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THE WITNESS

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On the road
again . . .



**The Rev. Barbara C. Harris, Executive Director
Episcopal Church Publishing Company
elected first woman bishop in the Anglican Communion**

**The politics of intolerance • Manning Marable
'Last Temptation of Christ' • Paul Moore, Jr.**

Lambeth's new face

- Barbara C. Harris
- Susan E. Pierce

Letters

Maurice and Mosley

The rather moving testimony of Carter Heyward to Bishop J. Brooke Mosley in the May WITNESS employed a number of metaphors and comparisons to illustrate the several passions of the “bishop for all seasons,” including one of the 19th century Church of England social thinker, Frederick Denison Maurice. The rhapsodic cadences of her attribute conveyed the continued myth about the early Anglican Christian social thinkers like Maurice; namely, that they were champions of the workers as founders of the Christian Socialist movement.

On the contrary, F. D. Maurice was more of an “armchair liberal” whose vision of society included what the Marxists rightly described as “utopian socialism.” In Maurice’s plan of brotherhood and cooperation between the social classes, the elite and educated maintained the leadership roles and the workers and less educated were expected to acknowledge dutifully their inferior station. Charles Raven, who wrote one of the most definitive books on Anglican Christian socialism, described some of these early Oxbridge trained clerics and teachers of Christian socialism as “squarsons — someone who exercised himself in oratory on Sundays and in flyfishing and foxhunting during the rest of the week,” not unlike some of our current-day patrician liberals in the church.

Actually, Maurice and the other Anglican Christian socialists began in opposition to an indigenous workers’ movement in England called the Chartist Movement. The Chartists got their name from the publication of a list of reforms in 1838 called “A People’s Charter,” which called for opening up the political process to all classes.

The famous “gang of three,” (Maurice, Ludlow, Kingsley) published a tract called “To the Workmen of England” in which they said that the work-

ing classes were not yet ready to be given the right to vote that the Chartists were demanding. Maurice and Company defended the right to vote as a privilege that necessitated education and superior intelligence because political issues were so complex.

The misnomer “Christian socialism” actually comes from pamphlets and tracts written mostly by Maurice, beginning with his *Christian Socialism*.

Maurice, like many liberals, believed that social injustices and evils were founded largely on irrationality and an ignorance of God’s divine order. He understood Christian Socialism primarily as a renewal movement within the existing Anglican church and British society, not as a revolutionary movement for empowering the poor and women. Indeed, he defended private property as a cornerstone of British society as vigorously as the socialists and working class movements attacked it as a chief source of social injustice in that same society.

However, having said all of this, it cannot be denied that Maurice and Company did articulate theologically the first social teachings of the Anglican tradition in a deliberate manner.

The Rev. Canon R. E. Hood
General Theological Seminary
New York, N.Y.

Heyward replies

I appreciate Professor Robert Hood’s useful assessment of Maurice’s limits. I’m in complete agreement with him that Maurice should not be interpreted uncritically as a forerunner in the work of justice. Like most Anglicans then and now, Maurice was an *idealist*, which limited the radicality of his commitment to justice. His vision of the Kingdom (sic) of Christ and his praxis were limited by his class, race, gender, culture, religion, nationality and generation — to cite only those factors of

which we can be sure. As such, his work for justice was flawed. But then, so too was the splendid ministry of Brooke Mosley, and so is my own and, I dare say, Professor Hood’s as well. Which is fine, as long as, in our own historical moment, we are willing to build, gratefully and critically, on the contributions of those who have gone before — attempting to continue the good they have done without repeating their mistakes. God knows, we shall make enough of our own!

The Rev. Carter Heyward
Episcopal Divinity School
Cambridge, Mass.

Joins UFW boycott

The July/August WITNESS article by Pat Hoffman on the United Farmworkers and their struggle against pesticide poisoning is right on!

As a member of the National Farmworkers Ministry Executive Committee, I was in Delano where we visited with Cesar Chavez and attended the daily evening Mass on the 18th and 19th days of his Fast for Life (He went on for more than 30 days.)

Chavez explained his fast as 1) a purification of his own body, mind and soul, and 2) as a strengthening of resolve for him and for all of us to resist the scourge of poisons that threatens our people, our land and our food.

To be in his presence was very energizing. He reminded us of the church’s long history of support for justice for the farmworkers. We rejoice in that — but the time is now — for the church, and for us to declare non-cooperation with supermarkets who promote, sell and profit from California Table Grapes.

My own parish, All Saints, Pasadena, is in a process of education to ready ourselves for the best plan of action. We are viewing the video, “The Wrath of Grapes” in all grade levels and all

adult groups. We are promoting dialogue, trips to Delano for NFWM Seminars, Forums on Pesticides, etc. We can do no less.

Millie Moser
Altadena, Cal.

Union seal of approval

On behalf of the Committee of Interns and Residents, I'd like to thank Susan Pierce for the excellent and insightful article she wrote for the June WITNESS, "Union-busting at St. Elsewhere."

The article was the perfect vehicle for publicizing what happened at St. John's Episcopal Hospital. Its presentation of both sides gave a very clear picture of the issues and principles involved.

I'm following up on the people I met at General Convention who said they'd write a letter of protest to the administrator of St. John's.

Please give my regards and thanks to the Episcopal Church Publishing Company and THE WITNESS staff for their encouragement and support at the Convention. Again, thanks for standing with us in solidarity against those who would turn back the clock on workers' rights.

Edna Williams
CIR Contract Administrator
New York, NY

(A glimmer of progress was noted in August when a member of Bishop Orris Walker's staff conferred with CIR representatives to explore a future meeting of both sides in the two-year-old union-busting controversy. — Ed.)

Incest neglected issue

I was gratified to have Bishop John Spong's support, and to hear of one parish (St. James, Old Town, Me.) and one diocese, that is dealing with the issue of incest, as revealed in the July/August Letters to the Editor. But it is only a beginning. We have to take Je-

sus' words very seriously that "whoever harms one of these," his little ones, it were better for them that a millstone be hung around their necks and they be thrown into the sea.

I just received my post-Convention mailing from the Prayer Book Society. I ask myself, if Jesus were alive today, would he be more concerned with a book of prayers, or the fact that at this very moment some little child is being forced into a sexual encounter with a poor sick adult?

And I am still left with one big question: Who, with money and power in this Episcopal Church, is concerned enough to do something about incest? It is not just another women's issue — though it would be a marvelous project for bishops' wives. But please, who up there is listening?

An abbot said to me after he read my article in the April WITNESS, "Something must be done!" I invited him to remember both abused and abusers in his prayers daily. I ask the same of readers of THE WITNESS.

Roberta Nobleman
Dumont, N.J.

Hawkins to Canada

The Anglican Diocese of Ottawa, Canada, would like permission to distribute copies of the article, "Curing the sickness of homophobia" by Richard T. Hawkins in the March WITNESS at a Clergy Day where the main discussion will center on AIDS. Thank you for your cooperation.

Ann Day, Secretary
Diocese of Ottawa

Silence can kill

Open letter to the nice woman on the airport shuttle:

You may remember me. We spoke as we boarded the shuttle to the airport at the end of General Convention. We

chatted briefly and as we neared the airport you made a comment about the church's discussion of homosexuality. You said you were worried because your teenage daughter has a teacher who is openly homosexual. "This teacher uses the same address as another teacher. They don't even try to hide it." You were concerned about the message being given your child.

I should have said something then, but I chose not to. I'm sorry. Please allow me to say it now.

Homosexuality is not a choice. Your child is already either hetero- or homosexual. Her teacher will not change your daughter's sexual orientation — but may save your child's life.

If your child is a lesbian, the presence of a happy, healthy role model could mean the difference between life and death. A disproportionate number of lesbian and gay teenagers attempt suicide. Imagine the lesbian teen trying to come to terms with her sexuality in a society that will not only tell her that she is sick and immoral, but will also suggest to her that she has no hope of ever leading a happy and fulfilled life.

I grew up when people didn't talk about homosexuality and teachers didn't admit to it. God, I wish they had. All that silence meant that I had no role models. So I grew up believing that I was destined to a life of isolation. I thought that I would never be able to hold or be held by anyone; that I would always live alone. I couldn't even touch my friends, because if I did they might guess my terrible secret and abandon me. A kid who thinks she'll never have a partner can't afford to lose her friends. I never attempted suicide, but I sometimes wonder why not.

The Episcopal Church being what it is, and me being one of its hostages at the moment, I'm not going to sign this letter. However, let me assure you, I

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THE WITNESS

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THE WITNESS



About our new bishop

Our October issue was at the printer when news arrived that the Rev. Barbara Harris, executive director of the Episcopal Church Publishing Company, had been elected Suffragan Bishop of Massachusetts and the first woman bishop of the worldwide Anglican Communion. At her request, THE WITNESS had not run a story about her candidacy because she felt it would be self-serving and did not wish to prejudice the election. But after the fact, we stopped the press and replaced our cover, editorial page, and pages 22-23 to give readers a glimpse of initial reactions and general mayhem which followed. More next month.

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Cheers for the Bishop-Elect

by Mary Lou Suhor

Barbara C. Harris — the first woman to be elected a bishop in the United States and the worldwide Anglican Communion — has a favorite anecdote about her great-grandmother, Ida Brauner Sembley, who lived on a plantation in Maryland.

General Ulysses S. Grant rode through one day and stopped at a well where he spied Ida, then a child. He asked her to rinse the dipper and bring him a drink of water.

She told him, “You don’t need to rinse the dipper. It’s clean.”

Grant rubbed her close-cropped head and explained that someone might be trying to poison him because he was a general. “You see, I’ve been away fighting for little boys like you.”

Ida Brauner Sembley shot back, “I’m not a little boy. And I don’t need anybody to fight for me — I can fight for myself.”

Today that same feisty family trait, undergirded by a deep faith, sustains Barbara Harris as she prepares to become Suffragan of Massachusetts.

While hard days may lie ahead, total jubilation rocked the Church of the Advocate, where she serves as interim rector, the Sunday following her election. (See pages 22 and 23.)

Adding to the festive ambience was the presence of the Rev. Paul Washington, former rector, who reminisced at the service how he had first put off her request to become a priest. He knew her as an outstanding lay leader, a church and community activist and asked her to “pray over it.”

“What Barbara didn’t tell me was that God was calling her to be a bishop,” he laughed.

Ordained to the priesthood in 1980 at the age of 50, Barbara Harris brings to her new post skills from a longtime lay career in administration and public rela-

tions, combined with her notable achievements in the national and local church.

Her Church of the Advocate in a depressed inner city area in North Philadelphia has long been a site of historic secular and church events. During the ’60s, under Paul Washington, it was the site of Black power meetings and Black Panther rallies; Stokely Carmichael once spoke there.

In those days, Barbara Harris was involved in the Civil Rights movement, participating in the Selma to Montgomery march led by Martin Luther King and serving in the Delta ministry in Greenville, Miss., to register Black voters.

In 1974 church history was made at the Advocate when the Philadelphia 11, the first Episcopal women priests, were “irregularly” ordained. Barbara Harris returned for the event from a business trip in California, to serve as crucifer and lead the procession, after which she turned around and flew back to finish her business obligations.

At the 1974 ordinations, the words of St. Paul were embroidered on the altar cloth: “In Christ there is neither male nor female, slave nor free, Jew nor Greek.”

That biblical quote proved prophetic for the Philadelphia 11, who broke the model of an all-male priesthood, and paved the way for the “official” acceptance of women priests by the Episcopal Church at its 1976 General Convention. And it proved prophetic as well for the woman who served as crucifer, and will now bear a pectoral cross. As one friend commented, “Barbara is the only person I know who could move from crucifer to bishop in 14 years.”

Here are some early reports about celebrations across the country:

- At Virginia Theological Seminary,

where a Conference of Anglican Theologians was in progress, many joyful participants ran to ring the seminary bell. As the news spread on campus, seminarians lined up to take turns on the rope, tolling the bell for more than a half hour. Among the bellringers were an African bishop and an English priest. Large numbers of women on campus wore purple to class the next school day.

- When the Rev. Mary Lucas of Winthrop, Mass., announced the news to the 30-member board of Womenchurch Convergence, a coalition of Roman Catholic progressive women’s groups meeting at her Episcopal church, cheers, whoops and sustained applause erupted. ARD German TV, which was filming the event, caught the moment. “We know her as a woman of great courage and spirit,” said Ruth Fitzpatrick, head of Women’s Ordination Conference. “She spoke at our national Womanchurch meeting in Cincinnati, and believe me, *she’s no token.*”

- In Philadelphia, the new bishop’s native city, “Miss Bea” — her octogenarian mother — had to relay calls from news services all over the country since “Barbara is also listed in the phone book at my address,” she said. After handling her umpteenth call, she teased THE WITNESS, “put me on the payroll.”

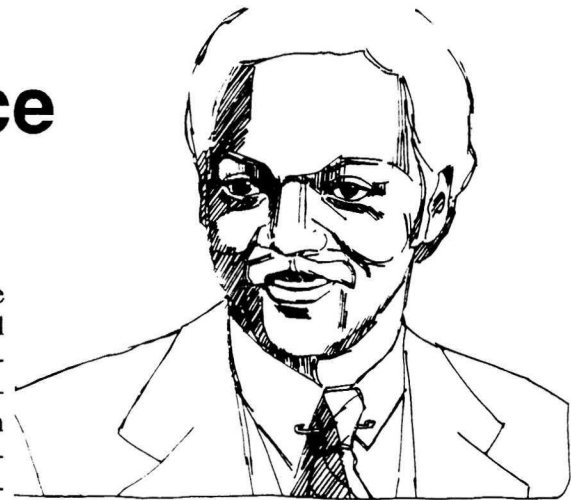
In 1984, the Episcopal Church Publishing Company’s Board of Directors named Barbara Harris as its executive director to oversee a variety of social justice programs, to contribute to THE WITNESS magazine, and, as a by-product, “to raise the visibility of ECPC.”

Four years later, the Diocese of Massachusetts has elected Barbara Harris as its suffragan bishop.

THE WITNESS wishes her Godspeed, and is pleased and honored that this magazine and ECPC are standing with her at this moment in history. **TW**

The politics of intolerance

by Manning Marable



Jesse Jackson

By any criteria, Jesse Jackson's 1988 campaign successes will weigh far more significantly in the history books than the election of either Bush or Dukakis.

Jackson didn't win the presidential nomination of the Democratic Party. But that was never the fundamental purpose of his campaign. The electoral mobilization represented a political protest against the increasing conservatism and neo-Reaganism of the Democratic Party. It symbolized an effort to coalesce the broad, progressive forces within the liberal-to-left wing of the party behind a candidate.

Jackson's Rainbow coalition was also implicitly a critique of the bankruptcy of America's two-party system, which promises democratic choices but delivers predictably bland candidates of clone-like ideological hues. If we had an electoral system similar to West Germany's, for instance, which permits parliamentary representation if parties obtain a minimum of 5% of the total electorate's vote, the Rainbow would not be inside the Democratic Party at all. There would be no reason to compromise one's political principles with the likes of Sam Nunn and Lloyd Bentsen, since the Rainbow would control its own organization, agenda and political destinies.

The problem with this scenario is that within this country, one has a winner-take-all electoral system. There are two massive electoral parties which are largely dominated by corporate interests and upper-class elites. The Democratic Party no longer pretends that it is a "labor party" in the limited sense that

Dr. Manning Marable, Chairperson of the Black Studies Department at Ohio State University, is a Contributing Editor to THE WITNESS.

Britain's Labour Party represents the trade union movement. One might call for a political schism from the Democrats, by developing a political organizing committee of representatives from minority, feminist, labor, farmer, environmentalist, and other liberal constituencies, and then establishing the framework to launch a third party from a local and statewide basis in limited areas. But the odds of mounting such a strategy successfully are admittedly slim. The last successful third party effort, which led to the formation of the Republican Party, was back in the 1850s.

Jackson's convention speech was schizophrenic, in the sense that it was actually two speeches with radically different audiences and purposes. The first speech, Jackson's initial remarks, called for party unity between the progressive and conservative wings among Democrats. He accepted the vice presidential nomination of Bentsen, a "Tory Democrat" who is to the right of Bush in numerous respects. Jackson acknowledged the necessity to close ranks against the GOP foes, and promised his allegiance to the Dukakis effort. These concessions were required if Jackson or his closest political associates were to exercise any future leverage within the Democratic Party's hierarchy. Jackson is already looking ahead to 1992 or 1996.

Jackson's second speech, was, of course, his prime message to the grassroots, Rainbow constituency. With telling effect, the moving personal story — "I understand when nobody knows your name or when others call you outcast" — spoke for millions of the poor and oppressed. But the real challenge for Jackson and the proponents of the Rain-

bow is whether they will be able to reconcile the goals, aims, and objectives of this constituency with the electoral strategy and strategic compromises they have already made with conservatives.

Dukakis really owes his current stature to Jesse Jackson, in at least two respects. First, Jackson denied other candidates the Black electorate and millions of additional liberal voters, limiting the available electoral base which other candidates could develop. Second, running to Dukakis' left, Jesse has allowed the governor to present himself as a fiscal conservative and ideologically moderate liberal, appealing to Gore and Gephardt voters.

In the last analysis, there will never be peace between the two wings of the Democratic Party. Either the conservatives will purge the left, or the liberals will be transformed into moderates and will disavow their old agendas. In the near future, the Rainbow will be forced to face this hard reality.

The U.S. political system is unique in that it gives the electorate "selections without choices." The Republican convention in New Orleans was a dreary event, entertaining only in the sense that it showed that thousands of people can dwell in political unreality, espousing dogmatic and dangerous slogans rather than serious issues, marching lockstep into the abyss of fear, war and intoler-

ance. The Democrats are only superior due to the presence of progressive forces within their ranks, but even the Rainbow's stunning victories last spring do not negate the intellectual and political poverty of the bulk of the Democratic Party's centrist and rightwing leaders. When the two parties compete, personalities rather than issues generally dominate. Seldom is the average voter given an opportunity to make a viable choice between candidates who symbolize fundamentally distinct policy alternatives.

The current presidential contest is a good example of this dilemma. Michael Dukakis and George Bush have had different political careers and experiences in public life. Dukakis is a three-term governor of an eastern state, who has had considerable administrative experience. Bush is a former Congressman, ambassador, CIA head — a political chameleon whose identification with moderate Republicanism declined as his narrow ambitions for higher office soared. Dukakis' record on Civil Rights does not equal that of Walter Modale, and Bush's record is at best pathetic. But given the conditions facing racial minorities, farmers, the elderly, and individuals on welfare or other government programs, the selection between Bush and Dukakis is easy. Unquestionably, Dukakis is the "better candidate." Without fear of contradiction, we can easily predict that more than 90% of the Black electorate which casts ballots this November will go for Dukakis over Bush.

The Hispanic vote for Dukakis, excluding the Cuban electorate, should be at least 75%. The unemployed will go for Dukakis by 65 to 75%; union household voters should support Dukakis by roughly 60%.

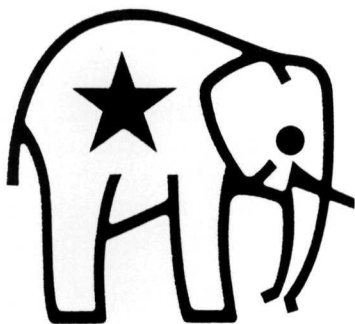
We can be fairly accurate in these predictions, because of the previous electoral trends in 1976, 1980, and 1984, as well as current opinion polls among segments of the voting age population. We also know, conversely, that at least three quarters of all born-again Christian evangelicals will go for Bush; that 70% of all voters earning over \$100,000 annually will support the Republican national ticket, and that a substantial majority of homeowners and property owners will endorse Bush. In effect, these voters are not selecting one candidate over another. They are voting their social class interests as best as they can perceive them, within the limited and contradictory framework of America's electoral system.

Traditionally, presidential campaigns don't begin until after Labor Day, and the majority of American voters don't pay too much attention to the candidates until after the World Series begins. But 1988 seems to be an exception. Dukakis declined in the polls in the wake of Bush's dishonest assault against the Democrat's public record. The Republican mudslinging was persuasive, however, with many White working class Democrats and Southern Whites who had voted for Reagan in 1984. Bush's advisers have a single-minded strategy to achieve victory for their candidate, a strategy which can be understood as the "politics of intolerance."

The politics of intolerance, first, creates political scapegoats who are supposedly responsible for all of society's problems. For middle to lower class Whites who usually vote Democratic but who are fearful of crime, the Republican message is to conjure up the racist image of the Black and Hispanic criminal. For

poor Whites, create the target of the so-called lazy and shiftless welfare mother who buys choice steaks and drives pink Cadillacs. Pretend that the 2 million homeless Americans don't exist. Blame the Democrats for every environmental problem, from AIDS-infected needles on public beaches to toxic wastes in our drinking water, despite the reality that the Reaganites have done everything possible to relax, if not entirely outlaw, environmental protection laws. This is the politics of bigotry, ideological rigidity and national chauvinism. Many Democrats imitate the same rightwing strategy, but the Republican national ticket has elevated the politics of intolerance to a dangerous level, building upon the dogmatic and destructive foundations of Reaganism.

The political offensive against Blacks, Hispanics, Native Americans, small farmers, women, workers, environmentalists, civil rights advocates, gays and lesbians and other groups assumes a distinct form in each case. Nevertheless, the general trend is toward greater authoritarian rhetoric, and an anti-pluralistic and intolerant attitude toward the rights of minorities. When it is possible to blame feminists, people of color, union members, or "other greedy special interests" for one problem or another, without offering any serious or substantive evidence, a climate which promulgates public repression is inevitable. The scapegoating of minorities and oppressed social classes leads to the pre-emptive dismissal of their legitimate



grievances; the intolerant politician loves to "blame the victim" for his/her exploitation, and argues that criminality among the poor is solely the product of individual choices, rather than largely the social and economic consequence of poverty, poor schools, social deprivation and class oppression. This elitist perspective reinforces the public's demand for the death penalty, the expansion of prison construction, and the passage of repressive legislation which could limit civil liberties.

The Bush-Quayle ticket is based on a narrow, rightwing agenda which reinforces the politics of intolerance. If Bush manages to defeat Dukakis, Americans can anticipate a fundamental erosion of the democratic rights of minorities and the acceleration of a racial backlash against affirmative action and civil rights.

We need to be clear, however, about what is at stake in the selection of Dukakis vs. Bush. There is a distinct difference between the two candidates. But that difference will not culminate in any fundamentally different policy alternatives in many areas of domestic and foreign affairs.

Bush and Dukakis are opponents, only in that the victory of one will mean political oblivion for the other. But beyond personality battles resides the heart of politics, the question of power. And whether Bush or Dukakis win this coming November, the issue of empowering the poor, minorities, working women, the unemployed and others who experience racism, economic oppression and discrimination is not on the national agenda. TW

MOVING?

Keep THE WITNESS coming by sending a corrected mailing label from a recent issue to: THE WITNESS, P.O. Box 359, Ambler PA 19002. Please send it at least six weeks before you move.

Noted social activist dies

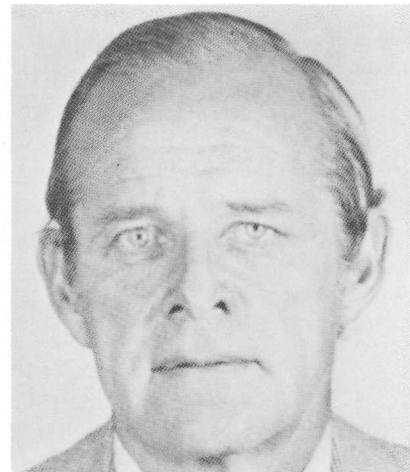
The Episcopal Church lost yet another prominent lay leader and social activist when Robert S. Potter died after a protracted illness in August. He was 68.

The Rt. Rev. Paul Moore, Jr., Bishop of New York, and the Rt. Rev. John Curnburn, retired Bishop of Massachusetts, presided at the memorial service in thanksgiving for his life Aug. 24 at St. James Church on Madison Avenue.

A partner of the prestigious law firm of Patterson, Belknap, Webb and Tyler of New York City, Potter was especially known for his advocacy of social responsibility in investments, minority rights, and his counsel to the church in legal matters.

He served as Acting Chancellor for Presiding Bishop John Hines from 1970 to 1974 and Chancellor of the Diocese of New York during that period as well. He chaired the Episcopal Church's Committee on Social Criteria for Investments while serving on the Executive Council. His *pro bono* work frequently cast him in unusual roles, such as the juxtaposition of his work as legal counsel for the *Wall Street Journal* and consultant for the Episcopal Church Publishing Company and THE WITNESS magazine. A longtime friend and supporter of ECPC, he served for two terms as a member of its board.

When Maria Cueto, executive director of the National Commission on Hispanic Affairs at the Episcopal Church Center, refused in conscience to testify before a Grand Jury in the '70s, Potter filed an amicus brief on behalf of the National Council of Churches and the Episcopal Church Publishing Company in her support. When Cueto and her secretary, Raisa Nemikin, were sentenced to jail for refusing to testify, Potter served as negotiator for the women about their



Robert S. Potter

salaries with the reluctant John Allin Administration. Later, when Cueto and ECPC Board member Steven Guerra were summoned before another Grand Jury, Potter was back in court, serving as legal counsellor for ECPC.

He also served as trustee for the Episcopal Divinity School and trustee for the NAACP Legal Defense and Education Fund, among many other community posts.

THE WITNESS joins thousands across the country in mourning his death, and celebrating his life. Our deepest sympathy goes to his wife Isabel, and his five children.

Correction

On the Short Takes page of the September WITNESS, the ordination year of the Philadelphia 11 — the first Episcopal women priests — was cited as 1984 instead of 1974. Also, Bishop Edward Welles' correct middle initial is R., not T. Sorry about the typos.

National Guard joins secret war

*Vice Presidential nominee Dan Quayle propelled the National Guard into the headlines recently when it was revealed that he had pulled strings to join the Guard, thereby avoiding service in Vietnam. The issue provides an opportunity to explore implications of service in the National Guard today. For example, 90% of the U.S. military personnel being sent to Central America belong to the National Guard, as part of the Reagan Administration's Low Intensity Conflict strategy. Elizabeth Killough, co-director of the Central America Organizing Project in Philadelphia, has done extensive research in the area and authored a pamphlet for the American Friends Service Committee entitled *Off Guard*. Excerpts appear below, with AFSC's permission.*

What is the purpose of the National Guard?

National Guard units are state forces called out by governors to assist in emergencies such as natural disasters, riots and strikes. They are also a federal reserve force and can therefore be called out in the event of a national emergency, sent on training missions, or used in war.

As the National Guard has increasingly been called up to serve as a federal reserve force, some governors have grown concerned that the Guard is being used as a tool for foreign policy in dangerous situations and that they are losing control over it as a state force.

How important is the National Guard to overall U.S. military policy?

Before the draft was suspended in 1973, the National Guard provided a backdrop for the active forces. Since then, the National Guard has been given a more active role in national defense; National Guard and Reserve Forces are now responsible for providing almost half of all combat forces and two-thirds of combat support and service structures. To carry out this role, the National Guard has made several changes in recent years, including nearly doubling its number of combat-ready troops and removing women from most of its units.

National Guard units are not "weekend

warriors," unfit for combat. Air National Guard pilots, for example, tend to have far more flight experience than those in the Air Force and other services.

What are the obligations of Guard members?

About 557,000 people make up the National Guard. A fifth of them in are in the Air National Guard (making it the world's fourth largest air force) and the rest are in the Army National Guard. Most of these people hold civilian jobs or attend school while participating in the National Guard on a part-time basis. They begin their obligation with 8 to 12 weeks of basic training (unless they are veterans), often followed by 8 to 15 weeks of advanced individual training. Thereafter, most Guard members train one weekend each month, plus a 15-day period each year for an initial term of eight years. Although much of this training takes place in the unit's home state, from the 1960s onwards some training has taken place overseas. In 1987, for example, 54,000 National Guard members trained in some 52 countries.

Why be concerned about the National Guard training overseas?

Under the guise of "training" and without the knowledge of their state governors, some National Guardsmen have taken part in missions that go beyond

mere training. For example, while training in Morocco, a crew of Air National Guardsmen from Washington state participated in the 1986 raid on Libya by refueling aircraft used in the operation from a tanker over the Atlantic; their governor was told that the Guardsmen "did not participate in any active capacity." Also while training, a crew from Arkansas participated in the 1983 Grenada invasion. Other Guardsmen from Arkansas trained in Chile in 1985 with the Chilean military, which has been barred from receiving U.S. military aid since 1976 because of the country's human rights record. While the Guardsmen were in Chile their governor believed they were participating in NATO exercises and training for which he had given authorization.

Although not all training is a guise for active participation in explosive or illegal situations, a dangerous and deceptive precedent has been set.

What about the National Guard training in Central America?

Since 1984, over 42,000 National Guardsmen from 43 states have trained in Central America almost uninterruptedly. In 1987 alone over 10,000 Guardsmen trained in the region. This training is frequently coupled with that of other military forces, such as the May 1987 "Solid Shield" exercises, in which

50,000 military personnel simulated a U.S. response to a request from Honduras to help fight against Nicaraguan forces. Most National Guard training in Central America takes place in Honduras, the host nation of U.S.-sponsored Contra forces. Recent National Guard training missions in Honduras have included 1) constructing a network of military bases and airstrips; 2) building military-standard roads; 3) implementing medical training and civic action programs; 4) making embassy flight runs with supplies into every Central American country; 5) providing aerial intelligence over El Salvador; 6) participating in military maneuvers with the Honduran military within 18 miles of the Nicaraguan border.

Why have these training missions become controversial?

Much of the money used in the construction of roads and base facilities is earmarked by Congress as money for temporary structures. Although technically they may be temporary, for practical purposes they amount to permanent structures. Moreover, to circumvent a ceiling of \$200,000 on construction projects, the Pentagon has artificially divided projects into smaller components. National Guard Units have worked on some of these projects. Further circum-

vention of the law occurs when equipment used in training exercises is left behind for the Contras. In 1983, for example, there is evidence that an inter-agency "core group" aiding the Contras despite congressionally imposed limits, had several planes used in exercises declared "excess" so as to make them available for the Contras.

Many believe that U.S. military presence and activity, including that of the National Guard, violates national and international laws. For example, "training" that supports the Contras (e.g., building airstrips for their use) violates the U.S. Neutrality Act and the charters of the United Nations and the Organization of American States because such actions support war against Nicaragua, a nation with which the U.S. and Honduras have diplomatic relations.

This training and military buildup in impoverished Honduras is generating hostility. Smaller than Pennsylvania, with a population for four and a half million people, Honduras is the second poorest country in Latin America. An average of 50 Honduran children die from preventable diseases every day. While U.S. troops have constructed or upgraded 11 military-standard airstrips in this small nation, the civilian airstrips have remained unlighted and in need of resurfacing. Moreover, the training has resulted in the forced relocation of countless Hondurans and the ecological damage of thousand of acres (for example, from accidental fires set by tracer bullets). Plans to construct an airstrip and military base in San José del Potrero involve taking over 1,320 acres of farmland, leaving 1,200 peasants landless. It is little wonder that Hondurans from all walks of life are speaking out against the U.S. military presence despite the risks of repression and physical violence for doing so. Rep. Joseph Brennan, former governor of Maine, comments on National Guard training: "Any military presence, regardless of its intent, in a

country like Honduras, whose economic and educational needs far outstrip its military needs, will foster misunderstanding and aggravate any misgivings."

What is the real purpose of the U.S. military presence in Honduras?

Through National Guard "training" missions a constant U.S. military presence is maintained in Honduras in order to send a clear message to the Nicaraguan government and the resistance movements of El Salvador, Guatemala, and Honduras.

Making public a U.S. Army Audit Agency report on the Blazing Trails '86 exercises, Rep. Barbara Boxer (D-CA) stated that "the Pentagon was less concerned with training than projecting a military presence in the region" and that "there was no assurance that training, the alleged purpose of the exercise, was actually taking place." Within this scheme the National Guard units provide information for the U.S. military, leave weapons and other equipment in Honduras, help train local police and military force, and assist the Contras — all without congressional approval.

The National Guard is incorporated into a military scenario to invade Nicaragua, which President Reagan asserts is "an eventual option in the region, if other policy alternatives fail." The National Guard is also incorporated into a policy of counter-insurgency or the "winning of the hearts and minds" of Hondurans. Through their activities, such as medical care, the National Guard provides the U.S. with a humanitarian image while acquainting Guard units with the region and preparing them for combat intervention.

In May 1987 *The New York Times* revealed that a group of government officials, including Lt. Col. Oliver North, had developed a plan several years earlier to send continuous training missions to Honduras "so that the American military and infrastructure would be en-



larged at a time when Congress adamantly opposed a permanent presence in that country.” The National Guard is not merely training — it could do that on U.S. soil. Rather it is playing an instrumental role in a foreign policy rooted in deception and illegality.

Given the Central American Peace Plan, isn't it alarmist to talk about the possibility of national troops involved in combat?

All evidence indicates that the U.S. does not have a commitment to the Peace Plan. The approval of continued aid to the Contras in November and December 1987 not only violated the text of the plan, but also the plan's central purpose of encouraging combatants to make a transition to peaceful political competition. The U.S. stance leaves the plan's success questionable.

But don't we have a system of checks and balances to prevent this sort of thing from happening?

Congress has been slow to use its own power to restrain the Administration. It took the shooting down of Eugene Hasenfus' Contra supply plane and the revelations of a newspaper in Lebanon to prod Congress into investigating the activities of National Security Staff officials. However, Sen. Jim Sasser, Chair of the Military Construction Subcommittee, as well as other congressional leaders, are beginning to hold hearings in order to make the Administration more accountable for its policy and behavior in

Central America. Citizens' groups such as the Center for Constitutional Rights and the Christic Institute have used lawsuits as a vehicle for challenging U.S. disregard for law in Central America.

One important check, however, has been eliminated. As commanders-in-chief of the National Guard during peacetime, governors have had the power to veto overseas training sites. Because some governors refused to send their National Guard Units to Central America, Congress, with prompting from the Pentagon, passed the Montgomery Amendment in November 1986. This amendment prevents governors from vetoing training sites because of objections to the “location, purpose, type or schedule” of the training.

Have any governors opposed the Montgomery Amendment?

Just after the Montgomery Amendment passed in the House of Representatives, the nation's governors voted unanimously against the measure at a meeting of the National Governors' Association. While governors disagreed as to whether the National Guard should train in Central America, all agreed that maintaining control over the Guard, including where it trains, was matter of states' rights guaranteed by the Constitution. Republican Governor Atiyeh of Oregon summed up the governors' unanimous stance when he said, “We are telling the Pentagon, ‘Keep your hands off.’”

Are there efforts to rescind the Montgomery Amendment?

Governor Rudy Perpich of Minnesota is challenging the Montgomery Amendment in the courts. The primary argument of his lawsuit is that the Montgomery Amendment violates the “militia clause” of the Constitution, which empowers each state to train its National Guard. The lawsuit raises no questions about U.S. policy toward Central Amer-

ica nor does it challenge overseas training and preparedness in principle. The U.S. government, the main defendant in the lawsuit, is arguing that because the National Guard is also a federal reserve force, the relevant clause of the Constitution is that which empowers the federal government to “raise and support” (train) armies.


Governor Perpich's lawsuit has thus far been joined by six other governors. Dismissed by a Federal District Court in Minneapolis, it is on appeal to the 8th Circuit Court of Appeals.

In February 1988, Governor Michael Dukakis of Massachusetts filed a similar suit in a Federal District Court in Boston. The Perpich and Dukakis suits will reinforce one another.

Where can Guard members unwilling to train in Central America learn the options available to them?

Free legal counsel on these issues is available from the Center for Constitutional Rights in New York City.

No Guard member has yet requested a training exemption from Central America duty for political and moral reasons. However, a member of the Air Force has. Sgt. Daniel Cobos worked from a spy plane over Nicaragua transcribing information electronically transmitted by the Nicaraguan military. He believes that the information he collected was given to the Contras to assist them in preparing their attacks on civilians and Nicaraguan military units.

Sgt. Cobos has filed as a conscientious objector. If his application is denied his court defense will be that it is his legal duty not to participate in military operations that violate international law. His case could set a precedent for other military personnel. Updated information on Sgt. Cobos' case and on similar issues is available through a free publication entitled *On Guard* (175 Fifth Ave., New York, NY 10010). 



'Last Temptation' not heretical

by Paul Moore, Jr.

Wherever people bottle up their true emotions, there is anger. Whenever people submit to domination of their souls by religious tyrants, hostility builds within them. They dare not become angry at the true source of their rage — the fundamentalist preacher, the Roman Catholic cardinal — and so, the anger occasionally breaks forth against surrogate targets. The targets are often indicated to the faithful by those same leaders, who seem to be aware of repression's need for release. They manipulate their followers' hostility with the ulterior motive of strengthening their power base.

Flagrant examples of this have occurred throughout history; the mobs cheering as Joan of Arc was burned alive; the crowd taunting as the "faggots" were lighted beneath individuals accused of being homosexuals; the people of Jerusalem shouting, "Crucify him, crucify him."

In the controversy over the movie, *The Last Temptation of Christ*, no physical violence has yet occurred, but irrational, even hysterical emotion has been loosed. The most disturbing fact is that the film is being condemned largely by those who have not seen it. Some churches are, ironically, using their worldly power to crucify the film's director, Martin Scorsese, and the producers, just as the High Priests of old crucified their subject. History repeats itself.

Many of these critics have fallen prey to the recurring heresy known as Docetism. Condemned by the early church, Docetism denied Jesus' humanity, and

claimed that he was a God disguised as a human being, much like the ancient Greek and Roman gods who would come down to walk the earth. However, the Council of Chalcedon in 451 A.D. defined Jesus as being fully man and fully God in one person, a view accepted down through the ages by Protestants, Anglicans, Roman Catholics and Orthodox.

Although the film's camera work and settings have no prurient overtones, critics are enormously upset to see Jesus, even though only in a dream (and only in a movie!), having sex. In *The Last Temptation of Christ*, during a sequence on the cross, Jesus, in his delirium, hallucinates that an angel, bearing a message from his heavenly Father, tells him he has suffered enough and may now renounce his destiny and lead a normal life on earth. It is not hard to imagine that any of us in a similar position might well have experienced such a temptation. Jesus yields, and in the following scenes, makes love and has a family. Later, on his death bed, his disciples around him, Jesus is accused of betraying his destiny, his God and all of humanity. He looks to the angel and at that moment the angel changes into Satan. Jesus wakes up, still on the cross, and cries triumphantly, "It is accomplished." He has overcome the temptation.

In the Scriptures, Jesus experienced far more serious temptation than sexual desire. After his baptism, in the strange spiritual state of a long fast, he dreamt that Satan had taken him to a mountain-top. Looking out over the whole world, Satan proposed, "All this will I give you, if you will fall down and worship me." Jesus must have paused, but then he answered, "Begone, Satan! For it is writ-

ten, 'You shall worship the Lord your God, and Him only shall you serve.'" This temptation was one of pride and power. Pride is the most serious of sins and the one at the very heart of evil, as illustrated in the Bible from the story of the Garden of Eden to Jesus' condemnation of the self-righteous Pharisees. Sins of the flesh are considered far less serious. Saving the adulterous woman from an angry mob, Jesus says to her merely, "You are forgiven. Go, and sin no more."

Why then this hysterical mob reaction against showing a temptation of sex. If, as the Bible states, Jesus was "tempted in every way, yet without sin," surely sexual temptation must have occurred at one time or another.

Fundamentalists and Roman Catholics have always feared the enormous power of human sexuality. So powerful is the sexual drive that even Jimmy Swaggart and Jim Bakker went astray.

Often, when people are afraid of their sexuality, they use religion to control it. Religious emotion is as strong as sexual emotion and comes from the same depths of the human personality. When they are played against each other, the result is hysterical behavior.

One of the emotional dynamics of sexually repressive religion consists of building sexual guilt and then offering forgiveness — the "hook", as it were — whereby salvation can be found only in turning to institutional religion. Religion remains in control and the institution builds its power.

Another criticism raised is that both Nikos Kazantzakis, the author of the novel on which the film is based, and director Scorsese, portray Jesus as growing gradually into an understanding and

The Rt. Rev. Paul Moore, Jr. is the Episcopal Bishop of New York, who, unlike many detractors, has seen the film.

acceptance of his Messianic role. This interpretation is not new. It lies well within the boundaries of church teaching and can be found in the Gospels. According to Matthew, “. . . when Jesus came into the district of Caesarea Philippi, he asked his disciples, ‘Whom do men say that I am?’ And they said, ‘Some say John the Baptist, others say Elijah, and others Jeremiah or one of the prophets.’ He said to them, ‘But who do you say that I am?’ Simon Peter replied, ‘You are the Christ, the Son of the living God.’” Jesus, uncertain of who he was, is finally assured by his disciples.

Let us go deeper and try to comprehend the complexities, the struggles within Jesus’ human soul. The film portrays Jesus’ growing sense that he was a teacher of divine truth, a prophet, the Messiah, the Son of Man, the Son of God, with a mission which would ultimately destroy him. This mission drove him to confront the power of religion and the power of the state. Yet again and again, he cringed before his destiny. On

the night before his arrest, he prayed to have “this cup of suffering” taken away from his lips. “Yet not as I will, but as thou wilt, shall it be done.” Even on the cross he experienced doubt, the fear of ultimate desolation, as he felt deserted by the very power which drove his life towards that cross, crying “My God, my God, why have you forsaken me?”

St. John states in his Gospel, “The Word was made flesh and dwelt among us.” *The Last Temptation of Christ* explores, in the most penetrating way I have experienced in drama or on film, the terrifying consequences of such an event. And though I have reservations about some aspects of the film, I believe it accurately portrays a profound truth on which our faith is based.

We believe that the Mystery of Being, from whom flows our universe in all its light years of wonder, is the same Mystery behind love, beauty, and truth beyond words. We believe this love allowed a world of freedom to exist — though it be filled with pain — within which we work out our destiny. And we believe that, since this Mystery called God does not prevent the pain, God is willing to take it on. Whenever we are in pain, in doubt, in grief, in despair, we know that God, in the flesh of Jesus, has been there too. We know that Jesus, having been victorious over his own temptations and agony, will lead us through ours to final victory. And whenever we experience or give love, we experience and are part of God’s love. In our own suffering, we find a believable Savior in Jesus’ humanity and pain. In our own loving, it is Jesus’ message of love by which we are led to God.

The Last Temptation will reach thousands of people who would never come near the church, which they view, rightly or wrongly, as too clean, too moralistic and too hypocritical. Because of this film, more people than ever before will be thinking and talking about Jesus. In this we must rejoice. TW

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Lambeth puts on a new face

by Barbara C. Harris

The fact that the 12th Lambeth Conference would be different from any previous decennial gathering of bishops of the world-wide Anglican Communion was evident long before the majestic procession for the opening Eucharist in Canterbury Cathedral began to form. For the first time in Lambeth history, White, English-speaking bishops would not dominate the assembly. And five years of pre-Conference planning would result in more than a few significant firsts: women having major roles in the proceedings, the concerns of youth being presented by their own representatives, and an expanded ecumenical dimension.

More than half the bishops assembled at Canterbury were persons of color and representatives of so-called Third World countries, with 175 from Africa alone. Although English is the lingua franca of the Anglican Communion, for many participants it is not a first language. Plenary sessions, therefore, provided simultaneous translations in Swahili, Japanese, French and Spanish.

With the British press determined to make ordination of women *the* issue, it was understandable that many bishops from African nations and other beleaguered areas of the world were initially fearful that the devastating political, economic, peace and justice issues with which they wrestle daily, as well as their deep spiritual concerns, would be lost or fail to be fully heard amidst the headline-grabbing oratory on women. For some present, ordination of women was not even a matter for consideration. For others, it was a troublesome item low on a long list of survival priorities that has to do with famine and hunger, refugees, terrorism, racism, political repression, AIDS, violation of human rights, and the

world economic system and Third World debt.

In a special plenary devoted to African concerns, Western nations received severe criticism of their aid and economic policies. Noting that Africa's six million refugees are principally the product of dictatorships and one-party governments supported by nations in the West, Bishop Henry Okullu of Kenya asked: "Why don't your nations supply us with food to feed our starving children, instead of supplying us with guns to kill each other?"

The plenary opened with a report from a 1987 meeting of African bishops, attended by 57 representatives from nine of the 10 African provinces. Key among the report's recommendations was a call for the Anglican Communion to create an Eminent Persons Group to seek the assistance of the governments of Canada, West Germany, France, Britain and the United States in bringing pressure on South Africa to withdraw from military and political occupation of Namibia. The report noted that 1988 marks the 10th anniversary of United Nations Resolution 435, which urged such withdrawal and was guaranteed by the five Western powers.

Also among concerns discussed were mounting tensions between Christians and Muslims in the Sudan due to the imminent re-imposition of *Sharia* (Islamic law) as the law of the land, and the failure of Western nations to honor an agreement made with Africa and the Caribbean and Pacific nations on lowering international debt.

The Conference joined in solidarity with the African bishops and their people by observing a day of fasting and a Prayer Vigil through the night, with

opening and closing meditations by Archbishop Desmond Tutu. The African Anglican provinces are Burundi, Rwanda and Zaire, Central Africa, the Indian Ocean, Kenya, Nigeria, Southern Africa, Sudan, Tanzania, and Uganda.

The Conference also received "The Cambridge Declaration," a statement issued by approximately 50 Afro-Anglican bishops from Africa, the Caribbean and the United States, who gathered for prayer, joint reflection and dialogue at a pre-Lambeth meeting outside London. The consciousness-raising document threw a spotlight on Third World concerns similar to those discussed in plenary, and was circulated among Conference study groups.

Meanwhile, nuclear testing, biculturalism, mission and Western churches' neglect of crucial local issues were among a variety of topics discussed during a special plenary on Asia and the Pacific. Western political and economic interference and preoccupation with what were perceived to be Western church issues were again strongly criticized by a panel of bishops from the Provinces of New Zealand, Japan, Burma and from dioceses in East Asia, Korea and the Philippines.

The region's small Anglican population in relationship to other parts of the Communion was cited by the Bishop of Polynesia, Jabez Bryce, as a reason for its always being "grouped as another region's appendix" (his diocese is part of the Province of New Zealand). Regional life and death issues were never heard by the West, he claimed, "but you blame us when we turn to people (like the USSR and Libya) who listen to us." Questioning the need to "test nuclear weapons for the security of France on the other side

of the world at the expense of a few natives in the Pacific," Bryce rhetorically asked if testing was safe, why didn't France test its weapons in France?

The concerns of Asian provinces were also aired. Bishop K. H. Ting from the People's Republic of China spoke of "The Three-Self Movement," an indigenous Christian church involving self-government, self-support and self-propagation. Ting said it was important that the Christian church not be looked upon as Western; "No more should people say, 'one more Christian, one less Chinese.'"

The Archbishop of Burma, the Most Rev. Andrew Mya Han, said Burma's churches were growing, even though the country is predominantly Buddhist and the government strictly limits contact with the outside world. Han noted that it was the first time since 1958 that all of Burma's bishops, who are virtually isolated from the rest of the church, have been able to attend a Lambeth Conference.

Human rights struggles in other parts of the world were not forgotten. During a festival Eucharist in St. Paul's Cathedral, London, celebrating the 200th anniversary of the arrival of the first European settlers in Australia, the Primate of Central Africa, the Most Rev. Khotso Makhulu, struck a sobering note in his sermon. He lamented the plight of the Aborigines, whose much longer history had been largely ignored in the bicentennial observance and whose multiple grievances about land rights, ancestral homes and deaths while in police custody "have not been addressed."

Following the Eucharist at St. Paul's, and in a dramatic departure from tradition, a group of bishops' wives delivered a petition to No. 10 Downing Street, home of Prime Minister Margaret

Thatcher, urging her to "sit down and talk with those who represent the majority of South Africans." Signed by more than 200 of those attending the Lambeth Wives Conference, the petition resulted from discussions during which the participants agreed that racism is one of the most disruptive influences on family life and that the South African system of apartheid makes women and children the victims of "appalling repression and violence." The delegation was led by Anne Booth-Clibborn, wife of the Bishop of Manchester, England, and included Leah Tutu, wife of the Archbishop of Cape Town and Ann Jones, wife of the Bishop of Indianapolis.

A presentation on women's issues which focused on concerns other than ordination evoked strong and mixed reaction from both men and women. A panel including theologian Dr. Sarah Coakley from the Department of Religious Studies, Lancaster University; Dr. Mercy Oduyoye, Deputy General Secretary of the World Council of Churches; and Vanessa MacKenzie, youth officer for the Diocese of Johannesburg, presented a series of reflections designed to show that the concerns of women are global. The speakers called for a "total reevaluation" of traditional perceptions in the church and "redefining of roles."

Featured speaker Dr. Mary Tanner, a consultant to the Conference's section on Ecumenical Relations, observed that "matters perceived as concerning women only are not taken seriously as having theological import. They are viewed as being simply sociological, economical and political, as if these can be divorced from our God-centered approach to life." Tanner concluded by urging that the presentation be taken seriously by the Conference and noted: "We are not looking for any compensatory para-

graphs in your reports," as if women were an afterthought.

Youth also had their say. The first-ever Youth Presentation gave reports on the Young Anglican Conference at Belfast, Northern Ireland, held in January, 1988. Unfortunately, it took place in a small open forum rather than before a larger audience in the Plenary Hall. Four young Anglicans from around the world — Australia, Chile, South Africa and Ireland — urged, as did the women, that their concerns be seriously reflected upon by the Conference.

While a sense of history and tradition pervaded the Conference, and was partly responsible for the commitment to its continuance, Lambeth 1988 was new, exciting and different even for some who had previously attended. What began in 1867 as an Anglican-only assembly was this year marked by a much wider than ever participation of representatives from other branches of Christendom. These included the churches of South India, North India, Pakistan and Bangladesh, which are in union with Anglicans; there were also bishops from churches in full communion with all or most of Anglicanism — Mar Thoma of India, the Philippine Independent and three of the Old Catholic Churches: the Netherlands, Germany and Polish National Catholic in North America. In addition, more than a score of Orthodox bishops and other ecumenical observers were significantly involved. Their presence gave credence to a series of 13 resolutions outlining an Anglican ecumenical stance and agenda for the years ahead.

As the opening procession wound its way into the 12th-century Cathedral, it was clear from the presence of women and youth and the multi-hued complexions of bishops marching behind banners naming far corners of the globe that Lambeth '88 had, indeed, put on a new face.

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Weaving the dream

by Susan E. Pierce

In the English summer of 1988, women from all over the world traveled to Canterbury to make their mark on the Lambeth Conference — the once-in-a-decade meeting of the bishops of the Anglican Communion.

There was really no “place” for women, though a few had been invited to be observers and consultants with voice but no vote. Ironically, this all-male gathering was discussing issues which affect women, such as poverty, polygamy, human rights and ordination — but the women could only watch from around the edges.

Because of this, the Episcopal Women’s Caucus (EWC) in the United States launched a concerted effort to bring to Lambeth women from Central and South America, the Pacific, Asia, the Philippines and Africa, to assure a formidable lobbying presence. These women and U.S. Caucus members were housed at Spring Grove Oast in nearby Wye, and joined with the Movement for the Ordination of Women (MOW) in Britain and Australia as witnesses for the concerns of the larger church.

They prayed together, cooked meals, washed clothes, shared jokes, comforted each other and told their stories. In the end, what happened among the women themselves will last long after the pronouncements of Lambeth are forgotten.

Those who came to Lambeth weary from the struggle for

women’s rights in their home provinces, found encouragement from pioneers like the Rev. Li Tim Oi, the first woman priest in the Anglican Communion, who provided a “mothering spirit” for the women’s community. Ordained in 1944 in Japanese-occupied China, Li Tim Oi survived 40 years of war, revolution, hardship and isolation, and now lives with her sister in Canada. The strength of her faith as she recounted her experiences left an indelible impression.

The Women’s Presence at the Lambeth Conference had great personal meaning for me. I went to honor the memory of my mother, Jan Pierce. The women dedicated their witness to her.

She was one of the main driving forces for gathering the women at Lambeth, but never lived to realize her dream — she died suddenly in January.

In 1987 she had traveled to Australia to ask members of MOW how U.S. women could assist them and encourage them to make the long, expensive journey to Lambeth.

As I walked the streets of Canterbury and the country lanes of Wye, I know she was there in spirit; I could feel her presence. But it was little consolation, especially for those who looked for her to make some sense out of the whole mess, to pull everyone together, to find the absurdity and the fun, and bring out the Gospel in it all.

The challenge of Christian women is not basically about the ordination of women to the priesthood or the episcopate, or storming the places of power and decision-making. At the heart of the matter is a challenge to our vision of God. The central question to the church is — whatever you mean to do, are you in fact presenting to the world a vision of God which is too small?

— Sarah Coakley
English theologian

My mother’s life was devoted to the creation of the greater church, with a vision of God that encompassed everything and everyone. Sitting around the kitchen table at the Oast or at community worship with women from all over the world, I found that we shared many

of the same hopes, sorrows and joys. It seemed that the all-encompassing church was a reality.

The women from the developing countries proved to be teachers and spiritual guides to Western women. Rosemarie Maliaman, a church worker and community organizer from the Northern Philippines, often made her daily rounds at home by swinging across jungle rivers on ropes. It was her first trip to the West and the affluence amazed her.

The stories of these women clearly illustrated the anguish and uncertainty of living in countries torn by war, places where to be labeled a communist or an anti-communist can be a death sentence, and teaching people to read is a political act. About her work, Maliaman said, “I never know each day if I will be ar-

rested.”

Helen Keller Oneka, a deacon from Uganda, thought it wonderful that in England she could go from place to place without being stopped by people with guns. “I can return to my country and tell them people can live in such a way,” she said.

Sue Britton from South Africa, who has been arrested for counseling young White male draft resisters, talked about surviving in solitary confinement. “The walls were gray and depressing, so I took my brightest clothes and hung them round my cell. And I sang lots of hymns.”

The extent of the anguish these women face every day was apparent one morning in worship when they made intercessions for their homelands.

"Your people are driven into the bush, they are naked, they have nothing to cover them — watch over them, Lord," prayed Helen Oneka.

Sue Britton included her prayers for "the children in detention, in pain and afraid, separated from their mothers and fathers." Beatrice Graham from Haiti prayed for an end to the drugs and violence destroying her country.

But perhaps the greatest gift the women from the strife-torn countries brought was joy and an unshakable faith. Worship for them was unthinkable without singing, dancing and laughter.

The healing aspect of the Community was most important to women deeply scarred by what they had been through in their home churches. Australian and British women in particular had suffered many defeats in their efforts to win equal rights.

It was not always sweetness and light. There were disputes, anger and conflicts among the women. But it was important not to deny that these were valid feelings, too. The Rev. Suzanne Fageol, a U.S. priest studying in Aberdeen, Scotland, who comes regularly to London to minister to women, acknowledged the amount of pain and frustration when she said, "Don't deny the fact that you are wounded, that you have been hurt."

Being wounded and keeping silent is an experience familiar to many women. Dr. Patricia Brennan, head of Australian MOW, was a medical missionary in Africa, and remembered the pain and humiliation of returning to Australia and going to churches only to stand silently as the men preached about the missionary experience from the pulpits.

However, the Women's Presence was anything but silent. Even the protests were rich with song. Sally Bucklee, one of the coordinators of EWC activities at Lambeth, went on the MOW march in London the same day the bishops gathered to worship at St. Paul's Cathedral. As the marchers wound through the

streets singing, "their voices rose up and echoed off the tall buildings into the sky; it was the most beautiful sound you could imagine," she said.

At the Conference itself, a group of Australian, British, New Zealand and U.S. women gathered one afternoon near the plenary hall holding placards denouncing oppression of women and began to sing. Passersby stopped, caught by the sweetness of the sound. A bishop from an Eastern church, bearded and wearing flowing velvet robes, came up and stood enraptured, as hordes of bored journalists, longing for photo opportunities, swarmed around.

Logistically speaking, being a witness to the Lambeth Conference was challenging. The Conference took place at the University of Kent at Canterbury, on a hill about two miles from town. Getting there required long waits for a bus, or taking a healthy walk, or spending cabfare. The bishops were in dormitories and could not be reached by phone; tracking down a bishop took tenacity and patience.

People who were neither accredited press nor official conference participants were not allowed into the plenary hall. Therefore, the women were, for the most part, required to go halfway across campus to an auditorium and follow the proceedings on closed-circuit TV. It was like watching "Phil Donahue" without being allowed to call in comments. Groans, boos, hisses, cheers, laughter and applause were frequent.

Sharing knowledge with women from other cultures was instructive. While watching the discussions on polygamy, Eugenia Adoyo, a Kenyan living in England, explained that traditional Christian/Western teaching says a man should have only one wife. But forcing a man to get rid of his other wives causes great hardship. Polygamy continues to exist, said Adoyo, and women accept it because the wives can share the considerable amount of work and give support

to each other. Women forced out will have no home and no income. The bishops decided that a polygamist who converts "will not be compelled to put away any of his wives, on account of the social deprivation they would suffer."

The sun has already risen for women — let it shine in the church.

— Vanessa MacKenzie

South African youth worker

The sun that should have shone for women was often eclipsed at Lambeth. To show their support for women in England, U.S. clergywomen and many bishops had agreed not to celebrate the Eucharist while at Lambeth. But it was also a way to quell controversy and not antagonize the anti-women factions before the vote on the women bishops resolution. The U.S. women, the first stage of struggle behind them, wanted nothing to hurt the chances of the first woman bishop. The struggles of the British and Australian women were much more fundamental — after years of frustration and oppression, many of them are at the point of deciding whether they will stay in the church or leave it.

An English deacon, the Rev. Bernice Broggio said, "There's a real drain on church membership in England. Thinking people are seeing the church as irrelevant to the majority."

The Rev. Betty Bone Schiess said, "Diminishment of women is the issue of our time. The next wave is the full enfranchisement of women." She spoke these words in the nave of the Canterbury Center, a former church and Lambeth headquarters for MOW, while struggling to hold back tears of frustration and anger. On July 29, the Feast of Martha and Mary, 14 years after she and 10 other women had defied the Episcopal Church and were ordained priests, she was unable to share the bread and wine in a planned celebration of her ordination. She said, "I received two godly admonitions not to celebrate the Eucharist from my bishop and the Presiding

Bishop.” Ignoring the warnings could have put her priestly status at risk, she said.

It seemed curious that one woman’s actions could be perceived as threatening; after all, the bishops were making decisions while blithely ignoring half the human race. A line from a skit presented by the Australian women later that evening echoed the absurdity: “How can you play when the rules keep changing?”

Mary Rose Wilson from Auckland, New Zealand, who was attending the Bishops’ Wives Conference, eloquently expressed the feelings of many when she said during a subsequent panel discussion at the Center, “I’m quite an ordinary woman asked to do things beyond me, so please be kind. I represent reasonable, intelligent women who find the church difficult. I want to do tonight what the men didn’t — honor the women that brought us to this place.

“I think of brave women like my great-great grandmother, who left these shores for a new land. I have her exercise books, filled with poems and songs of a place that she’d never see again. I honor the pioneers, the women who ran so I could walk. I honor women on welfare, women who are victims of incest.

“There is a deep and unacknowledged issue of power among the men. It is more difficult for those men who haven’t come to terms with their dark side. But they know their time is coming to an end. If the church is to be whole, this can’t go on. It’s important to have equal partnership.”

Another panelist, the Rev. Nan Peete, who bore a heavy responsibility as the first woman priest ever asked to be Consultant General at Lambeth, told how the struggle for women’s rights in the church touched her. She talked about her late father, the first Black engineering graduate at the University of Michigan, who had to struggle to get a job and when he was finally hired, watched for years as Whites were continually pro-



moted over him.

“When he retired,” she said, “the other, younger Black men would come and say, ‘Thank you; your being there made it easier for us.’ We pave the way for the others, we must remain faithful. I might not live to see it, but if I keep my eyes on the prize, others will get it.”

The accumulated, unexpressed, unrelieved anger and anguish of women, is an invisible but dangerous cancer that eats up human community and prevents us from reaching the goal of full humanity, male and female . . . It has eaten up the theology that links all human beings to God, engulfed and rendered impotent all our talk of “Christ came and died for all.” It has fractured the face of the church.

— Mercy Oduyoye
Deputy General Secretary
World Council of Churches

After the panelists spoke, many in the audience expressed their anger and anguish. “Women are made to bear the shame,” said Patricia Brennan, head of Australian MOW. “The men are still acting like a club; they’re embarrassed by emotion, the idea of repentance. The boys meet to discuss the girls. They’re not girls — they’re theologians. I’m ashamed of the Church of England.

“There’s a tremendous loss of credibility. Thousands of women are leaving the

church. Women have to be able to do more than just live with the bishops, be disgraced by them. Men have to say to each other, ‘Woe unto you,’ be less of a club, rebuke each other.”

A British MOW member, the Rev. Patricia Pinkerton, rose and said, “I was ordained in the States, came back, got a job in a parish, and then was refused a license — the bishop said the lay people wouldn’t understand. I must work as a lay person, but my parish knows I’m a priest.” She added, “I will not celebrate the Eucharist until women are ordained.”

It was odd to attend so many services and never receive Communion. Many went to area churches, but I opted not to, and soon realized how central the Eucharist is to the Anglican experience and how denying women access except as passive participants is clearly a power issue. I attended Evensong at Canterbury Cathedral and after the immediacy and genuine emotion of worship at the Oast, The Cathedral service with all its ornate, remote grandeur seemed to me a beautiful, lifeless museum piece.

But even during my short time in the Community, I found that issues of power and male authority and what was going on up on the hill amongst the princes of the church to be of less and less importance.

The “marginal” group I was involved in was a place where feelings, good or bad, were not denied, where the daily business of life was lifted up, where a shared joke or a backrub offered was a sacrament, and where the power to transform and redeem the church will emerge. Someone offered a tribute to my mother at a memorial service at the Conference, saying she was “a weaver,” a person who could always find a way to bring people together. At the Women’s Presence at Lambeth, other hands picked up where she had left off and wove all the distinct and disparate threads of the women together in a great shining cloth that will wrap itself around the world. **W**

Thatcher piously oppresses the poor

by Kevin Bean

Margaret Thatcher, like Ronald Reagan, believes that charity begins at home. As her Tory administration continues to dismantle England's social welfare programs, she has urged individual citizens to increase their charitable giving, exercise greater local leadership and look after their neighbors and their neighbor's property. At the same time, the Thatcher government has significantly cut revenue sharing for communities, funds for public health, housing and schools, and support payments to individuals.

As massive privatization continues, the transformation of Britain to a "post-socialist" state has resulted in the transfer of wealth from the state to private hands. All these factors make up the creedal backbone of conservative politics, and are based on notions which strike some deep nostalgic chords: individual responsibility unhampered by government control, and the right use of money to create and share wealth.

This creed has recently been given a theological underpinning — Scripture and figures such as John Wesley have been quoted quite freely. However, in Scripture, possession of wealth in itself is seen as neither bad nor good — Jesus judged riches by whether or not they served God's purposes of promoting justice and the welfare of community.

When assessing the conservative philosophy of wealth, two basic criteria come to mind. First, how does it affect the hearts and lives of those who practice it, and, second, how does it affect those on the receiving end?

The Rev. Kevin Bean, a founder of the Justice and Peace Commission of the Diocese of Connecticut, is an assistant priest at Old St. Paul's Church, Edinburgh, Scotland.

Today, people pursue wealth in such a way that they "use up their entire lives making money so that they can enjoy the lives they have entirely used up," in the words of novelist and theologian Frederick Buechner. Often the means to such wealth may not take the form of honest and diligent toil; dishonest means may be seen as equally acceptable. And even if one's method of gaining wealth remains within the law, the question is whether the whole endeavor, albeit legal, is good or evil. As Bertolt Brecht said, "Why rob a bank when you can own one?"

Ironically, the injustices in our Western industrial societies have, in part, been perpetuated by the very institutions which later set up charities to aid the victims of these injustices. Margaret Thatcher, by stressing social responsibility on the part of those benefiting from increased prosperity, is in essence admitting that gestures towards charitable giving and good deeds in the workplace and community have only been token ones. When John Wesley preached "gain all you can; save all you can; give all you can," giving had the same weight as the first two. Modern conservatives seem to tack on giving only as an afterthought.

Economist John Maynard Keynes wrote, "Capitalism is the extraordinary belief that the nastiest of men, for the nastiest of reasons, will somehow work for the benefit of all." The reality of private wealth and public squalor led the Rev. Richard Jones, 1988 President of the Methodist Conference, to state:

"Anyone who has absorbed the Old and New Testaments will see that for what it's worth: a scandalous attempt to put a veneer of social respectability over hurtful social in-

justice . . . The harsh underbelly of British capitalism treats the poor with a mixture of contempt and patronizing charity."

Jones went on to point out that Thatcher's message of individual responsibility seems to have two distinct forms. One is the carrot of incentives for those who seem able to create wealth, on the assumption they need encouragement. The other is the stick of denying subsidies to the poor, on the assumption that desperation will make them more responsible. In debates over social policy, the issue is not over a bigger or smaller government; rather, it is over better or worse government in terms of how it achieves basic opportunities for all its citizens.

But how can we assess this philosophy of individual charity and the consequent policy decisions when they have caused a serious polarization of the haves and the have-nots, and when redundant workers and the unskilled poor have not benefited from any trickle-down gospel of wealth?

Peter Maurin, a Roman Catholic social critic, assessed public policy in a philosophical framework based on Aquinas' doctrine of the Common Good:

"The world would be better off if people tried to become better. And people would become better if they stopped trying to become better off. For when everyone tries to be better off, nobody is better off. But when everyone tries to become better, everybody is better off . . . Everybody would be what he ought to be if everybody tried to be what he wants the other fellow to be."

If only leaders of all political parties would heed this. TW

Same-sex marriage is nothing new

Whenever the question of whether the Episcopal Church should bless committed same-sex relationships comes up, reactions against the idea are swift and vehement. Those opposed say same-sex relationships can never be sanctioned by the church. But historian John Boswell, in an address entitled, “A Thousand Years of the Church Blessing Lesbian and Gay Relationships — It’s Nothing New,” offered evidence that the Christian Church did indeed once bless those relationships. He spoke at a General Convention luncheon hosted by Integrity, a group for gay and lesbian Episcopalians.

Professor of history at Yale University and author of the book *Christianity, Social Tolerance and Homosexuality*, Boswell, a Roman Catholic, is a leading authority on historical attitudes of the Christian Church towards homosexuality.

Boswell’s talk was based on research for a book, due to be published by Pantheon Press in February 1989, covering what he called “the very complicated subject of marriage ceremonies,” both heterosexual and homosexual. He read from a 12th century prayer that he was alerted to by a Middle Eastern Catholic priest “who told me that if I would look in a certain ancient liturgical manual, I would see something of interest to me,” said Boswell.

When Boswell tracked down a copy of the prayer, he said, “I was absolutely electrified by what I saw because it looked like basically a same-sex marriage ceremony.” Further research took Boswell from one end of Europe to the other and he eventually turned up 100 manuscript versions of this ceremony. He thought at first that maybe what he had stumbled across was a ceremony



John Boswell

honoring a spiritual friendship, until he found copies in the Vatican. Its liturgical nature clearly marked it as a marriage ceremony.

References to two males getting married appear in manuscripts as early as the fourth century, and, in certain areas of the world, “which I will not disclose,” said Boswell, the ceremony is still being performed. In parts of Europe, anthropologists witnessed marriage ceremonies between two men, performed by Roman Catholic priests, as late as the 1940s and ’50s. He has also come across rites blessing the union of two women, in particular one where the woman who took on the duties of the head of household had to take a solemn vow not to sleep with men.

In his book, Boswell discusses a whole range of ceremonies, not just the ones that seem to be of marriage. “One of the most important things about the tradition is that it honors a variety of unions, and one of them is a friendly union, which people at the time considered holy enough and Christian enough to sanctify

in a special way,” he pointed out.

Considering the Christian Church’s traditional intolerance of homosexuality, how could same-sex marriage ceremonies exist? Boswell said the basic problem was defining marriage: “People in the past called a great many things marriage that we probably wouldn’t,” such as arranged marriages, political alliances, spiritual marriages.

Even now, Boswell said, the theological or legal definition of marriage is arbitrary. “We tend to regard an eight-week Hollywood marriage, which produced nothing more than a property dispute and a parrot, the same legally as a 50-year union that produced 12 kids and greatly enriched the community. But are they really the same morally?”

And, said Boswell, citing the example of Solomon and his 700 wives and 300 concubines, to look for biblical sexuality to define the contemporary ideal of marriage is especially difficult.

The homosexual marriage ceremony of old was performed in a church, was always sacramental, and never done without consent. Roman Catholic theologians of the 12th and 13th centuries emphasized that what made a marriage was two people consenting to live together, said Boswell, and it was accepted that marriage could be based on love, not procreation, as in the case of second marriages.

“People will want to argue that a gay relationship, even if it looks like a marriage, is ‘just a friendship’ — as if friendship were somehow not present in marriage, and less than marriage. I’ll bet many married couples would be willing to testify that for the majority of a 40-year marriage, friendship is probably a better description of what’s going on than the height of passion that went on

for the first five years," said Boswell.

Permanent monogamous marriage for gays was a Christian ideal in ancient times, had been in the tradition even longer than the heterosexual ceremony and should certainly be honored and recognized, stated Boswell. But he added, "I wouldn't argue that this ancient form is necessarily the best form for now, any more than I would necessarily want heterosexual marriage formalities of the 12th century to be applied now.

"I think it's a good idea for people straight and gay to be aware of these things. In your communion, as in mine, one of the things we value is the weight of tradition. We don't want to be crushed by it, but we enjoy the strength of having a great tradition behind us."

Boswell said that a thorough examination of the subject of marriage would have to include a serious study of the gay marriage ceremony. "The gay ceremony is actually much closer to the modern sensibility about what marriage is because it seems to honor that different people might want to enter into different kinds of relationships."

In conclusion, he said, "The gay marriage ceremony not only enhances our understanding of the enormous contribution gay people have made to the Christian tradition but would greatly enrich our understanding of marriage in general."

— Susan E. Pierce

Blossomings

In a garden-moment I see,
low on the earth,
an orchid-like
blossom —
one of many I find —
forgotten
bulbs that
I had planted:
how like the caring deeds of life,
later
flowering.

Jean C. Higgins

Letters . . . Continued from page 3

make no attempt to hide my sexual orientation from my friends and colleagues. More importantly, I make no attempt to hide it from their children.

How many students does your child's homosexual teacher encounter each year? Now divide that number by 10 and you have the probable number of lesbian and gay students the teacher encounters. May I suggest that instead of worrying about the teacher that you go thank her or him. Being openly gay or lesbian is not entirely safe for teachers. But it is a great gift to their students. That teacher may at this very moment be saving your child's life, and if not your child's, then most assuredly someone else's.

Name withheld by request

New library sub

I want to introduce you to our library here at Rolling Green Village, a retirement community which is now our home. My wife and I are 80 and 84 years old, respectively. I have donated a subscription to *The Progressive* magazine and want to donate a two-year sub to THE WITNESS. Thank you for your stimulating journalism.

John E. Lenox, M.D.
Greenville, S.C.

Contempt for faithful?

Please cancel my subscription to THE WITNESS. You appear to feel little other than contempt for those who wish to remain faithful to traditional Christian teaching and practice.

Shelley Olson
New York, N.Y.

Back to basics

Because of moving around, I've been living without THE WITNESS for several years. I can't stand it any longer. Please enter my subscription.

I'm a 74-year-old deacon, serving in a small mission housed in an abandoned elementary school. Back to basics!

Betty Noice
Grand Junction, Col.

Rates among top three

THE WITNESS continues to be one of my "top three" along with Newark Diocese's *Voice* and *Christianity and Crisis*. Wish I could read more.

Constance Lane
Flanders, N.J.

Faith, politics buddies

During the Vietnam era I was an active participant in the anti-war movement and subsequently became involved with other movements as well. Ultimately I became and remain to this day an avowed Socialist. A sensitivity to social injustice and concern for the oppressed gained for me an appreciation of Christianity that I could not possibly have gained otherwise.

Karl Marx in his day denounced religion as the opiate of the people, but if he were living today and were aware of the Christianity as espoused by THE WITNESS and other progressive groups, I am inclined to believe that a retraction of some kind would be in order.

As a practicing Episcopalian I may at some time be baited with the question: "How do you reconcile your religion with your politics?" I expect no difficulty in providing an answer. My response will be: "I don't. There is nothing to reconcile; my faith and my political persuasion walk hand-in-hand as bosom buddies."

Cliff Nyberg
Seattle, Wash.

We need your help

The long hot summer which afflicted many parts of the country this year also took a toll on our fundraising campaign, and we are still short of our goal.

If you were trying to escape the heat and missed our mailing, please don't leave us high and dry. We are nearing the end of our fiscal year and need your support. Send your tax-deductible contribution to THE WITNESS, Box 359, Ambler, PA 19002. Many thanks!

The winds of change

"Behold, I am doing a new thing. Now it springs forth; do you not perceive it?" (Isaiah 43:19)

There would seem to be some fresh winds blowing across this church of ours. We have seen in this year alone some things thought to be impossible just a short time ago.

Two Black priests have been elected Bishops Coadjutor without having first served as Suffragan Bishops. Early this year the Rev. Orris Walker was elected and consecrated Coadjutor in the Diocese of Long Island. Shortly afterward the Rev. Canon Herbert Thompson was elected Coadjutor in the Diocese of Southern Ohio on the first ballot — an unprecedented event. Two weeks later, the Rev. Franklin Turner became the first Black bishop in the 204-year history of the Diocese of Pennsylvania.

As Herb Thompson's consecration was concluding, yet another historic moment was breaking in upon the Diocese of Massachusetts — the election of a woman to the episcopate.

And while that election was held for the office of Bishop Suffragan in that particular diocese, it is important to remember that a bishop is elected a bishop for the whole church. Thus what took place in Massachusetts yesterday is of significance not only there, but in the Episcopal Church in the United States and the worldwide Anglican Communion . . .

And as we think of the worldwide Anglican Communion, of which we are a part, two things, among several of significance, took place at the recent Lambeth Conference in England.

For the first time, a woman priest — the Rev. Nan Arrington Peete of Indianapolis, a close friend of mine and of this parish, addressed that body, and her forthright presentation of her priestly life experience was affirmed by many.

The Conference also broadened its ecumenical and inter-faith vision calling

The first sermon preached by the Rev. Barbara C. Harris after her election as Suffragan Bishop of Massachusetts is excerpted on this page.

for intentional efforts toward Christian-Jewish-Muslim dialogue.

These events have not been without parallels in the political arena and in other areas of society — perhaps the most notable of which was the Rev. Jesse Jackson's impressive campaign for the Democratic presidential nomination.

Some fresh wind is indeed, blowing and that wind, I am convinced, is the spirit of the living God. The Spirit that lifts up our diversity and our differences, that invites us to celebrate the gifts we bring out of them, and bids us bind them into unity for the Shalom, the peace of God's holy reign.

In times like these we are often tempted to lament and to bemoan the state of God's creation. Much of what we see around us gives us scant cause for rejoicing. We are confronted daily with the decline and decay of our cities, a generation seemingly lost to the drug culture, hunger in a world of plenty, oppression, exploitation, chaos and conflict around the globe. We sing of a "vain world that is no friend to grace to help us on to God."

Yet, it is in times like these that we must look with the eyes of faith to the hills from whence cometh our help.

The prophet Isaiah's faith gave him vision to see what only faith can see. As God made a way in the sea, a path through the waters, so now God makes a way through this modern wilderness.

This week, I will mark the ninth anniversary of my ordination. I remember well Father Van Bird's sermon and charge to me from this pulpit.

He reminded us that Jesus once said, if the sons of Abraham refused to be his messengers, God would make the very stones cry out and speak for him. And

Father Bird went on to ask — is it accidental that the messengers of hope, justice and liberation for all God's children are coming from Third World and Latin American cultures; that the new generation of messengers God is raising up in our church in this country are women; that the shattering of that old, outdated paradigm of a male priesthood took place in this particular place, standing as it does in the heart of the wasteland we call the city?

Let me offer a note of caution. Some would look on the events I have cited and say we are moving into the "mainstream." Paul Washington and I talked last night about what some folks mean when they talk of the "mainstream." Some of our political figures, for example, are talking about moving into the status quo; becoming part of the great mass that talk about human rights in terms of their personal taxes or guaranteed income, and support the structures of government that undermine and subvert human rights for those in other places.

I'm talking about moving into the mainstream of those seeking God's justice, God's peace, and God's sisterhood and brotherhood.

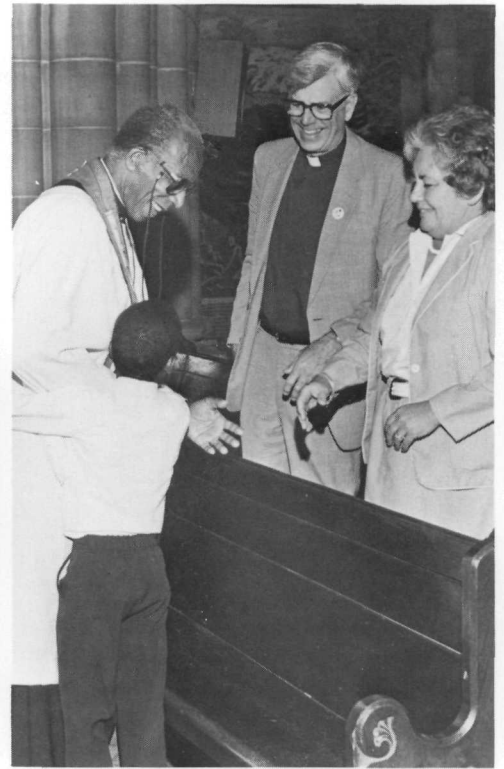
Indeed, some fresh winds are moving across our church today. For some they are refreshing; to others they are as fearsome as a hurricane.

Some would react as did the disciples in today's Gospel. "John said to Jesus, 'Teacher, we saw a man casting out demons in your name and we forbade him because he was not following us.'"

In other words, he was not one of us or like us.

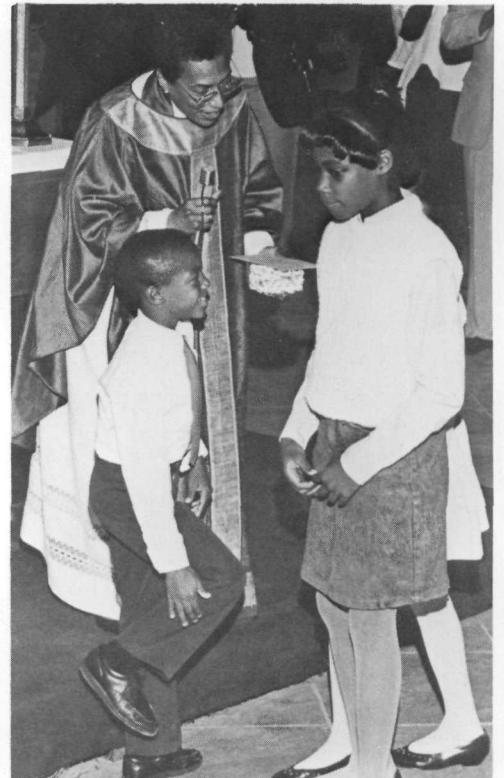
"But Jesus said, 'Do not forbid him. . . For he that is not against us is for us.'"

Let us look with the eyes of the prophet, the eyes of faith, upon God's creation, that we too may speak God's message in this mess age: "Behold, I am doing a new thing. Now it springs forth, do you not perceive it?" **IVV**



Jubilation at the Advocate

Photos clockwise from top, left: Bishop-elect Barbara C. Harris rejoices with her family at Sunday services; the new bishop preaching on the winds of change; Paul Washington hugs a grandchild and passes the peace to David Gracie and Jerry Bartlett, who brought greetings from Bishop Allen Bartlett of Pennsylvania; the Sunday School class presents gifts; Mrs. Eleanor Yeatman gives the bishop a buss; Mrs. Katie Henry chats in the parish kitchen.



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