishop who actually dislikes the word "laity" as much as I do.

When I drove north last spring — past signs advertising "tourist and elk herd information," through miles of pine wilderness denser than any I'd seen — I knew that the Episcopal Diocese there, and its bishop, Tom Ray, were acclaimed for their solution to problems faced by the upper peninsula's tiny, isolated churches. I knew that they were replacing the traditional model — under which seminary-trained priests are called from outside congregations to minister to them — with a model that calls forth ministry from within congregations themselves. I expected to see teams of people in local parishes — some of them ordained as priests and deacons — filling roles that have traditionally been reserved to seminary-trained clergy.

But what I didn't expect to find — there or in any institutional setting — was an understanding and approach to ministry that I could feel at home with. I came away convinced that a lens is being ground in Northern Michigan which could throw critical questions — questions about

church structure, questions about the very nature of ordained ministry — into new and sharper focus. Out of the praxis of communities which were oppressed *within* the church, a theology of ministerial liberation is emerging.

A transformation of consciousness

Like many of the churches in the 30-parish diocese, Trinity Church, Gladstone struggled for years simply to keep its doors open. The 40-some members who gathered each Sunday "were poverty-oriented," says long-time parishioner Carol Clark. Never able to afford a full-time priest, they survived by yoking with other churches to come up with a clergy salary. Still, the financial burden was heavy, clergy were underpaid and overextended, and the congregation frequently found itself between pastors.

"We had a sense of inadequacy," Clark says. "We were always in debt; we owed the diocese so much money that we could never repay, and it never got any better."

Some Northern Michigan churches would go for months without the Eucharist. When Ray arrived in the diocese in 1982, he found on his desk a letter from two of them, imploring him to ordain a lay reader who had helped hold his parish together for many years. Under Ray's leadership, the diocese began a process of exploration which would transform it in

unforeseen ways.

Today, Gladstone celebrates Eucharist twice a week. Clark, a retired nurse, and Ellen Jensen, an elementary school teacher, have been ordained to preside. With nine other parishioners, Clark and Jensen took part in a two-year formation process, and have committed themselves to serve as a "ministry support team" for Trinity. Pat Viau, who cares for his two pre-school children at home, is now a deacon; his wife Jan Viau, a special education teacher, coordinates priestly ministry along with Sue Jamison, another teacher. Five members take turns preaching, including Clark, Jensen, Pat Viau, Sue Ray (a nurse and a deacon), and Jan Buchman — who also serves as Trinity's ecumenical coordinator. Church treasurer Jenny Hansen has been commissioned to work with stewardship; pre-school teacher Amy Hall focuses on education; and Betty Kempf is coordinator of diaconal ministry.

I have no idea what 'ministry of the laity' means — except that somehow that ministry is considered inferior, unprepared, inadequate, inevitably second-class. I think you could wash all day and not clean that word up.

— Tom Ray

(Margaret Adams, a second diaconal ministry coordinator, died in June.)

Rayford Ray serves as a regional "missioner" — a seminary-trained resource person — to Trinity and another congregation, each of them contributing 40 percent of their

disposable income toward his support.

But what is happening at Trinity is more than the blossoming of "lay ministry" or the establishment of "team ministry," and certainly far more than the ordination of local priests. What is underway — and often overlooked by those outside — is a radical transformation of consciousness about what it means to be church.

Marianne Arbogast is assistant editor of *The Witness*. Artist Therese Denham is a sister of St. Joseph of Carondelet in Los Angeles, CA.

"The change is so incredible," Clark says. "There's an energy, people are involved. Some of us were active before, but there's an ownership now. It's not only that it's our church — we're responsible for what goes on."

Rejecting clericalism

The language to express it is still evolving, and crucial subtleties can easily be missed. Trinity has a "ministry support team" — *not* a ministry team. The diocese emphatically rejects the notion that some Christians are "providers" and others "consumers" of ministry. The team's role is to develop "mutual ministry," engaging the gifts of everyone in the congregation.

Though the diocese follows church discipline in "ordaining" to some ministries and "affirming" others, there is little practical distinction, and the ordained are accorded no special standing.

The diocese has altered its constitution to grant every baptized member of the diocese a seat and a voice at convention. Clergy are no longer automatic delegates and votes by orders have been abolished.

Local ordinations can be used to "maintain clericalism by saying we can get indigenous priests, and then dumping on them everything we have dumped on seminary-trained priests," says Jim Kelsey, a diocesan missionary who has played a key role in the development of the new model. "That's not what we're talking about in this diocese."

Liberation of the seminary-trained

Rejection of clericalism does not mean a devaluing of theological education and professional expertise. In eight years, the diocese has doubled the salaries of its full-time, seminary-trained missionaries, using up its working capital in order to

avoid burdening congregations. But the missionaries' role is vastly different from that of a priest-in-charge of several yoked churches. For one thing, they are not "in charge" at all; more significantly, they need not even be ordained. They bring not ministry, but ministry resources — background in Scripture, theology, church history, liturgics and spiritual counseling — to local communities. A missionary



Therese Denham, CSS

might be asked for help preparing a sermon, planning an educational program, or facilitating conflict resolution.

Manuel Padilla, who grew up in Northern Michigan and returned there after seminary to serve as a missionary, feels that his greatest challenge is "facing and dealing with the destructiveness of the traditional system. The expectation that the congregation could run off the energy of one individual, the belief that someone has to come in and take care of us — overcoming that is difficult."

Parishes have typically dealt with dysfunction through "triangulation," using the priest as a buffer to avoid dealing with

conflict, Padilla says. "Without a priest to manipulate, people have to talk to each other. It breaks down all the old power structures in a community."

Tom Lippart, formerly a full-time rector in Escanaba, now serves as missionary to two churches. He has experienced the change as a liberation.

"I felt before like I was filled with all this theological education and no one was interested," Lippart says. Now he is frequently consulted — but someone else is called when the boiler breaks down.

"Right away I could see what was happening for him," Peg Lippart, his wife, says. "We had this team, with people taking responsibility, and it spread things out beautifully. When you're 'the' minister in charge of it all, you can't do it all, but the expectation is that you should."

Congregational liberation

The liberation experienced by congregations is equally dramatic.

With their budget no longer consumed by clergy salary and the upkeep of a vicarage, Gladstone parishioners have discovered a new range of possibilities. "What now goes for outreach — we hardly had that much in the whole budget a few years ago," says Helene Merki, the church's 93-year-old organist.

While others concede that she may be exaggerating, all agree that outreach has increased tremendously.

"This little community does so much in the community, it's phenomenal," Rayford Ray says. Trinity members are involved with Habitat for Humanity, a domestic violence shelter and a prison, where they lead services for inmates.

"It's rare to find someone who just sits in the pews anymore," Clark says. "We're more aware now — we have time and energy to focus on community needs."

She speaks of an enhanced sense of community within the congregation and with others in the diocese.

"The trust level has grown," Clark says. "We get to know each other on a different level.

"I've grown and been stretched doing things I never believed I could have done, but instead of being a burden, it's a joy. There's support within our community and from the diocese, and nobody has to do it all."

Gladstone parishioners tell of a visiting bishop who implied that their model might be good as a last resort, but asked whether, if they were given \$3 million, they wouldn't go back to the old model.

"We told him we'd give it away," said parishioner Maria Maniaci.

"We can't go back," Clark says. "Once there's life, how do you roll over and play

dead again?"

Currently, ten of the diocese's 30 churches have opted to pursue mutual ministry development, but others—even some which can afford a full-time rector—are exploring the possibility.

"For many the point of entry is finances," Kelsey says. "But then people get creative, and open to new ideas, and what comes to life is delightful."

He cautions dioceses against doing it to save money; in Northern Michigan, the diocese has increased its spending to subsidize regional missionaries.

And he stresses that it is "not necessarily a church growth strategy. Some will say, 'I'm sorry, but I didn't sign up for that.'"

But parish registers and diocesan balance sheets don't measure "the vitality in the life of the community," Kelsey says.

"Mutual ministry is getting at the heart of what we believe God in Christ is calling us to do and be."

Few alternative models draw as much attention as Northern Michigan's venture into mutual ministry development. So numerous are the inquiries that the diocese has instituted semi-annual visitors' weekends, encouraging guests to come at a time set aside for hospitality and conversation. Guests at the May weekend included the bishop-elect of the Canadian diocese of Rupertsland, a Saskatchewan priest on sabbatical, the coordinator of the total ministry program of the Diocese of Olympia, an urban vicar from the Department of Missions of the Diocese of Newark and members of a rural Missouri parish.

The weekend was marked by lively discussion of both the brass tacks and the

Lay presidors in Australia?

Former Archbishop of Canterbury Robert Runcie charged that the primate of South America would be fomenting "schism" if he tried to introduce the topic at the Toronto Anglican Primates meeting in 1986, but "lay presidency" at the Eucharist commanded serious discussion this year in the Province of Southern Africa and at the July synod of the Church of England. Anglicans in the Diocese of Sydney, Australia, in fact, have moved beyond the talking stage. They will put the matter to a vote at Sydney's diocesan synod this October.

Although South American Anglicans have seen lay presidency as a way to address the shortage of priests in a province with many small congregations, the push for lay presidency in Sydney stems from a steady growth in

lay participation in the church's liturgical life and a strong evangelical tradition, according to Sydney-based Anglican Media spokesperson, George Fisher.

"Proponents are trying to bring into line lay people preaching with lay people presiding at Communion, so that there is no separation between Word and Sacrament," Fisher said noting that the Sydney diocese, which has between 500 and 600 clergy and 270 parishes, currently has about 200 lay people licensed to preach, all with "theological qualifications of some sort."

Although the Diocese of Sydney has been a stronghold of opposition to the ordination of women priests, the lay presidency legislation, if passed, would open the way to lay women and women deacons presiding at the Eucharist.

The process of approving lay presi-

dency must move forward in full consultation with Sydney's Archbishop, Harry Goodhew. "I can see the merits of licensing permanent deacons to conduct the Lord's Supper in certain situations," Goodhew told the diocesan synod last year. "I can agree that there are no theological reasons why lay people cannot be licensed to do the same. My uncertainties lie in the area of order, of what the long term consequences may be for ordained ministry."

Sydney's diocesan synod endorsed the principle of lay presidency in 1985 and a report to the 1987 synod said there were no doctrinal objections or legal impediments. The 1993 synod said there were significant doctrinal reasons for lay presidency. A report on the topic is also to be presented at the next General Synod of the Anglican Church of Australia in July, 1995.

— Julie A. Wortman

theological framework for what Northern Michigan is doing.

Key for Tom Ray is a sacramental understanding of the world. He insists that the classic distinction between spiritual and temporal spheres — assigned, respectively, to clergy and laity — is “bad theology. Our sacramental theology never, ever distinguishes between sacred and secular.

“I don’t talk about lay ministry. I have no idea what ‘ministry of the laity’ means — except that somehow *that* ministry is considered inferior, unprepared, inadequate, inevitably second-class. I think you could wash all day and not clean that word up.”

And he is adamant that ordained ministry cannot be based on “something I can do that no one else can do.” In the early church, he says, preparation for baptism was serious and intense; “then, if the community needed ordered, ordained support, they could choose any respected seven from the community and ordain them.

“We have evolved an understanding that has drifted away from our roots and tradition. We’ve lost the memory of the responsibility of adult Christians, and it will not come back quickly or easily.”

But Ray is convinced that Northern Michigan is “being dragged into this relentlessly, inexorably, by the very Spirit of God.”

It is a leading of the Spirit that resonates in the hearts of many throughout the church. I returned to Detroit grateful for my own small faith community at the Catholic Worker. It often feels to me like an oasis, a place where everyone’s gifts and commitments are supported and taken seriously. But we’re at the edge of institutional church life. Northern Michigan feels like an oasis at the institution’s center, the vanguard of a church in which all who follow Jesus are “just” Christians. **TW**

A map for mutual ministry

[These remarks are excerpted from an address by Tom Ray, bishop of Northern Michigan, in November, 1991.]

When anyone wants to go to seminary for ordination, she or he will have to face a rector, a bishop, a vestry, the Commission on Ministry, the Standing Committee. And in some form or other the questions constantly probe, “Why do you want to do this?” Aspirants venture a halting, awkward response and we reply, “But can’t you do that now, where you are and as you are?” The aspirant then steps back, rephrases the answer — trying not to perjure himself or herself — and again we respond, “Can’t you do that as a responsible Christian now? Why?” The assumption is that the aspirant eventually will figure out how to tell us something she or he can do ordained that no one else in the congregation can do.

My God, that’s seductive! And dangerous. The larger you draw the circle for the ordained person, the more destructive. Liturgist, administrator, preacher, teacher, pastor, intervenor, visitor, community leader, brings in the youth. What’s left outside this very intimidating circle? Not much.

This is a recipe for paralysis and impotence, for separation, for clericalism and anti-clericalism. This recipe guarantees for the clergy that they will be isolated in that circle, overworked, unsupported, and broken. We break clergy constantly, and clergy families are in deep trouble. This recipe guarantees for the laity that they will be underutilized, undervalued, have low self-esteem; and they will be disap-

pointed in the clergy eventually.

I’m a card-carrying career professional. I’m also a baptized Christian, 24 hours a day, seven days a week. And my profession often gets in the way and I become preoccupied with trivia. For the baptized I worry that my profession not only gets in my way but can get in their way, that some people think Tom Ray or Fred Borsch or some other clergyperson is the real Christian, that their 24 hours count less; after all, they’re only lay persons.

In struggling with this dilemma in Northern Michigan for years now, there is another map emerging — and my God, it’s something that I knew! Everything is shared with us through baptism. If you want to explore the mystery of baptism, then explore those liturgies in the Book of Common Prayer by which we order priests or deacons or bishops. Think of baptism revealed through the ordered life.

Priestly, diaconal, apostolic ministry — these don’t belong to priests, deacons and bishops.

Priestly ministry explores the ministry of reconciliation, inclusion and unity. Where does most priestly ministry occur? At home — in the kitchen, the bedroom, the family room. At the workplace among employees. Diaconal serving originates whenever we seek peace and justice and respond to human need. Apostolic ministry explores, among other facets, cooperative oversight. What of the oversight of our environment, on the playground, in business, in our judicial system, or the awesome oversight of parenting?

¿Por que no somos la iglesia?

Closing the Instituto Pastoral Hispano

by Camille Colatosti

In a small room in New York City, late in the evening, ten men and two women sit in a circle with priests Maria Aris-Paul and Pablo Richard, a renowned third-world theologian of liberation. They discuss the Bible, ethics and the plight of teens in New York City's *barrios*. The people speak intense and rapid Spanish. They listen carefully to each other and are eager to have their opinions heard.

The conversation is part of the training offered at the *Instituto Pastoral Hispano*, an institution founded in 1977 to offer theological education to Hispanics. Many graduates have entered the priesthood. More than this, explains Aris-Paul, the *Instituto's* executive director, "the *Instituto* has been preparing people to respond to the needs of their Hispanic community. They come to train for a new awareness of being members of the church."

Unfortunately, the *Instituto* closed its doors on June 30, 1994. While *Instituto* board members hope that the closing is temporary, there are no definite plans to re-open.

Founding board member Bishop Douglas Theuner of New Hampshire explains that the board of the *Instituto*, as well as students and graduates, will meet throughout the summer to plan ways to continue education in the Hispanic community.

The reasons for the closure are subject to debate. Some feel that the Episcopal Church simply cannot afford to subsidize the *Instituto* any longer. Others — and

especially leaders in the Hispanic community — charge that the *Instituto* is being closed now because key church leaders do not take the needs of minority members seriously.

Purpose

According to Enrique Brown, the *Instituto's* founding director, the school was opened in Connecticut to help clergy in that diocese reach out to the newly established Latino community in Bridgeport and Hartford. "The Diocese didn't have an indigenous Latino clergy," Brown explains.

The strategy of the church up to that time had been to import Spanish-speaking clergy from Latin America, which critics said often meant importing colonial values.

The Hispanic community wanted to train "our own people," Brown says. "We started off training lay people to be leaders — and not just Latino lay people but Anglos also — to work with the Latino community."

Brown directed the *Instituto* from 1977 to 1985. In 1987, he joined the *Instituto's* Board of Directors. During his tenure with the school, he has watched it grow. In the 1980s, the school moved from Con-

necticut to New York City. It evolved from the project of a single diocese to an independent institution that was financially supported by several large dio-

ceses, including the Dioceses of Connecticut, New York, New Jersey, Long Island and Newark. Beginning with fewer than 10 students a year, the *Instituto* doubled in size by its final year, serving 21 students — more Hispanic students than attend all the Episcopal seminaries combined.

Instruction itself addressed the real world needs and concerns of poor and working-class Hispanic people. In addition to studying the courses required for ordination — the Bible, history, ethics, theology, practical theology and contemporary issues — the *Instituto* also focused on Latin American reality. Unlike traditional seminaries, the *Instituto* did not require its students to have a college education. Classes were conducted in Spanish and held in the evenings and Saturdays, to make it possible for working people to attend.

"We use the Paulo Freire method — looking at the whole person, not just academics," explains Aris-Paul, who has been director since 1986. "We deal with students' whole life situation. We Hispanics come with very complicated life histories. It is very draining, alienating, to deal with a society where you don't fit —

Here was an institution that could open the door to people who have doors closed on them every day. The rules are set up to exclude poor people from priesthood, from ministry.

— Butch Naters-Gamarra

to try to learn the language and the customs, whether you try to assimilate or retain your own customs." In addition, most *Instituto* students are financially insecure, often working more than one job. "At the *Instituto* we had to address these

things together or the students would get stuck and not go on with their process," says Aris-Paul.

The four-year program required that,

Camille Colatosti directs the Working Women's Project in Detroit.

in addition to class work, students be involved in practical experience in their communities, hospitals and prisons. "This action-reflection model has been at the heart of our pedagogy," Aris-Paul says. She adds that since the General Ordination Exams were "not language — or culturally — appropriate for us, we designed our own and they were accepted in several dioceses."

The *Instituto* has also been a key liaison between church people in the U.S. and church people in base communities in Central America through its leadership and arranging trips to Nicaragua, El Salvador and Guatemala.

As effective as the training was in bringing Latino clergy into the church, it wasn't until 1987, ten years after the *Instituto's* birth, that the diocese of New York, under Bishop Paul Moore, deemed the school a viable theological program for training people for ordination. Prior to this time, graduates needed to attend a year or more of traditional seminary before they could qualify for General Ordination Exams.

"This was a big victory," says Aris-Paul. To date, the *Instituto* has prepared seven priests, three of whom are women, and two deacons.

Many speak of the *Instituto's* positive track record. "It is something that people in other denominations have been looking at," says Brown. "They see the Instituto as a model for the kind of training institution they want to develop. It's a model for minority and other small church communities, communities that are isolated and have trouble getting and keeping clergy." Church members in Appalachia, for example, are looking to establish their own *Instituto* of sorts to train people in their community for ministry.

"The power of the *Instituto* was in the sense of community," explains Richard Schaul, emeritus professor of Princeton University, who teaches classes at the *Instituto* and in Latin America. "It was an attempt to make the Gospel incarnate in

logical education in the U.S. at a time when such initiatives are desperately needed."

Priorities

Why would such a successful institution close? Some church leaders believe that the money simply ran out. "We just simply exhausted our sources of funding," Theuner says. "We used bishops' discretionary funds. And they are all gone. We used one-time seed money grants. We ran out of options to make the *Instituto* viable."

As Richard Grein, bishop of the Diocese of New York, explains, "There is no money in our budget for the Instituto. All the money that I gave them came from discretionary funds. But that ran out." He adds that in his diocese one-half million dollars in block grants are allocated for Hispanic ministries.

Anita Lemonis, communications director of the Diocese of New York, likewise points to the fiscal crunch. She insists that the *Instituto* is not closing. "On June 30, the semester is over and it will be a transition time," she explains.

"The Diocese of New York wants to see the *Instituto* continue. We need to find resources to make the *Instituto* viable."

On the other hand, some church leaders, like Butch Naters-Gamarra, rector of *Iglesia Episcopal de San Esteban*, Boston, believe that the budget crunch is simply an excuse.

"The *Instituto* was a closure waiting to happen," Naters-Gamarra argues. "Church leaders talk about diversity, but it's a classist, racist church. We [the Latino community] have supported this school for more than 15 years. Here was an institution that could open the door to people who have doors closed on them



Centro Ecumenico Antonio Valdivieso (Nicaragua)

Los pobres reconstruyen la Iglesia de Cristo. VIII Centenario del Nacimiento de San Francisco de Asis, 1182-1982.

the language, culture and experience of Hispanic people in the U.S.A., especially in the context of largely poor and marginalized Hispanics. It put students in touch with faith communities in Latin America and therefore you had the connection with the wider struggle of the third-world peoples.

"I don't know of very many other places in which women and men, younger and older — who had not been primarily in the academic world — were encouraged to discover their own ability to think, to provide leadership and to cultivate their spiritual life. The *Instituto* represented a cutting-edge experience in theo-

every day. The rules are set up to exclude poor people from priesthood, from ministry. The rules say that everyone must do four years of college, three years of graduate work in theology and then get ordained. But everyone doesn't have to do it that way. There are other ways. For people with vocations, people for whom English is not their first language, here was another way."

A 1988 graduate of the *Instituto*, Raefela Moquete, agrees.

"I am a priest in charge of two churches," she explains. "I taught at the *Instituto* until last semester. The reality in New York is this: there are 11 Hispanic churches and each one sent at least one student to the *Instituto*. The *Instituto* is the one hope for Hispanic people who want to study in seminary."

She wonders what will happen now? How will the church reach her community? "The leaders of the church didn't support the *Instituto*," she adds, "because it's an alternative. They don't understand what was really happening in the *Instituto* and how important it is to Hispanic people."

Theuner admits that "it's a matter of priorities. There have always been people who felt that the traditional academic program was the only proper way to provide education in church. I don't feel this way at all," he adds. "We [on the *Instituto*'s board] feel very strongly that we are preparing people in the best way possible for the kind of ministry they will be expected to do. But there is no money."

The fiscal situation

The dioceses that undertook the support of the *Instituto* in the early 1980s have experienced financial shortages and reduced their contributions. While each initially gave \$15,000 annually, the diocese of Newark ended its support more than eight years ago. This year, the diocese of Long Island gave only \$5,000 and Connecticut and New Jersey decreased

their giving to \$6,000 and \$5,000 respectively.

The constriction in the *Instituto*'s budget reduced the staff to two: Aris-Paul and her assistant Simeon Lambert. All the administrative work, pastoral oversight, fundraising, some teaching and course development fell on their shoulders.

"We haven't had someone to work on the question of funding," Enrique Brown says. "We haven't had anyone working on development. We left it to Maria and she's had her hands full."

Atkins agrees, saying the primary supporter of the *Instituto* has been the Diocese of New York. In fact, in 1993 when the *Instituto* was in dire straits, Grein agreed to pay Aris-Paul as a one-third-time Hispanic officer.

But in January 1994, Grein terminated the relationship. Grein explains, "We put a lot of emphasis into Hispanic ministry. Some people don't like it because we don't do things the way they like. But when you make tough decisions, some people won't like it."

Anita Lemonis of the Diocese of New York insists that Aris-Paul was not fired from her position at the diocese. "The Hispanic officer position has simply been restructured," she says. "Instead of having one liaison and one person assigned to the job, we decided to make it more inclusive. We have a committee that has been working very well. People on the committee represent different ideas and concerns."

She adds, "I haven't heard any criticism of [Aris-Paul's] work. I have heard that she was treasured in the diocese."

Diocesan racism?

But critics raise questions, including concern about the diocese's parallel decision to "restructure" the *Instituto*, so that it may continue but without Aris-Paul in leadership.

"In the Diocese of New York, Hispanic ministry was not a high priority,"

Naters-Gamarra states. "When the bishop came into New York, it's interesting that all the people of color are either laid off or they leave. Bishop Tony Ramos, an assistant bishop who oversaw Hispanic ministry, is gone. He gets rid of Enrique Brown. He had three archdeacons: two were white, one black/Latino. They are all wonderful people. He gets rid of the person of color."

"I think the Diocese of New York is in a real crisis in relation to hispanic ministry," says Henry Atkins, president of the *Instituto* board and a member of the Episcopal Church's Commission on Racism. "They have an incredible amount of work to do to minister to what is now half of New York's population. Many students at the *Instituto* are questioning whether the diocese understands what needs to be done."

Theuner objects. Distressed, Theuner notes that "New York will be the largest single contributor to the *Instituto* in 1994."

Broader issue

The issue is larger than any one diocese. Why is it that one diocese became the major funder and consequently the one in a position to call the shots? Why didn't the church recognize the *Instituto* as a treasure and preserve it?

Answers come from several quarters.

Some suggest the church does not want Hispanic ministers.

"I am concerned whether the church is willing to support theological education for empowering Hispanic leaders, if that education is liberationist," Atkins says. "This model of doing theological education in terms of the Hispanic community is a critical one."

Others say academic elitism is at work.

Some point to divisions within the Hispanic community itself that result in confusion. Some graduates feel that the *Instituto* offers ghetto education which makes them unable to move vertically within the church. Others respond that it is institutional racism within the church,

not the *Instituto*, which makes Hispanic priests unwelcome in non-Hispanic parishes. These people point out that African American priests who graduate from established seminaries are equally unwelcome in Anglo parishes.

An abrupt closing

Perhaps most unsettling is the way the *Instituto* closed this summer.

The board of the *Instituto* agonized about whether to open for class last February and finally decided to risk it. There were board conversations about the need for fundraising and agreement that Aris-Paul's gifts were in instruction, not administration.

"Maria was concerned about new leadership emerging from the Hispanic community," Atkins says. "She was very effective in supporting that. She was not the best person in terms of relating to the people we had to go to to pay the bills."

In March funds were short and Theuner talked to Aris-Paul about closing the school.

"I was waiting for his call back," Aris-Paul says. "I had ideas about how we could finish the semester."

But Aris-Paul learned that the school was to close the following week, in mid-March, when a student called the office. He had heard of the closing from his rector. It turned out that Theuner had faxed Grein with the news Friday, sending a copy to Aris-Paul that arrived after General Theological Seminary's office was closed.

"I started calling everybody. The bishops were at Kanuga so I couldn't reach Doug at his office." When she finally reached Theuner she explained that she and the other faculty member of the semester, Pablo Richard, were committed to finishing the semester even without pay. She added that she had received

assurances from the Episcopal Social Services, the Seaman's Institute and APSO (the Appalachian People's Service Organization) that they would help support the school through June. Several bishops also responded to the emergency.

Theuner approached Grein for help in paying off the school's final debts but has



Simeon Lambert, Maria Aris-Paul and Efrain Alonso at the *Instituto's* 1994 graduation ceremony.

Dane C. Bragg

been unable (as we go to press) to raise money for severance packages for Aris-Paul or Lambert.

In the meantime, Aris-Paul says she has felt abandoned by those making decisions about the *Instituto's* future. Friends say it feels as though she's being punished, but, all officials related to the school say that what is happening has nothing to do with Aris-Paul's performance. [See profile on page 30.]

Atkins and Theuner insist that they have been accessible and that Aris-Paul has been part of the decisions.

At the *Instituto's* commencement, the students honored Aris-Paul with a plaque but the board made no official mention of the conclusion of her tenure, although they did present her with a pewter plate a month later.

A chilling environment

Some fear that the Episcopal Church is becoming less and less tolerant of differences and is straying from a moral path.

"I have the sense that there is kind of a chilling environment here for me in the church," says Brown. "Once there was more openness, more tolerance for a diversity of voices."

Edward Rodman, canon missionary for the Diocese of Massachusetts, offers perspective. "Clearly, we are in a period of retrenchment and downsizing," he explains. Alternative programs are those most at risk and yet, he believes, those are the programs most needed. By the year 2000, the population of New York City will be over 50 percent Latino. Will the Episcopal church be able to meet that population's needs?

"I'm working in Boston's South End," says Naters-Gamarra. "I'm tired of going to funerals for kids. God has given us authority over evil, over sin. God has given us authority over illness! And God

has given us authority over death. Why don't we use it?

"Because we're totally disconnected — from God, from creation. We are disconnected from one another and the power can't flow. Racism and classism are the greatest disconnectors, because they're barriers between us. You distrust me, I distrust you. And that's sad, because together we share a very powerful message.

"Integration means we have to deal with liturgy. We have to deal with music. We have to deal with ecclesiastical polity and with institutional life. We're talking about systemic issues of oppression.

"When we learn to trust one another, we'll become part of each other's personhood — we'll become *community*. When we do that, we've got power. The power of God's spirit."

TW

A community of restless spirits: learning accountability at Iona

by John Harvey

George MacLeod founded the Iona Community in 1938 based on a vision of a renewed church serving the real world. Pastor of a downtown shipyard parish in Glasgow, Scotland, MacLeod had been experiencing firsthand the profound effects of society's brokenness during the Depression. His congregation was one of the biggest and most popular in Scotland, but there was a yawning gulf that separated the church's members and the teeming mass of unemployed persons he encountered from Monday to Saturday on the surrounding streets, people who were certainly not there to hear him preach the Gospel on Sundays.

In founding the Iona Community, it was never MacLeod's intention to set up an alternative church or to experiment with various forms of Christian communes. For him, the Christian community *was* the church — and his burning desire was that the church should be changed so that God could use it for the *whole* salvation of God's people, as against "the soul salvation" only, as he so often put it.

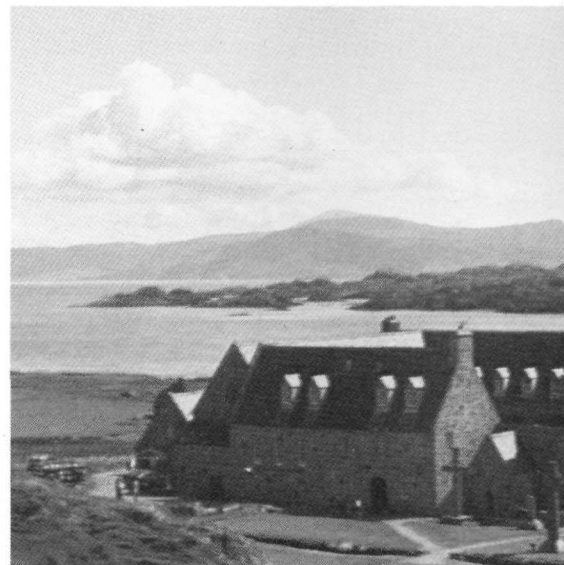
He chose to go to Iona, a remote island off the west coast of Scotland far from the slums and housing precincts of the central lowlands, primarily because Iona was the cradle of Christianity in Scotland and, indeed, in Northern Europe. St. Columba and his missionary monks came to the island from Ireland in 563 A.D. There they set up their little monastic village of

beehive huts and wooden church. In twos and threes they sailed out from Iona in frail animal-skin boats to go and live out the Gospel among mainland tribes. "Colonies of heaven," was how Columba described the communities they sought to establish. So when MacLeod went to Iona in 1938 and began the seemingly ridiculous task of rebuilding the ruins of the medieval abbey that had been built on the site of Columba's original settlement, he was making a very powerful appeal to the strong sense of history and patriotism that is in every Scot. He said he was withdrawing to Iona in order to return and make "a new thrust for the Gospel" based, like Columba's missionary vision, on a strong sense of community.

MacLeod saw his experiment on Iona as an experiment in Christian living for the modern age. In the early days he often

likened the Iona Community to a hothouse — where those who came to work with him at the building of stone walls could be "brought on" in building up their faith by a concentrated style of life and discipline. They normally

stayed on the island for three months in the summer, living together, cheek by jowl, in primitive wooden huts, both ministers and unemployed shipyard workers. They labored together on the walls and worshipped together in the ancient abbey church. In their spare time they argued, debated and discussed the issues of the



Sojourning at Iona, restless spirits find renewal for social

day in light of the Gospel. At summer's end they would return to the mainland to live out the new insights they had learned in their island hothouse.

MacLeod was attracted to Iona, too, because, he said, "Iona is a very thin place; only a piece of tissue paper separates things spiritual from things material."

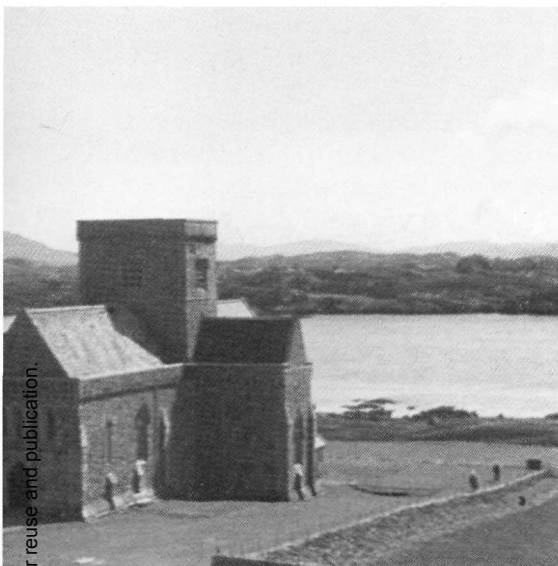
Both then and today you cannot get away from the Spirit on Iona. She breaks through all our defenses, disturbing and challenging as well as comforting and upbuilding, making us new people, formed into a new community, given a new vision

*Our logo is the Wild Goose
— the Celtic symbol of
the Holy Spirit — always
moving, never tamed . . .
a nuisance to settled folk,
but an inspiration to
restless spirits.*

in Christ.

Today the Iona Community numbers roughly 200, with over 1000 associate members. We do not live on the island, although we do maintain a resident staff there which each year welcomes hundreds of guests to stay in two centers on Iona and at our Adventure Camp on the

John Harvey lives in Glasgow, Scotland. He is leader of the Iona Community.



street work.

nearby island of Mull, usually for a week at a time. The staff invites these people into a common life of work and worship, prayer and discussion, chores and recreation — and above all into the common life of the Christian community in the world.

Community members are still drawn together by much the same vision that inspired MacLeod in the 1930s: the struggle for a renewed church, serving the real world. What holds us together — what makes us a “community” is our Rule and our common Concerns for Action.

The Rule of the Iona Community is very straightforward and what almost any member of the church could undertake. We agree (and renew our agreement each January) to pray for each other and study the Bible every day, to regularly account to each other for the use of our money and time, to meet with each other in “family” groups and plenary meetings, and to commit ourselves to a 12-point statement of belief and action for justice and peace in society.

What most people find helpful in the community is our system of accountability. In the church at large, accountability

is generally rather weak. In the Iona Community, on the other hand, we are able to be quite tough with each other. In our family groups — a dozen or so members and their partners living near each other and meeting in each other’s homes — we set aside time each year to tell each other in detail how we are spending a proportion of our income, how we are organizing our time, how we are getting on with our prayer discipline and with our justice and peace commitments. These can be difficult meetings, of course, but they are also liberating times, for it is only when we are really held to account, really “bound” to each other, that we can be said also to be truly liberated and free.

The other thing that binds us is our common Concerns for Action. We work these out every five years or so, adapting and adding in between. At the moment, we have made a common commitment to pursuing seven areas of concern: intercommunion, justice and peace, racism and interfaith relations, rediscovery of spirituality, the cause of the poor, work with young people and constitutional concerns. Members join together in small working groups to pursue these areas of concern where they are and as they can — successes and failures are regularly reported. At the moment, we are reviewing these concerns, which we adopted in 1989, to see where we should go from here.

Inevitably there is a tension between our life together as a community and our life in the church. As members of the Iona Community, we all feel this tension most of the time. And it is felt, too, by the people who come to stay for a week on Iona and then have to go back to the

normal life of their congregations back home. There is no escaping this tension; it’s what we do with it that counts.

Over the years, the community has sought to influence the life of the church — primarily, but not exclusively (for we are an ecumenical community) the Church of Scotland. Community members have been involved in the house church movement and in introducing many new forms of worship. They have been leaders in the work of industrial mission and have experimented with new models of mission among families in deprived areas. They have been active in youth work and in fighting institutional racism both in church and in society.

In these and in a number of other areas, community members are not working on their own, but in partnership with anyone and everyone who is committed to seeing the church change and to “finding new ways to touch the hearts of all.”

Before MacLeod died in 1991, the Iona Community had been awarded the United Kingdom’s Templeton Prize for

Progress in Religion, and MacLeod himself had shared in the International Templeton Prize for Progress in Religion. But even in his final years, MacLeod was never at ease. He was always looking forward, always challenging, al-

ways an awkward, restless spirit.

Our logo is the Wild Goose — the Celtic symbol of the Holy Spirit — always moving, never tamed, flying together in formation for better speed, a nuisance to settled folk, but an inspiration to restless spirits. This is the way we want to be. This is the way we believe the whole church is called to be. **TW**



Pulling down God from the sky:

Women-Church

by S.R. Skees

Thousands of women across the United States cannot go to church. "Once I saw how excluded I really was," says a 70-year-old Catholic nun from southern California — by male-only images and language for the Divine and "His" followers — "I could never go back to not seeing that.

"Patriarchy does not permit women to be participative," explains Ethel Dignan, who now runs a women's issues network for her order and belongs to a worldwide movement called Women-Church.

"There are sisters in this country who don't go to Mass. They feel isolated and cut off; they don't feel a part of what's going on." So they attend feminist liturgies and women-led prayer celebrations, in livingrooms and corners of parish halls.

Some Women-Church gatherings look a lot like a eucharist, except that the congregation acts as minister: members share participative sermons, pray for one another's intentions, and bless and break their own bread. Others discuss the shared experience of being cut off from the church because of gender, sexual orientation, divorce, race, and so on. Some groups include men; many include children.

Generalizing about Women-Church, which began as a Catholic protest movement in the 1970s, is not easy since there is no hierarchy or official national network, and every woman interviewed was quick to explain she spoke for herself only.

The staff at WATER (the Women's Alliance for Theology, Ethics, and Ritual),

based in the suburbs of Washington, D.C., surveyed Women-Church groups and found members participating in "spiritual autobiographies, story telling, dancing, yoga, meditation, dream-sharing, foot-washing ceremonies, and celebrations of mother-daughter relations." Many celebrate the Passover, Advent, Lent, Christmas, and Hanukkah; others add pagan, African, and Central American holidays.

Members of at least 120 groups nationwide, and from over 20 other countries, call themselves "Women-Church," according to Diann L. Neu, feminist theologian who coined the term and co-directs WATER, but she estimates that the numbers reach into the thousands.

Branches in Latin America, Australia, and Europe join cause, according to Silvia Cancio of the University of Cincinnati. Last year's meeting in Albuquerque, N.M., (Women-Church holds a U.S. "convergence" every five years) drew 2,400 women from various racial and religious backgrounds.

"This is an attempt to raise up women's gifts and call them church," says Neu. Neu, a former Catholic nun with years more theological and psychology training than many of her male priest counterparts, believes the movement emerged from Catholicism

because, "as Catholic women have found the doors closed to us, we are saying, 'We still are Church.'"

Joanne Bray's group, Massachusetts Women-Church, has nearly 1,000 members on its mailing list and about a dozen who meet regularly in Boston. "We break bread," she explains. "We have celebrations of liturgy or loss." Recently, members created a ceremony to mark the "rite of passage" of menopause for one of their members.

In St. Louis, the Loretto Women's Network meets in small "faith-sharing" groups, according to coordinator Ginny Williams, to "explore through ritual" the image of God and experiences of divorce or other issues that can build blockades between church and people.

"We have ritualized several areas of our lives," says this retired theology/sociology professor who founded a shelter for abused women in her city. "Violence that has happened to us, sharing bread and wine, or commemorating those who

have given us spiritual guidance."

Women, men, and children in Silver Spring, Md., gather in a circle for liturgies with no one presider. A table sits in the center, bearing that week's symbols which may be bread and wine, water, candlelight, shells, or stones.

"We welcome

each other and introduce ourselves in terms of that week's theme," Neu explains. Members do a reading or litany, then create a group-discussion sermon by taking turns reflecting on that week's symbol, question, or theme. The liturgy

Women like me wouldn't even think of going into a church for a spiritual experience. But people still have spiritual needs; they need to baptize their babies, to bless their dead, to pray together — and so they come to places like Women-Church.

— Mary Hunt

Sue Skees is a writer in Los Gatos, Calif.

ends when members bestow blessings upon one another and sing "songs with inclusive language."

A group of eight "regulars" meet at one another's homes in Los Angeles twice a month, according to Pat Reif who founded a feminist spirituality program at Immaculate Heart College and now serves as chaplain for L.A. County Hospital. For each meeting the host prepares the liturgy, which may include readings from Native American writers or feminist theologians, a shared homily and a sharing of bread and wine.

Seven of the eight in Reif's group have not darkened a church door for years; the eighth attends an Episcopal Church for the sake of her children. Yet often they follow Scripture readings from the lectionary; they pattern their services after the eucharist; and more than half the members are or were nuns. Reif herself took all the same vows of ministry and fidelity as did any priest, and she has spent a career serving in Christian ministry.

"What do I miss about the institutional church?" Reif reflects. "I don't have the anger that I used to have, going to church. That used to prevent me from praying.

"It's more important to *be* church than it is to reform church."

Cancio, a Cuban-American theologian in doctoral studies in gender and racial identity, says, "Right now I have a great spiritual void, because I have great difficulty going to church. Seeing a man dressed as a woman, hearing the language that excludes me. ... I have a great closeness to God, but I separate that from my experience with the institution."

So why stay Christian at all?

One after another, Women-Church members talk about the long roots of their faith. They cannot get away from a love of the candles and incense and bread on which their mothers suckled them in their childhoods. Moreover, they cannot get



Argentine anthropologist Sara Newbery, Argentine physician Zulema Palma and WATER co-director Diann L. Neu at a Women-Church celebration in Argentina. WATER archival photo

away from the lovable, egalitarian man in the middle of their faith — Jesus.

"We would like to be treated in the same way that Jesus treated women," notes Dignan. She remembers the Samaritan woman at the well, to whom Jesus talked with respect, though no Jewish man would have addressed an unknown Samaritan woman in those days.

"The women were very much a part of things" in the early days of the Church, she continues. "We just want to get back to that."

"The church is my home," adds Reif. "There are lots of gifts I received from the Church. ... The social justice teaching is beautiful; the sacramental liturgy enriches us at key moments in our lives."

Williams agrees with theologian Rosemary Radford Ruether: "We are in exodus, but we are not separate. We are standing with one foot in and one foot out of the church."

Williams adds, "What we really want in the end is what Elizabeth Schussler Fiorenza calls 'the discipleship of equals.'"

Ruth Steinert, who works as a medical technologist elsetimes, counts 400 on the mailing list of the Cincinnati Women-Church group she has spent years nurturing. Every Ash Wednesday they storm the downtown cathedral in a public prayer vigil, challenging the institution to repent its sin of sexism. The rest of the year, Steinert attends Sunday eucharist and serves on parish council, because "I am Catholic in my bones."

Steinert recites the creed of Mary Daly: "When God is male, male is God." She believes that "We have put God in a very small box. If we give God a female persona, that won't even begin to encompass who God is, but at least it's a start."

Taking turns each month, Cincinnati women lead liturgies at Steinert's home, blessing bread and wine. They plan to branch out next month by sponsoring a Moon Lodge led by a local Lakota woman, a Native American ritual that honors the moon's and women's cycles.

"I think it's simple, and people make it very complicated," Steinert explains. "The Roman Catholic Church is very involved in sacraments, and somewhere along the way we've been taught that we need a male, ordained priest [to mediate], but they do not have the corner on this market."

Women-Church pulls God down to earth by destroying Western dualism. "We need to get beyond either/or," says Neu, "and get to 'both/and.'" Women-Church goes beyond female God-imagery and prayers that include more than "brethren"; Women-Church members want to mediate the divine with their own hands.

When members in Boston break bread, they see their act as sacramental. "The real presence of Christ was *love* amongst human beings coming together," says Bray, who believes it takes more than an ordained priest to summon divinity.

"When Jesus said, 'Do this in memory of me,' I think 'Do this' is caring about people in community."

This creates a priesthood for all.

Self-criticism rankles inside Women-Church: some members say it suffers from a myriad of personal perspectives. As the grassroots groups grow beyond white middle-class Catholicism, their members struggle to hear one another without assuming they know how it is to be an African American Baptist, or lesbian Jewish social worker, or a Thai Christian missionary, and so on. Recent gatherings have been hotbeds for debate on whether members can find common ground.

Ironically, while Women-Church is pretty anarchic, with women reluctant to speak for another and respectful of each other's autonomy, Cancio says Women-Church is diminished by its "extreme liberalism that may shut out some of the more conservative groups we would like to include." On the "politically correct" agenda are such issues as abortion rights, gay and lesbian rights, anti-racism training, women's ordination, and environmental preservation.

In the midst of this tension, women meet to overcome prejudice in a society steeped in it. They gather a group of human people into a circle, needing the divine they find in and with one another.

"Women like me wouldn't even think of going into a church for a *spiritual* experience," quips Mary Hunt, co-director of WATER and an active lobbyist for women's ordination and Women-Church.

"But people still have spiritual needs; they need to baptize their babies, to bless their dead, to pray together — and so they come to places like Women-Church." **TW**

Back issues of *The Witness*

The following back issues of *The Witness* are available for discussion groups or personal use. Study guides are available upon request when ordering multiple copies of a single issue.

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Just mark the issues you would like and mail a check (\$2.50 per copy) made out to *The Witness* to 1249 Washington Blvd., Suite 3115, Detroit, MI 48226-1822.

Hawaiian sovereignty

Seiichi Michael Yasutake, director of the Interfaith Prisoners of Conscience Project and an Episcopal Church Publishing Company board member, is in frequent communication with Hawaiian sovereignty advocate Raymond Alapai'Nui Kamaka, a prisoner of conscience incarcerated in Dublin, Calif., prison. The following is a report on Yasutake's visit May 5, 1994:

We had a brief but good visit, in which Kamaka talked with us about the importance of Hawaiian sovereignty, expressing his gratitude to all dedicated advocates. It was not until we were leaving that Kamaka, limping and walking with a cane, mentioned that he was injured when he fell through a roof in the work camp. Since then, we have been pressing for medical care for him.

Kamaka, in his mid-50s, has been demanding the return of 187 acres of his family's land, leased since 1942 to the U.S. military. It was used for live-fire training. After the lease expired, instead of cleaning up and returning the land, the military claimed the cleanup would be too expensive and had the Kamaka land condemned as uninhabitable! Kamaka used tax forms to protest. He continues to insist that the government return his family land freed of unexploded weapons. As a result, the government convicted him of "tax fraud" and "harassing officials" with eight years sentence. This was later reduced to two years by Judge Harold Fong who is quoted as saying he found it "difficult" to punish Kamaka "who was defending his own land."

Nevertheless, since September, 1993, he has been incarcerated in northern California, far from his homeland, first in isolation in despicable conditions. Only after his supporters in Hawaii flew to California to protest was he transferred to the present work camp prison.

In 1991 Hawaii Advisory Committee of the U.S. Commission on Civil Rights, in a report entitled "A Broken Trust," found that Congress' 1921 Hawaiian Homes Commission Act — which was intended to provide 200,000 acres of land for native Hawaiians (*Kanaka Maoli*) — has not



The 25th anniversary of Stonewall was marked by a march for gay and lesbian rights in New York City on June 26, 1994.

Marilyn Humphries, Impact Visuals

been fulfilled.

The *Kanaka Maoli* — arbitrarily defined by the government as being 50 percent or more of Hawaiian blood — have received less than 20 percent of that land while the remainder has been assigned to non-native interests, including sugar plantations, commercial corporations, the U.S. military and others.

— Mike Yasutake, 2120 Lincoln St., Evanston, IL 60201; (708) 328-1543.

Bread for the World

In the wake of rising poverty and childhood hunger, Bread for the World launched a campaign to reduce hunger among low-income children and women. The *A Child is Waiting Campaign* offering of letters campaign seeks to guarantee funding for the proven, cost-effective Special Supplemental Food Program for Women, Infants and Children (WIC) to reach 3.5 million eligible women and children not currently served.

"Without writing checks — just letters to Congress — Christians can help win nearly a billion dollars for vital nutrition and health-related services," said David Beckman, president of Bread for the World. The Christian citizens' anti-hunger advocacy group marks its 20th

anniversary this year.

More Americans — 36.9 million — live below the poverty level than at any time since 1962. Nearly half are children which is more than double the child poverty rate of any other industrialized country. One in four U.S. children under the age of six lives in poverty. An estimated 12 million children in the U.S. are hungry.

— Bread for the World, 1100 Wayne Ave., Suite 1000, Silver Spring, MD 20910; (310) 608-2400.

Plowshare sentences

Those arrested for hammering and pouring blood on an F-15E fighter jet last December were recently sentenced. All four had been in prison since their arrest. John Dear and Phil Berrigan are scheduled to have been released to four months' house arrest by the time this issue is in the mail. Bruce Friedrich and Lynn Fredriksson are scheduled to be released in January, 1995.

Short takes

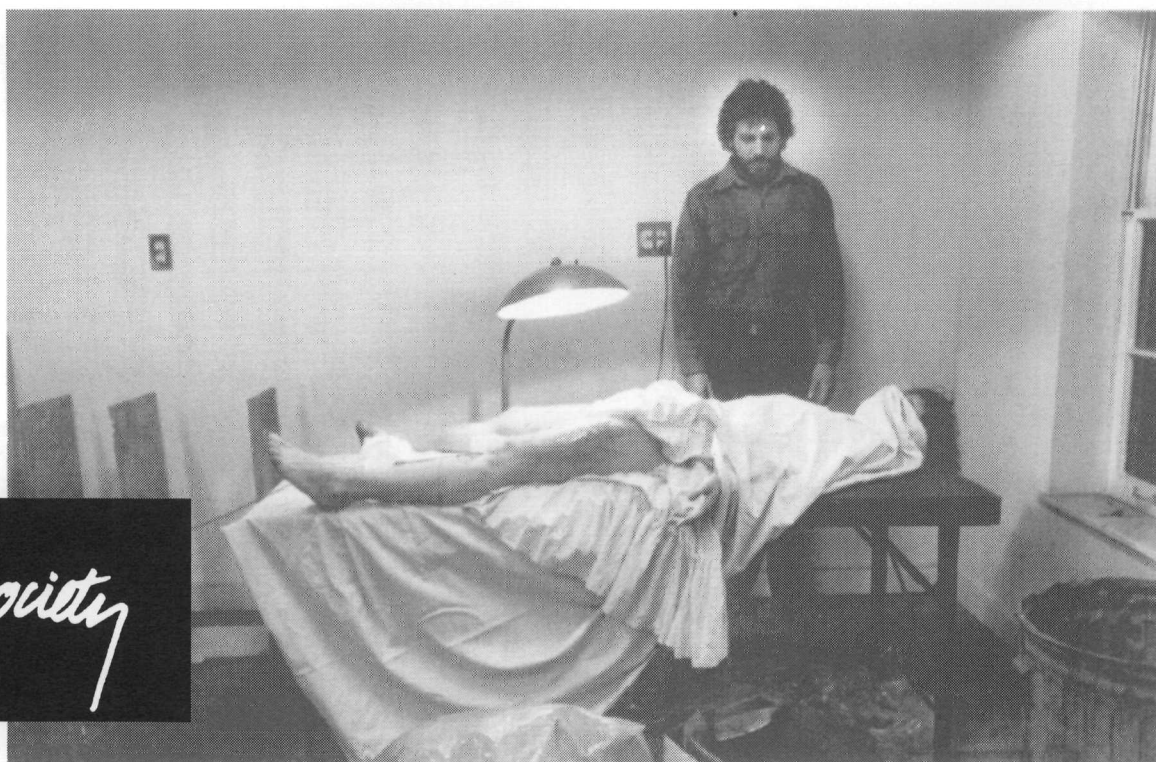
Christ in New York

by
Duane
Michaels

© 1981
courtesy of
Sidney Janis
Gallery, N.Y.



Christ is sold a television by a religious hypocrite.



Christ cries when he sees a young woman die of an illegal abortion.

art and society



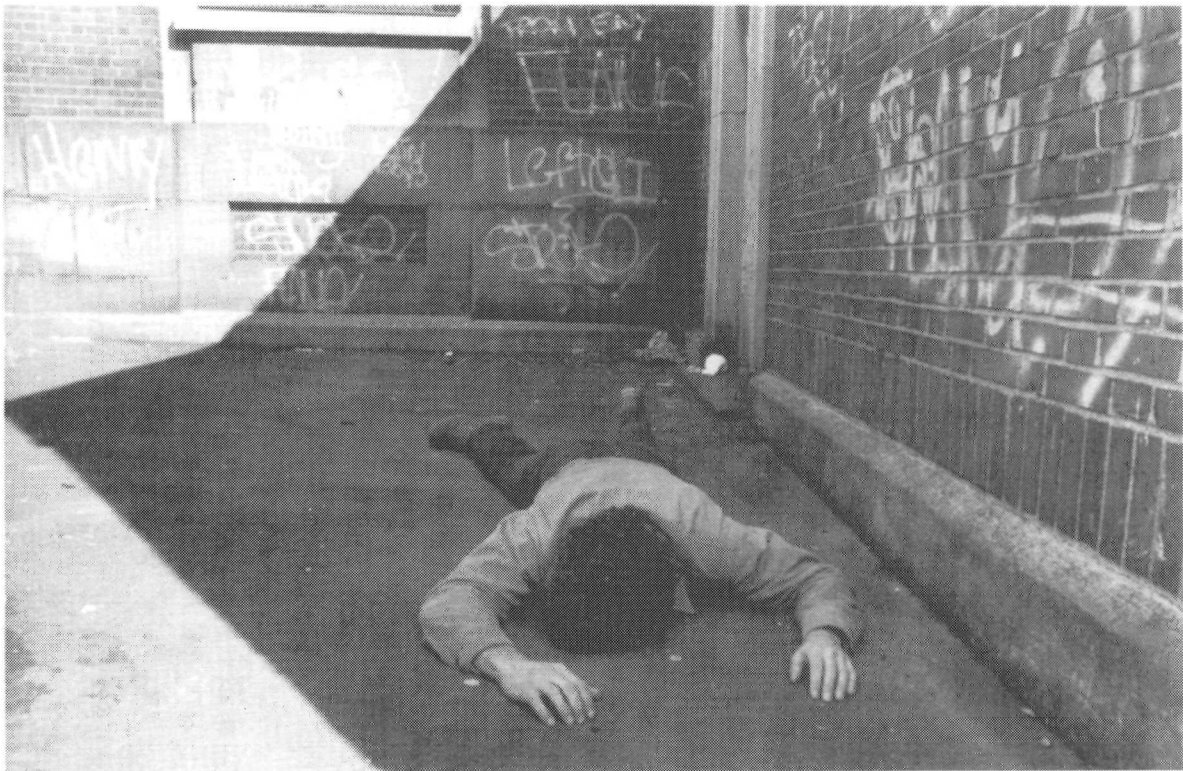
Christ is beaten with a homosexual.



Christ eats dog food with an old Ukranian lady in Brooklyn.



Christ sees a woman being attacked.



Christ is shot by a mugger and dies. The second coming occurred and no one noticed.

Indianapolis '94

The sin of racism

by Richard L. Tolliver

In *The Souls of Black Folk*, written at the beginning of this century, the African-American writer W.E.B. DuBois said, "The problem of the Twentieth Century is the problem of the color line." Our lack of progress throughout the century is captured in the title of Andrew Hacker's recent book, *Two Nations: Black and White, Separate, Hostile, Unequal*. Thus, although the Episcopal Church's bishops and the General Convention have previously spoken out against racism, the bishops' recent pastoral letter on "The Sin of Racism" is a necessary reminder that race and racism remain central and unresolved issues in American life.

A fundamental reason for the enduring intransigence of racism is the denial of its existence exhibited on the part of many whose personal transformation is needed to eradicate it. The bishops were correct in labelling racism a sin. Like so many forms of sin, there is a great deal of energy put into denying its existence. It is so much a part of individual and institutional behavior that people don't see it and many resent being reminded of it. That attitude is reflected

in a statement made by a parishioner to her rector after having heard him preach a sermon on sin. She said, "That was a nice sermon, but why did you have to waste it on such good people?"

The bishops are to be commended for

having taken a personal inventory of manifestations of racist attitudes and behaviors within themselves. They challenge the entire church to engage in a similar exercise. A simple test might be to evaluate our attitudes about diverse cultural musical expressions used to offer praise and thanksgiving to God. One of the most blatant examples of the existence of racist attitudes within our church is the expression of cultural superiority as it relates to our articulated preference for certain musical expressions within the liturgy. For example, a white organist once told me that he refuses to play anthems that aren't rooted in Euro-centric music traditions. He asserts that only

Euro-centric music is universal in its appeal and worthy to be played in the church. A white priest once told me that he permits hymns growing out of the black worship tradition to be sung only if they are played in four-four timing. A more soulful timing would be inappropriate even if it is the one most commonly embraced by African-Americans in their use of that particular hymn.

There isn't anything wrong with embracing a preference for musical expressions that grow out of one's cultural heritage. The racism is expressed

in the notion that one's cultural musical forms of praise to God are superior to those used by other racial groups.

Cultural superiority is one of the most blatant and yet unacknowledged manifestations of racism within the church.

It is often overlooked because it has its roots in the mentality which says to persons of diverse racial backgrounds, "You are welcome if you become like us." A more honest statement indicating this sentiment was once expressed in my presence by a white female priest who often decries the existence of sexism within the church. In response to an invitation issued by a priest of color to a group of predominately white clergy to experience his culture, our white sister said, "Let's face it. This is a white church." The implication was that understanding and experiencing his culture was of no interest to the group.

The bishops are also to be commended for the proposed covenant committing them to break down every barrier that separates God's people and to develop strategies for the "recruitment, deployment and support of persons of color."

Scripture confronts us with the fact that faith without works is dead. It is my sincere hope that the bishops' expressed outrage over the sin of racism will, indeed, be revealed in their courage to take concrete steps to make the church more racially inclusive at all levels. But while the bishops have affirmed that racism is a sin, many have recently presided over budget cutbacks for diocesan anti-racism programs. Some of us fear that the truth of the adage, "What you say speaks so loudly that we cannot hear what you say," may yet carry the day on the issue of the



depth of some bishops' commitment to leading the church in the eradication of racism within its midst.

Richard Tolliver is national president of the Union of Black Episcopalians and rector of the Church of St. Edmund King and Martyr in Chicago, Ill.

Beyond the smoke and mirrors at General Convention

by Edward Rodman

Every General Convention has its own character, substance and critical agenda. The difficulty lies in discerning what those are amid the glitter and complexity of such a huge gathering. Indeed both the powers that be and those who are seeking change, resort to strategies and tactics that are often designed to confuse or mask what they are doing to the novice deputy and visitor. This process is generally referred to as smoke and mirrors. Simply put it is the net result of all of the moves and counter-moves that often are played out behind the scenes and are designed to minimize exposure to the real issues that are at the heart of the Convention. Simply put, these are money and decision-making power.

The key to getting beyond this often confusing process is to know which questions to ask and to be able to evaluate the answers, if you get them, against some basic standards of fair play and justice.

I believe that the following questions need to be asked of the budget and structure issues that loom large at this Convention. While issues of sexuality and the election of the committee to nominate the candidates for the next Presiding Bishop may capture the attention of the media, it is how much money will go where and who determines that, which is the prize upon which we must all keep our eye.

Edward Rodman is canon mission for the Diocese of Massachusetts and coordinator of the Consultation.

Questions for budget

1. Who will decide what the priorities will be in the 1995 budget in the event of a shortfall beyond that which is currently being projected? Is there a process already in hand that should be revealed?



Edward Rodman

2. What is the authority of the Program Budget and Finance Committee (PB&F) in developing a budget for the Convention?
3. Can the Convention vote on line items in the budget in such a way as to secure them for the entire triennium?
4. Must any change in the budget initiated on the floor of Convention necessarily affect some other part of the budget? Can the rule be changed?
5. Will dioceses vote their self-interest vis-a-vis the bottom line, that is, for those receiving reduced askings, will that be the prime motivator in

resisting change in the budget? Meanwhile, will those from whom more is being asked engage in an effort to create a more equitable situation for themselves?

Answers: (If you don't like my answers, see what others you can find.)

With regard to the first question it is my understanding that the Administration and Finance Committee of Executive Council is responsible for the budget once it passes General Convention. It is important to remember that the PB&F is a committee of the Convention and is accountable to it, and has total authority to take whatever it receives from the Executive Council or staff to create the budget in light of the requests made of it and the resources it is prepared to request from the several dioceses via the asking. This makes the hearings of the PB&F critical, and it should be remembered that they precede the formal opening of Convention.

The third question can be answered in the negative as far as the old quota budget was concerned. However, we are looking at a unified budget for the first time, and I suspect that an argument could be made to guarantee certain line items. It will be interesting to see if this emerges as a possible tactic.

The current rules governing budget debate require all transfers to occur without increasing the bottom line. This is a way to protect the Canonically required passage of a balanced budget. It does, however, assume that a positive vote for the budget means a positive follow through in the payment of the asking. Recent history shows that one does not follow the other. Does this bring the whole process into question? It will be interesting to see whether this rule is challenged, or whether there will simply be an effort to increase the bottom line.

Questions for structure

1. Do you believe that the reductions in program and staff, and the new proposals for the structure of program delivery, reflect what the dioceses said to Executive Council during their listening process?
2. Who gains power under the new structure, and who loses power?
3. Do changes in General Convention structure make any real difference in the way in which the Church governs itself?
4. Has the time come for less frequent General Conventions and greater cooperation at the Provincial or Regional level?

Answers: (Again, if you don't like mine, go out and make some of your own.)

As spelled out in more detail in my article in the March issue entitled "Restructuring the Church for Urban Justice" I make the case for the utilization of four basic principles regarding process and structure.

They are: *Access*, attempting to increase it for those who are denied participation in decision making etc. *Sustainability*, both on the ecological and the human level, so that gains that

While issues of sexuality and the election of the committee to nominate the candidates for the next Presiding Bishop may capture the attention of the media, it is how much money will go where and who determines that, which is the prize upon which we must all keep our eye.

are made are not lost with the collapse of the structure. *Equity*, a principle which involves the creating of structures, processes and behaviors which ensures respect and equal treatment for every person. Fourth, *justice*, love distributed, a state called for in the year of Jubilee and proclaimed in the parables of Jesus as the reign of God.

Working through these four principles helps one analyze the current debate over the structural changes in what I would hope would be an objective fashion. Certainly the downsizing and restructuring that have been proposed — and in the case of some program and staff already accomplished — diminish access and increases the power of the central administration at 815. It also raises the serious question of whether what is currently being proposed is any more sustainable than its predecessors.

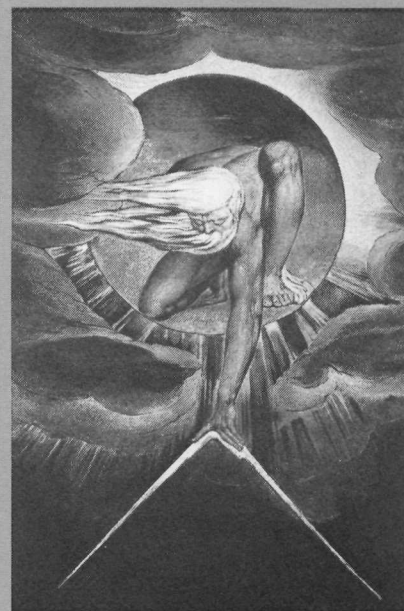
It is equally clear that some programs are more respected than others, and I suspect that a lot of the feeling about the cuts had more to do with the equity question than anything else.

Finally, it is not clear whether any institutional structure is ever just, but it is true that some are always more equal than others. The General Convention has no role in this anymore (because it cannot secure line items for the full triennium) and, therefore, changes in its structure are really a non-issue. It is true that Convention should meet less frequently in order to save money and reduce stress in the church. Should this happen it becomes conceivable that some natural cooperation might emerge at other levels of the church and there would be less need for posturing on social issues and church policy questions.

Conclusion

For what it is worth, that is my quick and dirty reading of program, budget, and structure for Indianapolis. Don't get fooled by the smoke and mirrors.

Witness Video Offer!



One Lord, one faith, one baptism?

The Witness is now offering its 75th Anniversary video package for \$40!

The package includes six segments and a study guide which makes it perfect for an Advent or Lenten series.

The content is taken from a conference held at Trinity Episcopal School of Ministry where *Witness* readers had a chance to articulate their vision in the face of passionate questions from Trinity's students and faculty.

By examining the authority of scripture, the traditional way, multiculturalism, feminism and conversation, as well as issues of faith, sexual orientation and racism, participants could evaluate whether we share a Lord. This video allows viewers to express their views within the context of passionate Episcopalians on opposite ends of the spectrum.

Send \$40 to *The Witness*, Video Offer, 1249 Washington Blvd., Suite 3115, Detroit, MI 48226.

On Earth as in heaven? : environmental issues at General Convention

by Jan Nunley

The environmental crisis has been identified by Executive Council and the Environmental Stewardship Team mandated by the last General Convention as the "unifying vision" which "incorporates most of the major concerns before the Church," including Biblical literacy, stewardship, peace, economic justice, the status of women, children and families worldwide, "and more." Even though attempts to incorporate environmental themes into the Phoenix convention met with howls of "pantheism" and "nature-worship" from some conservatives, Episcopalian environmentalists hope that developments over the last Triennium have "mainstreamed" concern for the Earth to the point that even Fort Worth and Newark — the Scylla and Charybdis of the Episcopal Church — can agree.

"Until this year, the environment issue has not been held up that strongly," says Ethan Flad, staff assistant for environmental issues at the Episcopal Church Center. "As a church, with the exception of the Environmental Stewardship Team, there hasn't been that much strategic discussion of environmental stewardship or environmental justice until now. But the environment has proven to be an area where everyone finds common ground — where a lot of people can come together and not be so divided as they are on other issues."

The Environmental Stewardship Team, which owes its existence to Resolution A195S of the 70th General Convention, has been busy sowing the seeds of environmental consciousness in the church. Over the past three years, the 16-member team has commissioned a six-session environmental curriculum, "One God, One Family, One Earth: Responding to the Gift of God's Creation"; called upon seminary deans to prepare a theological position document for the 1997

Convention; supported a colloquium on "Liturgy and Ecology"; and compiled a list of model environmental stewardship programs. Only eight dioceses have not responded to a call for contact people for environmental concerns, and the church's Public Policy Network has included the environment in its list of the top six priority issues for Episcopalians.

Just as President Clinton's February executive order on environmental justice directed all Federal agencies to evaluate the environmental impacts of their policies, the Stewardship Team has tried to interject concern for the Earth into the agendas of

Episcopalian environmentalists hope that developments over the last Triennium have "mainstreamed" concern for the Earth to the point that even Fort Worth and Newark — the Scylla and Charybdis of the Episcopal Church — can agree.

other national church program areas, including racism, economic justice, small communities and metropolitan areas. For sale at the Triennial Meeting of the Episcopal Church Women will be a "Women and the Environment" calendar developed by the Women in Mission and Ministry Office with the Team's participation.

In April, the Diocese of Kansas sponsored the first Episcopal Church conference on environmental stewardship — "Caring for Creation," held in Kansas City. The conference, with about 250 participants from across the country, featured such speakers as California State Senator Tom Hayden, senior advisor to the United Nation's Environmental Programme, and Thomas Berry, one of

the movement's most respected environmental theologians. "Our substitution of ourselves for God has led us to subjugate the creation we love so much to our own sin," Presiding Bishop Edmond L. Browning told participants in his sermon at the conference's Earth Eucharist. "Just as sin corrupts the relationships between people which God provided for our joy, so it corrupts our relationship with the earth. We are not right with each other. We are not right with the earth."

The Environmental Stewardship Team hopes the 1994 General Convention will vote to "continue the mandate" of the 1991 Convention for environmental work.

While Executive Council already screens its U.S. investments through the CERES (Coalition for Environmentally Responsible Economies) Principles governing corporate environmental behavior, the Team wants that extended to "other structures of the Church."

The Team also wants the church to educate parishes and communities about sufficiency and sustainability "against the false values of unnecessary consumption and exploitation."

Doing the right thing environmentally should take the church far beyond eschewing styrofoam cups at coffee hour, but common ground will still be hard to find. Already, the Diocese of Washington has felt the sting of controversy over its plans to develop housing on property in suburban Maryland. Environmentalists protesting those plans locked themselves inside Washington Bishop Ronald Haines' office to show their opposition; they say one of the few old-growth ecosystems on the East Coast is jeopardized by the intent to build and harvest timber on about half of the land. The diocese counters that the development plans are sustainable and provide important income for programs that benefit the young and elderly. The protestors have appealed to the diocesan environment committee, which finds itself caught between ecological and people needs.

— Jan Nunley is newscaster for National Public Radio's "Living on Earth."

Listening to the earth

by Jean Schlicklin

Grandfather, by Tom Brown, Berkley Books, N.Y., 1993, 202 pages, \$8.95.

Grandfather, the story of Stalking Wolf's search for truth, is a wake up call for all to hear. The experience given to the reader by Tom Brown, who has written 13 books drawing on Stalking Wolf's teachings, is of an openness to the power of God.

This book, like the ones that precede it, describe a relationship to the earth grounded in Tom Brown's experience as a young boy, learning the woods, its inhabitants and his own skill at the hands of an Apache grandfather. Unlikely as it may seem, Brown grew up in New Jersey, but he lived at the edge of a wilderness known as the Pine Barrens, and his teacher lived nearby with family at a military base.

In the teachings on wilderness survival skills is a counsel to trust the Creator and to take delight in creation. For Christians in the first world, it is an essential message. In fact, Brown believes the future of the earth may depend on it.

Grandfather was born into a nomadic clan of Lipan Apaches in the 1880s. His peaceful walks stretch from northern Alaska to Argentine and everything in between as only one living in harmony with the earth could move. In fact, he

Jean Schlicklin, who was an Adrian Dominican for 14 years, is a farmer at Celebration Gardens in Kalamazoo, Mich. She is studying the Twisted Hair tradition and joins a community supported agricultural alternative system in Ontario this fall. Artist **Wendy Chicoine** lives in Northampton, Mass.



Wendy Chicoine

often referred to God as "the spirit that moves in all things." He taught, by answering a question with a question, that all things are related to one another. When Brown would ask, "How did you know there was an owl in that tree?" Grandfather would respond, "Go ask the mice." Only months of observation would teach Brown what tracks a mouse leaves when aware that an owl is nearby and in the meantime, Brown would have learned a mouse's response to many other things.

In a culture that is isolated from and often hostile toward the earth, Grandfather's teaching is urgently needed. "It held the wisdom of pure survival without struggle," Brown writes. "He had faced the waters of the jungles, the fires of the deserts, and now he had to face the treacherous cold of the north, learning in each instance to accept nature on its own terms and live by its rules." This way of life tells of a person who knows God's love and a sense of unity with all creation. He is compelled to live his vision as he

walked the earth.

The lessons and the ultimate gift of life point to a familiar link to the Creator. Yet, in me rises a subtle question of the denial of the power of women in the spirit world; there is a piece missing when the story is told of Grandfather's search for a student. When faced with a mother and daughter who prayed for his return to teach more, he does not accept them as candidates, which seems to lack an openness.

As a farmer and daughter of God who trusts in the power of the Spirit, I recommend *Grandfather* as a story of someone who, in Native American language, "walks his talk" and lives the journey of a search for truth. It is a hope-filled wake up call.

TV

book review

At her birth, Maria Aris-Paul's father wept.

He had hoped for a son to share the economic burden of supporting a family of aunts and sisters. No one imagined that Maria Marta might support herself.

Spanish by blood line, privileged by birth, Maria Marta Aris-Paul was born into the oligarchy of Guatemala. Protected, educated and cherished, the most challenging obstacle she faced was one of gender discrimination.

Today, as an Latina Episcopal priest in the U.S., Aris-Paul continues to confront sexism. But now her Guatemalan heritage is usually also devalued.

Fortunately, her sense of self was formed in a proud family that understood itself to be second class to no one. And while she now offers critiques of the oligarchy and aligns herself with the marginalized, she recognizes that her culture gave her a sense of self-worth which has helped her withstand racism in the church.

Aris-Paul's mother had been educated in Paris and Switzerland, so she felt it was important that Maria and her sister be bilingual. They studied at a German and, later, an English school.

When it came time to consider college, a wealthy aunt intervened and insisted that Aris-Paul be allowed to go. So in 1950, when Aris-Paul was 16, she was sent to Smith College and her little sister was sent to boarding school in the U.S.

"I was very young," Aris-Paul recalls. "Culture shock was very strong."

For two years, Aris-Paul not only studied philosophy but shepherded her younger sister, working for a New Hampshire family so her sister could attend camp during the summers.

Aris-Paul's education was cut short

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

The church needs to respond to the lack of spirituality in people's lives. It also needs to open up to the possibility that the church can be more diverse.



Maria Aris-Paul

Dane C. Bragg

Moving beyond hierarchy

by Jeanie Wylie-Kellermann

when her family insisted that she get a degree in pharmacy and she refused. When they threatened to bring her home to Guatemala, Aris-Paul eloped with her childhood sweetheart, "which seemed to please them."

At the age of 18, Aris-Paul set up house with her husband in Illinois where he was studying engineering. They had six children.

They also discovered the Episcopal Church.

"The man who sold us a refrigerator invited us to his church. We loved it and joined in 1958. All our children were baptized in the Episcopal Church."

As her children grew up, Aris-Paul worked in early childhood education so she could keep her youngest children with her.

After the family had moved east, Aris-Paul talked to Smith about completing her degree and was encouraged to return.

With all six kids, Aris-Paul moved to

Northampton where she says the children had to help with the laundry and cooking so she could study.

"It was a very exciting time to go back and pick up where I left off. I did a double major in religion and psychology in two years. In 1976, I graduated cum laude."

Union Seminary opened its doors to Aris-Paul and the family was briefly reunited in New York before the parents divorced.

Prison chaplaincy work during and after seminary radicalized Aris-Paul.

"I did individual counseling and therapy which touched a few, not many. I did education groups, consciousness raising groups, bible studies, informal conversations over a meal. I would invite prisoners to come share a meal in the chaplain's office.

"I researched the reasons that people go to prison. It taught me how the system affects people who are poor. It says a lot about the quality of life for African Ameri-

can and Hispanic people. Working in the prisons opened up my heart to my true vocation. I was interested in how the church could respond to those who are on the margin of society."

In 1983, Aris-Paul was ordained priest by Walter Jennis.

"When I became priested a lot of things happened in my life that I hadn't expected. They were in some ways difficult and in other ways very rich."

Aris-Paul continued in prison ministry and married Edwin Muller, whom she describes as "the best prison chaplain I ever met."

But soon thereafter one of Aris-Paul's married daughters, Elizabeth Reyes-Guerra, became very ill and died in three months. Reyes-Guerra's husband died shortly thereafter. In 1985, Aris-Paul inherited two-year-old Nicole, the child of her daughter.

The changes in her lifestyle contributed to the end of the second marriage, but she rose to the challenges of parenting a new generation.

A simultaneous commitment in Aris-Paul's life was equally unexpected. She was invited in 1986 to direct the *Instituto Pastoral Hispano*, which offered alternative theological education to Hispanics.

"When I was called and told they had picked me over three male candidates, I

was amazed. "

Under Aris-Paul, the *Instituto* educated in the Paulo Friere model, addressing the whole person. [See page 12.]

The issues before the church are urgent, she says.

"The church needs to look at itself and question its viability in terms of the people it serves — the world has gotten smaller, the church has to be responding to the constituency in its immediate area and also to the complicated needs of people in the end of this century.

"It needs to respond to secularism and the pull of materialism, the lack of spirituality in people's lives. It also needs to open up to the possibility that the church

can be more diverse. It needs to be contemporary but it needs to be open to the spirit so that the spirit is allowed to give some guidance."

During the eight years Aris-Paul directed the *Instituto*,

the school was vibrant and alive. Students gathered on Saturdays to study Scripture, worship together and untangle their lives in light of the spirit.

"The *Instituto* has been preparing people to respond to the needs of their community. We believe there needs to be another model for theological education and the church if we are to respond to the needs of the poor, especially in the His-

panic community."

Aris-Paul would like to see seminary education challenge the "lone ranger" model of priest-parish relations, developing instead a shared ministry.

But the *Instituto's* work was never embraced whole-heartedly by the church. And at the close of the spring semester, Aris-Paul packed up her office and her home.

*Witnesses,
the quick and the dead*

This fall, Aris-Paul and Nicole will join the Greenfire Community in Tenants Harbor, Maine. They will share 60 acres with four women priests who offer retreats and workshops for women. The community has a particular interest in offering refreshment and renewal to those who work for justice in the inner city.

Like the others, Aris-Paul will live near the poverty line.

"The experience of being together with women priests with intense experience within the institution is wonderful. They are saying we must find a way to be together and experience renewal and offer this as a safe place to women.

"It's exciting to be able to help bring in the reign of God in spite of the church. It's the women," she says, "and the small groups that are going to bring forth new models of being church."

RAY

*October issue:
Why I stay
in my
denomination.*

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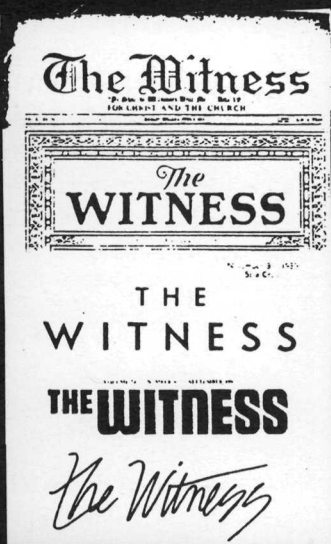
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☐ Check if this is a renewal

Please join us for our General Convention dinner at 6:30 p.m. on August 31.



*You are my witnesses,
you are my servants
chosen by me
to know me
and put your trust in me
and understand
that I am the Lord.*

--Isaiah 43: 10-12



The 1994 Episcopal Church Publishing Company Awards will be presented to the Philadelphia 11, the Washington 4, Hanan Ashrawi, Chung Hyun Kyung and Louie Crew. Steve Charleston, bishop of Alaska, will speak. Our dinner will not conflict with Indiana Night. We will offer bus transportation to the Indiana Night events and continuous transportation between the Convention Center and dinner hall. Tickets are \$30 and are available in advance from our office or at our exhibit booth.



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