



Staying in my denomination

Women's spirituality

A FRIEND INTRODUCED ME to your publication with the July/August issue. I read it cover to cover, staying up late into the night to think about it, and dreaming about it when I slept. As a woman aspirant to Holy Orders in the Episcopal Church (and the Anglo-Catholic branch at that) I found much that excited, saddened, heartened and stirred me.

While the entire issue was riveting, I keep thinking about Lesley A. Northup's article, "Misogyny in Scripture." That the Bible is misogynist is not news to me or to anyone who reads intelligently. She neglects to mention the mayhem inflicted on men, both Israelites and their enemies. It was a violent world and the writers shared the biases of their societies. What keeps resonating for me was her final question: "... is there any way for Christian women to live with that witness and remain faithful," the witness being God's demanding the horrible suffering and bloody sacrifice of his son.

The problem that Northup seems to have is one that used to bother me, too. Do I want to serve a God who thinks it's grand to kill his one and only son? What kind of a God is it who does such horrors? On reading the article, I realized that this does not bother me any more, and I wondered why.

Women, especially, have a hard time with the idea of a loving parent setting up suffering and death for his son. We are often more in touch with our nurturing sides than men are, so we recoil from this idea more strongly. One of the clearest impulses I have is to protect those I love, to protect them from suffering and death, futile as that is. Therefore, we reason, if God loved his son, he would have moved heaven and earth to keep him from harm.

The problem seems to be with the word "love." But what if God does not feel in the way that we do? What if "love" for God means something quite different from what we mean?

My husband often accuses me of being a fan of the Old Testament God. But he's wrong, I think. In the Old



Testament, God exhibits feelings: anger, vengefulness, desires, crankiness. And I do not think that God feels as we do. God created a very complex world. By our standards, God is wasteful. He makes thousands of tadpoles in order to produce a few frogs. Most of those tadpoles become lunch for the predators of the pond. He did not hesitate to include suffering and death in his creation. We may not like to die or to suffer, but that doesn't mean that they are bad. God apparently wants us to suffer and die. No, "wants" is the wrong word, because it implies feelings, desires. He *intends* that we should suffer and die. All of us, one way or another. Jesus could have suffered arthritis and died of cancer instead of scourging and crucifixion. But because he was human, in the creation, of the creation, he had to suffer and die some way, some how.

We are human, limited by our senses, educations, talents. Of course we will always tend to anthropomorphize God, to make him in our image, in the image of a loving and gentle parent, or of someone we fear and hate. I agree with Northup, that I have no interest in "being in thrall to a God whose prideful anger is appeased only through blood sacrifice — worse yet, only through infanticide." Perhaps she should try not to turn God into a bad-tempered man, of whom she, like most of us, have plenty of experience here on earth. Let God be Itself — sexless, beyond the scribblings of sexist men, beyond the paltry deaths of tadpoles and people, beyond our selves.

I look forward to reading future issues of your wonderful journal.

Nina Pratt
New York, NY

LESLEY A. NORTHUP'S ARTICLE, "Misogyny in Scripture," in the July 1994 issue makes me wonder what kind of training in hermeneutics Episcopal priests receive in seminary. Though all biblical writings have emerged from patriarchal cultures (some which were perhaps worse than our own), Northup's interpretations are so unusual that she seems to read to reject rather than to understand.

For example, her quote from Numbers 31:7-40 is truly horrific, but the violence against the Midianite women is, if anything, slightly less than the violence against Midianite men, who were all slaughtered. As a Mennonite pacifist, I and my people struggle hard to understand war in the Old Testament, since Jesus later commanded us to love our enemies; but there is not space to go into that here. Nevertheless, how are such texts misogynous, when the slaughter is primarily directed toward men?

Second, Northup makes no differentiation between texts that are descriptive and those that are prescriptive. Stories like the rape of Tamar, the rape and murder of the Levite's concubine in Judges 19, and the sacrifice of Jephthah's daughter are all presented as the results of negative, outrageous male behavior that should never have happened.

Third, criticizing Jesus for making "dire eschatological predictions" in Luke 21:23 that "singled out women" truly boggles my mind. In Luke 21:20-36, Jesus foretells the fall of Jerusalem, which happened 40 years after his death. The Jerusalem inhabitants suffered terribly, many fleeing the city. There is no worse time for a woman to become a refugee than when she is pregnant or nursing a baby. Rather than putting down women, Jesus is particularly concerned about their suffering. This is a female-affirming, not a misogynous text! (The same could be said for "Who is my mother?" in Matthew 12:46-50.)

Fourth, the Bible nowhere teaches salvation through "divine child abuse," although it is an extreme interpretation of the satisfaction theory of atonement, which was developed in the 11th century in a medieval context. To call Jesus' death infanticide is inaccurate, for he was an adult who knew that his revolutionary teachings and practices would get him into political trouble, but chose that path anyway.

Letters

The "Christus Victor" theory of atonement, held for the first 1000 years of church history, emphasized Jesus' life and resurrection just as much as his death.

Northup says, "The Bible teaches that only the death of Jesus, the son of God, could satisfy the Deity's requirements for reconciling Eve's sin," followed by five NT references. However, *none* of these texts teach that, particularly if you look at their larger contexts.

Further, there is only one reference to Eve in the entire New Testament — in 1 Timothy 3:13-15, a text so obscure no one can agree on what it means. Adam usually gets the rap, as in Romans 5. To say that Eve's sin forces God into the role of child abuser says something far beyond what any NT writer claims.

Besides other arguments with this article, I agree with Northup that a major problem is the lectionary. For each Sunday's worship, chosen texts are lifted out of their original contexts, placed with other similarly isolated texts, and read "on the flat." A New Testament text is the controlling text, with a psalm and an OT text chosen to fit with it. Texts that speak of violence (or other values Christians are not supposed to hold) naturally tend to be left out, for there is no way to include the larger context. In this respect, a lectionary is not unlike fundamentalist proof texting, which also ignores context.

Lectionaries may have a place, but why not alternate their use with book studies to get

a sense of a biblical document as a literary whole, with main and supporting ideas. And how many parishioners understand the meganarrative of the whole Bible in its ancient Near Eastern context? With some sense of the big picture we can better evaluate whether or not some biblical writers actually hate women.

Rather than throwing out the Bible as "irredeemably abusive toward women," how about first studying it as one would any other ancient literary document? The first thing to go should be faulty interpretation.

Reta Finger

Editor, *Daughters of Sarah*

THE JULY ISSUE OF *THE WITNESS* is great! What a way of touching otherwise painful facts!

The Witness faces the issues with profound honesty. More than unpredictable, the magazine is, to me, daring in its search for answers, in its search for the truth of God. Moreover, the people of *The Witness* are

courageous to live the answers, and, again, honest in their attempts to seek ways to articulate the steps to follow. (I dare say that Gandhi would have loved *The Witness*!)

Pio Celestino

***Refugio del Rio Grande*
Harlingen, TX**

YOU ARE DOING a terrific job.

Dick Righter

***Faith & Justice Newsletter*
Dayton, OH**

I'VE JUST RETURNED from a "mini-sabbatical" attending the 30-day Charismatic Spiritual Directors Retreat at Pecos, New Mexico. While there, several people had a chance to look over my copies of *The Witness* and they raved about what they saw.

Keep up the good work!

Mike Dobrosky
Jackson, MS

Classifieds

Education Conference

Mark your calendars now! Announcing ... "Continuing in the Apostles' Teaching: Educational Ministries in the Episcopal Church."

This conference is designed for congregational and diocesan leaders concerned with creating environments that promote faith maturity among children, youth, young adults, and adults. Participants will have the opportunity to reflect theologically and gain practical skills through learning tracks, workshops, Bible study, worship, music, and fun!

Learning Tracks will be offered in the following areas: Children's Ministries, Youth Ministries, Young Adult Ministries, Christian Educational Ministries.

WHEN: April 25-29, 1995

WHERE: Y.M.C.A. of the Rockies, Estes Park, Colorado (airport: Denver)

COST: \$200 (plus transportation)

SPONSORED BY: Christian Education Network, Treasure Kids/Model Dioceses, Youth Ministries Network, and the Young Adult Ministries Office. Funding for this conference provided by the Episcopal

Church Center.

For further information, contact one of these offices at the Episcopal Church Center, 1-800-334-7626: Children's Ministries, exts. 5266/5264; Youth Ministries, exts. 5237/5239; Young Adult and Higher Education Ministries, exts. 5262/5256.

Kollwitz Art Search

Käthe Kollwitz original prints and restrikes sought by Swords Into Plowshares Peace Gallery, Detroit, for March-May 1995 exhibit. To loan a piece, or for information, call or write James Bristah, 33 East Adams, Detroit, MI 48226, 313-965-5422.

Classifieds

Witness classifieds cost 75 cents a word or \$30 an inch, whichever is less. Payments must accompany submissions. Deadline is the 15th of the month, two months prior to publication. For instance, items received January 15 will run in March.

When ads mark anniversaries of deaths, ordinations, or acts of conscience, photos — even at half column-width — can be included.

Correcting the record

In the July Ecotakes we reported that the United Church of Christ has been ordaining women since 1953. This was a typo and should have read 1853!

Due to miscommunication during production of the August *Art & Society* column, Duane Michals' work, Christ in New York, was printed without enough contrast and with printed captions instead of the artists' handwritten ones. Additionally, Michals' name was misspelled. We apologize to the artist and trust that his work still had an impact on readers.

THE WITNESS

Since 1917

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8 Embracing an ambiguous heritage by William Stringfellow
A previously unpublished essay by Stringfellow explains his membership in the Episcopal Church, and his identification with the sin and faithfulness of the whole church throughout history.

10 Pluralist, feminist and Orthodox by Demetra Jacquet
The founder of an organization promoting women's full participation in ministry in the Orthodox Church describes how she learned "to dance in the paradoxical tension" between Orthodox faith and a pluralist worldview.

12 Why I am (still) a Baptist by Ken Sehested
Sehested examines his heritage, asserting that "Baptists at their best are sectarian, apocalyptic, against the world — that complex set of arrangements and powers which now rummage creation."

14 God in improbable places by Edwina Gateley
A prominent and controversial Roman Catholic woman writes of her conviction that God is present "within our broken and inadequate institutions."

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Cover: Dierdre Luzwick, Cambridge, Wis.

Why I stay in my denomination

by Jeanie Wylie-Kellermann

As a restless child who preferred to scale alley fences behind the Church of the Advent, Boston, it was an act of will (not free will) to sit still in church.

But in time the shadows and the incense, the organ music and the vaulted heights spoke to me. Before I could read, the repeated words of the liturgy anchored me to God.

The Episcopalian understanding of sin appeals to me — we are sinners, not the reborn righteous. We go to the eucharist for the sacrament and the general absolution, not to pat ourselves on the back as the community of visible saints, nor for the pastor's approval. I enjoy solitude, even in the crowd.

But we are baptized, of course, into community.

At General Convention in Indianapolis, I realized that a denomination is, among other things, a vessel for collective memory. In a transient culture, it is a gift to see people you have known over time or who have known your parents, grandparents or children.

Likewise, it is a gift to have common touchstones: the General Convention Special Program in 1969; the ordinations in 1974 and 1975; the dissent from the Anaheim resolution concerning gay and lesbian ordinations.

At times the relationship feels solid, at others threatened.

I stopped at a booth to buy a book on witch-burning and overheard a prayer gathering at the SAMS (South American Missionary Society) booth next door. The

pitch of the prayer was high and accelerated — it ended with enthusiastic and militaristic energy. I didn't feel invited to join in; I felt like the target of their (largely white male) reformist energy.

I overheard conservatives thanking God for the demise of resolutions I believe to be important and friends laughing that the hand of God had struck when the Episcopalians United (EU) booth fell over.

I started asking people whether schism is necessary. It felt good to allow room to imagine a clean break.

Roger Bolz, associate director of EU, answered that it as though we are walking arm in arm and a crack is growing into a fissure between us. "It's not a chasm yet," he added. "But maybe the kind thing to do is to let go of one another before we fall in the chasm."

Alison Cheek, ordained in 1974 and teaching at EDS, agreed, saying that although she likes the Episcopal Church's "roominess," she also feels the church has been "held hostage" by "ultra-conservatives."

"When conciliation means we're not responding justly then we're building the church on a false foundation," she added. "We're pretty close to that point, I'd say."

I was relieved when Presiding Bishop Edmond Browning, in his Convention address, called straight out for an end to financial boycotts within the church.

"Some of the reason for our financial difficulty is because we have allowed our sisters and brothers," Browning said, "to believe that it is acceptable to punish the totality of our body by withholding funds from our mission, or by being lukewarm about their participation as a way of saying they are uncomfortable. ...

"We have not risen up in the healthiness of our total corporate life and said: **NO!** This is not acceptable. This is not of God. This is not stewardship. We have not said: We need you. We love you. We are called together to be on mission and you can't just pick up your cards and go home."

Of course one can pick up one's cards and go home.

Sometimes I wish those on the right would. When they declare in *The Living Church* [9/11/94] that the Convention was a victory for their side or speak hatefully of gay and lesbian Episcopalians or deride women priests, I think the issues are too important to be cloaked in a "continuing dialogue" or "inclusivity" based on honoring people with diametrically opposed views.

Other times I worry that we take our self-definition from those with whom we disagree — exaggerating the differences and creating a whirlpool of division that keeps us from the real mission of the church.

Jim McReynolds, of Teleios, says he'd rather remain together, because "they'd be out there anyway."

And, as Bill Stringfellow notes (on page 8), to be Christian is to carry the debts and joys of the **whole** body of Christ — in that sense we are locked in relationship for eternity.

In whatever denomination we are, it's my prayer that we will be people who love God, know our own sin and are unafraid to meet the world in love — to be slow in judgment, affirming where possible, working for justice and taking delight in creation.

editor's note

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

Free in obedience

by Bill Wylie-Kellermann

I am no longer my own, but thine. Put me to what thou wilt, rank me with whom thou wilt; put me to doing, put me to suffering; let me be employed for thee, exalted for thee or brought low for thee; let me be full, let me be empty; let me have all things, let me have nothing; I freely and heartily yield all things to thy pleasure and disposal. And now O God...thou art mine and I am thine. So be it. And the covenant which I have made on earth, let it be ratified in heaven. Amen.

Prayer from Wesley's Covenant
Renewal Service

It is among the paradoxes of radical freedom that it may be found only in commitment. Free in obedience, as it has been put.

I suppose it is another paradox of my life that although I regard our fractured denominationalism as a peculiar American apostasy, I remain a faithful United Methodist. In fact I love that church.

In practical terms the life of our family evinces that concrete horizontal ecumenism of the base, in which I have no doubt the church's future lies. The Detroit Peace Community is an expressly ecumenical crew, though its sacramental heart resides at the local Catholic Worker House where I take my turn in the Sunday evening preaching cycle.

At the behest of my bishop I teach at Whitaker, the Episcopal diocesan school of theology, with its attendant Anglican connections. And yet my heart has a home at Cass Methodist, where I pastored for nearly a decade and still hold my

charge conference membership. In a certain sense, it is relationships that keep me in the Methodist saddle — the congregation at Cass, coming this far by faith in one of Detroit's poorest neighborhoods. I can't help loving them. Or the family history which runs in my blood. Or even a series of remarkable bishops and superintendents who have enabled my ministry of nonviolent resistance.



Methodist archives

John Wesley at his father's grave.

In another sense, though, it is my love of John Wesley. Oddly, I was already in seminary when I discovered him. Dan Berrigan, fresh from prison, suggested to a group of us that you couldn't know where you were headed if you didn't know where you were coming from. I took the hint and sought out, among other things, the tradition of Wesley.

His style was down-to-earth: gutsy street and field preaching, in-praxis theology written literally on the move and in plain language, and those strident polemical leaflets (notoriously plagiarized and circulated hand to hand). I like his class sense — though he never would have called it that — building from the bottom up, among the cast-offs of society. I think of the "discipline" (now our thick book detailing administrative pro-

cedure, then the movement's lifestyle covenant), a rule virtually monastic in spirit committing the Methodists to non-violence, simple poverty, works of mercy, and common prayer. Wesley was utterly and justly scandalized when the industrious revival movement became more and more middle class. And he would have been heartsick to see his passionate anti-slavery commitments (built right into the discipline) give way to American accommodationism.

Wesley's relationship to the church is worth considering. He saw no New Testament basis whatsoever for a national church, regarding it a mere political institution, a Constantinian compromise. He found the Church of England sluggish, apostate, and in need of renewal. And yet to his death, he stayed a priest. Wesley and the movement preachers were often put out of or forbidden access to church pulpits — there is that famous image of him holding forth from his father's grave after he was denied the pulpit at Epworth. Yet Wesley strictly forbade Methodist preaching services to conflict with the times of Anglican eucharist. And, irony upon irony, the American church was born of a hunger for sacraments. Because the Church of England had all but abandoned the Americans after the revolution, he consecrated (irregularly to say the least) a "Superintendent" (who, by the time he'd crossed the Atlantic, regarded himself a bishop) to ordain the traveling elders.

All in all, Wesley found his ecclesiastical geography "on the edge." A consummate organizer, he lived at the institutional margins. I take heart and clue from that. And also that Methodism is a church with the soul of a movement. Its first prayer was that a new church be built within the shell of the old. That remains my prayer. And how I remain, in freedom and obedience, a faithful United Methodist.

TW

Bill Wylie-Kellermann is book editor of *The Witness*.

Staying in balance

*A poem offers us a sudden burst of light, as from a late-night lightning flash. Since deeply felt faith provides quite similar surges of vision, every poem — no matter how skeptical its premises — records something akin to visionary experience. Mindful that this issue of The Witness pursues issues of fidelity to tradition and denomination, I am moved to share a particularly lyrical moment from Barbara Kingsolver's wonderful novel, *Animal Dreams* (Harper Perrenial, 1990).*

Perhaps it is no more unusual to offer a piece of fiction to elaborate the nature of poetry than it is to offer a discussion of a Pueblo solstice/Christmas ritual as a comment on remaining within a Christian denomination.

Every gesture of liturgy must awaken us from the dull habits of our lives to embrace the vision only available after the leap of faith. Doubtless, the liturgy of the eucharist has kept me within my "church," when other forces might have driven me out.

In this section, the main character, Codi Noline (in the midst of seeking her real identity while returning to her home town, Grace, Arizona), has gone with her lover, Loyd Peregrina, to his family home for the village Christmas ritual. As they sit on a housetop watching what must be the ultimate liturgical dance, Codi, mired in a paralyzing skepticism herself, questions Loyd's faith.
— Michael Lauchlan

"...so you make this deal with the gods. You do these dances and they'll send rain and good crops and the whole works? And nothing bad will ever happen. Right." Prayer had always struck me as a more or less glorified attempt at a business transaction. A rain dance even more so.

I thought I might finally have offended Loyd past the point of no return. ... But Loyd was just thinking. After a minute, he said, "No, it's not like that. It's not making a deal, bad things can still happen, but you want to try to not cause them to happen. It has to do with keeping things in balance."

"In balance."

"... The spirits have been good enough to let us live here and use the utilities, and we're saying: We know how nice you're being. We appreciate the rain, we appreciate the sun, we appreciate the deer we took. Sorry if we messed up anything. You've gone to a lot of trouble and we'll try to be good guests."

Sunday Greens

by Rita Dove

She wants to hear
wine pouring.
She wants to taste
change. She wants
pride to roar through
the kitchen till it shines
like straw, she wants

lean to replace
tradition. Ham knocks
in the pot, nothing
but bones, each
with its bracelet
of flesh.

The house stinks
like a zoo in summer,
while upstairs
her man sleeps on.
Robe slung over
her arm and
the cradled hymnal,

she pauses, remembers
her mother in a slip
lost in blues,
and those collards,
wild-eared,
singing.

Rita Dove is Commonwealth Professor of English at the University of Virginia and poet laureate of the United States. "Sunday Greens," from *Thomas and Beulah*, copyright 1986 by Rita Dove. Reprinted by permission of the author.



Embracing an ambiguous heritage

by William Stringfellow

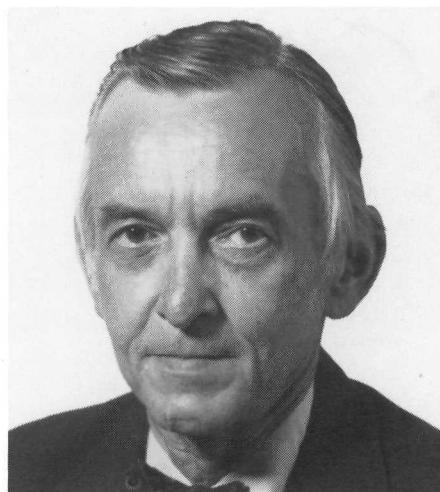
[The following essay is excerpted from a previously unpublished manuscript by William Stringfellow, courtesy of the Division of Rare and Manuscript Collections, Cornell University Library.]

There is no church which is pure and unscathed. To be a Christian requires an acceptance of that fact. To comprehend and affirm the biblical precedent of the church of Christ means participating in the tension of the church in the world. It is exactly in the midst of that dialectic of church and world that the profession and witness of the Christian faith is wrought.

The crucial question is not whether the ambiguity attaching to the church in the world can be obviated or escaped, but whether there resides in the church the capacity for transcendence, such as the biblical witness portrays, by which the church is at once truly in the world, but not conformed to the world.

The enduring asset of the Episcopal Church is that it is not an indigenous American church and it is not dependent upon a personality cult, but it does bear a remembrance of the biblical precedent for the church which is concretely institutionalized liturgically.

Wherever one may go in the Episcopal Church, at the least one is certain to behold and hear the biblical Word portrayed and celebrated in Anglican liturgy. One hopes, of course, that, in any



William Stringfellow

given circumstance, the people and the clergy comprehend the biblical witness, so that what is affirmed liturgically is simultaneously verified politically and socially, and in that way incorporated into the biblical witness, but the crucial element is that the Word be there, in the midst of the church, regardless of anything else.

Why do I remain an Episcopalian?

I would be glad to offer an enthusiastic endorsement of the Episcopal affiliation as if it were preemptive in Christendom, but that would be pretentious, false, and silly.

For myself, the issue of church membership is not one of locating a sect of perfected doctrine or one unblemished by worldly involvement for there is none such to be anywhere found. More than that, the yearning for "church" in that sense is delusive. The question, rather, has to do with being identified and connected in a public way with *all* those who

have professed the Christian faith and, in doing so, to confess and share the responsibility for every apostasy or infidelity of the church throughout history, as much as to be edified by and enjoy every faithful word and act of those who have been predecessors in the Gospel of Jesus Christ.

The church of Christ is called into being and constituted in this world as a community and institution — as a new *nation* bearing a priestly vocation toward other nations and principalities — and that fact of history (it is a fact of history not a theological abstraction), verified in the event of Pentecost, means that a human being can only become and be a Christian in relationship to the full body of Christian people, to the whole community in all of its ambiguity — that which one deplores as well as that in which one rejoices, that with which one concurs in one's own mind and conscience and that which one cannot comprehend or defend, that which one opposes and that which one upholds. It is categorically impossible to profess the Christian faith in separation or isolation from the church as it is in its empirical reality. It is not a possibility to be a Christian and to renounce Christendom even though it be part of the vocation of Christians to attack Christendom, for thus may the church be renewed.

This is why, in my understanding, membership in the church is necessary and practically unavoidable, though not, at all, a matter of vanity and not a means of justification.

Having gone that far, I remain an Episcopalian, however mundane or inglorious the Anglican inheritance may be said to be, because in the Anglican communion within Christendom the biblical Word is remembered and honored liturgically and that empirical integrity of a Scriptural lifestyle has a capacity to transcend any ambiguity and inform and shape the Christian witness in the world. **TW**

William Stringfellow was an attorney, theologian, writer, and board member of *The Witness* who died in 1985.

William Stringfellow offers "cliff notes" on Anglican history which are abbreviated still further here in the interest of space. Where Stringfellow offers analysis, this is included in quotes.

"Episcopalians more romantic than I sometimes speak of the inception of Anglicanism as 'the English Reformation' as a way of imputing profound confessional issues to the separation between the Church of Rome and the Church of England by summoning association with the Reformation.

"I consider that Anglicanism originated before the 'English Reformation' and long before the separation from Rome was institutionalized. To me, it appears that the inherent spirit and genius of the Anglican tradition was founded in the Constantinian Arrangement in the early part of the Fourth Century — the idea of ecclesiastical establishment is the hallmark of Anglicanism."

- First century — Joseph of Arimathea is said to have been sent as a missionary to Britain.

- Third century — St. Alban was a victim of Roman persecutions. Honored now as the first British martyr.

- Fifth century — the Roman occupation was withdrawn, church leaders fled to Wales and Ireland.

"One readily speculates how influential the Anglican exodus experience may have been. It certainly would seem to have made English Christians receptive to a congenial regime from which to take an official status and to which to offer its benedictions and with which to collaborate. [Henceforth] Episcopal jurisdictions looked to indigenous rulers."

- Missionary Christianity returns to England in 597, when Pope Gregory the Great sends St. Augustine.

"Anglicanism could not, however, become a communion in its own right with some bishops in comity with English rulers, while other still were privy to Rome, albeit to pope instead of emperor. Thus there was strenuous resistance among bishops from the earlier jurisdictions to Augustine's designation as Archbishop of

the English."

- This culminated in 1349 in an act forbidding appointment of English bishops without consent of the King and proscribing appeals to courts outside England. "With that, king and pope were on an irreversible collision course. Since the king occupied the territory, it is not surprising that the royal political power proved the more convenient and efficacious."

- "Papal authority in Britain gradually eroded as it was repeatedly curtailed or thwarted by parliamentary acts, until 1534, when the Act of Supremacy declared that the Bishop of Rome had no authority over bishops of the Church of England. ... Anglicans remain to this day somewhat embarrassed about this, as if they would have preferred Henry VIII or Archbishop Cranmer or somebody to nail up a few theses."

- Internal reforms in the Church of England followed the death of Henry VIII, when Cranmer's translations and compilations of the Book of Common Prayer were published.

- In 1553, Mary executed bishops not obedient to the pope.

- In 1750 Elizabeth, who had reversed Mary's policy, was excommunicated by the pope, "furnishing English churchmen with the pretext for arguing that Rome withdrew from communion with the Church of England, a boast which seems to me at once unnecessary and vain."

- The bible is translated into English, King James version, in 1611. James I presides at a conference between Puritans, including some Anglican priests, and Anglicans. He agrees to the proposed translation of the Bible, "but when he realized that the Puritans wanted to change or abolish the episcopacy, he sided with the Anglican bishops ... and is said to have declared his reason for doing so in the succinct remark: 'No bishop, no king.'"

- The Bible and the English Book of Common Prayer have political significance, "the use of the indigenous language capitalized the disassociation from Rome and reinforced the English crown and nominal head of the church," but they also "furnished access to the biblical witness and opened participation in the liturgical lifestyle of the church for the laity. Recourse to the common language in the

Bible and in the Prayer Book was a safeguard against superstition, ecclesiastical abuses, theological illiteracy."

- In 1658 Cromwell died. Puritanism became an export for the convenience of the Church of England.

- English exploration in America is justified as a challenge to the pope's authority to "give and take kingdoms to whomsoever he pleased" and for "propagating of the Christian Religion" among the "Infidels and savages."

- The "principal visible distinction" between the Puritans and Anglicans "was the episcopacy. The Puritans had dispensed with that in favor of either presbyterian or congregational polities, but the Anglicans remained within an episcopal polity, albeit under the jurisdiction of the Bishop of London."

- "With the outbreak of the Revolution, Anglicans were confronted with something like the reverse of the dilemma of James I, that is, if they had no king, they would have no bishop. Strong Tory sentiment within American colonial Anglicanism."

- "In the revolution, the political and religious division within the colonial Church of England were represented by two notable clerics, William White of Christ Church, Philadelphia, and Samuel Seabury of Connecticut and New York. They seem to have been classic protagonists: Seabury served as a chaplain to British troops in N.Y., while White became chaplain of the Continental Army and, later, of the Continental Congress. Seabury was a high churchman; White was a low churchman. Their ecclesiastical views differed most sharply on polity, specifically the extent of episcopacy authority, on the one hand, and the participation of the laity in the government of the church, on the other."

- After the Revolution, "the Anglican Church ... was in disarray."

- In 1785 there was a General Convention at which White was elected to preside. Seabury did not attend.

- In 1789, the Episcopal Church established bicameral legislative houses and a revised book of common prayer.

Pluralist, feminist and Orthodox

by Demetra Jacquet

I remember clearly Good Friday when I was in the fourth grade. Good Friday meant spending all day at church, attending three services, and busily helping the women decorate the symbolic tomb of Christ with flowers, for the dramatic procession of the lamentations that night.

The grade-school girls got to wear white dresses and represent the myrrh-bearing women, stand in front, and at the appropriate moment during the hymn, walk around the flower-bedecked tomb, sprinkling rose petals on the tapestry of Christ, while the altar boys stood back to make room.

It was exciting, so I told my friends at school about it. They responded by asking, "Why don't you have Good Friday on the right day?" Crestfallen, I'd say, "We're Orthodox. It's just different, that's all." Then they'd say, "Orthodox ... that's kind of like Catholic, isn't it?" and I'd stand up very straight and say, "No, Catholic is kind of like Orthodox!"

Within these memories lie the core issues in my spiritual struggle and journey: the polarization between my immigrant Orthodox and American identities; the fear of questioning too closely or speaking up too clearly lest I be belittled or outcast; the centrality of family participation in church services which, while not understood because they were in *koiné* Greek, still managed to instill an awe-

filled sense of something very special going on; the bittersweet joy when, once a year for about three minutes, the GIRLS got to be close to Christ in a central ritual of the church.

Over 30 years later, with these early impressions still jangling around inside me, I did something absolutely nonsensical and blatantly impractical: matriculate as the first Orthodox Christian to receive



Demetra Jacquet

her M.Div. at the local liberal Methodist seminary. I frequently describe my seminary years as feeling like a porcupine passing through a boa constrictor. Yet those four years were the crucible in which God insisted I work through my issues, and my anger, to struggle toward a new freedom in a transformed reality.

The first thing I did was become more confused than I'd ever been. I found disembodied pieces of Eastern Orthodox Christian theology scattered here and there in Western Christian theology. What was all this fuss about Matthew Fox? His remarkable new ideas seemed like Orthodoxy's oldest news. And then there

was Rosemary Ruether — her theology both repulsed and attracted me.

A key skill for sorting things out was to learn to measure my faith by my own yardstick. This meant venturing into radical pluralism, a pluralism which allows absolutists to live in solidarity with pluralists while keeping their absolutism intact — something which sounds basically illogical. Justin Martyr, an apologist in the early Christian church, addressed this question, which centuries later still perplexed modern Western thinkers struggling with Christianity's claim to superiority in a shrinking world.

When asked how non-Christians are to be judged, Justin Martyr answered, (my paraphrase), "Yes, we Christians have the fullness of truth, AND the seed of the Word (*"sperma tou logou"*) IS spread throughout all creation". He stopped short of stating the logical conclusion, "Since WE have the fullness, THEY do not."

My own convictions regarding pluralism coincide with Justin's, in that one need not presume opposites to be mutually exclusive. Rather, two contradictory premises may stand together in paradoxical tension, their resolution left to God, as one of God's mysteries.

Understanding this typically Eastern, pseudo-Dionysian, apophatic insistence that human logic is ultimately inadequate to the mystery of God, was the key to my understanding Orthodoxy. It also was a big step in freeing me to fully embrace both my Orthodoxy and my citizenship in a religiously pluralistic society, and to live in the tension between them. The fullness of my truth is measured by and between me and God, not by and between me and my neighbors. There is also truth in my neighbors, which I celebrate and embrace, and its measurement is God's job, not mine.

I used to bounce uncontrollably between my anger at the Orthodox for not understanding my feminist concerns, and

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my anger at the Western Christians for not appreciating Orthodox theology. I was in a ricochet rut, flailing at my own tradition for what it lacked and at the Western tradition for what it arrogantly presumed.

Then one day, by the grace of God, I stepped to the side to look at myself, and saw I had etched out not what had felt like a bumpy depression between two pits, but surprisingly, a beautiful bridge. I shifted from struggling to prove Orthodox ministry is NOT just for men, to offering joyful witness that it INCLUDES women. I changed from fighting to prove that Christianity is NOT just for Western Christians, to witnessing that it INCLUDES Eastern Christians. The reasons for leaving became the reasons for staying, when I discovered the inner wisdom from God to cease grounding my energy in what is lacking, and embrace the positive realities in my life.

The treasures at each end of the bridge were beckoning me to dance in the paradoxical tension between them, where both dance and dancer vibrate to the limitless, creative movements of the Holy Spirit.

From the ashes of my seminary experience arose a phoenix of supportive ecumenical solidarity, giving me the courage to return to the Orthodox with renewed vigor. As the cataracts of anger dissolved, I could see support within my own faith community. With intentional concentration on Christ, I could joyfully experience a liturgy led by all-male celebrants, knowing that my identity in God runs much deeper than any titles or institutional practices. Encouraged by the ecumenical community and a handful of Orthodox, I dared to trust my own spiritual experiences of God as signposts of reality. This yielded the courage to risk

Daily I re-choose to focus my energy on promoting parity for Orthodox women in ministry.

The Virgin of the Don, attributed to Theophanes the Greek (c. 1392).



action. Yes, I still see and hear the same old injustices, and there certainly are times when I feel frustrated, disappointed, and that not enough has come too late. But

somehow, these times have less power over me, and mysteriously, I have more power over them. Daily I re-choose to focus my energy on promoting parity for Orthodox women in ministry, as well as ushering in authentic global ecumenism, stimulated by moving

amidst the harmonious contrast between the two.

I am still Orthodox because of the times like that Good Friday long ago, when the light of God's reality fills me, leaving behind the distortions of the world which torture and destroy.

Trusting my best experiences of God and encouraged by a supportive community, I keep firm footing to dance on my bridge, celebrating more fully who I've chosen to become — a female American Orthodox Christian, who knows it is possible to change things, to live prophetically, and to grow closer to God. **TW**

Why I am (still) a Baptist

by Ken Sehested

There was a time when Baptists, like mesquite trees in West Texas, were viewed with annoyance. But somewhere between the Carter and Clinton/Gore administrations, mesquite-grilled food became the culinary rage. And we *Babdist*s started learning the social graces.

Since Will Campbell has a fair amount to do with the fact that I'm still a Baptist, I'm tempted to start by mimicking his voice with something like *'cause I'm po' white trash and proud of it*. But Bro. Will is a species all to himself. I'm just happy to be in the same genus.

So I'd best speak first-person. Which is a very Baptist thing to do — and a major reason I am willing, after some serious ancestral interrogation, to lean into the tradition of my childhood nurture. "Testimony" is a treasured activity in Baptist circles and an important reason why I maintain that identity. Testimonies are personal, unscripted narratives of faith. They are stories of conviction, of choices made, both for and against, often under trying circumstances.

The significance of testimony bespeaks the emphasis placed on conversion. In our evangelical passion we have always

known what my Roman Catholic friends now say best: disarming the heart and disarming the nations are parallel struggles. As a liturgical genre, testimony is more associated with the laity than with clergy, evidence of our notion of "the priesthood of the believer." The floor is open to anybody, even the young, the untrained, the non-ordained.



Jan Luyken, *Martyrs Mirror*
Anabaptist Dirk Willens, fleeing his pursuers, turns back to rescue one of them who had fallen through the ice. Upon orders, the man he had saved arrested him, and he was burned at the stake on May 16, 1569.

As T.S.Eliot complained, we know too much but are convinced of too little. Testimony is the language of conviction. Testimony involves wombish disclosure, the entanglements of Spirit and flesh. The stories come from the trenches. They summon memories of passion, of risky business, of suffering, but ultimately of joy. They are tales of conception and gestation, birth and rebirth. Death is

cheated on a daily basis.

Part of the reason I'm (still) a Baptist is implied in the very name. We Baptists love water music. Our roots stem from the nonconformist traditions in 16th century Continental Europe and 17th century England. Leaders of the "left wing" of the Reformation were convinced, after first-hand reading of Scripture, that baptism was for believers only — no faith by proxy. Their opponents dubbed them *anabaptists*, or rebaptizers. Contrary to popular opinion, the debate wasn't so much about how much water was enough

(though the dissenters usually performed the rite by full or partial immersion in water, or by pouring a pitcher of water over the head). The debate was over the question of whether citizenship in the Body of Christ was coterminous with citizenship in the state. The subversive character of divine obedience was framed in dramatic terms, especially so with most of the Continental radicals who also refused on biblical grounds to wield the sword in defense of the state. For good reason, then, these civilly-disobedient believers were cursed as "incendiaries of the commonwealth."

The wedge driven between civil and divine authority, and the ensuing legacy of political dissent, is the singular contribution of these rebaptizers to U.S. history. Roger Williams, founder of the first "Baptist" congregation in England's New World colonies, was driven out of the Massachusetts Bay Colony in 1635 because of his preaching. The first of four charges in his conviction was that he declared "...we have not our land by patent from the king, but that the natives are the

Ken Sehested is Executive Director of the Baptist Peace Fellowship of North America in Atlanta, Georgia.

true owners of it, and that we ought to repent of such a receiving of it by patent."

I am a Baptist (still, despite obvious cause for embarrassment) because of a profound metaphor of faith summoned by my rebaptizing ancestors. To the great chagrin of the Luthers, the Calvins and the Zwinglis of the day, these unlettered Anabaptists argued that "salvation by faith alone" was a worthy notion but an insufficient alternative to the tyranny of Roman Catholic sacramental control. The rebaptizers insisted on speaking of *nachfolge Christi*, "following Christ." They sensed that "faith alone" language was too abstract, too devoid of animation, lacking the capacity to indicate the concrete character of discipleship.

Historically, Baptists have been urgent apologists for freedom. "Soul competency" is the traditional phrase, meaning each bears both the weight and the privilege of decision. No pope, no bishop, not even any T.V. evangelist can prescribe the terms of faithful living. We are populists, in the best sense of the word, and thus also profoundly multiracial. (At least as a whole, though rarely in part.)

Ironically enough, despite the emphasis on freedom, Baptists are a deeply communal people. Every Baptist churchhouse has a kitchen, and the dishes are well worn. As are the offering plates, because money is not a private prerogative but a covenant commitment. Baptists are also a people of "the Book." This characteristic functions as the tradition (for a notoriously traditionless people) of accountability. In an increasingly root-

less and disposable culture, fidelity to Scripture (which includes, in good Jewish fashion, arguing with Scripture) fosters communal identity and the habits of cultural transcendence, forming and informing faith.

Needless to say, being a Baptist can be a confusing (and confused?) enterprise. Our tent stretches across everything from Jesse Jackson to Jesse Helms, from Marian Wright Edelman to Jerry Falwell, from Martin Luther King Jr. to John D. Rockefeller (not to mention my Aunt Len). You have to wonder if

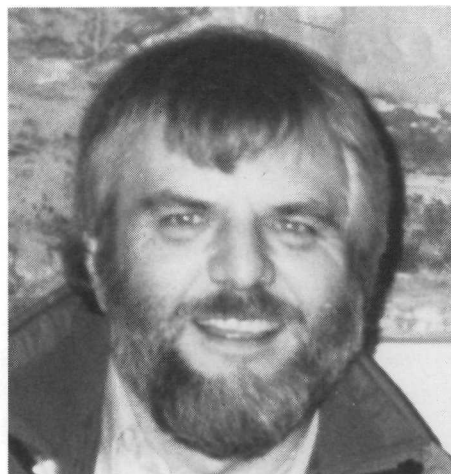
this is a confessional tradition or a three-ring circus.

Admittedly, with important exceptions, we are an arrogant and often insular people. The dramatic rise in social power and economic class among Baptists in the

U.S. has crippled many of the impulses described above. Episcopal presidents (G. Bush) now summon Baptist preachers (B. Graham) to bless military adventure. We've become "at ease in Zion."

But the sectarian quality — the vestigial memory of God's impending, rending Reign — is still there. Baptists at their best are sectarian, apocalyptic, against the world. Not against *the earth*, mind you (the distinction is crucial); but *the world*, that complex set of arrangements and powers which now rummage creation. At our best, when we sing "This World Is Not My Home" that old gospel hymn functions not as escapist piety but as the subversive prayer of "Thy Kingdom come on earth, as in heaven;" not as pie-in-the-sky dividend but as recollection of Jesus' warning: *In the world you will have tribulation. But be of good cheer...* As I've cautioned my daughters, when you talk about heaven — biblically speaking — you're liable to raise hell.

"You shall know the truth," wrote Flannery O'Connor, paraphrasing another of John's Gospel texts, "and the truth will make you *odd*." That's why we *Babdist*s have always been at our best on the run. Come to think of it, all of us have. **TV**



Ken Sehested

General Convention Supplement

The Witness staff prepared a 56-page General Convention supplement which presented new articles and consolidated our pre-Convention reporting. The new material includes a consumer report on the bishops (self-reported and reported by members of the Consultation); a bishops' hall of fame prepared by Mary Lou Suhor; a list of bishops eligible to be the next presiding bishop; a chronology of women's ordination; a response to the bishops' pastoral on race; and a testimony to God's grace by Louie Crew.

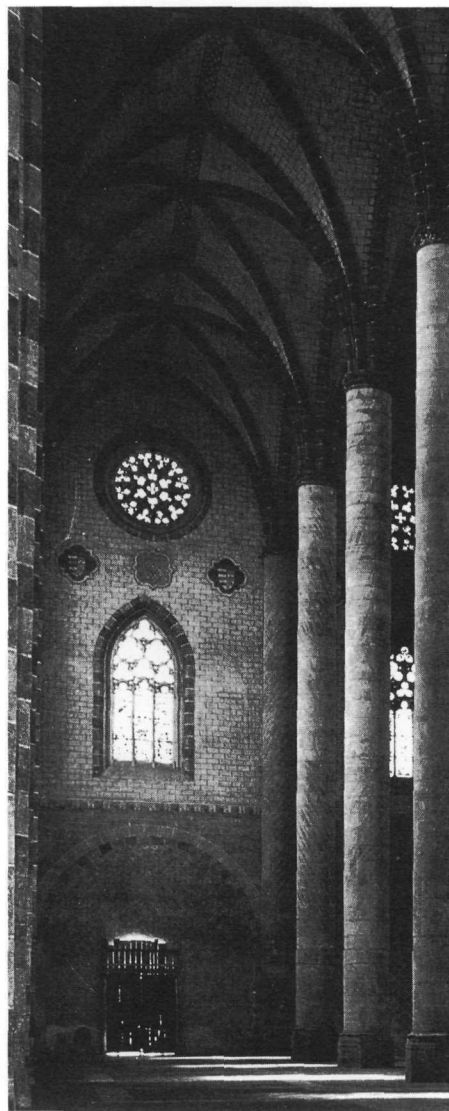
Since the supplement was partially financed by book advertisements, we can only mail this supplement first class. If you'd like a copy, send a check for \$3 to *The Witness*, 1249 Washington Boulevard, Suite 3115, Detroit, MI 48226.

God in improbable places: a Catholic inheritance

by Edwina Gateley

I shall never forget the awe and mystery which captured me as I stood in the great old Cathedral of my home town in England. I was only a child, but deep in my subconscious I knew that God was there — in the ritual, the exotic smell of incense, the tinkling communion bells, the cold grey walls and magnificent pillars that reflected the dazzling colors of the stained glass windows.

I fell in love with this mysterious God who dwelt amidst such ancient splendour. As a teenager I opted to study Latin at school so I could join in singing the hymns and saying the long prayers in the beautiful and moving Latin language (which surely was God's native tongue!). I joined the choir, the Legion of Mary, went to Mass as many times as I possibly could, knelt entranced as the Blessed Sacrament was exposed at Benediction and felt cleansed and pure after my weekly confession. But more important than the Latin, the rituals and the ever-pervading sense of mystery was the certainty of the very real and nourishing relationship I experienced with the God who dwelt within it all. It was with great joy and anticipation that I crept daily through the ancient doors of the great Cathedral hoping to surprise and delight God with my sudden presence. I would talk, whisper and laugh with God's unseen presence for hours. Aware sometimes, in the background, of the yells and shouts of the



other children in the nearby school playground, I used to think of how much they were missing out. Almost always, I was alone in the great Cathedral — it was my refuge, my sanctuary, my home, my secret place.

As I grew up, graduated from college,

worked as a missionary in Africa and then founded the Volunteer Missionary Movement (VMM) in England in 1969, my experience of church inevitably began to change.

I discovered in Africa that God was *much, much* bigger and all-encompassing than the God whom my own Catholic Church had taught me about. God was already in Africa before I got there — in the eyes of the people whom I had come to teach and in their hospitality, in the banana plantations, the rich red soil and the magnificent sunsets. God was not only in my own great Cathedral at home but was also in a myriad other places that I stumbled upon as my journey continued.

I discovered that the church which I loved was not, after all, the inviolable, secure refuge I had once experienced; I discovered that its priests and leaders were mere mortals who, like the rest of us, erred and sinned and were unjust.

When I began to work to found the VMM — a lay overseas missionary movement — I ran into clerical and ecclesiastical opposition which left me amazed and not a little angry. It was clear that a good number of Catholic clergy did not want a woman — young and lay, to boot — to assume such ministerial and leadership responsibility in the church. In spite of the opposition, the VMM grew and flourished and has sent over 1,200 men and women to work in 26 countries.

My understanding of church matured. It was quite obvious that as a woman I did not really have a place in it except as a helper. But my personal experience of being a Catholic was definitely not confined to "helping." I went on to obtain a degree in theology and to found Genesis house — a house of hospitality and nurturing for women involved in prostitution in Chicago. I had spent over a year on the streets of Chicago trying to listen to and understand the prostitutes. It was

Edwina Gateley is currently writing, advocating for women engaged in prostitution and engaged in giving talks, conferences and retreats internationally.

scary and risky but the God whom I had first encountered in the great Cathedral of my home town came with me. The relationship that had been forged amidst the Latin chants, the incense and the rituals was as alive in the streets of Chicago as it had ever been within the Cathedral walls.

I began to speak in public about discipleship, spirituality and prayer, and wrote three books. And then came the questions: "How can you, such a strong and experienced woman, remain a Catholic?" "How can you be part of an institution which denies women's rights and which preaches from a male hierarchical structure?"

I have pondered long and deep on such questions. And always my reflection takes me back to my childhood and the great grey Cathedral where I first fell in love. This church, for all its sinfulness and oppression, is as much mine as the pope's and the priests'. It is my inheritance. Its mysteries, its rituals and its struggles all belong to me. I cannot, will not let go of all that gave me such joy and amazement in my youth and which later challenged me to share my life with the villagers in Africa and the prostitutes and street people in Chicago. It seems clear to me that God, too, has to struggle to touch people's lives from within our broken and inadequate institutions. God does not flee our churches because they are sinful — God, on the contrary, is ever busy in impossible and improbable places!

I have no illusions about my Catholic Church — but I am also aware of the diamond in the dung heap and I do not forget the wisdom and the grace I have

received from my church. It was the vehicle which birthed my spiritual self.

I often use an analogy to describe my relationship with the Catholic Church. It is that of my senile grandfather whom I love. He is now deaf and blind and petulant and selfish in his old age. He hangs on to his lost authority and status and makes pompous pronouncements to people, many of whom no longer listen seriously — the man, after all, is out of

touch. Nevertheless, he is my grandfather, his blood runs in my veins. From his knee I learnt his wisdom and his stories. I will always cherish him and remember all he taught me. I will not destroy him or abandon him, but nor will I die with him. I suppose, for all his deafness and blindness and petu-

lance, I will always love him and be amazed at how God, too, continues to flow through his veins.

Yes, I am a Catholic and, like my church, ever in need of conversion. We do our best with the little we have; gradually we let go of the rites which are no longer life-giving. I certainly am a different Catholic from the one I was as a teenager. If we are open, the God we start out with will not be the God we end up with. Unfortunately, the church I've ended up with looks pretty much like the church I started with — and that causes great sadness for me. However, the great grey Cathedral still stands and the smell of incense still hangs in its silent air. The pews are mostly empty, the singing thin and faint. But I know deep in my soul that God, powerful and enduring, dwells there in the midst of all of it.

TW



Edwina Gateley

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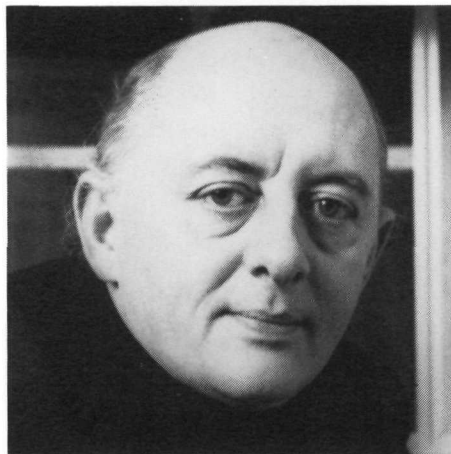
Holy communists

by Kenneth Leech

I have been a socialist as long as I have been a Christian, since I was about 16. My concern with revolutionary politics and with the quest for an intelligible religious faith occurred at the same time. The most important early influence on my thinking was the philosopher Alasdair MacIntyre, then starting his academic career in Manchester in the mid 1950s, and a member of the same parish. What attracted me to the Anglican tradition (and keeps me here) was its apparent ability to hold together a sacramental spirituality, social vision and intellectual integrity.

In 1958 I moved to London to study history, and have been in the East End of London for most of my adult life. The East End has played a major role in the growth of Anglican socialism. It was here that Stewart Headlam founded the Guild of St. Matthew in 1877. The GSM was committed both to the renewal of eucharistic communion and to the common ownership of land. Some have called it the first explicitly socialist group in Britain. Headlam was the most controversial priest of the late Victorian age: he stood bail for Oscar Wilde, supported the music hall and the ballet (for which his license to officiate was removed), and said that "those who assist at holy communion are bound to be holy communists." Other members of the GSM included Charles Marson, author of *God's Cooperative Society*, and Thomas Hancock who called

the Magnificat "the hymn of the universal social revolution." Although small, the impact of the GSM in shaping an



Kenneth Leech

Anglican social and socialist conscience was very significant.

Here later were people like John Groser, the best known priest in East London in the 1930s, who was active in anti-fascist struggles and campaigns over housing. Groser and his congregation were members of the Catholic Crusade, a revolutionary socialist group founded by Conrad Noel in 1918. In the same tradition was Stanley Evans whose book *The Social Hope of the Christian Church* (1965) remains a valuable guide to the movement. Evans, parish priest of Holy Trinity, Dalston, in the 1950s, was the key figure in the Society of Socialist Clergy and Ministers, while nearby John Rowe and others led a call of the Society of the Catholic Commonwealth, whose main base was in Cambridge, Mass. In 1960 the Christian Socialist Movement was formed and it has increased its membership recently among Labour Members of Parliament including both John

Smith, the former Labour leader, and Tony Blair, the present one.

It used to be said that if the Church of England was "the Tory Party at prayer," the Anglo-Catholics represented the socialists at Mass. This was never true: the socialists and radicals within the Catholic movement were always a minority, and were regarded as an embarrassment, though claimed as heroes after their death. (Compare the treatment of Dorothy Day and Martin Luther King, Jr.!) Nevertheless there was a vigorous socialist wing among the heirs of the Oxford Movement, and it influenced the Church of England as a whole (the Episcopal Church to a lesser extent, though Bernard Markwell's recent study *The Anglican Left*, Carlson 1991, is worth looking at in this connection). By 1900 a vague kind of socialism, of a reformist and respectable type, probably reflected the social viewpoint of most of the English bishops, many of whom were members of the very influential Christian Social Union.

The respectable stream of Anglican socialism came to a climax in the work of William Temple who was Archbishop of York and then of Canterbury and died in 1944. His book *Christianity and the Social Order* (1942) helped lay the foundations of the modern "welfare state," a phrase which he coined. (His private secretary, Dorothy Howell-Thomas, who typed the work, is still a member of the Jubilee Group.)

So there is a rich tradition, which recently has been augmented by many evangelicals, Roman Catholics and Christians from other traditions. However, the real strength of Christian socialism has always been at the grass roots where the movement has been formed and nourished in the process of concrete struggles. Twenty years ago a group of socialist Christians in East London set up the Jubilee Group as an informal support structure. Within a few years it had grown into

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a loose national (and now international) network of socialist Christians, mainly within the Anglican tradition.

For the first time in many years, the socialist Christian tradition is being portrayed as alive and well by the secular media. Some writers are even using the word "tradition." Speaking of such figures as William Temple and R. H. Tawney, Alan Watkins in *The Independent on Sunday* (24 July) told us: "It is to this tradition that Mr. Blair belongs."

It was on this same day that the International League of Religious Socialists met at Thaxted Church in Essex to honour Conrad Noel, the famous "red vicar" there from 1910 to 1942. Modern socialists have a lot to learn from Noel. He saw that "socialism in action" was not possible without socialism in theory, that "the historic principle of solidarity" was meaningless unless it was allied to a struggle against the structures of capitalism, that "the bonds of common purpose" could only be built on recognition of the forces working against that purpose, and that "community" had no meaning apart from politics. (All the phrases in quotation marks are from a recent speech by Tony Blair.) Noel was not guilty of that impatience with theory which Tawney saw as one of the major weaknesses of British socialism — and perhaps of Anglicanism also.

It is just 36 years since I came to the East End as a student. While I hope that my faith and politics have matured, I remain an Anglican and a socialist. I do

not believe the conventional wisdom that socialism is extinct. Indeed, as opposing forces collapse, I believe that capitalism will assume more cruel and barbarous, though sophisticated, forms. Short-term prospects for an alternative to market-led capitalism, or for revolution in its usual

sense, are bleak. There is a lot of re-thinking to be done by people on the left, and Christians need to contribute to this process.

Yet I am increasingly convinced that there is no likelihood of a smooth shift towards a more egalitarian and more just society within the present structures of capitalism of the kind that socialists in the Labour Party

have favoured. This must present the church, as (actually or potentially) one of the few remaining oppositional groups in western societies, with major and painful questions. In many parts of the world, it is being forced to take sides with poor and oppressed people, and against the powerful and privileged, and this option is increasingly going to shape its future in the developed world as cities and communities become more divided and polarized.

In his last book, *Jesus the Heretic*, published in 1940, Conrad Noel wrote:

It may seem strange that in a world crisis like the present I put forward so few practical suggestions and have no immediate solution of our troubles, but an ounce of fundamental theory is worth a pound of superficial fact. We must go back to first principles and to our first principle which is God and his righteousness, but that will need not only sincerity and emotion but severe mental discipline.

His words remain true.

Let us pray for and support one another.

TW



Stewart Headlam

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

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Native religious freedom

Freedom of religion was named this year's top legislative priority by the National Congress of American Indians. They urge support of the Native American Free Exercise of Religion Act of 1993 (NAFERA), Senate Bill 1021. The bill guarantees protection of Native American sacred sites, religious use of peyote by Indians, and religious rights of Native prisoners; streamlines the federal permit system for religious use of eagle feathers; and restores the "compelling state interest test" as the legal standard for protecting Native religious freedom. Write senators asking them to co-sponsor the bill.

Bishop gets death threats

Death threats against Roman Catholic Bishop Samuel Ruiz of San Cristobal, Chiapas, Mexico have intensified, despite the successful conclusion of the peace talks between the Zapatistas and the Mexican government. Ruiz has been targeted by wealthy land interests in the region because of his outspoken defense of indigenous peoples, his founding of a center to document human rights abuses, and his efforts as a peace negotiator, according to H.O.N.O.R. (Honor Our Neighbors' Origins and Rights). H.O.N.O.R. asks that letters be sent to the Mexican government and the Papal Nuncio, expressing solidarity with Ruiz and demanding a public guarantee of his personal safety. Write: President of Mexico, Carlos Salinas de Gortari, Presidencia de la Republica, Palacio Nacional Colonia Centro, 06067 Mexico, DF; and Apostolic Delegate, Most Reverend Girolamo Piigione, Juan Pablo II No. 118, Col. Guadalupe Inn, Deleg. Alvaro Obregon, 01020 Mexico, DF.

Documentary on forgiveness

On October 26, the Discovery Channel is presenting a one-hour documentary on forgiveness. The program depicts the spiritual journeys of three people who have survived the violent deaths of loved ones and have since begun ministries working with offenders and opposing capital punishment. Marietta Jaeger, promotion manager for *The Witness*, is one of those interviewed.

U.S. land reform

Equity Trust, Inc. offers individuals and institutions the opportunity to participate in a voluntary American land reform initiative. Donors are invited to 1) sign the Equity Pledge, promising that when they sell their property, they will donate a designated percentage of the social appreciation in its value to the Equity Trust Fund, which will use it to provide loans to community development and conservation projects in disadvantaged communities; or 2) make a land gift by retaining a life estate and donating the remainder interest, or by simply donating a property. For more information contact Equity Trust, Inc., 539 Beach Pond Road, Voluntown, CT 06384.

Christmas in Mexico

Shoestrings & Grace, a faith-based activist organization, is organizing a Christmas caravan to Mexico to carry vital resources to communities and to demonstrate solidarity with human rights efforts. Destinations include Christian base communities in Hidalgo, human rights organizations in Chiapas, and ecumenical human rights centers in Mexico City. To join the journey (Dec. 17 through Jan. 7) or help gather resources, contact Shoestrings & Grace, 58 North Ave., #3, Owego, NY 13827; 607-687-5449.

Violence at home

"It is a fact that during and after the Vietnam War, American homicides jumped 42 percent. Isn't this the price we

pay for killing millions of Indochinese? More to the point, isn't it inevitable that when the U.S. butchers people abroad, we kill one another at home? Is this the key to the bloodshed on our streets? ... If the government cheapens life and attacks it — the people will also."

Phil Berrigan, *Pax Christi Spirit of Life Plowshares Newsletter*, 3/28/94

Corporations questioned on gun sales

"Concerned about the spread of violence in the United States, 15 religious institutional shareholders submitted resolutions to K MART and WAL-MART about their retail sales of rifles, shotguns and handguns, the first time religious investors have questioned major corporations about domestic weapons sales. As the largest domestic retailers of firearms, together K MART and WAL-MART made \$81 million of total \$488 million annual rifle sales and \$77 million of \$433 million annual shotgun sales in 1992. ... Religious investors withdrew the resolutions after the companies agreed to review their weapons sales, including the types of weapons sold, procedures to ensure weapons are sold only to responsible adults and the possibility of halting weapons sales."

Interfaith Center on Corporate Responsibility, 4/94

Alternative investments

The Interfaith Center on Corporate Responsibility now offers a quarterly "Clearinghouse on Alternative Investments Newpacket." The newpackets include announcements of important community investment events, reviews of community investment publications and resources, updates on community groups seeking financing, profiles of investors, legislative reports, and other related news. To place an order (\$50/year) or for a free sample issue, contact Gary Brouse at ICCR, (212) 870-2316.

shoot takes

Parallel understandings: a retrospective

by Blaise Tobia and Virginia Maksymowicz

When we initiated "Art & Society" three years ago, our premise was that there is a great deal of contemporary visual art that has an affinity with progressive Christianity, through similar spiritual understandings and shared social goals. We explained that this art takes many and diverse forms—most not recognizable within the traditional understanding of "religious" art; perhaps some not even immediately recognizable as "art"! We suggested that there is a large gap, attributable to historical and political factors, that has kept socially concerned visual artists and socially concerned Christians separate from, and unaware of, each other.

Recent political events have seemingly polarized these two communities even further. Fundamentalist—and even mainstream—religious leaders, and their political representatives, continue to rail against "blasphemous," "subversive," "homosexual" or "pornographic" artists (adjectives often used interchangeably) and the use of public money for their work. Funding for the National Endowment for the Arts and many state arts councils has been cut back; galleries have had to close; exhibitions have been canceled. In response to what they perceive as a reactionary political attack on basic creative and expressive freedoms, artists have consequently produced works even more likely to cause outrage among their opponents.

Blaise Tobia and Virginia Maksymowicz, Philadelphia artists, edit the Art & Society Section of *The Witness*.

At least some of this polarization can be attributed to a mutual lack of understanding. Few contemporary artists have any association with traditional organized religions. They are, in fact, likely to see religious establishments as sources of



Blaise Tobia ©1994

Blaise Tobia and Virginia Maksymowicz

repression and hypocrisy. Few people active in organized religions have any understanding of the history or goals of contemporary visual art—especially that portion which might be characterized as "experimental" or "avant-garde." But the greater cause is essentially political. The same gap that separates "left" and "right" within religions, separates the religious right even more profoundly from the non-religious, even anti-religious, left. There is simply no shared language, and a great deal of suspicion.

Artists have become used to challenging norms and pushing issues to extremes as a means of revealing truth and gaining understanding. Experiments with the nature of representation initiated more than

a century ago have led to experiments with the nature of art itself and its relationship to society.

Yet—although they may not be religious—many contemporary artists have reached parallel understandings with contemporary interpreters of religion. They understand that form and substance are inseparable (see "Gods of Money," *The Witness*, March 1992). They understand that the "medium" is very much the "message"—that the attitudes and contexts surrounding an artwork may communicate more forcefully, and perhaps more accurately, than the artwork itself (see "America's Finest?," March 1994). They believe that history should inform contemporary practice, rather than dominate it (see "Challenging the Canons," July 1994). And they know that languages, whether verbal or visual, change with time, and that traditions and stories must be continually re-interpreted or they will lose their meaning and their power (see "Liberation Symbolology," March 1993).

This is our last regular column for *The Witness*. After three years, we believe we have had our say. We hope that your concept of contemporary art may have been expanded—perhaps even somewhat transformed. We hope that you may be able to resist the tendency to stereotype contemporary art or to believe that an unbroachable chasm exists between the communities of art and faith.

We welcome any comments you may have for us, and we look forward to seeing continuing coverage of the arts in *The Witness*. **TW**

art and society

Of God, family, and earth

by Julie A. Wortman

"Do you think that I have come to bring peace on the earth? No, I tell you, but rather division! From now on five in one household will be divided, three against two and two against three; they will be divided: father against son and son against father, mother against daughter and daughter against mother, mother-in-law against her daughter-in-law and daughter-in-law against mother-in-law."

He also said to the crowds, "When you see a cloud rising in the west, you immediately say, 'It is going to rain'; and so it happens. And when you see the south wind blowing, you say, 'There will be scorching heat'; and it happens. You hypocrites! You know how to interpret the appearance of earth and sky, but why do you not know how to interpret the present time? And why do you not judge for yourselves what is right?"

— Luke 12: 51-57

This past August, deputies and bishops from the Episcopal Church's 118 domestic and foreign jurisdictions gathered in Indianapolis, Ind., for the triennial meeting of the church's governing General Convention. From the beginning I was troubled by the Convention theme: "With Water and the Holy Spirit, Proclaiming One God + One Family + One Earth."

It is the kind of triumphalistic slogan that is invoked by a fearful institution. Proclaiming *one* God, *one* family, *one* earth is insisting too much on a kind of



Logo of the 1994 General Convention

unity that this General Convention could not uphold, nor, perhaps, should have wished to.

Whose God?

Proclaiming *one* God invokes controversy by trying to mask it. So-called "traditionalists" have been saying for several years now that there are in the Episcopal Church two (at least) different understandings of who God is and who we are to be as God's people (the Prayer Book Society talks about two different "religions"). These different understandings have accounted for both the relentless division and mind-boggling "compromise" in much of the debate and legislation of recent General Conventions, especially around the topics of homosexual behavior and women's

ordination.

Those who celebrate (almost exclusively, it seems) the God who banished Adam and Eve from the Garden have in recent years insisted that for them to feel included they must have the right to exclude others, if not from church membership at least from ordination. These folks have been relatively successful because the people who look for guidance to the God who led Jesus to embrace the excluded have allowed themselves to be held hostage to the apparent contradiction of seeming to push the excluders away when they insist on inclusivity ("reverse discrimination" anyone?).

Happily, this past summer in Indianapolis we finally began to see some honest public recognition that these theological differences have concrete implications for the lives of real people and should not be swept under the rug by expansively proclaiming *one* God.

A case in point occurred during one Convention press conference when a reporter asked Frank Griswold, bishop of Chicago, if bishops who continue to exercise "local option" in ordaining qualified gay men and lesbians to the diaconate and priesthood while "continuing the dialogue" on human sexuality wouldn't be unfairly acting to "resolve" the discussion in favor of accepting homosexual behavior.

"We are living with very different perspectives on human sexuality grounded in very different ways of approaching the question theologically," Griswold had the guts and good grace to respond. "Some see the Word most active in terms of Scripture and tradition and others see the Word most active in terms of human experience and what's actually being lived by men and women in our dioceses and congregations. My sense is that there is no way to reconcile these different perspectives. I have no sense



Julie A. Wortman is managing editor of *The Witness*.

that at any moment, ever, we're going to produce a statement that is going to include all perspectives in some kind of happy harmony."

The more fundamental question is, Griswold continued, "Can we as a community of faith live with this difference in perspective and perceive in these differences traces of Christ? If we can, then we can continue as a community in communion."

As Chester Talton, suffragan bishop of Los Angeles, candidly observed about the same matter in an earlier press conference, "We have been reluctant to be too confrontational, but this may well be the time to confront these issues — perhaps we might have to allow people to leave."

One family?

Sometimes divorce is a good thing for all concerned, which was part of my problem with proclaiming the church to be *one Family*. But beyond this, the "family" image fosters the very stereotypes about who is in charge and who belongs that excluded groups in this church have been fighting for years.

No matter how much we acknowledge the infinite variety of household configurations people live in these days, the white patriarchal model of husband (the head of the household), wife and children, is the one people think of first when the term "family" is used. It is a model focused on power and property, on presumptions of who is in charge, who has unquestioned sexual access to whom and on bloodlines that insure or invalidate inheritance. In this kind of family, all too often, the unacceptable members run the risk of being confined to the attic or locked in the closet.

And there were plenty of indications in Indianapolis that this church continues to live out of this unjust model of relationship. Witness the Convention's decision to prohibit the Church Insurance Company from selling dioceses health insurance coverage for the domestic partners of their clergy and lay employees because such an action might precipitously

continued on page 23

Sex — getting it straight?

Anticipation was high on the first legislative day of the 1994 General Convention when the bishops began to discuss the final (fifth) draft of "Continuing the Dialogue: A Pastoral Teaching of the House of Bishops to the Church as the Church Considers Issues of Human Sexuality," the document mandated by the 1991 Phoenix General Convention in an effort to foster churchwide examination of the "discontinuity" between the church's traditional teaching on sexual morality and the experience of its members.

In 1991 the bishops had been unable to talk about human sexuality without losing their tempers. This time the debate was considerably more cordial, but the basic divisions had not disappeared and the "discontinuity" recognized in Phoenix went unresolved. (Ethicist John M. Gessell, who was honored at Convention by the Episcopal Peace Fellowship as the 1994 recipient of the John Nevin Sayre Award, takes exception to the term "discontinuity." "What is really being referred to here is the authentic experience of many church people distinct from that of 'traditional marriage,'" Gessell said. "The dialogue should embrace the two as equals.")

From the beginning, of course, the pastoral was a compromise document. Its drafters, which in addition to bishops included lay and clergy deputies, represented a wide spectrum of viewpoints and various drafts had been reviewed and commented upon by the bishops along the way. But conservatives who were fearful that the document could be construed to be affirming of gay and lesbian relationships still persevered in winning approval for amendments that diminished that possibility, for changing the phrase "Pastoral Teaching" to "Pastoral Study Document" and for attaching an "Affirmation" statement

written by John MacNaughton, the bishop of West Texas, that condemned all sexual relationships outside of marriage, including between persons of the same sex.

The next day, John Spong, bishop of Newark took a point of personal privilege to read a counter-affirmation stating that sexual orientation is "morally neutral," marriage is an "honorable vocation for some of God's people" and that the "faithful, monogamous, committed" relationships of gays and lesbians are also worthy of being honored.

Close to 60 bishops present signed the Spong statement. More than a hundred bishops, many not present and nearly half retired, had signed the MacNaughton statement. When Martin Townsend, bishop of Easton (Maryland) moved to attach the Spong statement to the "Continuing the Dialogue" document, conservatives balked, apparently concluding it would be better to circulate the amended pastoral without either statement attached than to risk wider circulation of the Spong statement.

Would approval of the document change anything? Predictably, bishops in the "MacNaughton" camp said they believed "continuing the dialogue" meant that there would now be a moratorium on ordaining homosexual persons and blessing their committed relationships. Equally predictably, no one in the "Spong" camp said that this was their understanding. — J. W.



M.O.R. Stamps

Women's victories in both houses

After rancorous debate in the House of Bishops, the 1994 General Convention pledged itself to earnest pursuit of ways to implement the canons on women's ordination in those five dioceses (Eau Claire, Fond du Lac, Fort Worth, San Joaquin and, possibly, Quincy) where women are categorically barred from seeking or exercising a ministry as priests or bishops. The committee appointed to pursue that conversation will report back to the bishops in 1995.

During the debate that led to this compromise, the male bishops opposed to women priests and bishops expressed outrage that anyone would challenge their right to bar women from ordination to these orders. The canons in question, however, plainly state that the provisions shall be "equally applicable" to men and women.

"How dare you?" demanded Fort Worth's coadjutor, Jack Iker, shaking his finger at members of the Episcopal Women's Caucus (EWC) observing the debate from the gallery.

"What is this dialogue to be about if I'm not to be given an equal footing with you, that I hold a theological conviction as you do? I am tired of being intimidated by a radical feminist agenda for this church."

Members of the EWC said later that Iker and the other bishops who refuse to implement the canons can expect to begin arguing the matter in ecclesiastical court if this latest dialogue reaches, once again, an impasse.

"For the past 18 years the bishops have protected a handful of their members from the consequences of their own behavior at grave cost to the church," said Carol Cole Flanagan, a member of the EWC's General Convention legislative team. "While the House of Bishops may be held captive by melodramatic

performances, violent rhetoric and pathological behavior, the rest of the church does not have to collude in it. We left Convention thankful for the increasing strength of women and their friends whom God is leading out of bondage."

Flanagan and other EWC observers called this latest gathering of the church's decisionmakers "a women's Convention," and not only because the Convention's Sunday eucharist focused on celebrating women's ministries.

At the top of the EWC's list of legislative successes was passage of an amended set of revisions to the church's disciplinary canons for clergy, which will affect how the church responds to instances of clergy sexual exploitation. This is the first major rewriting of these canons since World War I.

According to Long Island deputy Robert Royce, the principal drafter of the revisions, these canons have until now been directed mainly at "theological" offenses, not cases of sexual and physical abuse.

"I was striving for a process that addresses the needs of the victims," said Minnesota deputy Sally Johnson, chancellor of her diocese and the principal author of the extensive amendments the joint legislative committee made to the proposed revision before it reached the legislative floor. [Ed. note: Johnson will be reflecting on the revisions in our November issue.]

The new revisions adopted by the Convention eliminate the statute of limitations for exploitation cases involving minors and expand the five-year statute of limitations in adult cases.

"Under these revisions clergy will not be protected from an appropriate charge," commented deputy Gay Jennings of Ohio, a strong supporter of the amended revisions.

In related actions, the Convention renewed funding for the Committee on

Sexual Exploitation, approved an "800" number to provide referrals to victim advocates and funding for anti-sexual exploitation training.

In a joint session of bishops, deputies and Episcopal Church Women devoted to exploring sexism, Presiding Bishop Edmond L. Browning called for concrete action to combat discrimination against women.

"I think when there are vacancies in congregations bishops of this church have a deep responsibility to make certain that women are included in the search process for every vacancy in the church," Browning said. "When I consecrated Barbara Harris, Jane Dixon and Mary Adelia McLeod, I realized the sexist language that is in that service. And I say to you, on the issue of sexism, that at every level of this institution we need to be intentional about making a change."

The Convention also approved the development of "expansive language texts," proposed a number of women for inclusion in the calendar of "saints" (Julia Chester Emery, Macrina, Elizabeth Cady Stanton, Amelia Bloomer, Sojourner Truth, Harriet Tubman and Hildegard), strengthened its 1988 pro-choice statement on abortion and called on the U.N. to create a tribunal to investigate human rights violations of 200,000 Korean women used by Japan as sex slaves during World War II.

"Resolutions on gun control, violence and children at risk also commanded our attention," Flanagan said. The Children's Defense Fund's Marian Wright Edelman, in a forum address called on the church to mobilize a "massive moral witness" against gun-related violence and the neglect of the young.

"One of several actions proposed by this Convention in response is the establishment of a Children's Ministry Fund in each diocese to expand this work," Flanagan said. — J.W.

"resolve" the dialogue on human sexuality, never mind that this church is on record as favoring universal health care. Likewise, Kwasi Thornell, an African American priest from Washington, D.C., lodged a protest in the House of Deputies because, as at the 1991 General Convention, few priests of color were standing at the altar at the daily eucharists. "With intention," Thornell said, "it is not hard to be inclusive."

Or take note of the Convention's refusal to approve the preparation of educational materials specifically aimed at reducing the incidence of suicide among gay and lesbian youth for fear of suggesting that we can accept a son or daughter who is not heterosexual.

If nothing else, the fact that clergy sexual exploitation has generated the need for massive revision of the disciplinary canons should indicate that the image of family — an image that breeds inappropriate expectations of intimacy and renders women and children disproportionately vulnerable to being considered sexually available by men conditioned to believe such access is their right — is not the self-image the church should be adopting if it wants to be respectfully and justly inclusive.

"Community" does a better job of implying the equality, diversity, common commitment and mutual accountability people are looking for and, I'm glad to say, there was also much evidence of vital and faithful church community in Indianapolis this summer. In elections to the nominating committee for a new presiding bishop, the church's executive council and other bodies we saw persons of color and women elected in more than token numbers. We also

saw legislative committees take seriously the testimony they heard in open hearings. As a result, much of the meat was restored to the bare-bones budget that the

Executive Council had proposed, a budget that would have virtually put an end to the national church's involvement in world mission [see page 25]. Ethnic ministries and cross-cultural education also received support. And new disciplinary canons were adopted that improve the church's process for adjudicating cases of clergy s e x u a l misconduct in a manner that also respects the needs and concerns of victims/survivors.

One earth, many worlds

Finally, I was worried that the proclamation of *one Earth* was too naive a declaration in these troubled times. We may live on the same globe, but, as the missing deputation from Haiti could have told us, we live in several different worlds — first, second, third and fourth.

During an evening address to Convention participants Archbishop Desmond Tutu said that if nations like the new South Africa are to have any chance of achieving self-reliance and prosperity

they must be given some relief from the "oppressive debt" that they've incurred as they have endeavored to feed, clothe, house and educate their people. Just a six-month

moratorium on interest payments would make a dramatic difference. (Tutu suggested that debts should be cancelled for countries that demonstrate they are

moving toward democracy, improving their human rights records and will use the money saved to benefit ordinary people.) "We are a Jubilee people," Tutu exclaimed, "and Jubilee in the Bible is giving people another chance!"

But can a predominately first-world church that appears to be more acquainted with a theology of poverty than with a theology of abundance accept the invitation to live a Jubilee life?

Amazingly, with very little fanfare, the deputies and bishops in Indianapolis this summer responded in the affirmative by passing a resolution committing the

church to participation in "Jubilee 2,000," an initiative that calls for making the year 2000 a Jubilee Year incorporating the biblical imperatives of debt forgiveness, environmental renewal and human liberation.

"A striking feature of debt cancellation discussions is that while some of us fret about whether such a strategy is realistic in the world of high finance, some banks holding large debts from nations in the South have already begun restructuring those debts so radically that the results come close to debt cancellation," said Titus Pressler, one of the resolution's strongest supporters. "Jubilee 2,000's resolve on debt is actually quite modest, simply calling the church to affirm and strengthen current initiatives to reduce and cancel debts owed by the poor both internationally and within the U.S."

Maybe we do have some hope of interpreting the present time and judging what is right.



Helen Siegl

The "family" image fosters the very stereotypes about who is in charge and who belongs that excluded groups in this church have been fighting for years.

Jubilee — an international cry

Christians in Asia and Africa, as well as a group of U.S. study groups, are eyeing Jubilee as the biblical text most germane to the pursuit of justice in our times. During World War II, "Jesus is Lord" was the radical assertion of the Barmen Declaration. Under South African apartheid, "Neither Jew nor Greek" challenged the prevailing ideology. Today's crisis may best be redressed by cancellation of debts, the freeing of slaves and the redistribution of lands called for in the Jubilee.

Chung Hyun Kyung, Korean theologian honored at the ECPC General convention dinner, is editing a Kairos document being compiled by Asian and African theologians. They are preparing for 1998, the 500th anniversary of European/American exploitation.

"We want to theologize the meaning of these 500 years of colonialism," Chung said. "We have several demands to the first world. The first is the cleaning up of our debt, which is not our debt — it was taken from us. There is no peace with this debt. Second thing we ask, return all our

art from western museums — they stole this from us.

"This is the most cutting edge of theology now, because we are not only working against colonialism, we want to lift up that we triumphantly survived and we liberated ourselves. We want to honor the spirituality which we have. So this is time for honoring all these people, our ancestors, who went ahead of us."

Chung added that the Kairos group is planning an informational street theater which will travel internationally with the support of churches throughout the world.

"This is a joint adventure, not the just the third world people accusing you of what you have done. We have compassion for you. We have to see how our sufferings are connected. Who benefits from our suffering?"

"In the first world maybe what you need is the theology of the letting go. And theology of letting go will eventually become liberation theology of the first world. Without this letting go, I don't know how you have any empty space to worship God or spirit."

Between 1992 and 1994, Christian peace groups in the U.S. participated in a Kairos process which resulted in *On The Way: From Kairos to Jubilee*. Released on Pentecost this year, the U.S. document focusses on children, economic injustice, racism and the need for a Jubilee for land and people. The document specifically calls for release of the third world debt and recognition of the bondage debt creates in U.S. cities as well as in middle class households with overextended credit cards.

It reads, in part: "The Jubilee regulations are anything but naive. They foresee that capital consolidates capital. They provide inventive mechanisms which restore lands to families driven off by debt. Against consultation the regulations affirm access to the land as an inalienable right, a corollary of God's ownership."

Support for the Asian/African Kairos process can be sent to Chung Hyun Kyung, Dept. of Christian Studies, EWha Women's University, Seoul, South Korea. The U.S. Kairos document is available through Pax Christi, 348 E. 10th St., Erie, PA 16503; (814) 453-3495.

— Jeanie Wylie-Kellermann

As we go to press, a complete accounting of General Convention legislation is not yet available. However, resolutions were passed:

Gay/lesbian concerns

- calling for study of the theological foundations and pastoral issues involved in the development of rites blessing same-sex unions;
- prohibiting discrimination in access to ordination based on sexual orientation;
- calling for sexual orientation protection in the Federal Civil Rights Act;

Women

- calling for continued study and development of supplemental expansive-language materials;
- condemning violence against women

and mandating efforts to raise awareness of this issue;

- calling for reparations for victims and families of Korean and other women exploited as sex slaves during WW II;

Book of Common Prayer

- finalizing approval of Jonathan Daniels' commemoration in the calendar and proposing commemorations for Paul Jones, Julia Chester Emery, Dietrich Bonhoeffer, Macrina, four 19th-century women liberators and prophets (Elizabeth Cady Stanton, Amelia Bloomer, Sojourner Truth, Harriet Tubman);

Anti-racism

- providing funding for historic black colleges and Hispanic seminarians;
- urging recruitment of people of color for ordination and for lay ministry;

- encouraging church bodies to establish overcoming the sin of racism as a priority;

- supporting the Coalition for Intercultural Ministry Development in Province 8;

Human rights

- urging the U.S. government to promote democracy and human rights in Burma and the Philippines;
- urging a ban on construction of Maximum Control Unit prisons;

Peace

- calling for a ban on anti-personnel land mines and restrictions on importing weapons and weapon parts;

Appalachia

- supporting the Commission on Religion in Appalachia (CORA).

World mission in perspective

by Ian T. Douglas

Deputies and bishops at the 1994 General Convention in Indianapolis this past summer offered a sign of hope and new life for this church when they rejected the dramatic cutbacks in world mission proposed by the Executive Council for the next triennium and not only reinstated funding for missionary programs and overseas dioceses at the 1994 level, but also authorized preparation of a plan for developing new missionary structures.

"The missionary structures of the Episcopal Church are in crisis," the Standing Commission on World Mission (SCWM) had stated bluntly in its 16-page report decrying the proposed budget-cutting measures issued before the Convention. In Indianapolis, the Commission's voice of opposition was soon joined by the Episcopal Council for Global Mission (ECGM), whose representatives testified at committee hearings in favor of a revitalized, not a downsized, approach to world mission. A network of over 30 organizations committed to world mission, the council is arguably one of the most diverse and eclectic networks in the Episcopal Church. Embracing a wide variety of mission theologies, the ECGM includes voluntary missionary societies, parishes, dioceses, seminaries, funding agencies such as the United Thank Offering and the Presiding Bishop's Fund for World Relief, as well as constitutional bodies of the church like the SCWM.

For three days the World Mission legislative committee wrestled with the many resolutions that had been put forward by SCWM, dioceses, provinces and deputies. By Friday of the first week of the Convention, the committee had

boiled down the resolutions into a half dozen that proposed new forms of mission engagement and education, a reinstatement of funding for mission programs at the Episcopal Church Center and a plan for developing new missionary structures. All received General Convention approval.

The two mission engagement and education resolutions challenge parishes, dioceses and seminaries to a new level of commitment to world mission. The first calls each parish and diocese in the church to become involved in the global mission of Christ through study and by both the sending and receiving of missionaries. The second establishes a task force to develop "World Mission/Cross Cultural" internships for seminarians.

Not content with simply reinstating existing programs, the legislative committee on World Mission also looked forward to developing new missionary structures for the Episcopal Church. Resolution D-016a, thus directs the Standing Commission on World Mission, in partnership with ECGM, "to develop a theological basis for mission and develop new strategies and structures through which the Domestic and Foreign Missionary Society of the Episcopal Church will continue the Church's work of sending and receiving missionaries." This seemingly innocuous resolution, passed by both deputies and bishops without any visible dissent, puts in place a process that could end Executive Council control of the Domestic and Foreign Missionary

Society (the incorporated name of the Episcopal Church and the name under which the national church has all its financial holdings).

The passage of D-016a becomes even more significant given that a major restructuring proposal was rejected by the House of Bishops on the last legislative day. For almost a week and a half the legislative committee on structure had dealt with the question of what constitutes

the church's mission and what is the most effective structure to enable that mission to go forward. Listening to the "grassroots," the committee had combined a host of resolutions into one omnibus resolution (C-032). The resolution called

"The missionary structures of the Episcopal Church are in crisis," the Standing Commission on World Mission had stated bluntly in its 16-page report decrying the proposed budget-cutting measures.

for two new committees in the next triennium, one to organize forums around the church to engage structural questions and the other to draft a plan for structural change.

Although the resolution passed handily in the House of Deputies, the Bishops, concerned over stewardship and the duplication of existing interim bodies, failed to concur with the "upper House".

Finally, the 1994 General Convention presided over the birth of the newest autonomous church in the Anglican Communion, the Mexican Episcopal Church. On the final day of Convention, the House of Bishops approved the organization of the church from the five Mexican dioceses that had previously been part of the church's Province IX. It was with a mixture of joy for the new Mexican Episcopal Church and sadness at their leave-taking from the Episcopal Church, U.S.A., that bishops from all theological and ideological persuasions applauded the new sister church.

Ian Douglas is director of Anglicanism, Globalism and Ecumenism at the Episcopal Divinity School in Cambridge, Mass.

ECPC awards

by Jeanie Wylie-Kellermann

A joyful and inclusive spirit wove together the lives of those present, most with long histories in struggles for justice, with those receiving the Episcopal Church Publishing Company awards at our Convention dinner.

The Philadelphia 11 and the Washington 4

"We stand knee-deep in a debt of gratitude to those 11 women in Philadelphia and the 4 in Washington who took courageous action not to be denied their calling by God," said Barbara Harris, suffragan of Massachusetts.

"It was a joy and a privilege to be a part of that great gettin' up morning, July 29, 1974. As many of you know, I was the crucifer that day and in the interest of the safety of the ordinands we had agreed to a short procession through the Church of the Advocate, but I felt like Joshua that morning and I wanted to march around that place seven times leading that band of women.

"It is to them that many of us who are in orders today owe our heartfelt thanks, our gratitude — for had they not braved that morning, we would not stand in the places in which we do."

Jane Dixon remarked soberly, "I was not like my sister Barbara. I was not holding a cross and leading people in.

"I was following the admonition of my bishop to stay home when the women were ordained in Washington.

"I remember sitting in a Sunday School room, up against the wall, thinking about the courage it was going to take for women to be ordained and how the structures

were going to have to fall. I remember walking out into the nave with another woman and saying to her, 'That's never going to happen for me, but I want it for my daughter!'

"But it has happened for me and I will be grateful every day of my life to those women for what they stood for and what they've taken in the years since. They have been there for all women, but they've been there for all of you men, too!"

Pursuing justice

The keynote address, by Steve Charleston — bishop of Alaska, focussed on how important it is that we not grow complacent after winning the victories of women's ordination and consecration.

"It's unusual, brothers and sisters, to be successful in this line of work, isn't it?" Charleston asked. "It would be a nice, normal human thing to do to ride on the crest of the wave for a while.

"We have come a long, long way. Women have been in the vanguard of a new progressive movement opening doors for many of the rest of us and continuing to press the Episcopal Church toward

even more acceptance and a deeper understanding of the dignity of all human beings.

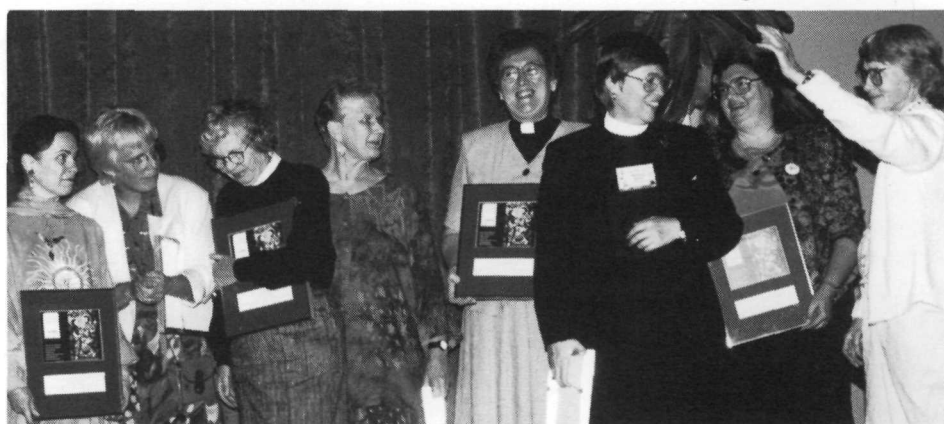
"But we must not forget that the successes of women are still only a dream for many gay and lesbian people in our church. We still have a very, very long way to go. For peoples of color, for women of color in particular, these are agenda items that still loom before us and we still confront daily the issues of social and economic justice and of peace."

Charleston stressed that as the search for a new Presiding Bishop begins, the church will be in turmoil again. The key, he suggested, is finding ways to tell our stories to those Episcopalians who are afraid, not hostile, but scared.

"We are only as successful as we are able to capture the hearts and minds, the imagination and the goodwill of the vast majority of other Episcopalians who are not at this dinner tonight.

"These men and women are good Christians, but they are a cautious community. They have felt battered and bruised as we went through the sexuality debates. These are timid Christians. They are men and women of good conscience and good intelligence. We need to appeal to their best instincts and best values."

In his youth, Charleston said he fought for causes with courage and conviction.



Receiving the Scarlett award are, left to right: Alla Renée Bozarth, Carter Heyward, Betty Bone Schiess, Alison Cheek, Marie Moorefield Fleischer, Nancy Wittig, Betty Powell and Diane Tickell.

credit: Rachel Roberson

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

He was a socialist, an anti-war demonstrator, but he did not have a spiritual faith.

"Therefore I was a grim, bitter, determined clenched-jawed politician, even in my 20s. I was not a person filled with life and abundance. I was not a person filled with joy and a commitment to the Lord. I did not have the brighter vision of Zion and of the Promised Land in my eye. I had only the streets and what the streets can mean. Are you listening? I'm telling you something.

"As a politician, I was able only to batter other men and women into believing by the force of my own will — and my will is like a speck of dust floating in the wind compared to the mighty power of the wind of the Holy Spirit.

"When I was able to combine all of that fervor and all that passion for justice — when I was able to stand as a native man in pride and in dignity free from the shackles of racism, never again dependent, never again bowing the knee or head to a colonial system that enslaved my people — when I was able to stand tall and proud and claim the cross of Christ as being the banner under which I would serve, then I truly found the voice and the power and the strength that has moved the agendas that I care so deeply for forward.

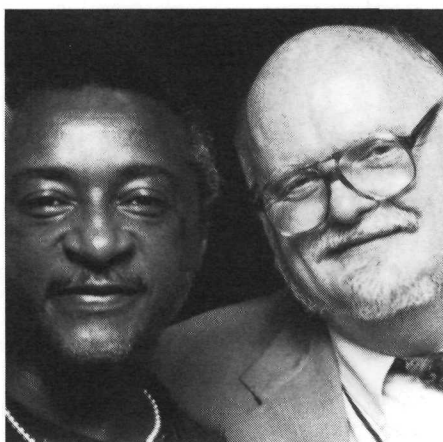
"Only insofar as you and I maintain a deep spiritual commitment to the gospel of Christ, only insofar as when we encounter another man or woman they can see in our eyes that we are truly, absolutely devotedly Christian will we be able to walk across that path that lies before us to the shores of the Promised Land and claim the new Zion for ourselves, for our children, and for our children's children.

"The victory is ours. We have only to move toward it hand in hand, shoulder to shoulder with Christ our companion along the way and with a fervent prayer for peace, for justice and for truth on our lips.

"This will occur, brothers and sisters, in the days to come. The second reformation is only a generation away. We can rejoice and have a party tonight because the bridegroom is in this room with us."

Louie Crew

In that spirit, Chester Talton, suffragan of



Ernest Clay and Louie Crew.

Dick Snyder

L.A., presented the Vida Scudder award to Louie Crew who founded Integrity 20 years ago.

"I think of the courage that it took all those 20 years ago in Georgia to begin an organization that would gather people who were openly gay and lesbian to say they had a rightful place in the Episcopal community. Integrity came together then because Louie is a committed Christian who believes that gay and lesbian people are God's children."

Talton said that, at Integrity's General Convention eucharist, Crew had preached about Robert, a student he had had.

"Robert was failing the course and Louie decided to offer to tutor him. After many hours, Robert's grades came up enough to pass. One day Louie met him while jogging. Louie went over to greet him and the young man spat in his face and said, 'Faggot!' Rather than become angry or embittered Louie knew that Robert was in pain and wondered what it must be like to be close to him, to be a member of his family, his wife or daughter.

ter.

"Every time I meet Louie he thanks me for my courage [for marching in a gay rights parade] and I think to myself, but you're the one who has courage. I want to say that publicly, Thank you Louie, for your courage, your loving heart, your resilience and your persistence!"

Hanan Ashrawi

Hanan Ashrawi, an Anglican, Palestinian woman who has negotiated for peace and now directs a human rights organization that records abuses by the Israelis and the Palestinians, was unable to be present. Her award was accepted by Patti Browning. In a statement faxed from Jerusalem, Ashrawi said, "In granting me the award you have not only honored me as a person, but have extended recognition to the Palestinian people as a whole in our long struggle for a comprehensive and just peace which in essence is a process of redemption of history.

"We are now facing our most demanding and painful challenge — that of building a healthy nation with protection of the basic rights and freedoms and accountability. Our transition from the dual injustice of exile and dispossession on the one hand and occupation and repression on the other is a precarious passage.

"We look to you for your active support, encouragement and inspiration."

Chung Hyun Kyung

The William Stringfellow award went to Chung Hyun Kyung, a Korean, feminist theologian who flew half way around the world to be with us. Carter Heyward, who presented the award, reminded us that Chung spoke at the World Council of Churches in Canberra in January, 1991, invoking the "the Holy Spirit of those persecuted for the sake of righteousness, the same spirit, she noted, which infuses and animates the mountains, the trees, the seas and all creation.

"You will recall I am sure the fear and fury sparked by Dr. Chung among those

Christian patriarchs who recognized danger when they saw it," Heyward said. "Danger to the foundations of a Christianity that secures economic and sexual, social and spiritual power in the hands primarily of ruling class men."

Heyward recalled Chung's speech in Brazil where she spoke on sexuality and spirituality, raising up horrendous abuses

of Korean women by Japanese soldiers and of Filipino women by U.S. soldiers.

"Dr. Chung named the evil in sexual exploitation and in the same address did what

Christian theologians seldom do publicly — she praised *eros* as a life-provoking, life-giving, life-expanding energy. She praised *eros* as a magical power, a power different from the power of domination, coercion and violence. *Eros*, she said, is like when the power of the sun is upon us. Then in this erotic spirit of life and love, Dr. Chung, speaking as an apostle to the Anglican Church, called on us to struggle to overcome our fears of *eros*, and in particular, she said, 'our fear today, as a church, of homosexuals.'

Heyward noted that Chung experiences the racism of the church — as do "her feminist, womanist, and *muherista* sisters of color" because of their passionate theology and because they are in awe of the "goddesses and spirits and sacred stories that most western Christians can-

not comprehend or easily tolerate.

"Chung Hyun Kyung literally embodies the freshness and the movement of the spirit that invites us to celebrate diverse and daring ways of love and life, of faith and worship, of healing and liberation. She is prophet, priest, priestess, shaman, teacher and healer all wrapped into one beautiful, faithful Christian woman.



Carter Heyward presents an award to Chung Hyun Kyung.

credit: Dick Snyder

breaking theological molds with your imagination and vitality, for pushing theological and political boundaries with courage, grace and humor, and for bearing powerful witness to Jesus, in his spirit. Your own willingness to bear so much hostility and to struggle with such solidarity and joy is helping make this world a less hostile, more hospitable and ultimately more fully sacred place for your sisters and brothers."

The evening ended in a hubbub of talk and laughter until the last bus pulled away. At that point, *The Witness* staff sat down to eat and the staff of Honey Sage Catering took a moment to talk with us. The evening was terrific — not least because it put more than \$8,000 into the hands of two African American businesses in Indianapolis.

"In the spirit of Bill Stringfellow, himself a daring prophet of love and justice, who shook the foundations of unjust power structures and privilege, we pay you honor for

ECPC award winners

1979

Bill Spofford: Paul Washington

Vida Scudder: Maria Cueto and Raisa Nemekin

William Scarlett: Daniel Corrigan

1982

Spofford: Ben Chavis

Scudder: Marion Kelleran

Scarlett: John Hines

1985

Spofford: Margaret Ellen Traxler and Jean Dementi

Scudder: Pauli Murray

Scarlett: Robert DeWitt

Stringfellow: Steven Guerra

1988

Spofford: Miguel D'Escoto

Scudder: Mattie Hopkins

Scarlett: Paco Reus-Freuland and Paul Moore

1994

Spofford: Hanan Ashrawi

Scudder: Louie Crew

Scarlett: Merrill Bittner

Alla Renee Bozarth

Alison Cheek

Marie Moorefield Fleischer

Carter Heyward

Emily Hewitt

Suzanne Hiatt

Lee McGee

Alison Palmer

Betty Powell

Betty Bone Schiess

Katrina Swanson

Diane Tickell

Nancy Hatch Wittig

Stringfellow: Chung Hyun Kyung

Baby boomers

by Larry J. Peacock

Bridge Over Troubled Water: Ministry to Baby Boomers — A Generation Adrift, by James Bell, Victor Books, Wheaton, Ill., 1993.

Baby Boomers. It is simply a title given to people born between 1946 and 1964.

Yet, it is an evocative term that refers to a generation which has gone through many shifts and exercises considerable (even Presidential) influence on contemporary society.

In the 1960s, many boomers challenged the prevailing culture and government and fought against racism, war and oppression. Discouraged by the slowness and resistance to change, many withdrew to a hippie lifestyle or adopted educa-

tional and career goals. In the 1980s, boomers reappeared on the cultural scene with a visible search for health, wealth and happiness. The "me" generation was alive and well. In the 1990s, family life and the search for meaning have emerged as dominant themes. Such is the journey of the unique generation in the eyes of author James Bell, a doctoral candidate at General Seminary in New York. His summary rings true; at least it describes a whole lot of people I know who carried picket signs with me and now are alongside me coaching kids in soccer. Baby boomers are hitting middle age.

Though Bell's description is good, the most helpful part of the book is his reflection on the worldview of the baby boomers. He identifies pluralism, relativism, individualism and hedonism as the ethos of boomers and then proceeds to wrestle with each in the light of the Christian faith.

Bell explores the way relativism must confront the question of truth, individualism must dialogue with community, and materialism encounter the spirit of generosity. The bridge on which these dialogues take place is the incarnation. It is the seeking love of God that sends Jesus to be in the world but not of the world, who loves the world and transforms it,

who blesses creation and works for justice. Bell has done us a great service. He deepens our understanding of the important dialogues that must go on as we engage in ministry to and with baby boomers.

The analysis is thought-provoking, but the prescription is finally lame. There is little new in his suggestions that there be more attention to contemporary music and the arts in worship, more small groups, and that everyone should explore solitude. Though he is not very creative in looking at teaching and worship in the church, he does lift up for mainline Christians the need to be involved in recovering healing ministries. We would do well to heed that call and fortunately we can look to other books on baby boomers for ministry suggestions.

As middle-aged baby boomers sense their restlessness, rear their children and head back to church, Bell does help us know who is coming and the importance of dialogue on the bridge.

TV

Larry J. Peacock is co-pastor of Malibu United Methodist Church in Malibu, Calif., and the author of *Heart and Soul: Spiritual Formation in the Local Church* (Upper Room Books) and *Water Words — Inclusive Language Liturgy*.

book review



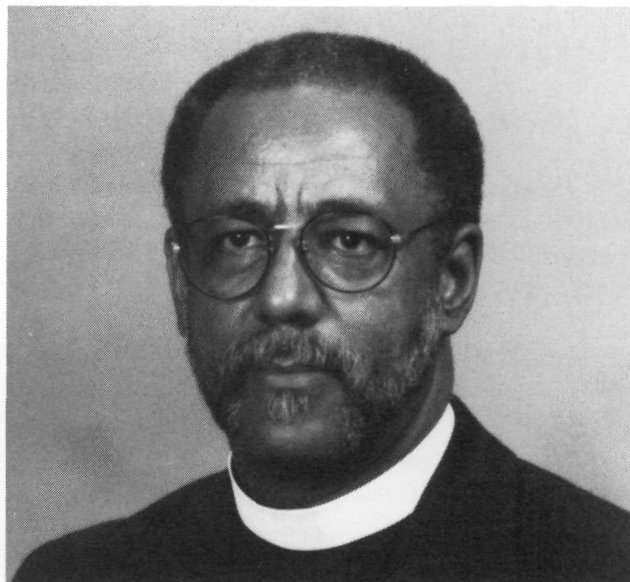
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In 1958 it was nothing new to Robert O. Dulin, Jr., to have his high school basketball team eat in restaurants that refused to serve him. He had often waited on the bus while his teammates ate together or celebrated after games. But this game was a tournament and Dulin, the only African-American player, had helped lead his team to victory. Perhaps this time he wouldn't be noticed. After all, the place was busy; the players from the losing team had come there as well. Instead, a familiar scenario began. The waitstaff told Dulin to leave and his own team stayed put. But this time there was a change in routine: The players from the other team, the ones he had beaten, got up and walked out with him.

Dulin, now the ordained leader of the Metropolitan Church of God located in Detroit, laughs as he tells the story of solidarity from the wrong team, but it was important to him that some whites acted on his behalf. For the past 20 years he has served a predominantly black congregation, but Dulin's vision of the Christian community is one of solidarity across racial lines. "If anyone be in Christ, he or she is a new creation," (2 Cor. 5:17) quotes Dulin. "I think that goes for communities as well." Dulin says that he wants his congregation to be as ready to celebrate the Irish on St. Patrick's Day as they are to celebrate Black History Month.

Interracial worshipping communities

Church segregation results from poor folks being socialized into dominant values.



Robert O. Dulin, Jr.

"Come out from all sects"

by Erika Meyer

were part of the original tradition of the "movement" formally known as the Church of God (Anderson, Indiana). The teenage Dulin was converted at a Church of God tent meeting. He went on to attend Anderson College, then Central Baptist Theological Seminary in Kansas City.

The founders of the Church of God in the 1880s had a rallying cry: "Come out from all sects and denominations and join the pure church!" They were committed in their personal and congregational life to a holiness empowered by the Holy Spirit, but they also wanted to witness against the divisions within

Protestant Christianity. Membership in the "pure church" was for the believer to decide based on faith in Jesus Christ, not on agreement with a particular teaching or practice. The church was not given the right to bestow membership; to this day many Church of God congregations do not keep formal membership lists, and

they still call themselves a movement and not a denomination.

From the earliest days, there were black preachers, especially prominent women, who preached the call to unity and holiness. For the first few decades of the movement, blacks

In the Church of God movement, from the earliest days, there were black preachers, especially prominent women, who preached the call to unity and holiness. For the first few decades, blacks and whites worshiped together.

*Witnesses,
the quick and the dead*

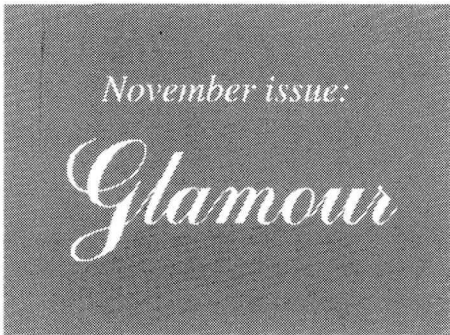
Erika Meyer is a transitional deacon serving a rural cluster ministry in Michigan's thumb, and a contributing editor of *The Witness*.

and whites worshiped together in Church of God congregations. By 1923, the church was segregated. Dulin refers to this as a classic case of "poor folks being socialized into dominant values."

In the 1960s, African-American leaders in the Church of God challenged segregation in the church's national organization. This led to Dulin working for five years as the national Christian Education staff person, again the only African American on the team. He traveled extensively, visiting congregations in the West. He looks back on that time with mixed feelings. "It was hard to be window dressing," he says. He ended up with a sense of burnout, weary of the effort of explaining racism to white Christians.

In 1974, Dulin left to take the congregation in Detroit. Long active in community affairs, he is a familiar face at school board and city council meetings and at the local interfaith council. He's proud of the basketball court behind his church and will be working behind the scenes to bring midnight basketball to Detroit. He confesses to struggling to stave off the temptation to run for local office.

Dulin has hopes that Detroit under the present administration will be a more inclusive city. He believes that, at this point in time, too much emphasis on race is counter-productive and divisive. And despite his own encounters with racism, if whites return to the city, he wants his congregation to welcome them. For him, that is the church which models the new creation.



Christmas offer!

To encourage readers to give *The Witness* as a Christmas gift, we will send donors a custom-made, rubber-stamped Advent calendar for each gift subscription. The calendars make great gifts in themselves.

Designed by managing editor Julie A. Wortman, the calendars are ironic and faithful. This year's theme is the *Magnificat*. Wortman's 1993 Advent calendar, on the theme *For we like sheep...*, won an award at the Episcopal Communicators' conference last June. Copies of it are also available upon request.

(Wortman and Anne Cox have started a business, The Ministry of Rubber (MOR), and are selling rubber stamps which they have designed and crafted. If you'd like a MOR catalogue, send Wortman a note at *The Witness*.)



Order a \$20 Christmas gift subscription now (we'll send a card announcing the gift in December and start the subscription in January, 1995) and see who will be filled with good things and who may be sent empty away.

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Letters overflowing

THE JULY ISSUE is a fabulous one and *Re-Imagining God* by Chung Hyun Kyung opened my eyes, heart and mind to the meaning of God for an Episcopalian. We rejoice she is the recipient of the 1994 Scarlett award at General Convention. How much we would like to be present and to meet her.

I read every page of this issue and am so proud of you and your staff for witnessing to the needs of growing awareness of God's presence in all people and places, and reading the New Testament and our Lord's words with new understanding. Thank you!

Daniel and Elizabeth Corrigan
Santa Barbara, CA

THANKS SO MUCH for the July issue about women — it was a feast for my soul and spirit.

Janet Hope
Louisville, KY

WHEN *CHRISTIANITY & CRISIS* was no longer able to continue, you took over my subscription. I continue to miss *C & C* greatly, but your magazine is consistently thought-provoking and well put together.

Your July issue was wonderful — the poetry, the articles, and the art were bearers of grace and struggle. I ordered five copies to give to friends. Thank you for your fine work.

Christine Wagner
Minneapolis, MN

WOULD IT BE POSSIBLE for me to buy three copies of the marvelous, liberating Women's Spirituality issue of *The Witness*? I'd love for some of my feminist friends to have a copy. I'm left with a feeling of gratitude after reading it. Best wishes for further opening up of the Spirit for the other half of creation.

Madeline Casey
Belchertown, MA

CONGRATULATIONS ON A SERIES of magazines that continues to have exceedingly

high standards and which never fails to challenge and inspire me. I have several friends who I'd love to get reading your stuff. Now that you're offering back issues, this is a good way to do it.

Chris Ambidge
Scarborough, ON

OUR STUDY GROUP WILL BE USING *The Witness* for a discussion. We would like six copies of the July 1994 issue.

Pamela Parker
South Yarmouth, MA

PLEASE SEND VOL. 77 #7 JULY copy to me. Wow! What an issue! You consistently outdo yourselves, issue after issue.

Lee Allison
Lake Bluff, IL

THANK YOU FOR THE ISSUE on Women's Spirituality, which was excellent. I would like to expand on Sally Bucklee's comment that "Patriarchalism oppresses all women, all children, and some men, especially those of color." It seems worth saying that the patriarchal system is not always that great for the men who are trained to be its leaders.

These men are brought up in a competitive atmosphere, always being judged against each other. They learn to hold in their feelings while driving to succeed. They work long hours under too much pressure. Little importance is given to their nurturant sides, and they often don't have much time or energy for their children.

Men have been seduced by the lure of status, power, and money to accept a role which is really quite unhealthy. Is it any wonder that we have more heart attacks and die younger than women? Yet so few men seem interested in exploring alternatives. I guess you don't rock the boat when you're in the captain's seat.

Hopefully more men will come to see that a reordering of sex roles, while threatening in some ways, might be an unexpected blessing. This could be the beginning of a new kind of

partnership with women, one that is more healthy for all of us.

Michael Carney
Point Reyes, CA

ENCLOSED IS A CHECK in the amount of \$10 for four copies of the July 1994 issue — women's spirituality. This is an issue to be shared!

Barbara Brondt
Pendleton, OR

THE JULY *WITNESS* is a very moving issue, so full of strong women and strength of purpose. It's an honor to have my [art] work included here!

Judith Anderson
East Lansing, MI

I AM A FORMER EPISCOPALIAN (was a D.R.E. for many years), now a Quaker — and your magazine is the remaining social justice journal we choose to get. You — and particularly Jeanie Wylie-Kellermann and her editorials — are doing a *spectacular* work. I am grateful. And the July '94 issue is one of the very best!

Barbara Potter
West Buxton, ME

THIS LAST *WITNESS* WAS A GREAT issue. As an attendee at Re-Imagining I appreciate your defense of the broad extent of thinking and using our imagination.

Katherine R. Sylvester
Stevensville, MI

IMISTAKENLY LET MY SUBSCRIPTION to *Witness* lapse. I just heard about your "Re-Imagining God" issue — an article about the Kuan Yin I heard! I *must* have that issue — plus renew my subscription. I promise not to let it lapse again — I've learned my lesson.

Please rush — my friends won't loan their magazines!

Ellen Ifft
Missoula, MT

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