

Glamour



Alternative ways of doing church

REGARDING THE ARTICLE "Closing the *Instituto Pastoral Hispano*" in the August/September 1994 *Witness* issue, the closing of the *Instituto* is a tragedy. The article would have better served the Hispanic community and the *Instituto* by reporting in greater detail the growing pastoral needs of the Hispanic community and the *Instituto's* success in meeting those needs.

John Reyes-Guerra
Palisades Park, NJ

[See Vital Signs in the 12/94 issue for further coverage of this issue.]

I WANT TO EXTEND my own personal gratitude to *The Witness* for putting the *Instituto* issue before the Church and the wider audience who read the magazine.

As a board member, I have felt very much in the minority recently and have expressed to fellow *Instituto* board members my sense that we have abandoned the struggle for which we were founded. The article gives voice to some of that frustration. Hopefully it will touch people's hearts and consciences.

Enrique R. Brown
Port Chester, NY

OPEN LETTER TO THE BISHOPS:

I will hope that what you mean about your "pledge to take the lead to fight racism" means a lot more than having a Hispanic deacon reading the Gospel at the Diocesan Convention and concluding with a rendition of "*El Pescador*". ... That the fight for justice will be more than ladling lasagna in a homeless shelter, rather than working to change the socio-economic realities which made "poor people's kitchens" necessary.

"Making the necessary changes in your personal lives and diocesan structures" means more than quoting Dom Helder Camara in a pious attempt to shrug off injustices in and outside church structures. What really had me

concerned is why to form "a committee of bishops to monitor how well their fellow bishops fulfill this new covenant."

I respectfully submit that rather than (in some cases) the blind leading the blind, with very few exceptions this committee could be composed of priests and lay people, preferably with a substantial amount of ethnic people on it. As a former recent victim of institutional racism and sexism in the church I am in prayer for you and for all of us, equally guilty of the sin of racism.

Nina Olmedo Jaquenod
Assistant Rector
All Saints' Church, Oxnard, CA

Convention supplement

I HAVE RECENTLY FINISHED READING *The Witness* 1994 General Convention Supplement with its extensive coverage of the proposed issues for General Convention.

My only regret was that all subscribers didn't have the opportunity to read it

I was also pleased with the newspaper format. I think you and your staff do a good job of looking at issues that are extremely difficult and I appreciate your efforts.

Harriet Langfeldt
The Dalles, OR

[Ed. Note: *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 reports 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 by age to be the next presiding bishop; a chronology of women's ordination; and a testimony to God's grace by Louie Crew.

Since it 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.]

AWARDS WERE GIVEN the Philadelphia 11, all white women who after having been turned down by the Cathedral Dean and Bishop of Washington turned to a black church. They asserted that racism and sexism are the same. That is true of black women, but not of white.

White women, as I see it, want equality with white men who run this country. They

have the protection of the CIA, FBI and KKK. White men look after their women.

There is a cultural divide between white folks and black folks and today racism is worse than it was in 1974.

Why do you not remove from the Prayer Book the prayer that begins "O God who has made of one blood ... ?" Few believe it.

I wrote Dean Harvey Guthrie about four years after the 1974 ordinations and asked him how many black people were on the payroll. None was the reply. That says a lot about the actions of the seminary.

White women priests, and a few blacks are everywhere. So what is new? Deaths of young children of the streets abound because of white leadership. Bad schools, no preparation to be in the cities after being forced from the land, poverty and drugs are their lot.

As I see it, no one needs true Christianity as bad as white people need it. Some do right, but most feel themselves better than black people.

Esther J. Burgess
Vineyard Haven, MA

Women's spirituality

WE WOULD LIKE A SUBSCRIPTION to *The Witness* for all members of our Conference Commission on Status and Role of Women. Enclosed is a check to cover the cost of 21 subscriptions.

Nancy Wray McMurtry
Director of Ministries
The Nebraska Annual Conference,
United Methodist Church
Lincoln, NE

CONTRARY TO MS. BUCKLEE'S opinion stated in the July issue, the Episcopal Church is certainly more of an equal opportunity discriminator than she gives it credit. The object of her complaint, the "Statement of Conscience" of 1977, was designed to protect minority beliefs on both sides of the ordina-

The image which appears on the letters page of our October issue (our July cover image) is *Celtic Trinity* by Robert Lentz, Bridge Building Images, P.O. Box 1048, Burlington, Vt., 05402.

Letters

tion question; it is invoked as protection by the minority and castigated as discriminatory by the majority.

It is true that the bishops have failed to insure that the Statement of Conscience is applied evenhandedly; Ms. Bucklee fails to acknowledge that it is widely ignored in those dioceses which militantly promote the cause of women's ordination. In these 90+ dioceses there is rampant discrimination against those who do not agree with the majority (even in Ms. Bucklee's own) and harassment and rejection are the order of the day.

More disturbing than Ms. Bucklee's misrepresentation of the Statement of Conscience is her assertion that "Within the Anglican Communion in general, and the Episcopal Church in particular, access to the ordained ministry is a defining characteristic of full membership." If this were true, it leaves a lot of non-members of the church throughout its history. Every formulary of the church indicates that Baptism confers full membership.

I am weary of articles depicting the poor, down-trodden, discriminated-against women clergy. They face nothing worse than pioneers in any other profession have faced. Female doctors and attorneys have been around a lot longer, and they still complain about the treatment they receive. Why should women clergy, who have accomplished more disruption than women in any other profession, expect anything else? Their cause has won the day; both whining and triumphalism ill-behooves them. Some restraint might be in order, but they will not be content till all opposition is expelled (there shall be no outcasts) from the church.

**Dorothy W. Spaulding
McLean, VA**

SOME OF THE GREEKS SAID, "What can this charlatan be trying to say? Others, "He would appear to be a propagandist for foreign deities" — this because he was preaching about Jesus and Resurrection.

— Acts 17:18

We may smile at the Athenians who knew neither Jesus nor the Resurrection, and therefore assumed that the Apostle Paul was introducing new gods in his proclamation of *Yeshua* and *Anastasis*. But what can we say when Christians display such ignorance of our own

scriptures and tradition? It's happening now, in conservatives' assault on the "goddess Sophia" and the much-maligned Re-imagining conference.

Do they not know that the Prologue to the Gospel according to St. John, concerning the Word made flesh and dwelling among us, quotes from hymns about Wisdom (Hebrew: *Chokmah*, Greek: *Sophia*)? They should check Wisdom of Solomon 7 and Ecclesiasticus 24. Had they read all the writings extolling her in our Bible, they'd recognize that Jesus associates himself with Sophia in the Synoptic Gospels (Matthew, Mark, and Luke). They'd realize — when St. Paul says that Christ Jesus is "*Sophia* of God" and "has become *Sophia* to us" — that the Apostle is not talking about another god. He is simply comfortable with the biblical assertion that in every generation "she enters the souls of just people" and that "she is a pure emanation of the glory of God."

Haven't the champions of biblical authority read Proverbs 8 and 9? Ancient Jews and early Christians invoked personified Wisdom, Word (*Memra*), Spirit (*Ruach*), Presence (*Shekinah*), and Way (*Torah*) of the Lord — all feminine and all on occasion agents of salvation — and still believed "the Lord our God is one."

Yet *Sophia* offends these traditionalists, and all feminine imagery, even the use of milk and honey in a liturgy. Don't they care enough about early Church practice to have discovered the ancient tradition of giving milk and honey to the newly baptized? This custom celebrated the "pure milk from the Lord" (I Peter 2:1-3), as well as crossing the baptismal "Jordan" into the Promised Land "flowing with milk and honey" (surely we've all heard of that!). Julian of Norwich for one, a medieval mystic never accused of heresy, identifies Jesus as "our true mother" who feeds us from his own breast. When it comes to biblical and traditional grounds for understanding God as "mother," some Christian teachers must be less than thorough in their handling on of our traditions.

When merely cultural "christians" — who claim the name but feel no obligation to the community of faith — are as ignorant of the scriptures as the present defenders are, it's no cause for wonder. But when church leaders are ready to condemn sisters and brothers, to

split congregations, and financially to hold whole denominations hostage on the basis of such selective knowledge, I have to wonder about their motives. Jesus said, "*Sophia* is vindicated by her children" (Luke 7:35). Now Wisdom is under attack by people who claim to follow Jesus. Whose children are they?

**Paula M. Jackson
Rector, Church of Our Savior
Cincinnati, OH**

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. 5222/5212; Youth Ministries, exts. 5169/5217; Young Adult and Higher Education Ministries, exts. 5267/5195.

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.

THE WITNESS

Since 1917

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For more than 75 years *The Witness* has published articles addressing theological concerns as well as critiquing social issues from a faith perspective. The magazine is owned by the Episcopal Church Publishing Company but is an independent journal with an ecumenical readership. *The Witness* (ISSNO 197-8896) is published ten times annually with combined issues in June/July and January/February. *The Witness* is indexed in *Religious and Theological Abstracts* and the American Theological Library Association's *Religion Index One Periodicals*. University Microfilms International, 300 North Zeeb Road, Ann Arbor, Mich., 48106, reproduces this publication in microform: microfiche and 16mm or 35mm film. Printed in U.S.A. Copyright 1993. SUBSCRIPTIONS: \$20 per year, \$2.50 per copy. Foreign subscriptions add \$5 per year. CHANGE OF ADDRESS: Please advise of changes at least 6 weeks in advance. Include your mailing label from the magazine and send it to Marietta Jaeger.

MANUSCRIPTS: *The Witness* welcomes unsolicited manuscripts and artwork. Writers will receive a response only if and when their work has been accepted for publication. Writers may submit their work to other publications concurrently.

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Cover: Beauty Sealing a Love Letter by Utagawa Toyokuni (1769-1825), Japanese. Hanging scroll: ink and colors on silk. Courtesy of the Detroit Institute of Arts.

Playing dress-up

by Julie A. Wortman

Last summer my niece's daughter, Emily Grossberg, celebrated her fourth birthday. Her mother's gift was a box full of "dress-up" clothes — a feather boa, auburn wig, white veil, plastic high-heeled shoes and an assortment of wrap-around skirts with velcro fasteners. From that point on, Emily spent at least part of every day in costume.

"Who are you?" we adults would ask her when she was thus arrayed.

"Mary!" she'd reply delightedly.

"Where's Emily?" we'd then inquire.

"Asleep," she'd answer, explaining that the two of them, Mary and Emily, could never be awake at the same time.

Emily loved it that we older ones were fooled into thinking that she was another person, someone older and more exotic than the little girl Emily — someone who might this day be a teenager and tomorrow be a grand-

mother. Sometimes Mary would live in New York, other times in New Jersey. She'd be a bride, a movie star, a mother flagging down a taxi to take her and her daughter (I'd sometimes play this role) to a fancy restaurant. Mary could be, it seemed, anyone Emily found intriguing.

Occasionally, if she thought we were taking Mary too seriously, Emily would



Emily Grossberg as "Mary" Audrey Grossberg

remind us that "this is only pretend," as if she feared the spell she had cast had been too strong.

Emily, of course, isn't the only child out there practicing the casting of spells — or, as the ancient Scots would say, the

casting of their "glamour." A youngster in my current neighborhood spends much of his time dashing around in a cape made from a bath towel. A few doors away, two sisters regularly transform the secluded space beneath a front-yard tree into some kind of refuge from

which they endlessly dispatch one another on mysterious (to me) errands — they seem as startled as deer caught in the headlights of a late-night car if anyone unexpectedly reminds them they are still on Larkmoor Boulevard by offering them a friendly wave.

This exercise of imagination to which the young seem so drawn is, at heart, a spiritual pursuit. They are exploring the power to step apart from their "real" lives and live into the possibility of not now, not yet or once before.

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

This exercise of imagination to which the young seem so drawn is, at heart, a spiritual pursuit. They are exploring the power to step apart from their "real" lives and live into the possibility of not now, not yet or once before. And, as four-year-olds like Emily seem to realize better than most, that power can be strong enough to subvert "reality" unless we disclaim it as pretense.

But all too often people of faith forget that the subversive power of casting one's glamour is not the sole province of the powers and principalities (via Madison Avenue or Hollywood), even though these seem so effortlessly to hold so many spellbound. Transforming reality, after all, is the vocation to which we, too, are called. Can't we remember the playful, often liberating, excursions of our own youth?

I, for one, recall pretending to be Robin Hood. I had a pair of light green flannel pajamas with red piping that, when cinched in at the waist, looked a little like my mind's idea of the kind of gear you'd wear in Sherwood Forest. It was a bedtime game that I played alone, so there was no one to fool except myself, but I bought the charade hook, line and sinker. I loved imagining myself, lover at my side, the leader of a self-sufficient community of faith-based resistance — a bunch of creative, life-loving "outlaws" who were foes of evil and active supporters of the oppressed, living by our wits in the trees.

It was for me then a spellbinding possibility, to think of living such an alternative life.

I find it so still.

editor's note

Haiti — What then must we do?

It's strange when Republican senators are calling for the return of our troops. I have to work not to be reflexive in changing sides to support the U.S. intervention in Haiti.

Likewise, it is challenging that John Conyers, active in Congress for justice, *favors* this military action. Is it necessarily wrong for the U.S. to act on behalf of a deposed, elected leader against a military dictator who, recent reports indicate, may have been C.I.A.-supported?

I'm outraged when I hear Republicans say there are no U.S. interests in Haiti — human rights certainly isn't one of their priorities, perhaps especially when the populace is black.

Clinton's popularity isn't growing with this military action. It doesn't feel like the same cowboy initiative.

At a recent gathering of the Detroit Peace Community, several people were prepared to do civil disobedience at the Federal Building to protest the intervention.

In contrast, I found myself ambivalent. In fact, I'd even had fantasies of a

precision-bombing strike aimed at the houses of the super rich who inhabit the hills outside Port au Prince. Of course, the U.S. would first drop leaflets so the rich would have a chance to evacuate



Port-au-Prince

Daniel Morel, ENS

some of their art and valuables. Their lives wouldn't be endangered, but they would have an incentive to depose the military junta.

A friend with a long history with Amnesty International wondered if there weren't nonviolent military options for use against Haiti's barely armed militia, like dropping nets over whole areas. Her husband advocates U.S. intervention, militarily if necessary.

I have never known our community to be so divided.

The conversations are respectful — but it's the first time in the history of our nonviolent actions opposing U.S. foreign policy decisions, that we can't agree on the problem.

I believe that nonviolence has to be a consistent ethic, not an intermittent and selective one.

But the questions raised in Haiti seem similar to those surrounding domestic abuse: If you know that someone is acting violently against others, you cannot keep silent. How do you act? How do you intervene without increasing the damage?

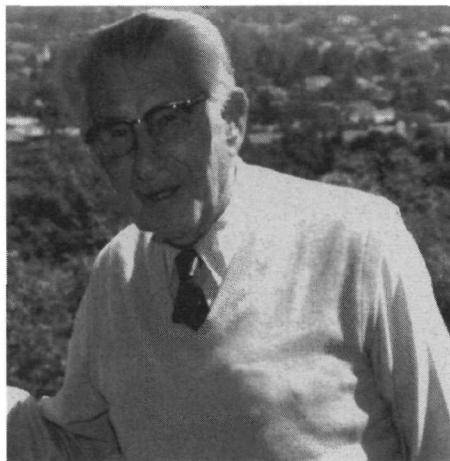
The economic boycott against Haiti was never whole-hearted and never made a dent in the lives of the rich. We can advocate for a more effective embargo. But what else can we do? The constellation of the principalities is different this time. — J. W.-K.

Dan Corrigan dies

"People who believe in the resurrection — who can stop them?"

— Daniel Corrigan,
The Witness, April, 1992

Daniel Corrigan, one of the great witnesses to the resurrection, died September 21, 1994. He is survived by his wife and partner, Elizabeth, who told *The Witness* in 1992, "Daniel was always disrupting things if he saw things wrong. He had a way of saying things that would



Daniel Corrigan

startle people."

Consecrated suffragan of Colorado in 1958, Corrigan was one of the bishops who ordained the Philadelphia 11 in 1974. A long-time peace activist, Corrigan was arrested while celebrating the eucharist at the Pentagon during the Vietnam War. He was a recipient of the Episcopal Peace Fellowship's John Nevin Sayre award and of the Episcopal Church Publishing Company's William Scarlett award. He was recently listed in *The Witness'* Convention Supplement hall of fame. Reluctantly, we commend him to the communion of saints.

Prayer to Masks

by Leopold Sedar Senghor

Masks! Masks!

Black mask red mask, you white-and-black masks
Masks of the four points from which the Spirit blows

In silence I salute you!

Nor you the least, Lion-headed Ancestor

You guard this place forbidden to all laughter of women, to all
smiles that fade

You distill this air of eternity in which I breathe the air of my
Fathers.

Masks of unmasked faces, stripped of the marks of illness and
the lines of age

You who have fashioned this portrait, this my face bent over
the altar of white paper

In your own image, hear me!

The Africa of the empires is dying: see the agony of a pitiful
princess

And Europe too where we are joined by the navel.

Fix your unchanging eyes upon your children, who are given
orders

Who give away their lives like the poor their last clothes.

Let us report present at the rebirth of the World

Like the yeast which white flour needs.

For who would teach rhythm to a dead world of machines and
guns?

Who would give the cry of joy to wake the dead and the
bereaved at dawn?

Say, who would give back the memory of life to the man
whose hopes are smashed?

Thy call us men of coffee cotton oil

They call us men of death.

We are the men of the dance, whose feet draw new strength
pounding the hardened earth.

Translated from the French by John Reed and Clive Wake.

Leopold Sedar Senghor is a Senegalese poet who was a leader of the Negritude movement, which arose in colonial times as an effort to restore pride in African culture. His works, including *Nocturne* and *Poems of a Black Orpheus*, have been translated into many languages.



The witch, the actor and the Hebrew queen

by Jeanie Wylie-Kellermann

At the beginning of this century, actors could not be buried in consecrated ground. Their profession was considered occult. The same was true of witches, though that antipathy may be less surprising.

At issue is our ability to “cast glamour.” Glamour is an ancient Scottish word used to indicate someone’s ability to cast influence over another human being through their appearance and their intent. The act of casting glamour is presumed to rely on illusion.

There is no indication in the *Oxford English Dictionary* that the etymology is related, but I think of the Scottish “gloaming” time when direct sunlight has vanished and shadows are prolonged, but it is not yet dark. The time was understood to be the moment when people could cross between the worlds.

Glamour has that quality. Whether it’s the blonde dripping with furs as she steps out of a limousine or someone on stage bathed in floodlights, one senses that anything can happen. And what does happen may be bigger than life.

We define glamour too narrowly, I think. Anyone who steps out in costume

or with an attitude is casting glamour. They may be dressed ethnically, or in transgender clothes or gang colors, but they are projecting a persona, making a statement, maybe trying to recreate reality — or at least reveal a piece of it — through their posture. In that sense, it’s almost like a sacrament, an outward and visible sign of something inward (albeit not always grace).

The articles in this issue reveal that pain is often part of the experience of people whose vocation is to act or to model. The issue also includes critiques of the abuses of glamour with which we are all familiar — the ostentation, the media manipulation, the curtailing of imagination and distortion of what is real.

The Quakers and the Amish offer a truth when they encourage simplicity and plain speech. Avoiding fancy clothes and deliberately adopting a simple persona that can be relied upon to speak the truth is a gift in a culture dizzy with glitz.

But I believe we may be short-sighted if we don’t at least occasionally engage the provocative power of glamour.

Are there ways that through pretending, through costume, through affect we can liberate ourselves or, perhaps, liberate our culture?

During a recent National Public Radio interview, an actor who plays a transvestite in the outback of Australia was asked about his experience. He said he was anxious about the role and afraid of getting typecast, but felt released finally when he was playing a scene where he had to stand on a bar dressed in orange fishnet stockings to sing to the outbackers. The whole situation seemed so unlikely and so preposterous that he suddenly began to enjoy himself.

When do we push through our limits so we can lay down the cultivated per-

sona we carry with us everywhere? What might we be able to accomplish in that radical freedom? What underside personas are waiting to be released?

I suppose we must also ask — and here’s the rub with orthodoxy — what otherworldly influences or lingering souls might speak through us, catching us up in a possession dance, rocking our bodies, turning our vision, loosening our tongues? What visions and dreams, what truths and furies, might cross over?

Glamour in the gloaming time invites the magic of encounters with old women selling apples or peddlers with magic wishes who might change the course of one’s life forever.

In biblical imagery, we might entertain angels, speak in tongues, or place our hands in the wounds of the risen Christ. We might stand before kings and judges and have our words provided to us by the Holy Spirit.

Which spirits we channel becomes the question. They will be archetypal, mythic in proportion, but who are they and whom do they serve?

The witch

I have a friend who is a Diannic witch. To the uninitiated, like myself, this means she only practices magic with women. Asked about the spells and incantations associated with witches, Deborah, who was raised Catholic, responds, “What happens in a wiccan ceremony is that an intention is identified and energy is raised to fuel that intention. For example, you may want to quit smoking.

“Magic is about announcing that intention to the universe. If you do it with other people, then you’re drawing on their energy as well as your own to support your intention. Our rituals are eclectic — we draw on Celtic and Native American spirituality. There are parallels

This issue was inspired by a dream, a nightmare actually. Assistant editor Marianne Arbogast, while producing the animal rights issue, dreamed she was also responsible for an issue on *glamour*. **Jeanie Wylie-Kellermann** is editor/publisher of *The Witness*. Joyce Hollyday’s book, *Clothed With The Sun*, can be ordered from Westminster John Knox Press by calling 1-800-227-2872. A new selection of William Stringfellow’s writings (which have been completely out of print) is available from Eerdeman’s by calling 1-800-253-7521 and asking for *A Keeper of The Word*, edited by Bill Wylie-Kellermann.

in some African ceremonies.”

Casting spells on other people is considered unethical in white magic circles, because it would be coercive. Instead, her circle will send energy out to individuals so they can “get a generic support that they can define for their own purposes.”

Deborah says she recently cut off her long, red hair — which provided a mystique and kind of armor — because her work has been to “allow my true self to come forth.”

But she will try to influence other

people on occasion in order to protect herself in a culture that’s hostile to witches.

“It’s something you do inside yourself,” says Deborah, who works as a corporate cash manager. “I used to wear a lot of pinstripe suits. It has to do with the image that you cast over yourself.”

She also says that there is a way in which any of us who come together in worship are casting a spell.

“Each person who subscribes to a belief buys into a reality so that it becomes stronger and stronger and to that extent

they are all creating a spell together.

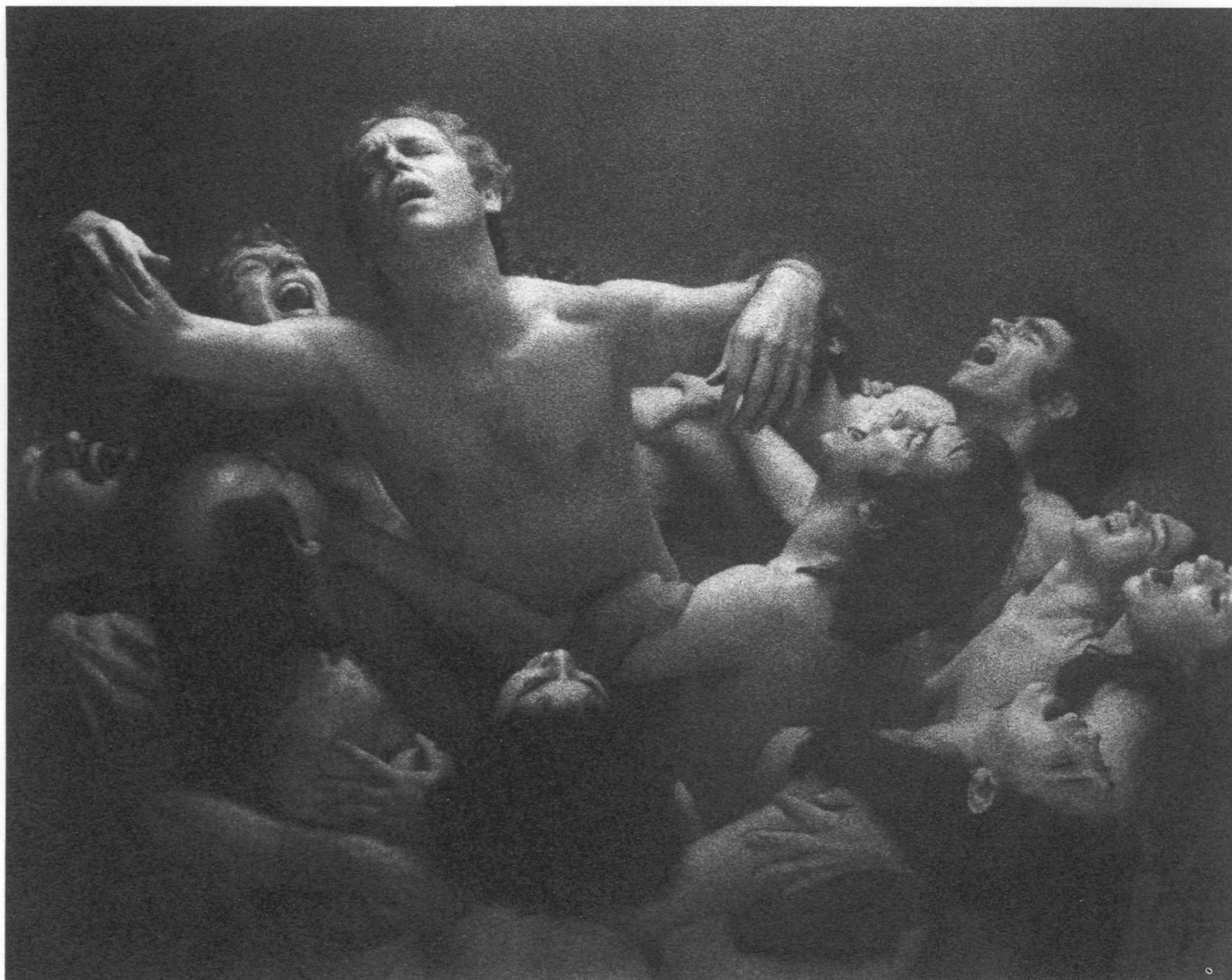
“It comes back to intent. We witches believe profoundly in taking responsibility for ourselves and that other people are not to blame. The mind has the power to create just about anything.

“Each of us holds a piece of the greater hologram of the universe.”

The actor

Theo Barnes says he does not *feel* glamorous on stage.

A New York City theater actor, Barnes remembers his first performance.



Theo Barnes as Renfield in *Dracula/Sabbat*.

Max Waldman

"The Latin teacher decided that we would tell ancient myths, act them out. In costume, of course, I was the opening act. When the curtains parted, there I was dressed in the briefest white chiton, reclining on a large mirror, pretending to sleep while, around me, stood my classmates in various stages of Roman dress and undress. They were singing as best they could in still boyish soprano and unsure baritone voices: 'Beautiful dreamer, awaken to me.' I had to awaken and admire myself in the mirror. 'Narcissus!' my fellow lacrosse players declaimed." But Barnes adds that he wore a costume every Sunday before and after emerging as Narcissus.

"I was in the men's and boys' choir at a relatively lofty Episcopal church. It was quite a costume: wool faille cassock, starched batiste and lace surplice and a very stiff white horsehair ruff. Singing in the choir remains the best experience I have had in all my years of performing."

At its best, Barnes says, a performance itself is glamour. "Whenever I processed

and recessed with the clergy and choir, whenever I sang a solo or with the choir, I felt that there was something shining *on* me and *reflected off* me, but not originating *from* me. I have felt that light reflected off me in other performance situations, but not so consistently."

It's worth remembering that some people were as hostile to high church services as they were to the theater — smashing the heads of saints and eliminating the mystique of processions, incense and choreography, banning even music from their ceremonies.

In the middle ages, clapping one's hands was believed to be a good defense from being spell-bound. It seems likely that this is the origin of applause after a performance — the more powerful the illusion provided by the actors, the more thunderous the applause as the audience acknowledges the intensity of the spell.

In a performance, actors can call us into another reality. We are aware of the artifice and agree to suspend our skepticism — in fact we hope they will do their

work effectively, so that we can begin to feel the passions of another time or place, the sorrow or delight of people of another race, gender or creed.

There is something sacramental about the exchange. We are wide open to the movement of the characters on stage. Through their actions, we can experience and begin to understand truth.

The queen

Esther is one famous for dedicating glamour to liberation. She used her beauty to teach King Ahasuerus a truth and an empathy for her people.

Thanks to a recent book by Joyce Hollyday, *Clothed in the Sun: Biblical Women, Social Justice, and Us* (Westminster John Knox, 1994), I've become aware that Esther was King Ahasuerus' *second* wife, the first having been banished for refusing to dress up to parade before his guests. This was a king who put a premium on beauty. In fact, before selecting Esther, Ahasuerus had a number of beautiful virgins brought to the palace and treated with cosmetics and oils. Each had to sleep with the king, before he made his decision.

So when Esther's cousin, Mordecai, asked her to intervene with the king to prevent the slaughter of all the Jews, she knew the method — she also knew that she was taking her life in her hands for one did not summon the king.

"Esther knew that she alone was able to bargain for the lives of her people," Hollyday writes, "accepting her cousin Mordecai's words, 'Perhaps you have come to royal dignity for just such a time as this.' She also knew that she needed the support of her people and her God, so she called for a three-day fast among all the Jews in Susa. She herself kept the fast as spiritual preparation for her approach to the king.

"Then Esther said, 'I will go to the king, though it is against the law; and if I perish, I perish.'"

Creating a kind of second sight

Kim Stanley, without benefit of special makeup, hairstyling or costume changes, managed to convince me during the course of her performance as Masha in Chekhov's *Three Sisters* that she was becoming beautiful. As the character fell more and more in love, Stanley appeared to become more and more heartbreakingly ravishing. This was the result of pure *praxis* on her part. It is what she did and to what she paid attention, a shift in vulnerabilities, that made her seem to change. As a spectator, I was aware of a kind of double image. There, indeed, was "the real" Stanley, slightly heavy, tied with so much gravity to that middle class sofa gravity to that middle class sofa. And there, at the same time, was this

other image, unbearably light in its being. There is, of course, considerable doubt about the second image. Surely, it cannot be examined under too high a resolution. But both images are there ready to be seen again in memory. Oh, you say, she was working some kind of magic — this was the result of the exercise of glamour over my mind.

There is perhaps another explanation, one that might be philosophically, even scientifically, more satisfying: namely that the actor, with all good actors, was simply by scrupulously finding the true action in a great play, working to help me use my imagination to achieve a kind of second sight. I personally do not believe in magic.

— Theo Barnes



Esther before Ahasuerus by Guercino (Giovanni Francesco Barbieri) 1591-1666

University of Michigan Museum of Art 1963/2.45

Dressed and adorned in ways accentuating her beauty, Esther approached the king. And, according to Scripture, he extended his scepter to her hand, the sign that she might live and speak.

At her request, the Jews are relieved. Having cast her glamour over Ahasuerus, Esther was able to save her people.

The message is mixed. Hollyday considers Vashti, Ahasuerus' first wife, the real heroine of the story.

But Esther's witness suggests that there may be times when our witness for justice or peace could be enhanced by engaging glamour. Do we sell our witness short?

Do we prohibit our access to the king's quarters by shunning the clothing of the courts? Are our simple life-style choices ever used to insulate ourselves from actually having to deliver our message?

All of us probably have stories of times when we did wrangle an invitation to an event in the halls of power and by dressing appropriately had a chance to speak.

There must be countless examples of times when people have followed Paul's advice to adopt alternately the appearance of the Jews or Gentiles and who have thus prevailed on world rulers for

justice.

I think more readily of confrontative actions where costume permitted access: like when a group of us entered a country club to challenge a congressman who supported U.S. military suppression of El Salvador or when other unfurled banners at a Detroit Economic Club luncheon, at which the Navy Secretary spoke, protesting the decision to name a fast attack submarine *Corpus Christi*.

I'm not suggesting that it is always right to compromise with cultural values. It can be as effective and more appropriate, at times, to use costume for the oppo-

site purpose, like transgender-dressing at a wedding where gender roles are paramount or Oriana Fallaci's radical move during a coveted interview with Khomeini when she dropped the required veil to ask why it was so important to him.

One can reveal the operating, and often hidden, presumptions by wearing the wrong costume, even wearing one's nudity to challenge the constraints and rigidity of a culture. One thinks of Lady Godiva and of Christ's suggestion to Palestinian peasants that when they are sued for their cloak (a frequent collateral) they should surrender their undergarments also — standing naked then before the one collecting their debt.

In either case, adrenalin runs high. One is in costume. One has adopted an attitude, perhaps a pretense. One will interrupt the decorum and the momentum of the place by speaking, by refusing to rise or to salute, by keeping silence, by stripping, by banner, by miming — somehow contriving to “act humanly in the midst of death,” as William Stringfellow would describe it.

Hollyday raises up a woman in her chapter on Esther who was inspired by the queen.

“On the day before Mother's Day in 1963, Flora Smith, then 55, woke up and told herself, ‘I'm going to go to jail today, and be somebody's mother tomorrow.’

“She packed her bag with a toothbrush and her white dress and headed into downtown Birmingham, Alabama. During the freedom march from the Sixteenth Street Baptist Church she broke away and went to the steps of City Hall. ‘Since I had a Bible, they didn't stop me,’ she said. ‘I just bowed down and started praying.’

“She was eventually arrested for blocking the sidewalk and spent eight days in jail. She coordinated devotions and Bible studies for the 200 other women there, many of whom had been swept off the

streets by the police without warning and separated from their children.

“Flora Smith told me that it was the story of Esther that inspired her to act. She knew her role in the jail was one of providing comfort and courage. ‘God had a reason for me being there,’ she said, ‘just as God had a mission for Esther.’”

Walking by faith

Lastly, there is another element of casting one's glamour: one can decide to act and live according to values not manifest in the prevailing culture.

One thinks readily of Noah building an ark and of Jews filling a cup for Elijah during the Passover dinner. The disciples moving through the crowd with loaves and fishes must have wondered if what they were doing would prove absurd.

Thomas Merton edited a book of letters written by a German Jesuit who was arrested by the Nazis for holding gatherings during which they discussed what they would do “after the fall of the Third Reich.” The women ordained in 1974 and 1975 stepped out in faith that their vocation was real despite the prevailing spirit in the church.

Every year we celebrate Christ's victory over death and still people die and the principalities flaunt their power.

To any outsider these acts must seem delusional, but they can represent the epitome of faithfulness — perhaps the only incarnational example of something one knows to be true.

In confronting the principalities nothing seems more important than understanding how things were uttered in the Word of God to be and living creatively within the tension between that and this “present darkness.” Refusing to be transformed by this world may require liberating our psyches and our self-image so that we can walk by faith and, from time to time, choose to cast our glamour.

TW

Whose vision is it?

moderated by Holly Brubach

[Excerpted from “Whose Vision Is It, Anyway?” The New York Times Magazine, July 17, 1994.]

They seemed, in principle, like worthy adversaries: Linda Nochlin, the distinguished feminist art historian and critic, a professor of modern art at New York University whose thought-provoking essays on women as depicted in 19th-century painting have pioneered a new way of looking at familiar works by Courbet, Degas and other artists; Thierry Mugler, the Paris fashion designer, admired for his intricate cuts and notorious for his theatrical runway shows — a cavalcade of Amazons, mermaids, angels, dominatrices, space-age sex goddesses, vampires and other female stock characters, clothed in such elaborate fantasies as a quilted leather bustier and matching hot pants with motorcycle handlebars protruding from the waist.

Holly Brubach: If fashion is in fact “a trick and a game,” what does the game tell us about the women who play it?

Mugler: So many things. A lot, I think.

Nochlin: Well, that's if you think there's such a thing as women. I'm more inclined to agree with somebody like Joan Riviere, who was a student of Freud and said that femininity is a condition of disguise. I mean, there may be women, but femininity you dress up for. You learn how to be feminine — it's not something natural, ever. So I would say that the great designer of clothing is always providing additional disguises to create new forms of the feminine.

And I would say that clothes tell you something about the choice of the woman who's wearing them, but they don't tell you anything about the quote-

unquote real woman, because I don't think there is a real woman. There's a real person, but I don't think it's a woman.

Mugler: Very true. There is only the person who chooses to play the feminine role, to experience different aspects of femininity.

Brubach: And do you feel, Thierry, that you're furnishing women with disguises that they can pick and choose and use?

Mugler: Completely. Completely. It's like directing your own everyday movie.

Brubach: Linda, it sounds to me as if your theory is not so much that the woman is natural but that the person is natural and the woman artificial.

Mugler: Not only the woman but the whole mythology of femininity.

Nochlin: Exactly. But I would also tie it in to certain postmodernist ideas about the self — that there is no self, even. That the self is a condition of disguise and that we can move back and forth in terms of sexualities, in terms of social being, in terms of all kinds of senses of who we are. And I think fashion helps us wonderfully in this.

That's why, in a sense, I would say that fashion is *the* postmodern art, because it helps to destabilize the self in such a wonderful way.

Brubach: Thierry, you've used drag queens and transsexuals as models for your shows. Does that mean that the image that your clothes project — the pushed-up breasts, the cinched waist — is in fact there for anyone to step into? That the requirements for looking like a woman aren't inherent to women?

Mugler: What I was saying in my choice of models is that this game of femininity, if you choose to play it — well, why not a transsexual? Because they are the maximum.

Nochlin: Beyond the maximum.

Mugler: No one wants to be more feminine than a transsexual.

Brubach: When you see these women you've dressed on the runway being so forthright about their sexuality, who do you think is in control? Are they, or is it the men who respond to them?

Nochlin: It's so extreme that these women aren't sex objects, they're sex subjects. Also, we know that this is a kind of artifice — it's a performance.

Mugler: It's not artifice; it's a help — a trick. Because what we're showing exists already; we didn't invent it. We're just presenting it in another way, in a better package.

Nochlin: Right. But it's not a cute little secretary looking like this every day in the office so she'll get a raise. I mean, what you're doing is on a completely different scale. This is like some archetype.

Mugler: And you put yourself in it sometimes, when you feel like it.

Brubach: For centuries, Woman has been the subject of all kinds of painting and sculpture. And in our century, Woman has been the subject of fashion, as well. Men's fashions have remained fairly constant and low-key, by comparison, with none of the sumptuousness and fantasy that you find in men's clothing in the 18th century. What do you think accounts for this preoccupation with women? Is it something so simple as the fact that most artists and most fashion designers have been men, or is there some other explanation?

Mugler: I don't know why, but it's true that woman for centuries became a beautiful, stupid object. And now it's changing again.

Nochlin: Well, you know, there's a theory, by a student of Freud's in the 1930s named Flugel. He had this theory, that at the end of the 18th century there was what he called "the Great Masculine Renunciation." In the 18th century, men's clothes were even more splendid than women's

— I mean, absolutely gorgeous, in satin and silk. But with the coming of capitalism and the rise of the bourgeoisie, men adopted a kind of uniform: the black suit. And they renounced fashion, elegance and beauty.

Mugler: But the women did, too. And fashion passed to the courtesan.

Nochlin: Yes. Right. O.K. So, in exchange for a certain kind of public power, an economic power, and in order to be able to run the capitalist factory, so to speak, man renounced beauty in order to become the subject — in order to control beauty.

Mugler: So, it was all about money.

Nochlin: Yes. And I think gay culture has certainly brought back the idea that men can be spectacular and beautiful. And so did the dandy culture, in the 19th century. But that was more about nuances of cut, the right kind of cloth — very subtle kinds of things. Whereas the task of being gorgeous was thrust onto women, who were less powerful — women of leisure, that is, who had time to adorn themselves.

Brubach: I won't ask you to define good taste, but I wonder what you think is its antithesis? Vulgarity?

Mugler: Oh, no! Vulgarity's fun! I would say that the opposite of good taste is bourgeois chic, a kind of obligation to conform.

Nochlin: Everyone wearing the same thing.

Mugler: If someone now goes to the Oscars wearing a tiara and a fabulous dress, people say, "Oh, she's so tacky," because you have to wear a *chemise de nuit* and no jewel now to be in. You have to look discreet and poor and beige and gray.

Nochlin: Right. Understated. Safe taste is, to me, bad taste.

Mugler: That's it. The opposite of good taste is safe.

From Clairol to persuasion

by S. R. Skees

Nobody knows better than Sue Culver the price one pays for wearing a facade. She began training very early in life.

"I started modeling training in my early 20s, with John Robert Powers. Some Clairol people were on site one day and asked me if I'd be interested in working for them. I didn't have any idea what that meant. Part of it was that I had very dark hair, and they wanted to color my hair; they said I was a natural blonde. That was not something that we did, in my family.

"[But] I said I'd try it. I ended up with very long, blonde hair. I always intended to take it back [to brown] because that was not natural. But I kept getting jobs.

"I was enjoying all the media attention, and it was sort of a glamorous way to live, all kinds of perks. I went from someone who had very low self-esteem to making outward changes and having all these things happen. It was an incredible experience.

"It becomes very heady, the attention that's given to you becomes more artificial, your life becomes more artificial, unreal. So the dark side is that, depending on your own self-image and your ability to process information, your ability to see yourself realistically can disappear."

Kissing Clairol goodbye

Culver worked for Clairol through most of her 20s. She did a lot of international shows. In those days, she says, models often compromised themselves by either sleeping with the men they wanted jobs

S. R. Skees, who holds a master's in world religions from Harvard Divinity School, writes on international religion and women's spirituality.



Janet McCully and Sue Culver run *With Grace Ltd.*, a company that teaches poise and influence to women in prison and on welfare.

with, or lying about what product they were using or how they were using it.

"They were using products on my hair that were not Clairol products, because I had very strong hair and it was resistant to some of the colors that Clairol had, so they were using other colors. And I was struggling with that, because I knew they weren't telling the truth.

"I got to the point where I felt I could no longer compromise."

Teaching performance

Culver worried about the loss of the "nice income and all"; she had marital problems and wondered how she would go on. She then returned, in the mid-1960s, to John Robert Powers, where she had trained, to teach young models. Two terrified women from small towns, wearing jeans and snapping bubble gum in a place where pearls and hats were code, "started to cry when I asked their name, and my life was changed from that moment on.

"I had such empathy and compassion

for both of them, for being so scared. I worked with them for six months and they both got jobs. We did things from fencing to yoga, to makeup to wardrobe to diction."

Her favorite students were "what I would call the less privileged, those who did not have some of the opportunities of some of the others. It was those women who came through and felt better about themselves as a result."

With Grace

In 1990, Culver's faith and dreams took her entirely out of the industry and into a related field, working as a consultant with women who want to increase their power by cultivating their glamour. She founded *With Grace Ltd.* with Janet McCully, a business manager whom she met at a retreat for women at St. Barnabas Church on Bainbridge Island.

The company, which is contracted by corporations and subsidized by federal grants, teaches women to use their appearance and their persona "to withstand what can be a competitive, cruel corporate world," McCully says.

McCully says it was "probably God" who drew her to *With Grace* after a long career in both upper management and three periods of unemployment. Having suffered "tremendous discrimination" in a previous job, the severe depression she felt led to "several spiritual conversions."

The two pray every day. "We pray over all of our clients," McCully says. They never bring their Episcopal faith into the classroom, but even agnostic clients comment on the "spiritual feeling" of the course's process.

"We work with the state," notes McCully. And "we can't put our values on somebody else," adds Culver. "I will always adapt myself. If the room is full of charismatics and there is one non, I will be with the non. Many of our clients have grown up in homes where religion was taught as guilt and a method of punish-

ment. I don't ever want [my faith] to be a barrier. I just want to be the best witness I can of my own life."

An incest survivor, Culver has found that she can relate well to many of her clients who are also victims of sexual, physical, or emotional violence.

Pain and healing

The two women believe they share a background of pain and healing with the women they now teach. "We both hit rock bottom," notes McCully, "and came out on top. [I now have] faith enough to face the pain, and move through it, and know that there's light on the other side."

With Grace does intensive workshops, funded by federal government programs, for unemployed women and continued training for welfare recipients. (Corporate clients pay up to \$1,600 a day.)

"This is a real ministry for us," says Culver. "We've had a very good success rate getting women off welfare." Eighty-nine percent of *With Grace* graduates are now working or in school.

Culver and McCully have flown their campaign to Washington, D.C. to lobby for federal money and similar programs.

Since more than half of communication between two people goes on nonverbally, *With Grace* trains interviewees to "mirror" their potential supervisors' posture, gestures. Even the color of a suit matters.

"Color is my passion," says Culver. "You can create energy, you can make or break an interview with color." A woman wearing red, for example, may be unconsciously perceived by a woman interviewer as aggressive and threatening; elsetimes red can empower, enliven.

Morning classes include academics on transference of skills, job readiness, personality; afternoons are spent on wardrobing, color, makeup, resumé writing. They use Meyers-Briggs personality exploration, role-playing in management and interviewing, videotaped presenta-

tions and studies in chromatics. Each woman receives individual counseling on her skills and appearance. "There's a trust level at the very beginning," says McCully, "that is developed because

two boys then 2 and 4, left home when her husband threw a size 12 Reebok at the older child's head. Her older son, especially, had witnessed much of the abuse against his mother.



Sue Culver in a Clairol proof sheet shot in the late 1960s.

there's a connection" which is "the Holy Spirit. We're not bureaucratic people," she continues. "We're not the *system*; we're people who care."

After training

Many *With Grace* students are "depressed, isolated moms" who go on welfare as a short-term bridge. Anita Coppola was like that.

"I had just left New York and an abusive husband," Coppola recalls. "I came straight to Seattle and immediately went on welfare."

Coppola, who had

"It becomes very heady, the attention that's given to you becomes more artificial, your life becomes more artificial, unreal. So the dark side is that, depending on your own self-image and your ability to process information, your ability to see yourself realistically can disappear."

— Sue Culver

Landing in Seattle with nothing but sheer will to keep her children safe, Coppola remembers how "I had no self-esteem at all. With all that physical and mental abuse—after a while you begin to say, 'He's right.'"

The children "were scared, miserable, little brats. At night I'd have to let them fall asleep on the couch, rub their backs." The written exercises and group sessions at *With Grace* boosted Coppola. "They made me realize all the talents I had, even though I'd been basically a

housewife all my life.”

Now, a year later, she has been through a six-week *With Grace* program and landed a “dead-end telemarketing job” from which she rose to management within six months. Her kids are “terrific. It’s a night-and-day difference from a year ago,” Coppola says.

Now making over \$30,000, Coppola manages a staff of 24 and dreams of becoming a defense lawyer. “I will go back to school someday,” she says. “I’ve wanted to do this since I was 18 years old.”

Lenise Clemons, a single mother of two boys aged 14 and 2, had worked previously as a legal secretary but had developed a loathing for that work and quit. She spent a year job-searching, getting by on welfare and with the help of friends. She entered a JOBS program, and balked when the counselor tried to send her to *With Grace*. “I wasn’t going to go at first. In fact, the first day, I really hated it.”

Clemons felt she already knew much about how to present herself, and she saw the program as a superficial waste of time. “I was tired. I was tired of trying. Really, I just wanted a job.”

She went home the first night and

telephoned Culver to say she was dropping out. “She asked me to give it a try, just till Wednesday. And then every day after that, she asked me to just try a little longer.”

The real payoff came for Clemons when *With Grace* sent her on a supposed informational interview

with the company for which she now works. “They had connections that I didn’t know about,” she says. “The interview was supposed to be about 15 minutes. Well, I was here for over an hour, and I felt pretty sure I was going to get the job.” She has worked in sales support for Attachmate, a hardware and software company, since her June graduation from *With Grace*.

The slower pace of computer sales support, says Clemons, suits her much better than legal work. She plans to begin night school, in job-related courses; Attachmate pays employees’ tuition.

Becoming the look

“Ninety-eight percent of women in prison — at least in our federal prison here [in Seattle] — have been abused,” says Culver, “either physically or sexually, and mentally and emotionally of course through all

that. That is the biggest connector, because people tend to see me in an outward way and wouldn’t have any idea that maybe these are the kinds of things that have happened in my life.

“But when I share my story about

being abused as a child, as a three-year-old, which is my earliest memory, it is a very powerful tool in that I can give back some of what I’ve learned—that we no longer have to be a victim, we can be survivors together.

“For me, keeping myself together was one of the ways that I could fake it, and keep others away from me. People would perceive me as someone who really had it together, even though internally I might have been falling apart. What I try to share with these women is how you can keep it together externally and still get through, and be able to make positive contributions to your life and your community, even though you have suffered.

“This is the first time in my life that I have felt totally integrated with both my inner and my outer. One of the biggest chunks of my life has been opened up, and revealed; and I survived. And they will too. Having that in common is a great denominator, no matter what our skin

color is, our economic or sociological background.”

Beauty, they say, begins with a good haircut and befitting clothes but ends with the glow of self-respect.

“I see glamour in every person I work with,” insists Culver. “Our American version of glamour has become so distorted.

Especially young

women today think they have to be thin, to be blonde, to be a redhead, to have freckles, to have long arms. We dispel this in our classes.

“These women are survivors, and they’re incredible women.”

TW

“Ninety-eight percent of women in prison — at least in our federal prison here [in Seattle] — have been

“But when I share my story about being abused as a child, as a three-year-old, which is my earliest memory, it is a very powerful tool in that I can give back some of what I’ve learned — that we no longer have to be victims, we can be survivors together.” — Sue Culver

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Walking by faith

by Nancy Cannon

Louise Guyton is a mighty woman — a warm, honest, bright woman — filled with fight and faith. It is her training, learned through suffering, that has built her extraordinary faith in God's goodness. And it is this extraordinary faith that's helping stimulate new life in our lower east side Detroit parish. It is a faith that has been tried by fire.

Guyton has reared 12 children and four grandchildren. She has lost a son, lived a long life with sickle cell anemia, gone through six surgeries and most significantly, lost her sight.

If you ask Guyton about her life, her immediate response is "God is the most wonderful thing that has happened to me. I couldn't have gotten through all of this without God and with each crisis I have gotten stronger — each one has taught me how much God loves me."

Guyton's faith is simple, yet far from simplistic and, as she will tell you, "You've got to learn about calling (believing) things not as though they were." As she explains, our words have power. As we envision and believe that which is true in the realm of the spirit or the supernatural, we help it to come to pass in the realm of the material or natural.

Guyton learned this challenging principle through her own painful experience. After having lived many years with sickle cell anemia, she lost the sight of her left eye at age 50. Guyton accepted that loss and did not despair until she lost the sight of her right eye two years later. She was repeatedly told by various eye specialists that she would never see again.

Nancy Cannon has been part of the pastoral team at Messiah, Detroit, for 20 years and is a sculptor in clay.



Louise Guyton

Richard Cannon

However, Guyton says "I couldn't accept that. I cried out to God and said NO! I sought God for healing and knew that my help had to come from God."

It was about the time she was learning to walk with a cane that Guyton learned of Kenneth Hagin's concept of "calling things not as though they were." Guyton began to stand on the promises of God — to stand on the spiritual truth that in Christ she had been made whole.

From that moment on she began "calling things not as though they were." She told others she could see even as she walked in darkness. "The nice thing about being blind," she recalls, "is that you can't see people laughing and snickering at you." And they did because for three months she persisted in calling things not as though they were.

"I can see," she would insist over and

over even though there would be dark moments of weeping in private.

You can imagine her family's joy and amazement on that day, three months later, when she walked by the TV screen and saw the head of McGarrett of "Hawaii Five-O." "Grandma, you really can see this time!" they exclaimed.

"I know if I had accepted and believed what the doctors said I would be blind today," Guyton said. And if Guyton had been reluctant to look foolish in the eyes of others, she would be blind today. And if she had not stepped out in faith, she would be blind today. But she is not blind today. Her sight was restored 11 years ago and Louise can still see well.

Guyton is not the only one who had her sight restored. I had been blinded by a culture that reinforces self-sufficiency and knows very little about dependence on God. A culture that will only believe and affirm that which it can explain. I had also been blinded by the illusion that I could stay in control of my life. Some-

how an important chapter had been neglected in my training — the chapter on trusting God and "believing things not as though they were."

Guyton and I gather with others to "believe in

things not as though they were." We're believing in a world where we are made whole by the loving intersection of all races, classes, ages and sexes. We are believing that our children and grandchildren are turning out fine, even as we deal with teenage turmoil. We are believing that drugs are losing their grip on our neighborhood and our city. We are believing for many who are sick. Most of all we are thanking God because week after week we see changes for the better. **TW**

As we envision and believe that which is true in the realm of the spirit or the supernatural, we help it to come to pass in the realm of the material or natural.

Captivated by pretensions

by Ched Myers

"What you want is what you get."

—McDonald's slogan

There is a world of difference between costume and uniform in the context of public space. Costuming — through dress, mask or voice — seeks to make a cultural, sub-cultural or personal statement by challenging dominant cultural codes; it exercises *image-innovation*.

Uniforms seek to build self- or group-esteem by reproducing the dictates of image-makers; it practices *uniform-ity*.

This difference articulates that tricky biblical dialectic that celebrates human life (in its diversity) as made "in the image of God" but that prohibits the worship of "graven" (which is to say socially constructed) images. It is the distinction between *iconography* (in the tradition of the Eastern Church) and *idolatry*.

We can only rediscover the liberating power of the former by understanding and resisting the oppressive power of the latter. Here, therefore, I want to focus on the Rule of Image.

In modern consumer capitalism the culture of uniformity expropriates our humanity, transforms it according to the vicissitudes of the market, and offers it back to us as a commodity. *Use this and be beautiful, buy this and be powerful, be seen in this and be influential*. In the 20th century such discourse has come to domi-

nate our public space through the ever-increasing power and presence of the commercial media.

Advertising is an increasingly relentless aural and visual onslaught upon our consciousness, saturating us with objectified texts and seductive subtexts which we cannot help but absorb. We are all too familiar with the cacophony of radio jingles and 30-second television spots. But long before their advent, the maze of retail signing had already profoundly transformed urban space.

A few examples can illustrate this point. A billboard seen around southern California during the 1992 Christmas holidays read:

ingle ells, ingle ells...

What are the holidays without J & B?

This was an exceedingly sophisticated sign system — but one immediately intelligible to the average consumer. It was clever; it was cute; it could be read at 65 miles per hour; and it "worked." Afterwards many thought of J & B scotch when singing Christmas carols, European-American folk culture having been effectively commandeered into the service of capitalism.

The commodification of culture in all its forms is ubiquitous. For example Mark Miller has shown how 1950s and 1960s rock and roll music is employed to sell products targeting the baby boomer market: "A few years ago, advertisers started

grabbing every serviceable oldie in the rock and roll canon, hoping that each vivid tag might jump-start the nostalgic yearning of the aging viewer ... using 'Ain't No Mountain High Enough' to pitch Fords, by redoing the Platters' 'Only You' as 'only Wendy's,' by using the Turtles' 'Happy Together' to sell General Mills Golden Grahams, and by using the Diamonds' 'Little Darling' to push the Chicken Little sandwich for Kentucky Fried Chicken."

The Rule of Image profoundly affects how we apprehend the "news." Media marketing even overdetermines war. Scott Shuger points to the unprecedented commercial spin-offs from Desert Storm, suggesting that while advertising during wartime used to portray the product in a way that "served the larger cause," now "it's practically the other way around."

Finally, consider the example of the *Guess?* clothing line, "known" to the consumer largely through upscale advertisements. *Guess?*'s huge profitability, with \$750 million in annual revenues,

was chronicled in admiring business profiles. What did not appear and what could never be extrapolated from those trendy ads, was the company's rampant labor-law violations. Its local contractors were paying

sweatshop workers well under the minimum wage, refusing overtime and employing child labor.

By repeatedly absorbing the fictive jousting of rival car, deodorant or television marketeers, we become more likely to believe their claims to offer us real choices, and less likely to inquire about the real interests that lie behind these

In modern consumer capitalism the culture of uniformity expropriates our humanity, transforms it according to the vicissitudes of the market, and offers it back to us as a commodity.

Ched Myers is a *Witness* contributing editor and author of *Who Will Roll Away the Stone? Discipleship Queries for First World Christians* (Maryknoll, Orbis, 1994). Photographer **Jim West** is an editor of *Labor Notes*.

discourse games. "People recognize themselves in their commodities," wrote Herbert Marcuse three decades ago in his classic *One Dimensional Man*. "Free choice among a wide variety of goods and services does not signify freedom if these goods and services sustain social controls over a life of toil and fear — that is, they sustain alienation." We are truly fascinated with the images that proliferate around us. *Fascination*: Deriving from the Latin *fascinum*, "evil eye," it originally meant "to bewitch or cast under a spell."

We have fully internalized capitalism when we no longer experience cognitive dissonance when Budweiser does spots on "responsible drinking," or when Philip-Morris makes grants to minority health fairs, or when Georgia-Pacific trumpets its commitment to the environment.

Our relationship to the Rule of Image is thus "consum-mated": we become consumed with what we consume. We become passive consumers of aggressive discourses which form us socially and spiritually. What we want is, indeed, what we get.

A popular current beer commercial offers the perfect mantra for a credulous consumeriat: "Why ask why?" But if we are not "asking why," Jacques Ellul wrote in *Propaganda*, we assume the "mentality of the propagandee," wherein our "confused thoughts are crystallized" by the media. In this case, Ellul put it grimly, "the reader himself offers his throat to the knife of the propaganda he chooses."

Karl Marx realized that "the reformation of consciousness lies solely in the awakening of the world ... from its dreams about itself." It is little wonder, then, that the most constant exhortation from the Jesus of the gospels is that disciples learn to "read" (Mk 2:25; 9:12; 12:10), to "Be aware!" (Mk 4:24; 8:15; 12:38; 13:5), and to "Stay awake!" (Mk 13:33,37; 14:37).

TW



Selling cars

Jim West

Revising Title IV: fighting for the needs of victims by Sally A. Johnson

Last summer's General Convention in Indianapolis, Ind., amended the Episcopal Church's disciplinary canon (Title IV), a canon that had remained virtually unchanged since its adoption in the early 20th century. As we discussed during the Convention, it had been "drafted by gentlemen for use by gentlemen to deal with charges of heresy."

While disputes about doctrine pervade the church today, the canon needed substantial revision to respond to charges of clergy misconduct—sexual misconduct in particular. The cry from chancellors, bishops and, to a lesser extent, priests, was for a uniform procedure for all dioceses to use. Under the old canon the procedures for disciplining deacons and priests were left up to each diocese—many dioceses had already developed their own extra-canonical processes for such matters, but others had not.

In response, the Standing Commission on Constitution and Canons had drafted a proposed revision to Title IV for the 1994 General Convention to consider.

A lay deputy to the Convention from the Diocese of Minnesota, I was appointed to the House of Deputies' legislative committee on canons, the committee that would bring the proposed Title IV revisions to the deputies for action.

Critiquing the proposed revisions

When I first sat down several months before Convention to review the 70-page proposed revision, I thought, "Not bad. Looks like it makes sense." The proposal created a uniform process for handling the investigation of charges and restricting the activities of the accused cleric while



Sally A. Johnson

charges are pending, set the standard for a diocese's standing committee to use in deciding whether to issue a "Presentment" (akin to an indictment in the criminal courts) and provided a uniform system of trials and appeals. While the proposed revisions did not substantially change the process for disciplining bishops, they did increase the time limit for making complaints of clergy misconduct and change the burden of proof from the criminal standard of "beyond a reasonable doubt" to the highest standard of civil proof, which is "clear and convincing evidence."

Several weeks later I read the proposed revisions again, this time with a pencil in hand. By the time I was done my copy was so marked up that I couldn't read it. My difficulties were so numerous and pervasive, I wondered if the proposal should be scrapped. The bishop's role in the disciplinary process had been gutted. Chancellors had all but been cut out of the process. The role of lay people in administering discipline was not equal to the role of clergy. Victims, while entitled to the appointment of an "Ombudsman," had no right to participate in the process after filing a charge. The process was secretive, complex, time consuming and potentially expensive, requiring the

involvement of four to seven lawyers (not counting the defense lawyers for the accused). Clergy were guaranteed virtually every imaginable constitutional due-process right despite a statement that, "Clergy who have voluntarily sought and accepted ordination in this Church have given their express consent and subjected themselves to the discipline of this Church and may not claim in proceedings under this Title constitutional guarantees afforded to citizens in other contexts."

Finally, the burden on the diocesan standing committee of a diocese was horrendous—it was charged with approving any temporary measures the bishop took to restrict the activities of a priest while a charge was pending, deciding whether a charge was serious enough to warrant an investigation, deciding whether a charge was supported by enough evidence to warrant issuing a Presentment (a statement of the charges and a summary of the evidence that support putting the cleric on trial).

I wrote a 30-page commentary on Title IV that was sent to all the members of the House of Deputies and House of Bishops committees on canons the week before we gathered in Indianapolis (the two committees met and voted together as a joint committee throughout Convention), but my critique of the draft was not the only one that was circulated and, as we met to consider the proposed revisions, tension filled the air.

Open hearing

On the first Friday of Convention, the committee held an open hearing on the proposed revisions. A 34-year-old man told of being sexually abused by an Episcopal priest from the age of eight to 20 and his difficulty in coming to terms with the abuse enough to bring it to the attention of church authorities. A female priest told of being sexually harassed by a male priest and of the negative treatment she received from church authorities after reluctantly coming forward to share her story. A woman who works with congregations torn apart by allegations of misconduct against their clergy told the

 Vital Signs

committee that congregations need information in order to start the healing process. Another witness who works with victims read a letter from a former General Convention deputy who told of being sexually exploited by her bishop and the lack of response when she informed church authorities (see sidebar, page 27). Finally, a male priest told of the difficulties he endured after being accused of sexual harassment by a former church secretary whom he had fired.

While the drafters of the proposed revisions had consulted with the Committee on Sexual Exploitation, various chancellor groups and the National Episcopal Clergy Association (NECA), those who spoke at the hearing made clear their concern that the needs of victims, congregations, standing committees and bishops had not been adequately considered.

Amending the revisions

Our joint legislative committee discussed at length whether to attempt to amend the proposal or whether to refer it to another group to be reworked for presentation to the next General Convention. We decided to try to work through the revisions, considering amendments line by line, although the committee chairs announced that no amendments would be considered unless they were written up in sufficient time to allow copies to be made.

I prepared about 75 written amendments. Another committee member prepared about 15 written amendments and several others prepared a handful more. On Saturday morning we started at page one, line one, of the proposal and began working through it line by line. Each amendment — the committee considered about 180, including many that hadn't been written up ahead of time — was voted on in turn and over 110 were eventually adopted after sometimes strenuous debates.

I was striving for a process that addressed the needs of the victims as well as other stakeholders in the process. The only committee member who also expressed this concern from the outset was a woman priest (the committee

consisted of 23 men, all clergy or lawyers, and five women of whom only two had experience in law or misconduct matters). Several of the other committee members focussed on protecting clergy (principally men) from both tyrannical bishops and victims, principally women, who could be expected to bring false charges against them.

It felt like a battle. Us against them. Although it wasn't clear who the "us" was and who the "them" was. Men against women? Accusers against accused? Lay against clergy? Change against *status quo*? Victims against offenders? Law against love?

By Sunday, however, a change had come over most of the committee and battle gave way to collaboration. The members were starting to think about how the process would impact victims and congregations, how to balance the priests' need for fair procedures with the need of bishops to respond quickly and with flexibility as soon as complaints are made, and how a balanced and fair disciplinary procedure could help the church respond to complaints, not based on what the secular courts might do to the church, but based on what it means to *be* the church.

Point of contention: time limitations for complaints of misconduct

One of the most significant changes between the old canon and the proposed revision was in the length of time a person has after a wrongful act by a priest or bishop to bring a complaint to church authorities. Under the old canon it was five years. No extensions were given for wrongful acts against children or for any other reason. If the wrongful conduct occurred more than five years ago, no canonical disciplinary action could be taken.

The drafters of the Title IV revisions had proposed lengthening the time for the offenses of "Conduct Unbecoming a Member of the Clergy" and "Crime and Immorality" (acts of sexual abuse, sexual harassment, sexual exploitation and/or physical abuse would, in all likelihood, fit within one or more of these) to the age of

23 for victims who were minors at the time of the wrongful conduct and for two years after the victim "discovers or realizes the effects of the occurrence of the Offense" but not more than ten years after the wrongful conduct.

The drafters had listened to the needs of victims and had included a longer period of time to bring complaints forward, but some of us didn't think they had gone far enough.

People who are sexually or physically abused as children often don't even consciously remember the abuse for many, many years. When they finally do, it may take a number of years of therapy for them to understand that they didn't deserve to be abused, that it wasn't their fault and that it was wrong. After that it often takes years before they are strong enough to share their experiences with persons in authority and to participate effectively in a complicated disciplinary process. The same can be true for adult victims of sexual exploitation or physical violence. For those reasons, we proposed eliminating entirely all time limitations for complaints of sexual abuse, sexual harassment, sexual exploitation and physical abuse. While the committee did not accept that, they did accept eliminating any limitations for the sexual abuse, sexual exploitation or physical abuse of minors. And they extended from ten to 15 years after the wrongful act the time an adult victim of physical or sexual abuse or exploitation has to discover *and* realize the effects of the wrongful act.

Creating a "window" for bringing charges

Laws are generally prospective only. However, since the church has only recently come to understand sexual and physical abuse and exploitation, it has not always dealt well with complaints that have been brought to its attention in the past. And, in many instances bishops, or the Presiding Bishop in the case of misconduct by bishops, have been prevented from disciplining clergy because of the absolute five-year limitation. Several of us proposed the

continued on page 23

I was one of you once

[Ed. note: The following anonymous "testimony" by a former deputy to General Convention was read to the joint legislative committee on constitutions and canons by Margo Maris, a longtime victims' advocate, during hearings held on proposed revisions to the Title IV disciplinary canon at the 1994 General Convention in Indianapolis, Ind., last summer.]

I was one of you once
a deputy to General Convention.
You probably arrived at this point
the same way I did —
A long journey through parish picnics and vestry
votes,
From diocesan appointments to standing
committee elections.
Like you, I cared very deeply
about my expanding family in Christ,
I celebrated my faith and life itself,
And I rejoiced in the love of God.

I was one of you once.
So for a moment imagine
this happening to you.

Imagine, your diocesan bishop sexually violates
you repeatedly, and when you finally
have the courage to confront him, he
says, "We didn't do anything wrong."

Imagine, your chancellor responds to your
revelation by saying, "Well, you're very
attractive and he's only human."
Where was the shock, sorrow, sympathy or
indignation?

Imagine, your rector concludes, "Even if you'd
ripped off all your clothes and thrown
yourself at him, he still shouldn't have done
what he did to you."
But the Rector doesn't offer to confront his
boss and benefactor, or even suggest how
you should or could proceed.

So far, you've got denial, invalidation and
dismissal.

But I was one of you once.
So suppose you're in this dilemma
And you think you know who to call.

You call the Bishop of Pastoral Development of
the House of Bishops.
He refers you to another person designated
as an advocate.

You call your advocate, and you learn ...

There is only one such person offering this
ministry in your entire church.
This person is not paid for all that she does.
She is trying to help you in her spare time.
The national church has no protocol for
misconduct by a bishop.

What does that tell you about how seriously our
church takes this type of issue?

Since I was one of you once
You think you know
What questions to ask?

You ask for information on something called the
Court of Trial of a Bishop, that is listed in the
Journal of the General Convention, and you learn
It is designed for heresy issues, not
misconduct.
It is designed for fellow bishops to implement
and execute, not for the laity.
And no one could remember the last time it
was called!

What does that tell you about *how* this church
hierarchy protects its own?

You ask for an investigation on these charges you
are making.
An attorney appointed by the PB does the
investigation and determines that he believes
you are telling the truth.

Finally, good news!

Knowing I was one of you once
You've finally realized
You can make any request.

You request that pressure be brought to bear to
make this bishop in question deal with his problem.
The bishop in question is asked to meet with
you, and each of us with another person of our
choosing.
He refuses.
The bishop in question is asked if he will
submit to a psychological evaluation.
He refuses.

You request to meet personally with the PB.
God bless him, he accepts.
The PB is sympathetic, but he explains that
there is nothing he can do because a diocesan
bishop is protected by diocesan autonomy.
The PB agrees to stand by your side if you
present your case to the standing
committee of that diocese.
But that never happens.

You request that your advocate stand by your side,
as she once offered if all else failed.

But the bishop in question has threatened,
via his attorneys, to sue her if she does
any more than she has already done.
Understandably, you both decide against it.

Because I was one of you once
You know that General Convention
Is here.

You offer to be involved in the design of the
resolution to be presented to General
Convention, even if it is only to be interviewed by
this committee.
No one replies.

I was one of you once.
So I ask *YOU*
How would you feel
If this happened to you?

Or your mother, sister, wife or daughter?

You might ask *ME*
How did this affect
My marriage? My children?
My faith? My life?

It's been seven years since the bishop in
question performed his version of the "laying
on of hands."
He still presides as the spiritual leader
Of the diocese in question.

For me however, nothing is as it was.
I live alone now, in a different diocese
Far from family and former friends.
I can't speak for my children or my family
But I feel as though I've been living a bad
dream.

I speak, but no one listens.
I walk, but go nowhere,
I eat, but still hunger,
I work, but excel only at mediocrity.

I'm not blind, but see only grey.
I'm not deaf, but hear no melody.
My heart still beats, but feels no passion.
My soul searches, but finds no answers.

I take communion, but find no peace.
And I pray, and I pray, and I pray.
"Let me be reborn, renewed, redirected,
restored.
Forgive me, and let me forgive and forget.
Let me make a difference.
Lord, I was one of them once.
Please, let them hear me."

And finally I sleep, and pray the Lord my soul
to take.

creation of a “window” during which victims whose complaints are now barred by the five-year rule would have a period of time to come forward and make or renew their complaint.

This amendment engendered some of the most heated debate in the committee. I argued that such a “window” would decrease the number of civil lawsuits because victims generally don’t sue the church for money unless the church fails to respond when they contact church authorities with their complaint. Others argued that it would be difficult, if not impossible, to expect a cleric to defend a complaint from decades ago. On a close vote the amendment passed.

When the committee concluded its work on Monday morning, it voted unanimously, both bishops and deputies, to recommend the amended Title IV to both houses, an outcome I would not have thought possible the previous Friday. No one thought the document was perfect. But we felt that a uniform process for all dioceses was needed and that the amended proposal was balanced and fair enough to all concerned to give it a try.

On the morning Title IV was considered by both houses, one committee member tried to have the committee reverse its decision on the “window.” When that attempt failed, the “window” then became the subject of a floor fight in both houses. Floor amendments to remove it were defeated in both houses and the window, along with the other amended revisions proposed by the joint legislative committee (plus a few minor amendments accepted by the committee on the floor of the House of Deputies), became part of the new Title IV.

The new Title IV

What were the major changes that the amendments to the proposed Title IV revisions accomplished?

Victims now have the right to an advocate and/or attorney of their choice to provide support and guidance. They have the right to be informed of what is happening in the disciplinary process, to receive a copy of the Presentment or the report telling why the diocesan standing

committee won’t issue a Presentment, to be present during trial, to make statements to the bishop, court, and appeals court regarding sentencing and to be informed of the sentence imposed.

Bishops may continue to talk to clergy about the allegations against them without first advising the clergy person to consult a lawyer. However, any statements that a cleric makes to the bishop about the allegations cannot be used as evidence in an ecclesiastical trial unless the cleric has been given a Miranda type warning. Bishops may issue temporary inhibitions after a complaint is made without first obtaining the permission of the standing committee. And, it is up to the bishop to determine what information about a complaint should be shared with a congregation or other concerned parties.

As discussed above, the time for making complaints has been lengthened and a “window” of two-and-a-half years has been opened for the consideration of complaints that have been barred by the previous five-year limitation.

The role of chancellors has been clarified. While they are not permitted to act as the “Church Attorney” (prosecutor) or to advise the ecclesiastical court on legal issues, they can continue to advise the bishop and the standing committee throughout the process if permitted by local canons.

The role of lay people was expanded. All decisions are now made by all of the members of the standing committee, not just by the clerical members. The same number of clergy or lay persons may bring a charge against a cleric compared to the draft which required two more lay people than clergy to bring a charge. The ecclesiastical court will be made up of both clergy and lay persons, with only one more cleric than the total number of lay persons.

The secret nature of the proceedings has been eliminated in favor of a process where information is shared on a need to know basis in light of pastoral concerns. The standing committee must justify a decision not to issue a Presentment with a written report. Secret ballots were

eliminated. Bishops can share information about the proceedings based on what he/she determines is “pastorally appropriate.”

What didn’t change?

Clergy are still afforded all the constitutional type due-process rights provided in the draft. The canonical process, if it must be used, is still complex, lengthy and potentially expensive, but the amendments reduce the likelihood that the full canonical process will be needed very often.

There are still significant inconsistencies between the procedures for priests and the procedures for bishops. However, General Convention also adopted a resolution to request the Standing Commission on Constitution and Canons to study the disciplinary process for bishops and to suggest recommended changes to the next Convention.

The new Title IV isn’t perfect. There were a lot more things I wanted to see changed but they were mostly technical drafting things. The most important things were changed. The revised Title IV will now help the church respond as the church — not only to charges of heresy, but also, finally, to allegations of clergy misconduct.

Lawyer Sally A. Johnson, chancellor of the Diocese of Minnesota, is currently the only woman chancellor in the Episcopal Church. Her law practice is concentrated in the representation of nonprofit organizations, particularly in the area of sexual misconduct of employees, volunteers and students, including the drafting and implementation of disciplinary policies.

Johnson dedicates this article to Margo Maris, former canon to the ordinary in the Diocese of Minnesota; Gay Jennings, canon to the ordinary in the Diocese of Ohio; and Carol Cole Flanagan, vicar of The Holy Evangelists, Baltimore, Md., and member of the Episcopal Women's Caucus' General Convention legislative team. Without these women's help, Johnson says, “the amendments to the Title IV proposal could not have been made.”

Cracks in the wall of opposition to lesbians and gays

by Louie Crew

The battle of whether to ordain lesbians and gays in the Episcopal Church is almost over. General Convention in Indianapolis this summer refused to pass a resolution which called for a moratorium on such ordinations. Instead, Convention guaranteed access to ordination without regard to sexual orientation and called for a study of ways to bless lesbian and gay relationships.

On the eve of the Convention, 101 bishops, responding to an initiative of many bishops in the church's southwestern dioceses (Province 7), had signed a statement insisting that only heterosexual is normative. When these bishops insisted that their objection be included in the House of Bishops' teaching document on sexual issues, John S.

Spong, bishop of Newark, told the House that he would continue to support, protect and ordain gays and lesbians to ministry in the Episcopal Church. Sixty-nine bishops have now signed Spong's statement; 106 bishops have now signed the Province 7 statement. Thirty-four of the U.S. signers of the Spong statement are "active" bishops, serving 29 U.S. dioceses that account for 967,097 communicants. Active U.S. signers of the Province 7 statement serve 36 U.S. dioceses, accounting for 645,827 communicants. Active U.S. bishops who signed neither document serve 34 U.S. dioceses, accounting for 833,126 communicants.

Unwelcome drives people away, all sorts and conditions of persons. It is no accident that all three of the women

bishops in the Episcopal Church signed Spong's statement. They know first hand what unwelcome has felt like. When the Episcopal Church's House of Bishops tried to assert that heterosexual marriage is the only "normative" context for sexual intimacy, Orris Walker, bishop of Long Island, complained that the proposal "ain't gonna fly in my diocese. It is not part of the reality of the world we live in."

Otis Charles, retired bishop of Utah and the House's only out gay member, commented: "To say that the normative context for sexual intimacy is only in the context of marriage is to exclude the reality of individuals in this house, individuals in the ministry of this church, individuals who share the baptized life of this church."

Louie Crew, the founder of Integrity, teaches English at Rutgers University.

Active U.S. bishops who signed Bishop Spong's Statement:

Alaska — Charleston
Arkansas — Maze
California — Swing
Chicago — Griswold
Chicago — Wiedrich(suff.)
Eastern Oregon — Kimsey
Indianapolis — Jones
El Camino Real — Shimpfky
Kentucky — Gulick
Long Island — Walker
Los Angeles — Borsch
Los Angeles — Talton (suff.)
Massachusetts — Johnson
Massachusetts — Harris (suff.)
Michigan — Wood
Minnesota — Jelinek
Minnesota — Hampton (suff.)
Missouri — Rockwell
New Hampshire — Theuner
New Jersey — Doss (coadj.)
New York — Dennis (suff.)
Newark — Spong
Newark — McKelvey (suff.)
Northern Michigan — Ray
Ohio — Grew
Pennsylvania — Bartlett
Rhode Island — Hunt
Rochester — Burrill
Southern Virginia — Vest
Spokane (Wash.) — Terry
Utah — Bates
Vermont — McLeod
Washington — Dixon (suff.)
Western Michigan — Lee

Active U.S. bishops who signed the Province 7 document:

Albany — Ball
Central Florida — Howe
Central Gulf Coast — Duvall
Dallas — Stanton
East Carolina — Sanders
Eau Claire — Wantland
Florida — Jecko
Fond du Lac — Jacobus
Fort Worth — Iker (coadjutor)
Fort Worth — Pope
Georgia — Shipps
Kansas — Smalley
Lexington — Wimberly
Louisiana — Brown
Milwaukee — White
Nebraska — Krotz
North Dakota — Fairfield
Northern Indiana — Gray
Northwestern Penn. — Rowley
Oklahoma — Moody
Pittsburgh — Hathaway
Quincy — Ackerman
Rio Grande — Kelshaw
San Diego — Hughes
San Joaquin — Schofield
South Carolina — Salmon
Southern Ohio — Thompson
Springfield — Beckwith
Tennessee — Herlong
Texas — Payne (coadjutor)
Texas — Benitez
Texas — Sterling (suffragan)
Up. So. Carolina — Beckham
West Missouri — Buchanan

W. Tenn. — Coleman (coadj.)
West Tennessee — Dickson
West Texas — Folts (coadj.)
West Texas — McNaughton
West Texas — McArthur (suff.)
West Virginia — Smith
Western Kansas — Ashby
W. Louisiana — Hargrove

Active U.S. bishops who signed neither document:

Alabama — Miller
Arizona — Shahan
Atlanta — Allan
Bethlehem — Dyer
Central New York — Joslin
Cen. Pennsylvania — McNutt
Colorado — Winterrowd
Connecticut — Coleridge
Delaware — Tennis
East Tennessee — Tharp
Easton — Townsend
Hawaii — Hart (resigned)
Idaho — Thornton
Iowa — Epting
Maine — Chalfant
Maryland — Longest (suff.)
Mississippi — Marble
Montana — Jones
Navajoland — Plummer
Nevada — Zabriskie
New Jersey — Belshaw
New York — Grein
No. Carolina — Johnson
No. Carolina — Williams (suff.)
Northern California — Lamb

Northwest Texas — Hulse
Ohio — Williams (suffragan)
Olympia — Warner
Oregon — Ladehoff
Pennsylvania — Turner (suff.)
South Dakota — Robertson
SE Florida — Schofield
Southwest Florida — Harris
Southwestern Virginia — Light
Virginia — Lee
Virginia — Matthews (suff.)
Washington — Haines
Western Mass. — Denig
W. New York — Bowman
W. North Carolina — Johnson
Wyoming — Jones

Active U.S. bishops without diocesan jurisdiction:

Who Signed Bishop Spong's Statement: Harold Hopkins, Office of Pastoral Development; Herbert Donovan, Secretary, House of Bishops
Who Signed the Province 7 Statement: William Frey, Dean of Trinity Seminary; Jeffery Rowthorn, Suffragan Bishop of Europe
Who Signed neither statement: Craig Anderson, Dean of General Seminary; Edmond Browning, Presiding Bishop

Patenting life

Thousands of farmers in India and other third world countries are joining a resistance movement against corporate control of agriculture through the patenting of seeds, one aspect of a growing trend toward patenting life forms.

Dollars and Sense magazine reports that "the expansion of legal ownership over life took its most dramatic form in the United States in 1976, when doctors cultured cells from the body of John Moore, a man with leukemia. In 1979 the doctors applied for a patent on Moore's cell line (genetic code), called 'Mo.' It seems that Mr. Moore's cells produced large quantities of certain proteins that could bring considerable wealth to those who could sell the substance. In 1984 John Moore filed a lawsuit to gain a share in the profits from his cells. In 1990 the California Supreme Court ruled that John Moore wasn't entitled to any of the profits derived from his own body. ...

"In addition to patenting human cells, scientists have been busy expanding the boundaries of ownership elsewhere, including our food supply. Agribusiness corporations are scheming to obtain patents on seeds, which, if successful, would force everyone on the planet growing particular food crops to pay royalties to them."

The Third World Farmers' Movement Against Transnational Corporations has declared that they "reject the concept of the patenting of all forms of life, including plants, animals, microorganisms, human beings, or their parts."

—**Martin Teitel and Chirag Mehta,**
Dollars and Sense, 9-10/94

Criminalizing homelessness

"An increasing number of U.S. cities are criminalizing non-criminal behavior such as loitering and sleeping in public. At least 50 cities are considering or already have adopted ordinances that specifically target the behavior of homeless people, according to Michael Stoops of the National Coalition for the Homeless. ... Santa Cruz now arrests people who sit on

the sidewalk. Riot police in full gear were called out on May 11, 1994, to arrest a group of people for sitting on the sidewalk while they ate free soup. ... The city of Berkeley is now considering an ordinance that would limit to one shopping bag the number of belongings people can carry with them."

— **Celine-Marie Pascale,**
The Utne Reader, 9-10/94

Turning criminal energy around

"I know this sounds crazy, but I like the energy of criminals. They do everything backwards, but I always thought, 'What if we could flip that energy totally around.' You see, these people haven't given up. Or rather, their version of giving up is not to die, but to keep clawing and spitting and being destructive and self-destructive and violent. ... And it just seemed to me that if you could take that and turn it in the opposite direction, there would be such a potential life-force. ...

"You have to be willing to completely take a risk on the people who are the problem, to make them the solution. And we do that one hundred percent. Our residents typically have everything wrong with them. They've literally failed at everything. They're violent. They've been victims of child abuse. Most of them have been in gangs. They've been in prison time after time. But the idea is to truly live together like an extended family, with the kind of support and discipline that will teach us everything we need to know to make it. ...

"People learn to be givers and does rather than receivers. As soon as you learn something, you have to teach it. As soon as someone comes in who is newer than you, you have to help that person."

— **Mimi Silbert, president of the Delancey Street Foundation, a self-help rehabilitation program serving 1,000 residents in San Francisco and four other cities;**
Creation Spirituality, Autumn 1994

Cooking to change the world

"Increasingly, the vegetarian movement has attracted social justice activists like Safiro Patino, who grew up in Argentina in an activist family opposed to the military dictatorship of the 1970s. For Safiro, confronting the regime and challenging her own urban, meat-centered diet were both political acts. Today Safiro co-directs Ethnic Natural Foods, a community-oriented vegetarian cooking service in Boston, and makes annual tours of Central and South America to hold neighborhood cooking workshops. ...

"We should learn to see groups such as Earthsave, PETA, and the Beyond Beef coalition as the social-change groups that they are, and encourage their participation in the broader movement. Such an inclusive attitude can help bring together the traditional social-justice community (social rights, peace, just foreign policy) and the younger sustainable development community (environment, alternative energy, transportation)."

— **Steve Karian,**
Z magazine, 7-8/94

"People on a deep, unconscious level already know that something's wrong. Discussions around cost of health care, the breakdown of the immune system, the food, the larger agricultural picture, are very easily grasped by people. We need to create the tools and provide the experiences. ... I think local cooking classes could change the world."

— **Miriam MacGillis, founder of Genesis Farm, *Creation Spirituality*, Autumn 1994**

Short takes

Looking to the next century: an interview with Chung Hyun Kyung

by Jeanie Wylie-Kellermann

Jeanie Wylie-Kellermann: Tell me something about your experience of God. **Chung Hyun Kyung:** My God started from this Charleton Heston-looking Western man with blue eyes and blond hair. Most of the churches were run by missionaries and we got this little children's package with a picture of Jesus.

Then through the Korean Student Movement I started to ask all these questions about colonialism and national liberation. My God became more Korean-looking.

After I started working in the church, I really see the sin of patriarchy, sexism. This is a real challenge. How can I envision God in a non-hierarchical way?

During my education in the West I discovered that no matter how I try, I will never be a Westerner. All the education I got really made me more clear about my Asian identity. I am different in my envisioning of God, in my spirituality, in my Christianity.

For example, Jesus is the only son, the only sinless human being. It's like he parachuted from the sky. God loved this world so much and sent his *only* son to the world and he got killed in this world. That's the atonement.

We don't have this kind of paradigm in Asia. We don't have such a big view of our sins as human beings.

I work with many Korean women and discovered how Christology from above (like God sent the sinless Jesus to us) doesn't work for the Asian mind. Most

gods and goddesses in Asia — especially indigenous people's gods — are *people* who have lived a life of compassion and wisdom and justice. When they die, they elevate to the position of God. It's a Christology from below — real people



Chung Hyun Kyung

Dick Snyder

who show the way, they become God. That's why we don't have this obsession with virginity or sinlessness. Original sin is not in the picture. Most religions start from the goodness of creation and of a human being. Like Buddha — the light Buddha had is within me. This is totally different from what I learned from Western Christianity. I felt my program had been very colonialistic, imperialistic and should be changed.

I started to work with men and women in Asia. We have a study group on the image of God and Christology. It's called EATWT, the Ecumenical Association of Third World Theologians. When the women's committee started to study the image of God coming out of Asian women's spirituality — especially indig-

enous spirituality — many Asian women confessed that the real problem with western theology is not just that God and Jesus are male. But everything is personified. The anthropomorphic image of God is a real problem for many women because, in Asia, God is spirit. God is very fluid. God is everywhere — in the tree, in the ocean, in the wind, in the fire, in you and me.

Asian women feel comfortable with the *Sophia* tradition, the tradition of spirit and wisdom. If the gnostic gospel is canonized, the Asian Christians would have a much, much better time. In the gnostic gospel, for example, Jesus says "If you bring out what is within you, what is within you will save you. But if you do not bring out, or cannot bring out, what is within you, what is within you will destroy you." That is very Asian.

I met an Asian Jesus in the gnostic gospel. God is within us. So can you imagine were I born in the second or third century, I would be burned to death? But you should remember that Christianity actually came from Asian culture. My question is what does it mean to be fully Asian and fully Christian?

J.W.-K.: Do you still stay connected to the Presbyterian Church? You were ordained in the Presbyterian Church?

C.H.K.: No, I started my ordination process in the Presbyterian Church and I stopped doing it because if I am ordained, I will have more censorship rather than freedom to speak, so I stopped the ordination process.

J.W.-K.: When did you stop?

C.H.K.: After Canberra [where Chung spoke at the World Council of Churches gathering]. I feel that I'd become so notorious and infamous — I don't need any more harassment from the institutional church.

J.W.-K.: Were you disappointed to quit?

C.H.K.: No. I don't believe in ordination, theologically. Actually I wanted to

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

be ordained for political reasons, because women cannot really have power in the church. But I start to wonder, what do I want to do if I have a power in the church? [She laughs.] So I said, OK, it's not worth it. I want to be a prophetic theologian. I am standing at the margin rather than center of the church.

J.W-K.: So are you connected with any denomination?

C.H.K.: I am a member of the Korean Presbyterian Church.

J.W-K.: Do you see a value in being connected to the Presbyterian Church?

C.H.K.: Yes, because whether I like them or not, they are my community of faith. They rely on the same metaphors and symbols. I grew up with them and I still see a lot of potential — not in the institution — but in the people in the church.

J.W-K.: Tell me about the 1998 *Kairos* document that you're working on.

C.H.K.: In the year 1998 there will be the commemoration of the 500th anniversary of when Vasco de Gama landed on Asian and African soil, so we are having a very ambitious project.

A group of Asian and African Christian theologians and social scientists are involved. They want to actually make calculations of the value of all that the Europeans and Westerners took from us in the last 500 years.

We have several demands. The first is the cleaning up of all our debt, which we claim is not actually *our* debt. They took from us, then they loaned us very little money out of all this big money, but charged us enormous interest. There is no peace with this debt.

The second thing we ask is to return all our art from the British Museum, the Metropolitan Museum ... They stole this from us. They just took it and put it in their museums. I hope we have an international court.

This is the most cutting edge of theology now, because we are not only work-

ing against colonialism, we want to lift up resistance. We are not just victimized — triumphantly we survived and we liberated ourselves. We want to honor the spirituality which we have. So this is a time for making a foundation of liberation for the next generation and for honoring all these people, our ancestors, who went ahead of us.

J.W-K.: How are you working with Africans?

C.H.K.: We get together every three years. Then for two weeks we meet in Sri Lanka. The Center for Society and Religion is sponsoring it. This summer we wrote a draft of the *Kairos* document. We will get together in the Philippines this coming February and we will refine it then.

We are also planning an international street theater that will present a theological and political play. We plan to make a caravan, a moving theater on a truck, that can go everywhere in the world.

We need a lot of support from churches to sponsor us. A lot of money, a lot of actors and artists will be involved. This is the time for change — *metanoia* — for first-world people and third-world people, because in the name of development we follow the same idol, manna, money. In Korea, we got money and we started to lose our soul. Korean companies do awful things all over the world.

We make it very clear in our document. We are not just accusing the first world for what they have done. Instead, we believe in karma — what goes around comes around.

What happens in Western society now — the sense of depression and spiritual emptiness and young people getting lost

— I think it is what they are getting after 500 years of oppression.

J.W-K.: You know how I see it in this country? I think it's bizarre that magazines in the supermarket have recipes and advertisements for phenomenal food — and our supermarkets are full of food from around the world — but the same magazines are obsessed with dieting. You get excess and diets right in the face all the time. In fashion styles we hold up people who are very thin, like those who are hungry in the countries from which we take the food. We are a culture that brings in more food than we need and then faults Americans for eating it.

C.H.K.: Could be it's a set-up! Make the people eat. Then they feel so terrible — make people lose. All this diet industry and all this food industry benefitting from each other.

J.W-K.: People in this country have eating disorders. It goes together as a piece. If we only had the food that is indigenous or that we paid a fair price for, maybe we wouldn't have a psychosis around food.

C.H.K.: We are telling the people in the first world, this is a joint adventure. We have compassion for you. You are suffering like us. We must ask, who benefits from our suffering?

Most gods and goddesses in Asia are people who have lived a life of compassion and justice. It's a Christology from below. That's why we don't have this obsession with virginity or sinlessness.

In the first world maybe what you need is the theology of letting go. And maybe the theology of letting go will eventually become a liberation theology of the first world. I cannot see how — without this letting go — you

have any empty space to worship God or spirit.

J.W-K.: Are you hopeful for the future?

C.H.K.: We talk a lot about the 21st century. I really want a different century,

you know. [Laughter.] Many visionaries in Korea, in the beginning of the 19th century, said the 21st century will be amazing.

Most of them say the new millennium will be transformed by feminine energy, women's energy.

The key factor in people's lives will be spirituality and creativity. We will have a real battle among different spiritualities.

J.W.-K.: Steve Charleston, Bishop of Alaska, believes that in the next century, the church is going to become really vibrant through the leadership of women and minorities. [Witness, 4/94]

C.H.K.: The mainline church is triumphalistic, based on colonialism and the crusades. This church is bankrupt — supporting slavery, dictatorships, colonialism. What kind of moral authority do they have?

I'm sure a real insurrection of the subjugated knowledge and voices will change the future. Life-giving spirituality will come from people who have suffered a lot but did not destroy themselves — people who know how to handle suffering. Like gold, they went through so much fire. They have something to tell. I don't want to glorify suffering. It's not because of suffering — but the fact that they have survived. And more than survived.

The content of theology will be radically changed in our lifetime. Not like a broken record, repeating all this stuff — compassion — over and over again. But theology based on real life, giving to

people in the concrete situation. No abstract theology.

J.W.-K.: Speaking of new theology, what do you make of the response that people have had to the Reimagining conference? [Witness, 7/94]

C.H.K.: I think it's great. They're really starting to recognize the creativity and

power of the women's community. I look at it as a sign of hope because people feel that this is a real threat. I think they are challenged.

You know what is a real difference? There was no attitude of apology, no attitude of referring to some authority, nor were they reacting against patriarchy. They just dropped all

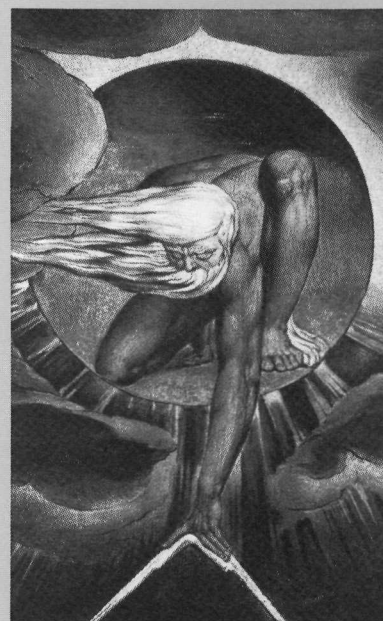
this — they said what they do and what they feel. They don't care any more. I felt really free.

But we have to be vigilant too, because with this Reimagining conference, conservative groups are gathering together to destroy all this new theology. But I look at it as the last defense they have. They cannot do it, because it's just like the power of water. The water's gathering more and more — it will become ocean soon. How could you fight against the ocean?

Maybe they will try hard — I want to tell them, "Don't waste your time, it will come anyway." **TW**

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Witness Video Offer!



One Lord, one faith, one baptism?

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

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

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

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

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

Media-tions

by Nkenge Zola

MEDIA-TIONS: Forays into the Culture and Gender Wars, by Elayne Rapping, South End Press, Detroit, 1994.

Elayne Rapping's decades-long foray into culture and gender in media offers valuable analysis of popular culture as generated in the U.S. But it is not enough.

Clearly a sophisticated observer, the author eschews crude tendencies assessing "the media" as The Monolithic Enemy. Quite accurately she presents "evidence of feminism's successful struggle to change gender representation, as a significant part of the broader struggle to change gender relations in the material world." She identifies daytime television, particularly soap operas and talk shows, as a significant auger out of which women producers and creative talent have emerged, while tackling the issues promulgated by women activists outside of the television industry, be those issues spouse abuse, date rape, AIDS, career versus family hassles, or interracial relationships. And Rapping identifies her perspective as one issuing from a straight, white, middle-class woman.

But for this reader, it is insufficient.

Media is an amalgam of artificial construction. It's not "real." No matter the worthiness of the effort, what is presented on radio, in books, newspapers, films, on television, in computers and video games, is not the original point of experience. Participants, which we all are, choose to relinquish the possibility of our own experience with a given subject to producers, talent, engineers, directors,

writers, whom we allow to mediate for us.

"People" are diminished to "consumers," "audience," "buyers," "crowds," and "spectators" for some unseen one's financial enrichment. What is known as popular culture could also be called market place culture.

It is a reflection of the schism we have created between ourselves and the natural world of which we are a part. As Jerry Mander so precisely identifies in his essential collection published as *Four Arguments for the Elimination of Television* (Quill, 1977), "Our environment itself is the manifestation of the mental processes of other humans. Of all the species of the planet, and all the cultures of the human species, we 20th-century Americans have become the first in history to live predominantly inside projections of our own minds. ...The role of the media in all this is to confirm the validity of the arbitrary world we live in."

Two-hundred-eighty-six pages of text reflect Rapping's consideration of the spoken, written and acted content of media. She writes, "No we haven't made a feminist revolution ... But we are in the game and we have more chips than we started with."

This is a weak conclusion for such extensive effort. It leaves me ruminating upon the dilemma of melanin-dominant people, gay folks and just about every other identifiable portion of the U.S. population puzzling over whether or not we should be happy with what "They give" us; whether we should fight to keep the door open regardless of the machinations fostering the demise of individuals and neighborhoods and nations.

For Rapping's book to have been useful as feminist gender critique she would have had to call for suspension of the pop culture industry. Then perhaps the underlying issues of media affect could be probed; the robbing of experience, the

intention to place images in the minds of recipients which the recipient may forever reference. Had the author addressed some of these issues, rather than producing another work accepting media as a neutral element of life that we can make work, MEDIA-TIONS would have elevated the level of discourse.

How would Rapping's book have been more useful as a feminist critique of media?

1. Spiritual consequences: What are the spiritual consequences of sitting in front of a box emitting light and sound energy into the physical body? What happens when a human being gives over her or his attention and focus to the workings of another person without having a chance to interact with the creator of the work?

2. Nature: All of the phenomena with which we interact derives from the natural world. Without nature there is no life. How about a few essays on the departure of media systems from water, earth, wind, fire?

3. Technology: Generally not a creation of women, can the hardware actually reflect a feminine perspective? Can the cameras, acts of writing, editing, acting be critiqued by women without acknowledgement that the mechanisms derive from a particular western male tradition in human evolution? Why not start from the position that neither guns nor television are neutral?

4. Ambivalence: What of the continuing necessity of feminists, and melanin-dominant women, children and men, gays and lesbians, and the entire American electorate to refuse to play along with the "lesser of two evils" program? **TW**

Nkenge Zola is a reporter for WDET public radio in Detroit.

book review

Theater is powerful and dangerous, New York actress Catrina Ganey believes. It's an unparalleled medium for conveying truth — or fleeing it.

It is a calling frequently born of pain. "Whenever I see a brilliant actor, I want to know how they grew up," Ganey says. "There is a gift and a craft to being an actor, but it's not just talent that makes you brilliant. Sometimes it's your own wounds.

"When I was a little kid, it was a way of escaping my life. I grew up in inner-city Washington, D.C.. I was never considered to be pretty, so boys never chased after me. I found that I could imitate people, make people laugh. It was a way of gaining acceptance, getting people to like me."

Though she enrolled in a high school program for students interested in medicine, a science teacher soon discerned her real gifts.

"I was the class clown, always joking," she recalls. "I could never do experiments like everyone else, I had to be Dr. Frankenstein. The teacher finally said, 'Get out! Go to the drama department down the hall.' I've been there since."

Ganey studied theater at Earlham College in Indiana, then Howard University. In her junior year at Howard, she won a scholarship to study Shakespeare in London. After graduating *magna cum laude*, she went on to earn a master's degree at the University of Michigan.

*In choosing
to be an actress,
I can show the
many faces of
God's children
and God's life.*



Catrina Ganey

Parables and theater

by Marianne Arbogast

Working for 11 years in Detroit theater companies, Ganey also threw herself with characteristic energy into human rights and racial justice work. She visited South Africa in 1987, then put together a dramatic presentation which she took to churches and community groups.

After the break-up of a close relationship and the murder of a friend, Ganey worked her way out of a severe depression by volunteering in a hospital emergency room. This led her to a CPE (clinical pastoral experience) residency and chaplaincy at Detroit's Children's Hospital.

"Those were five of the best and most profitable years of my life," she says. "I had to deal with my own pain and wounds before I could deal with anybody else's. I had used acting and levity as a way of avoiding pain."

In 1993, Ganey directed a production of "The Great White Hope," winning a

Page Award nomination for best director/outstanding producer. The audience included actress Jane Alexander, whom Ganey had adopted as her mentor while still in college. Alexander's husband, who had directed the original Broadway production of the show, challenged Ganey to take the risk of moving to New York, where she could seriously pursue her career. Now, she says, "acting is my profession, not something I do 24 hours a day."

But Ganey stresses that it is not all applause and flower bouquets.

"It is *not* a glamorous profession — you can be wearing a sequined gown one day and picking up garbage the next. It's a very hard profession. It's always intense, and you are very vulnerable. So many actors go to drugs, sex, suicide, anything to escape the pain of constant rejection."

At the same time, the profession offers

*Witnesses,
the quick and the dead*

Marianne Arbogast is assistant editor of *The Witness*.

a chance to reach hundreds of people with a message they might not otherwise hear.

"It's far from falsehood. In choosing to be an actress, I can show the many faces of God's children and God's life, and hopefully get people to understand what our lives are all about. You don't have to *do* Christian theater. Theater is ministry.

"Jesus used parables and stories as a way to get people to understand the kingdom of God. If you read the parable of the prodigal son, it's a theatrical story.

"A church service is a ritual and it's theatrical. If you look over what made a service good, it was the choir, how the pastor vocalized the sermon, how it flowed from beginning to middle to end. When a pastor puts together a sermon, he may not call it acting but he is pulling together a theatrical program. That doesn't mean it's less sincere or not inspired by God."

Ganey now teaches drama at LaGuardia Community College in Long Island, and supplements her income with temp work on Wall Street.

She is active in a Presbyterian church in her neighborhood, where she has twice been invited to preach.

In February, Ganey won rave reviews for her portrayal of "Blues Speak Woman" in a regional production of *Spunk*, a play based on the work of Zora Neale Hurston.

"When I was on stage, singing songs, I would look out and see all these smiling faces. For a few minutes I felt I was able to lift up their spirits, to be a vessel for the spirit of joy."

TW

December issue:

Family Values

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*.)



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☐ Check if this is a renewal

Just as the slaves of pre-independent Haiti had to first realize that slavery was not a natural condition and that a change in the political structure of society would transform the conditions of life there, so too Haitians proclaim that we do not simply happen to be poor and oppressed, but that this poverty and oppression is largely a problem of the way that society is organized. In theology of liberation we call it a social sin.

— Jean Bertrand Aristide



A Haitian metal sculpture

Daniel Rodgers

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