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**General Convention issue
1997 in Philadelphia**

Episcopal Theological Seminary of the Southwest
Austin, Texas

The Witness

Volume 80 • Number 7 & 8 • July/August, 1997



A witness to the world:

How will the church work for change?

See inside for: • an assessment of the candidates for presiding bishop • analyses of the 1967 General Convention Special Program and 1988 economic justice program and what went wrong • an interview with Chung Hyun Kyung

Spirituality of leadership

I REALLY APPRECIATED READING Margaret Wheatley's article on Church self-organization. Margaret's is such a refreshing view of future Church! I would, though, like to see her integrate into her vision the darker side of the institution as it expresses the sinful side of our nature — leaving room for the redeeming action of God.

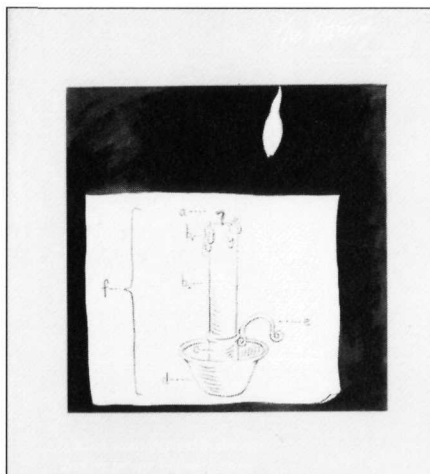
Actually I think we have given sin a really bad rap. Where would evolution be without death? Where would the Church be without sin? Where would reform be without resistance? A bit like basketball without an opposing team and a basket five feet high.

Margaret is suggesting that we need a "new story." I am suggesting that we need to update our understanding of the Genesis story. Eve is the hero, the classical hero who dares not only to tempt fate but to take control of fate. Since her courageous struggle things would never again be the same. The gates to the Garden are closed forever.

And speaking of villains — it's pretty hard to have a good story without a villain, either Margaret's "new story" or Genesis. Who put the serpent in the Garden? The cards were stacked in favor of eating the fruit. We would never be able to turn the page to the next chapter if she hadn't gone ahead with that great and wonderful experiment. "Oh happy fault that has deserved so wonderful a Redeemer."

So our story can't go on without antagonists. We can't have love without selfishness. We can't have yin without yang. We can't have thesis without antithesis. We can't have Relativity without Quantum. We can't have good without bad.

Even starting all over things don't really get any better. Creativity, autonomy, choice mean the potential for evil. And evil becomes incorporated into social structures. Like a snowball rolling down a hill it gathers more



mass, more force until all of our evil is somehow focused into our scream, "Crucify him. Crucify him." How really unlovely of us! But (and that's really a theologically loaded word) in the larger perspective of faith we do not have the last word.

The Word that God speaks is not contrary but subsumes all of ours. "Crucify him. Crucify him" becomes "He is risen." Life is always greater than the sum of its parts. The person transcends brain and liver and toenails. God transcends the Cosmos. Redemption transcends human potentiality. Church transcends people and structures. In that, there is hope.

A reasonable analysis would predict that there is no way out of our social problems. Rich get richer. Poor get poorer. Pollution, etc., etc. We shouldn't have to worry about the end of the world coming from an outside force. We are hurrying to do it ourselves.

It doesn't really seem that the Church will ever be able to recover influence within the next generation, that it can ever be "creative and autonomous" enough to create structures to bring it into the 21st Century. But thankfully, we don't have the last word and the whole is greater than the sum of its parts. A joke is really a tragedy until the punchline puts it in a larger perspective and we can relax with the relief of a triple Easter Alleluia. Now, death, where is your sting? The tomb is empty. He is risen.

We may have tried to capture Jesus within the stone walls of our Church. We may be

dismayed to find churches are empty and Jesus not there. But he transcends all reasonable analysis: He has gone before us into Galilee.

George McMahon
Detroit, MI

Raising kids

I HAVE READ YOUR APRIL "Raising kids with conscience" issue. Your magazine raises more thoughts than I can convey in this letter, but I will share a few.

I started laughing before reading Jeanie Wylie-Kellermann's "Icons of white supremacy," because I thought that I knew what she was going to say. Instead, I realized that as someone who has not played basketball with and against black people most of her life, she was handicapped in appreciating the extent of reverse racism by angry black people.

I was somewhat troubled by the article by the Berrigan boy, because I could not believe that he was realistically assessing the impact on his family of having his mother imprisoned for three years.

I particularly enjoyed "The price of peace" by Jeanne Heyer. When I finished reading that article I assumed that it took a great deal of open-mindedness to publish it. As the father of six- and eight-year-old children who live and attend school in a safe, white suburban setting, and as someone who used to think of himself as far closer to the ideology of the Christian Left than I am, and as someone painfully aware of the consistently safer and comfortable choices that I have made in terms of how I live my life, her article was of interest to me.

In the circles that I am familiar with, it seems there are far more people who follow the path that my wife and I have followed than the one followed by some of you. Nonetheless, even us "sellouts" or "compromisers" can benefit from your magazine, and thus I'm enclosing a contribution as payment for additional magazine gift subscriptions.

Paul Van Oostenburg
Grand Rapids, MI

Jubilee economics

THE JAN./FEB. ISSUE of *The Witness* was superb. I enjoyed it very much. All the articles

Letters

were well written and well thought out. I am so pleased there is a magazine in the Church taking up the issues you do so competently.

Robert S. Shank
Tucson, AZ

YOUR JUBILEE ECONOMICS ISSUE is superb — so critical in raising up creative alternatives to the neo-liberal policies under which the peoples of developing countries are suffering. These people who walk the “way of the cross” each day desperately need to hear, proclaim and celebrate the song of Jubilee, beginning again in justice.

People here in Nicaragua continue to teach me and the world the importance of forgiveness — forgiveness of those who have killed, maimed and impoverished family and friends. Would that the people of the World Bank, the IMF and other lending institutions could in this time of Jubilee learn the lesson of forgiveness from their brothers and sisters in the South, forgiving the overwhelmingly enormous debts that keep people here enslaved and that are killing more each day.

Am grateful to see the way folks continue to struggle for justice up there — we *do* feel connected — each of us doing our little bit certainly adds up (that 100th monkey, no?)!

Kitty Madden
Matagalpa, Nicaragua

Witness praise

YOUR FINISHED PRODUCT IS most attractive. I think Bill Spofford would be mightily proud in seeing today’s issues.

Edna Ruth
The Human Quest
St. Petersburg, FL

FOR SEVERAL YEARS NOW, I have read *The Witness* in seminary libraries or by borrowing copies from friends. However, I have now decided it is time to subscribe and add my support to you in this small way. Though a former Baptist (now convinced Quaker), I have a strong sense that *The Witness* gives voice to people from many traditions who are attempting to live radical lives of faith.

Brian Cole
Berea, KY

I HAVE GREAT PLEASURE IN RENEW-
THE WITNESS

ING my subscription to *The Witness*. Once again, may I congratulate you on both the journal’s work in reflecting theologically on major issues, and the collective effort which makes *The Witness* such a challenging and cover-to-cover read!

I am a member of the executive committee of the *Jubilee Group*, a network of socialist Christians mainly in the Anglo-Catholic tradition, (Ken Leech is probably one of the best known members of the Group and well known

to *Witness* readers). We are currently reviewing our whole approach to publications and communications, and are thinking of launching a journal rather than occasional briefings. *The Witness* is an inspiration to us and is an example that it is possible to produce a journal that is contemporary and colorful, clear but not simplistic, passionate and yet not self-righteous, positive yet also realistic.

Paul D. Butler
London, England

Classifieds

Doctor of Ministry program

Episcopal Divinity School (EDS) is a graduate school/seminary serving Christ’s Church and the world. As such, EDS is committed to transforming the world through struggles for peace, justice, compassion and reconciliation.

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For more information contact the Admissions Office, 617-868-3450, ext. 307; 99 Brattle St., Cambridge, MA 02138.

Vocations

Contemplating religious life? Members of the Brotherhood and the Companion Sisterhood of Saint Gregory are Episcopalians, clergy and lay, married and single. To explore a contemporary Rule of Life, contact: The Director of Vocations, Brotherhood of St. Gregory, Dept. W, Saint Bartholomew’s Church, 82 Prospect Street, White Plains, NY 10606-3499.

Bishop candidates wanted

The Nominating Committee to Elect a Bishop of the Episcopal Diocese of Newark will be accepting candidates’

names for the position of Bishop Coadjutor between June 1 and September 12, 1997. Nominations must be submitted on a prescribed form, which may be obtained by calling the Committee’s secretary, Louie Crew, at 201-485-4503. Names may be submitted by the candidates themselves or by others. Persons submitting the names of others must confirm their willingness to be candidates. All candidates who enter the process will be asked at a later date to submit resumes and CDO profiles and to complete a questionnaire.

The Diocese of Newark is proud of its diversity. Women and men of all racial and ethnic backgrounds, of all sexual orientations, and of all four orders of ministry are encouraged to apply. We seek someone with grace, maturity, a sense of humor, a personal relationship with Jesus Christ, compassion, leadership, empathy with the poor and the dispossessed, liturgical perspicacity, and a good mind.

Copies of the Diocesan Profile are available from the Nominating Committee. To request a copy, call, write or fax. All correspondence should be addressed to: Nominating Committee to Elect a Bishop Coadjutor, P.O. Box 30, Newark, NJ 07101. 201-485-4503/FAX 201-485-1095. <http://newark.rutgers.edu/~lcrew/coadj.html>

Classifieds

Witness classifieds cost 75 cents a word or \$30 an inch, whichever is less. Payments must accompany submissions. Deadline is the 15th of the month, two months prior to publication.

The Witness

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8 When only the church remains: struggles in Philadelphia by John E. Midwood
Despite glittering towers in the center city, Philadelphia's neighborhoods are in real distress. Will the 1997 General Convention of the Episcopal Church have anything to say to these residents?

12 Channeling money to those whose cities burn: a retrospective on the GCSP by David L. Holmes
In 1967, when riots tore U.S. cities apart, the Episcopal Church launched a program (GCSP) intended to build strength within marginalized communities — no strings attached. The program shook the church with consequences that persist. Holmes admires the initiative; the views of Harold Lewis, Paul Washington and Gardiner Shattuck are also offered.

20 A vision betrayed: economic justice languishes by Camille Colatosti
Learning from the GCSP, Episcopal

Church activists designed an economic justice program in 1988 that was enthusiastically received but nearly destroyed within 10 years. Emmett Jarrett offers his analysis of its abandonment on p. 24.

26 The ant and the spider: an interview with Chung Hyun Kyung by Jeanie Wylie-Kellermann
Discouraged by the brave efforts to create change that have ebbed so rapidly, The Witness turned to Korean theologian Chung Hyun Kyung for analysis and suggestions. Unapologetically, she presents a different model.

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Every three years the Episcopal Church Publishing Company presents awards to stand-out disciples of justice.

Cover: Photo montage by Charles F. Penniman, Jr. Angel is atop the Advocate with the Philadelphia skyline in the background.

The Witness offers a fresh and sometimes irreverent view of our world, illuminated by faith, Scripture and experience. Since 1917, The Witness has been advocating for those denied systemic power as well as celebrating those people who have found ways to "live humanly in the midst of death." We push boundaries, err on the side of inclusion and enjoy bringing our views into tension with orthodox Christianity. The Witness' roots are Episcopalian, but our readership is ecumenical. For simplicity, we place news specific to Episcopalians in our Vital Signs section. The Witness is committed to brevity for the sake of readers who find little time to read, but can enjoy an idea, a poem or a piece.

Manuscripts: We welcome multiple submissions. Given our small staff, writers and artists receive a response only when we are able to publish.

Back cover: Photo by Harvey Finkle. Philadelphia's homeless took refuge in St. Edward's Catholic Church in 1995.

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The changing face of justice work

by Jeanie Wylie-Kellermann

Wars and elections are both too big and too small in the long run. The daily work goes on, it adds up. It goes into the ground, into crops, into children's beliefs and their bright eyes. Good things don't get lost!"

— Barbara Kingsolver,
Animal Dreams (Harper Collins)

The Episcopal Church has launched and then abandoned two very good initiatives for social change in the last quarter of this century. Both were accompanied by powerful and biblical rhetoric. Both called on the church to move beyond its own myopic internal concerns to affect change for those who are in the most economic pain in this society. Both were greeted enthusiastically by the bishops and deputies meeting in General Convention.

The Witness rehearses this history in our July issue because we believe there are clues here to the vocation of people of faith in the turning of this century. For readers who belong to other mainline denominations, we expect that there are sufficient parallels to sustain interest. For those outside the mainstream churches, this issue may help illuminate the potential and the hazards involved when churches attempt to right wrongs in which they themselves are implicated.

The General Convention Special Program (GCSP), a program that attempted to put church resources at the disposal of community organizations that would empower indigenous leadership, was initiated in the wake of the 1967 riots. American cities were in flames. Waves of pro-

test, led by young people, were smashing against the way business had always been done.

The GCSP was as radical as the times. Without apology, it put money — no strings attached — into the hands of people working long days in their communities to create another way and some of these people were extremely militant. And some of these people were not popu-

The challenge to this General Convention is to avoid those things which are false — including manic diversions and empty, emotionally tangled resolutions — so that we can hold to what is simple, to that which softens our hearts, to those commitments which give people who experience America as a nightmare some reason to breathe easier.

lar with the bishops in the dioceses where they worked.

In this program was an inkling of the reparations movement that was to follow — the church had hoarded wealth created by people whose work was inadequately compensated; it owed these same people whatever leverage it could provide to give them access to economic and political power.

During the years that followed, church

members managed to encumber this national program with red tape, until it was finally dissolved in 1973.

Fifteen years later, General Convention embraced an economic justice initiative that was far less militant in appearance. Like the GCSP, it proposed putting church resources at the disposal of those in the community working to provide economic options and power to people who had been marginalized, but, unlike GCSP, it provided opportunities for parish and diocesan level involvement. Its goal was less militant. The economic justice program sought to build an alternative economy within the existing one — not to bring the system down.

Yet, despite its gentle tone, this program too was abandoned within six years. Factors leading to the dismantling of the economic justice initiative are many, not the least of which was the fact that national church treasurer embezzled millions of dollars, but at *The Witness* we suspect that Emmett Jarrett is right: unless the church comes to share an identity with those it tries to help, it will always organize its programs in way that — no matter what the rhetoric — actually maintains the walls between us and those who have less than we do.

So now, the church stands on the brink of a new millennium. We understand that we are called, as we have ever been, to care for the widows and orphans, to offer acceptable sacrifices by welcoming strangers and visiting those in prison. Yet the national climate is contrary — justifications for welfare cuts, immigration quotas, mandatory jail time and death penalty sentences abound. We are an



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

impatient and angry people whose lives are saturated with a popular culture that sports wealth, health and privilege.

So in 1997, we are faced with a political landscape from which the charismatic leaders of the 1960s have been swept away in violence. And we have invested some portion, but not enough, of ourselves in a cooperative economic model that may actually frighten us because we do not know how much our Lord would permit us to keep.

As Byron Rushing observes (p. 20), it is easier for church people to talk about sex than money — and there is every indication that at this year's General Convention sex will be a major topic.

What do we do now? Where is the movement of the Holy Spirit? What word do the angels of God have for us in this day?

The answer that *The Witness* staff proposes will, on its face, seem anticlimactic.

God is calling us to become aware and to build community. We are to work to discern the times and to provide a sacred space where people can speak what they believe to be true while relying on one another to listen with hearts that are not closed.

Chung Hyun Kyung, author and Asian feminist theologian, says the assault the principalities wage on us now is more difficult to resist than it was in the 1960s (p. 26). We face seductive images and veiled lies. We must work harder to overcome the propaganda, to even speak against the values we are immersed in worldwide as happy youth consume Coke and cigarettes. It is our challenge to try to

strip away the false images and to affirm what is real. Sometimes it is enough to teach a child, to nurture a garden, to go to a block club meeting.

This truth, unglamorous as it may seem, does not excuse us from acts of courage and sacrifice. It simply means that discerning which acts require courage is relative to the age in which we live.

In *Fugitive Pieces* (Knopf), a book about a child who survives the Nazi mas-

sacre of his family, Anne Michaels writes, “[Good] is as accurate a measure as any of a society: what is the smallest act of kindness that is considered heroic? In those days, to be moral required no more than the slightest flicker of movement — of eyes looking away or blinking, while a running man

crossed a field. And those who gave water or bread! They entered a realm higher than the angels’ simply by remaining in the human mire.”

Today digging deep so that we know who we are and what we cherish, creating a home and church life so grounded that we can listen to those who do not share our ideas, is a tremendous work, one that may require as much courage as the blink of an eye did for some in 1944.

Doing these simple things — freeing our minds from the prevailing consumption and fear, refusing to hate those who cannot be self-sufficient or who are foreign — is an offering to God. Only with people of heart — people who have some sense of who they are, who know and cherish the rivers and the neighborhoods

in their midst, who pray — can God do great things.

The challenge to this General Convention is to avoid those things which are false — including manic diversions and empty, emotionally tangled resolutions — so that we can hold to what is simple, to what is grounded, to that which softens our hearts, to those commitments which give people who experience America as a nightmare some reason to breathe easier.

If we can surrender the delusion of affluence and remember to give God thanks for even a handful of things that give us joy, we will be much better positioned for the next wave of the spirit that Chung and others promise will rise up to overwhelm rigidity as a new era begins. This new era, called by Steve Charleston a “second reformation” and foretold by Asian mystics in the 18th century, promises a day when diverse voices are honored, the earth is cared for and a gentle feminine spirit prevails. It is a dream that seems beyond our reach, but when we are quiet enough to dream dreams and to see visions, we will know where to position ourselves so that God’s love can be manifest now and always. **TW**

Abolitionist of the Year

The Witness’ circulation coordinator and office manager, Marietta Jaeger was named Abolitionist of the Year by the Texas Coalition to Abolish the Death Penalty at the coalition’s 17th annual conference in Houston this past June. Jaeger, a member of Murder Victims Families for Reconciliation, has been a tireless campaigner against the death penalty for many years, spending most weekends and many evenings speaking on the topic or vigiling against executions. *The Witness*’ is proud of her committed activism.

And Where in the World Are You? / Psalm 73

I see the wicked glide by
sleek in their velvet hearses
rich beyond measure, egos
puffed like an adder's.

No sons of misfortune these:
no cares
shadow the perfumed brows;
a whirligig of furies
their axletree cuts;
the innocent die.

I sweat like a beast
for the fate of my people.
Is God
ignorant, blank eyed
deaf, far distant
bought off, grown old?

They rape the fair world
they butcher, huckster
by the pound, living flesh;
their guns, their gimlets
claim us for trophy.

Why then endure
why thirst for justice?
Your kingdom come
a mirage, never comes.

I sweat like a beast
my nightmare is life long
And where in the world
are you?

What Marvels the Lord Works For Them / Psalm 126

When the Spirit struck us free
we could scarcely believe it
for very joy. Were we free
were we wrapt
in a dream of freedom?
Our mouths filled with laughter
our tongues with pure joy.

The oppressors were awestruck; What marvels
the Lord works for them!
Like a torrent in flood
our people streamed out.
Locks, bars, gulags, ghettos, cages, cuffs
a nightmare scattered.

We trod the long furrow
slaves, sowing in tears.
A lightning bolt loosed us.
We tread the long furrow
half drunk with joy
staggering, the golden
sheaves in our arms.

from Daniel Berrigan's *Uncommon Prayer: A Book of Psalms*, Seabury Press, 1978.



When only the church remains: struggles in Philadelphia

by John E. Midwood

In July, the Episcopal Church will hold its 72nd General Convention in Philadelphia. John E. Midwood, archdeacon of the Diocese of Pennsylvania, introduces readers to justice issues and sources of hope in the city he has lived in for 17 years. Philadelphia's story and what it represents to the nation and the church is a story told in urban centers throughout this country.

Summer in Philadelphia is wonderful. Hot and humid weather slows the pace of life. The street becomes living space. Front steps and sidewalks become block-long living rooms. Children rollerblade, ride bicycles, splash in water from fire hydrants or play street ball. Each evening adults set up lawn chairs outdoors to escape the accumulated heat of day inside the house.

Philadelphia offers, as most American cities do, two tales: one told in the halls of glittering convention centers, the other whispered in neighborhoods marked by ruin.

The convention center

Philadelphia's convention center is one of several large investments of public and private dollars in center city. A downtown mall and transportation center, several new hotels and office buildings, historic buildings and major streets have been constructed, preserved or rede-

John E. Midwood is archdeacon for urban ministry and mission strategy of the Diocese of Pennsylvania. Photographer **Harvey Finkle** lives in Philadelphia.

signed. A \$100 million family entertainment project has just been proposed for the waterfront. Merchants pay extra taxes to keep the streets swept, to provide friendly guides on corners and for additional police.

Center city Philadelphia is a mixture of neighborhoods, commercial districts, restaurant rows, Independence National Historical Park and the waterfront. But there is more to our story in Philadelphia.

In the neighborhoods

North Philadelphia is old industrial Philadelphia. Some large brick factories still remain, usually vacant. Large lots where factories once stood are strewn with trash and weeds. Old row houses are not being preserved, but left to decay. Islands of new houses built by community development corporations provide some relief. Inner city neighborhoods are not without hope, but the political will to make meaningful change is missing.

City ministry begins with witness. We have a long tradition of witness in Philadelphia. Absalom Jones walked out of a church on Fourth Street in 1784 when he and his African-American brothers and sisters were not permitted to worship on the same floor with white people. Robert DeWitt began his episcopacy in the 1960s

walking the sidewalks around Girard College protesting its whites-only admission policy. Many of us walked the streets protesting the Vietnam War.

Witness continues today as people in Philadelphia follow Jeremiah's counsel to seek the welfare of the city. In this, we have become more aware that investment as well as inspiration is required. Center city Philadelphia demonstrates the difference significant investments make.

General Convention decisions over the last 15 years helped me discover this insight. Jubilee Ministry was established by General Convention in 1982. Jubilee's vision from Luke is that the poor are a source of blessing and that *now* is the acceptable time of the Lord. I have visited Jubilee Centers around the country and experienced first-hand the witness they provide.

Six years after establishing Jubilee Ministry, General Convention committed the Episcopal Church to a ministry of economic justice. Economic justice added financial resources to the people focus of Jubilee Ministry. Sadly, the Episcopal

Church is pulling back from these ministries just when they are beginning to bear fruit.

We are beginning to experience the benefits of investing in inner city congregations, people and neighborhoods in the Diocese of Pennsylvania. Local congregations play a primary role in mission strategy. The church is the only institu-

The church is the only institution left in many inner city neighborhoods — the banks, the post office branches, even the local retailers are gone. The congregations are safe places for children after school. They are the sites for debates and decisions about local and city-wide issues.

tion left in many inner city neighborhoods — the banks, the post office branches, even the local retailers are gone. The buildings are local works of art filled with neighborhood memories. The congregations are gathering spots where people are fed and allowed a forum to explore ideas. The congregations are safe places in dangerous neighborhoods for children after school. They are the sites for debates and decisions about local and city-wide issues. Diocesan missions are communities of hope and faith in neighborhoods suffering from neglect and lack of investment.

Interfaith action

Episcopal inner city congregations have joined with other congregations to form church-based community organizations. These organizations provide discipline and develop leadership so people can influence and control their lives and neighborhoods. Philadelphia Interfaith Action, affiliated with the Industrial Areas Foundation, has organized residents to demand community policing, the sealing of drug houses and improvement of city schools. Uniting people from a variety of city neighborhoods is no small task in a political climate which thrives on division and distrust. PIA's annual assembly is a semi-religious event. Joining with inner city residents to hold political leaders accountable is an uplifting experience.

Church investments

Inner city residents need more than a voice to take control of their lives and their neighborhoods. They need capital. Private financial institutions look over and beyond inner city neighborhoods to loan money and make investments. Research conducted while studying how best to implement a ministry of economic justice documented this. Our work led to a partnership with the Delaware Valley Community Reinvestment Fund. Episcopal parishes, organizations and indi-



Harvey Finkle

Homeless folks take refuge in St. Edward's Catholic Church in Philadelphia, 1995.

viduals have invested over \$3.5 million in the Episcopal Community Investment Program since its inception. The work is a national model for community investment funds. Houses have been built, businesses established and community organizations strengthened by capital borrowed from the Fund. Results of this ministry are found throughout the metropolitan area.

Building housing

Nehemiah Housing is a partnership which created a new neighborhood in the inner city. Philadelphia Interfaith Action, the Delaware Valley Community Reinvestment Fund, the city and the religious community worked together creatively. PIA began the project with a commitment to build 1,000 new homes in Philadelphia. The redevelopment fund provided the financial expertise and safeguards for the construction loan and processed individual mortgage applications. Church organizations, including the Diocese of Pennsylvania, provided the construction capital. The city provided the land and necessary infrastructure improvements. West Philadelphia now sports 160 new homes as a result of this joint effort. Since then, secular politics have prevented the city from releasing additional tracts of land. The commitment to build 1,000 new homes remains to be fulfilled.

Racial violence

This spring, racial violence in the Grays Ferry neighborhood in South Philadelphia — a woman, her son and nephew were beaten outside a church social hall by at least seven white men, later a young white drug store clerk was killed by black youth — resulted in Louis Farrakhan accepting a community group's invitation to participate in a march through the neighborhood. Fear that the march might lead to violence was real. The mayor, Edward Rendell, was equally concerned about a political embarrassment just be-

fore a scheduled national Volunteer Summit. With considerable effort, the mayor arranged for a Unity Day Rally with Farrakhan and Protestant Judiciary leaders at a church outside the Grays Ferry neighborhood.

While public demonstrations of unity can be a good thing, the political anxieties that prompted this one raise questions about whether civic leaders are fully committed to struggling against the racism and injustice that plague inner city neighborhoods.

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Racism thrives on fear and is skillfully used by some leaders in the city. The faith of people in inner city churches is stronger than fear and racism. The church must harness this faith in a true movement for unity, acknowledging fear and building on faith. We must seize this opportunity. Inner city people need the support of the entire church for this ministry.


Welfare changes

The Volunteer Summit which took place in Philadelphia is the government's answer to welfare changes. (I refuse to call it reform.) In Philadelphia, 400,000 people will lose some or all of their food stamps, children will lose Supplementary Security Income, and federal block grants to the state will be cut by 15 percent. Volunteer efforts and work requirements will not fill this gap.

A report issued by the Twenty-first Century League states that "a massive political and social experiment is at hand. What does it mean to the Philadelphia region? No one knows." President Clinton came to town and embraced volunteerism as the response to a social experiment with unknown results. Whatever the results, they will be felt first and hardest in the inner city.

The Diocese of Philadelphia will present anecdotal information about the effects of welfare withdrawal in the form of an inner city mission tour during General Convention. Busses will leave the Convention Center on four afternoons and drive through center city and inner city Philadelphia. Guides will provide firsthand stories. The tour will show the contrast between well organized neighborhoods with access to capital and neglected neighborhoods.

The goal of ministry in Philadelphia must be reconciliation, ending the disparity and injustices that create a center city and an inner city. We must seek the welfare of Philadelphia. Investment must complement our long tradition of social witness. Partnerships make us more effective.

I hope and pray our church, gathered in General Convention in Philadelphia, will strengthen partnerships, affirm and invest in the ministries of Jubilee and economic justice and rededicate us to protecting and preserving the respect and dignity of every human being. 

The Church of the Advocate

A witness to change

The Church of the Advocate, a gorgeous church complete with flying buttresses, gargoyles and brass angels, is nestled between neighborhood homes and devastated brick apartment buildings open to scavengers and the elements.

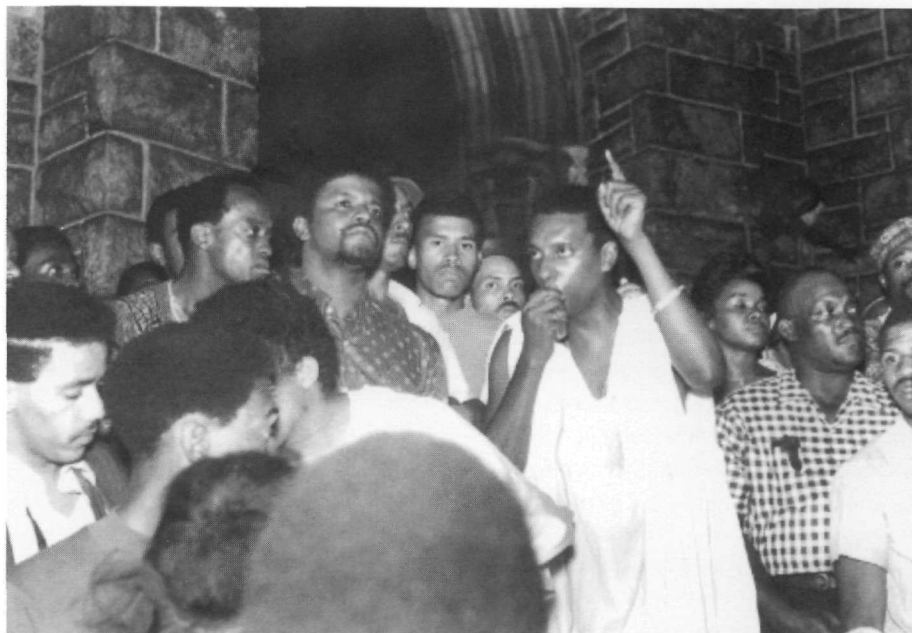
It is now, as it has been for decades, a witness to the light.

Despite the deterioration of the building itself, Isaac Miller and Ann Robb Smith, the church's priests, continue to offer sacraments and a whole range of social services to people in the neighborhood. They've strung netting across the inside of the sanctuary to catch falling masonry rather than close their doors to those who count on the quiet and resources that a faith community provides.

Built by a wealthy industrialist who wished to imitate European grandeur, the Advocate has stood with the marginalized and often against the established powers. In the 1960s and 1970s, under Paul Washington's leadership, the church welcomed activists, including the Black Panthers. Later, the church opened its doors to the women and bishops who were prepared to proceed with the sacrament of ordination despite the institutional church's recalcitrance.

The Advocate's legacy of tenacity and deep commitment rooted in faith is a treasured blessing to all who work for justice and peace against great odds.

The Witness is pleased to be holding its General Convention awards dinner at this historic building on July 18, 1997 at 6:30p.m. Part of the proceeds from the sale of tickets will go to benefit the Advocate's restoration fund. Call 313-841-1967 for information on reservations.



Jack T. Franklin/Afro-American Historical and Cultural Museum, Philadelphia.

Stokely Carmichael addresses 2000 Black Panther supporters on the steps of The Church of the Advocate, 1966.



Witness archives

The first women ordained at the Church of The Advocate, 1974.

Channeling money to those whose cities burn

by David L. Holmes

At the end of the long, hot, riot-torn summer of 1967, bishops and deputies gathered in Seattle for the triennial General Convention of the Episcopal Church. Meeting concurrently and separately was the Triennial Meeting of the Women of the Church.

During the preceding three years, Vietnam was a cloud no bigger than a man's hand, but racial unrest stormed the nation. Muslim leader Malcolm X was assassinated in Manhattan; the Los Angeles ghetto, Watts, exploded into six days of destruction.

Presiding Bishop John Hines, in his opening sermon, spelled out a program designed to meet "the crisis in American Life." Hines told the convention that he had tried to determine "what God may be saying to the churches in this crisis in American cities." He had walked through the ghettos and had experienced "unrehearsed" confrontations with their residents, he said. He spoke of "dispossessed people" rioting because they were convinced that the white man's justice simply meant "no justice for the black man." He declared that many inhabitants of these ghettos had given up on the Christian churches as "possible allies" because they had seen little evidence that church members cared.

David L. Holmes is professor of religion at the College of William and Mary, Williamsburg, Va. This article is adapted from "Presiding Bishop John E. Hines and the GCSP," *Anglican and Episcopal History*, LXI (December, 1992). Photographer **Harvey Finkle** lives in Philadelphia.

Above all, Hines told the bishops and deputies, he now realized one grim fact: that America's inner-city poor were convinced that they could improve their lives only by acquiring "sufficient power ... to shape their own destiny." If America refused to grant them this power for self-determination, Hines said, then it was clear to him that they would seize it. And

to achieve self-determination, he observed, they would go even to their deaths.

Thus the question confronting Episcopalians in this "moment of passing grace, that may never again recur," Hines declared, was simply "how can [Episcopal] resources ... be enlisted intelligently and humbly in the service of the people of the cities?" How can the Episcopal Church "enter into partnership with the indigenous community groups in impoverished slum areas which ... are seeking to alleviate the conditions which are destroying" their lives?

Increasing self-determination

To answer these crucial questions, Hines put forward a plan that came to be identified as the General Convention Special Program (GCSP). The church should, he said, reorder its budgetary priorities and spend \$9 million in the following three years to bring "the people of the ghettos

into areas of decision-making" and to increase their self-determination. This money should be given to community organizations that residents themselves control. In addition, the Episcopal Church should appeal to the other religious groups of America to join in a "full-scale mobilization of...resources" dedicated to healing the nation's wounds.

As Convention deliberated, a lay deputy delivered a prophetic minority report. Dissenting from the majority report of the Joint Committee on Program and Budget "with great regret," this deputy declared that he had no objection to the Episcopal Church giving grants to orga-

The 1967 General Convention Special Program

nizations of the poor through diocesan and ecumenical channels—for the church retained some control over such grants. But he warned that the GCSP's plan to give church offerings with no strings attached to minority groups who sought economic or political power was a "wrongful use" of church funds that would "alienate thousands" of Episcopalians and undercut many equally important missionary, educational, and ecumenical programs.

So committed were both supporters and opponents of the GCSP that the Houston police feared that the Episcopal Church could not control its own General Convention.

Another deputy introduced a proviso that took into account many middle-class white people's fears of militant groups, such as the Black Muslims and the Black Panthers. He proposed that the GCSP could award no funds "for the benefit of, or in connection with, the activities of any individual or group which advocates the use of violence as part of its program." Since a black member of the Ex-

ecutive Council was later to declare that “you are not going to find any black or brown group today which hasn’t engaged in violence because blacks and browns have been dealt with violently,” the scene was set for conflict.

Support for GCSP

Yet despite the anxieties of some, both the House of Deputies and the House of Bishops of the 1967 General Convention adopted an open letter affirming Hines’s program. “We want to see people who live in ghettos set [and] pursue and achieve their own goals.” The open letter declared:

We want Episcopal Church money invested to make this process work. ... We underline our agreement with you that Episcopal enabling money for community-organization should be “under the control of those who are largely both black and poor.” ... We know that the “have-nots” must share in the power of the “haves.” ... And if that means ... that some groups combine blackness and power instead of blackness and weakness, we have no objection.

The convention backed these strong words with a series of resolutions that would form the nuts and bolts of the GCSP. In addition, the Triennial Meeting of the Women of the Church donated \$2 million of their United Thank Offering (gifts for worthwhile projects that are not part of the church’s official budget) to the GCSP by a vote of 447 to 20. The women’s organization also made the GCSP their first priority for future Thank Offerings.

Shortly after the 1967 General Convention, the staff of the GCSP began to form. To head it, Hines selected a black social worker from the Bedford-Stuyvesant area of Brooklyn, Leon Modeste, then 41. Modeste was something rare among blacks — a lifelong Episcopalian. The holder of a bachelor’s degree from Long Island University and a master’s degree in social work from

Columbia University, he was widely experienced in community work. At the time Hines selected him, he was working as the evaluator of community service programs in the department of Christian Social Relations at the Episcopal Church Center in Manhattan. Thus he possessed a wide web of contacts in precisely the

former staffers from two organizations that some in the white community viewed as militant — the Student Nonviolent Coordinating Committee (SNCC) and the Congress on Racial Equality (CORE). Few of the 18 staff members he hired were active in any church, and only two were Episcopalian.



Archives of the Episcopal Church

Muhammed Kenyatta, a Baptist pastor and activist, took over the microphone at the 1969 Special Convention. Episcopal priest James Woodruff (on right) accompanied Kenyatta.

area in which the GCSP planned to focus. Hines gave Modeste a free hand in selecting his staff.

A ‘street-wise’ staff

Modeste needed staff members who met at least three criteria: They had to understand the life and the environment of the poor; they had to have track records of working for the empowerment of the poor; and they had to be able to operate with a sense of credibility among elements of society who had written off organized Christianity. Since Modeste found few such people in the Episcopal Church, where even black Episcopalians tended to be middle- or upper-class, he hired

With a “crash” cash program of \$221,000, Modeste’s staff began work in the fall of 1967. The streetwise staff concluded that church groups were out of touch with the people who were hurting most in American society. The “GCSP mission had to do with self-determination and empowerment,” Modeste explained recently. “We supported and encouraged minorities, the poor, and those alienated from the mainstream of society. We were not to recruit more memberships for the church or more clergy.” Though some grants of the GCSP did go to organizations of black clergy and to

continued on page 15

Was the GCSP a racist initiative?

The GCSP's initial critics were predominantly bishops from the south and others who were terrified of Black Power as evidenced in the late 1960s and early 1970s and who were desperate to suppress this GCSP program that was *designed* to help unleash it.

Yet, in his recent book, *Yet with a Steady Beat* (Trinity Press International), Harold Lewis decries the program as a white liberal initiative that was chauvinistic towards African American clergy:

"[W]hile black Episcopalians endorsed, in principle, the General Convention's actions in 1967 which established the General Convention Special Program (GCSP) designed to redress the problems of blacks and other minorities in the inner cities, they nonetheless took umbrage at the action because it empowered black groups in local communities, an action that, as Ed Rodman observed, 'completely ignored the role of the black Episcopal Church as a focus for this new program by giving money directly to secular groups, many of whom were openly hostile to religious institutions.'"

"Such an affront did not go unnoticed. The decision of the special General Convention held in South Bend, Indiana, in 1969 to make \$200,000 available through GCSP to the Black Economic Development Conference and not to the Episcopal group, the Committee of Black Churchmen, was repudiated by black Episcopalians and further served to embolden them, and to make them even more firm in their resolve to mobilize in and act through a caucus rather than to attempt to effect change through 'the system.' After General Convention made its intention clear, the Reverend Junius Carter de-

clared 'I'm sick...and I'm sick of you. You don't trust me, you don't trust black priests.' *The Journal of the General Convention* reported that reaction somewhat more diplomatically: 'The Rev. Mr. Carter of Pittsburgh and the Rev. Mr. Casson of Delaware, on behalf of black clergymen, expressed their disappointment at the action just taken.'

"It is crucial that we grasp the significance of the official actions on the part of the Episcopal Church in this regard. Through those actions, the Church displayed an unabashed lack of confidence in its own black membership. Because the most vocal activists in the black community were in the secular arena, the Church acceded to *their* demands. Believing them to be a more authentic and representative voice for blacks, the Church did not recognize in black Episcopalians the possibility that they whose parishes, in most instances, were in the heart of the urban centers wracked with violence and unrest could be instrumental in addressing the problem.

"The Church's action in this regard was consistent with its historical attitude. This was but a variation on an old theme of marginalization. It would appear that the Episcopal Church had so condescended to blacks in its midst that to the mind of the Church they were neither fish nor fowl — that is, neither an integral part of the Episcopal Church, nor an authentic component of the black community. Blacks, as always, had been relegated to an ecclesiastical and societal limbo."

Paul Washington who led the walk-out from the 1969 General Convention by African Americans and supporters, asks why Lewis' book neglects to note that many black Episcopal clergy were directly involved in the political show-downs that led to support for the GCSP

and for reparations.

In his book, *Other Sheep I Have* (Temple University Press), Washington notes that at his parish, the Church of the Advocate, the Black Panthers and other neighborhood activists were welcome. But this was not the norm for the black clergy who were reluctant to channel money into the hands of militant groups with no strings attached.

Leon Modeste agrees with Washington. As the Episcopal layperson hired by John Hines to run the program, he says the program was deliberately cut loose from internal church politics — diocesan bishops didn't have prerogative over how funds were spent, neither did individual parishes.

Modeste added that Hines designed the program after talking with leaders in the black community, including various clergy, about how the resources of the Episcopal Church could be used to change the level of despair people felt.

"The whole idea was to break through and open up the resources. We cut through a lot of red tape to encourage empowerment and self-determination," Modeste remembers. "People were hurting. We worked to get as much money out as we could before that window of opportunity closed.

"Most of the black clergy were wrapped up in the institution. They weren't about to do anything. They were looking at it in terms of their careers. The people best able to do the work had to live in the affected neighborhoods 24 hours a day.

"Some people say I should have been more political, I should have stroked the bishops. But this was foreign to their whole culture. Stroking wouldn't have done it. If I'd proceeded like we were on eggshells, a lot less would have been accomplished." — J.W.-K.

church-sponsored community projects, many churches claimed that the GCSP's staff rejected or ignored their applications.

How GCSP worked

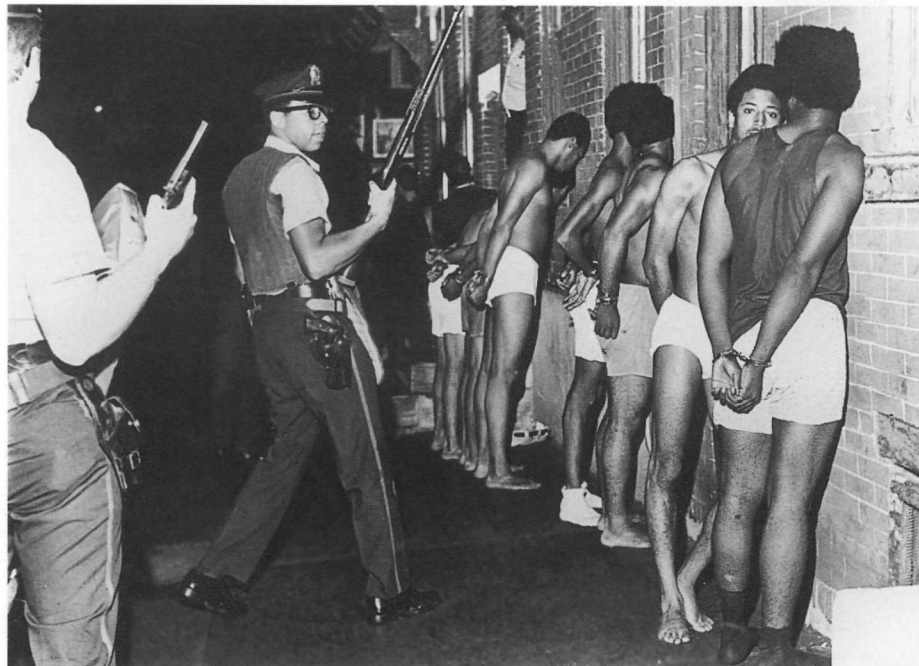
How did the GCSP work? Organizations applied for funding directly to the GCSP office in the Episcopal Church Center. The GCSP staff forwarded the applications it approved — the number approximated 10 percent — to the program's Screening and Review Committee. Established by the Executive Council and chaired by Bishop Hines, this committee had a membership of 14 which was designed to avoid having Episcopal officialdom dominate it. Seven members were active Episcopalians. The other seven — who were generally not Episcopalian — represented groups the GCSP was seeking to empower.

Opponents of the GCSP asserted that many of the minority members, like many members of the GCSP staff, were hostile to any organizational expression of the Christian faith. If a grant would assist a minority group's empowerment and self-determination and the group's methods did not include advocating violence, then the committee could approve it, funds permitting.

Finally, the proposal was brought for approval to the Executive Council, which was composed of 39 bishops, clergy and laypeople elected by the General Convention and the nine Provinces to carry out the policies of the Episcopal Church. During the Hines administration, the Executive Council was expanded to include youth and minority members. Between council meetings, Hines had the authority to certify emergency grants from GCSP funds.

The relationship between the Executive Council and the diocesan bishops became strained during this time. Whenever the council received an application from a group that operated in a bishop's

diocese, it notified that bishop. And in theory a bishop's negative opinion carried weight. But if a bishop opposed a program that would operate in his diocese, he possessed no right to prevent it from receiving funds from the GCSP.



Urban Archives, Temple University, Philadelphia, Penn.
Members of the Black Panther Party, stripped and handcuffed following police raids on Panther headquarters, August, 1970.

This design, which must be seen in the context of the anti-establishment 1960s, emerged from a fear that conservative forces in a community might pressure bishops to veto worthy grants.

The "Black Manifesto" demanded \$500 million in reparations for past injustices and advocated that blacks seize white churches and synagogues until reparations were paid.

Meeting in 1969

And so the story comes to the late summer of 1969, when the Episcopal Church held the second Special General Convention in its history and the first General Convention in which groups other than

white males played significant roles. The stated purpose of the Special Convention was to complete business left over from the Seattle General Convention, but the policies of the GCSP dominated the proceedings. As a sign of the new social atmosphere of the 1960s, many dioceses had appointed three "extra delegates" who would represent youth, ethnic minorities, and (since women had not yet been authorized as deputies) women. These additional deputies received a voice and vote on committees and in joint, or plenary, sessions of both Houses, but not in official sessions of the House of Deputies.

The Black Manifesto

Much of the debate was caused by the

Black Economic Development Conference (BEDC)—an organization founded to develop self-help and establish economic self-reliance in black communities. Earlier in the year the BEDC had adopted the “Black Manifesto”—a document that demanded \$500 million in reparations for past injustices and advocated that blacks seize white churches and synagogues until reparations were paid. In May, 1969, a delegation of the BEDC had met with the Executive Council and demanded more than \$60 million, plus 60 percent a year of the income from all the Episcopal Church’s assets, as its share of the reparations.

Some white Episcopalians (such as lay theologian William Stringfellow) supported the demands. (The cost of these reparations per active Episcopalian would not have exceeded \$30.) But the Black Manifesto outraged most white Episcopalians and contributed significantly to the problems the GCSP now began to encounter.

When the BEDC presented its demands, the Executive Council advised them to apply instead through the normal channels for GCSP funding. But since going hat in hand to the Man’s church was not what the BEDC had in mind, the scene was set for confrontation.

The initial confrontation on the first evening of the Special Convention was vivid. A joint session of both houses was interrupted as Bishop Hines and a dashiki-clad Baptist minister who was also a Black Muslim tussled over possession of the microphone. Hines then ruled, despite a contrary vote by the deputies, that the unexpected guests should be permitted to speak. Later, when convention refused to deal immediately with the concerns that black folks were raising, some black and white sympathizers led by Paul Washington walked out of the convention. Heated debate, open hearings, walk-outs, denunciations, and parliamentary

maneuvering marked the five-day meeting. The debates displayed not only the frustration of blacks but also the increasing dissatisfaction of some Episcopalians with the GCSP and its staff.

In some parts of our Church there is a debate between the advocates of ‘personal’ religion and the champions of the ‘Social Gospel.’ It is a sterile debate. There is no way to separate the two and remain faithful to Jesus Christ. — John Hines

GCSP reaffirmed

In the end, the Special Convention ratified the Executive Council’s response to the BEDC’s demands. It expanded the GCSP, expanded the Executive Council to include youth and minority members, and rejected a resolution from the House of Bishops that would have given bishops more control over grants. In addition, it voted that the church raise \$200,000 through a separate appeal and give it to the National Committee of Black Churchmen — a newly organized group that most bishops and deputies clearly understood would act as a conduit to the BEDC. Following an impassioned plea by a clerical deputy, the convention expanded the GCSP to include community development with Native Americans.

The GCSP, while amended, withstood scrutiny at South Bend.

But tensions persisted. On the eve of the 1970 General Convention, following three hours of emotional debate, the Executive Council approved a \$25,000 grant to the Black Awareness Coordination Committee (BACC) of Denmark, South

Carolina, by a margin of only three votes. Both the bishop of South Carolina and the bishop of Upper South Carolina appeared before the committee and argued against the application on the grounds that BACC’s members had taken over Episcopal-related Voorhees College at gunpoint. For some opponents of the GCSP, the approval of the grant was the last straw.

The convention assembled in an atmosphere that the bishops’ pastoral letter termed one “of contention and some distrust.” Much had happened in the 13 months since South Bend.

From 1967 on, critics such as the Texas-based Foundation for Christian Theology — the most relentless adversary of the GCSP — had asserted that the Special Program was poorly administered and that it did not preach the Gospel. They also declared that the program had surrendered to secular ideologies, caved in to the demands of the BEDC, and violated its instructions by giving money to organizations that advocated violence. It was clear by 1970 that these critics had gained a national following. A conservative Episcopal newspaper columnist declared that the GCSP was “tearing the Episcopal Church apart.” So committed were both supporters and opponents that the Houston police feared that the Episcopal Church could not control its own General Convention.

Economic decline

The failure of dioceses to meet their financial quotas for the General Church Program displayed the clearest evidence of growing opposition to the GCSP. In 1968, 12 of the 89 Episcopal dioceses had failed to meet their quotas. The shortfall, which was more than three times the average, caused the budget of the national church to drop seven percent below 1967 projections. In 1970 the number of dioceses who did not meet their quotas rose to 47. As Bishop Hines told

the Executive Council, the gap between the assigned quota and the monies received was the largest in 30 years.

Although dioceses from all over the nation cut or withheld pledges, the opposition was centered in the South and Southwest. Atlanta sent \$109,000 rather than the requested \$174,000. Pledges to the Diocese of North Carolina decreased by \$160,000 largely because of a GCSP grant of \$45,000 to Durham's Malcolm X Liberation University, which had the purpose of training "Negro Americans to set up an independent nation in Africa." The bishop of New Mexico and Southwest Texas withheld his annual quota of \$92,000 after the GCSP granted \$40,000 over his impassioned opposition to the highly controversial Alianza Federal de Mercedes, an organization whose ultimate goal was to regain for Mexican-Americans the millions of acres of land granted to them by Spain and Mexico but appropriated by the U.S. when it took over the Southwest.

This shortfall in income forced Hines and the Executive Council to curtail sharply the national programs and administration of the church. Cuts included \$340,000 in support of overseas missions and the reduction of the work force at the Episcopal Church Center by 40 persons. The national church also reduced its support for diocesan urban and rural ministries and for conference centers and camps. In an effort to calm the opposition, the presiding bishop and the Executive Council added white members to the staff of the GCSP. They also dispatched representatives to explain the program to diocesan leaders throughout the nation, and they publicized the favorable assessment given to the GCSP by outside evaluators hired by the Executive Council.

Hines came to the General Convention accompanied by round-the-clock

bodyguards assigned by the City of Houston. In his opening sermon he called for an evaluation of his episcopate. But he reiterated his belief that the Episcopal Church should fund minority groups and help make it possible for them to "achieve political, economic, and social power." The many objections to the GCSP and to



Harvey Finkle

his leadership, he asserted, reflected a deeper problem for Episcopalians — "the meaning of mission in Christ's name . . . [and] the cost we are willing to pay in response to God's call." Although he called for unity, his sermon made it clear that Christians should place social justice before denominational unity.

At the Houston convention, the first convention in which women were finally seated as deputies, the GCSP won some small victories — on budget, youth, and

investments. The report of outside evaluators given to the convention showed that, from the fall of 1967 through the spring of 1970, the GCSP had funded more than 150 programs for blacks, whites, Native Americans, Hispanics, and Asian Americans at a "low-cost, high-benefit" expense to the Episcopal Church of \$113 per participant.

Undermining GCSP

Yet 1970 marked the beginning of the end for the GCSP. The General Convention toughened its definition of violence. It eliminated the special categories of membership for youth and ethnic minorities on the Executive Council. And it markedly increased the role of bishops in the grant process. Henceforth, the GCSP staff had to notify a bishop 30 days before the Screening Committee reviewed an application from any organization that operated primarily in his diocese. If the bishop objected in writing to the proposal within 30 days, the Executive Council could override his objections only by a majority vote.

The Houston convention sufficiently modified the GCSP that some ad hoc groups that had formed to oppose it now felt confident enough to disband. Some influential members of the Executive Council quietly began to work toward phasing out the GCSP. But in 1971 the income from the national church continued to decline — to \$10.5 million from the \$11.7 million anticipated. To make up for lost income, Hines and the Executive Council had to tap legacies and reserve funds as well as rent out almost half of the 10 floors of the Episcopal Church Center to non-profit groups. They were also obliged to reduce the work force of the Episcopal Church Center again, to scarcely 50 percent of its prior size.

By the time the General Convention

met in Louisville in 1973, the GCSP was almost dead. Although the three previous General Conventions had involved themselves largely with questions of social justice, the concerns of the Louisville convention focused on internal church issues: Prayer Book revision, women's ordination and the continued participation of the Episcopal Church in the Consultation on Church Union.

With little debate, the Louisville convention adopted only three resolutions concerning the GCSP. One called for greater local participation in "empowerment programs." A second required the attachment of a Christian statement of purpose to all grants. The third approved a recommendation of the Executive Council that grouped all minority organizations of the Episcopal Church under one funding umbrella and changed the name of the GCSP to "the Commission on Community Action and Human Development." Minority empowerment now ranked only fifth on the list of budgetary priorities — a change that many supporters of the GCSP saw as an abandonment of the church's mission.

Thus the social ministry of the Episcopal Church as it was embodied in the General Convention Special Program ended at Louisville. After 1973 Episcopalians found other ways of responding to social needs. Two months after the final gavel fell in Louisville, the Executive Council terminated Leon Modeste's position as director of the new Commission on Community Action and Human Development. On December 1, 1973, the contracts of all GCSP staffers expired. In the new office of "Community Action and Human Development" at the Episcopal Church Center, the staff numbered only two persons.

John Hines resigns

The General Convention of 1973 was able to end the GCSP so easily because its chief apostle had resigned. John Hines

had staked his career on the Episcopal Church taking its place, "humbly and boldly, alongside of, and in support of, the dispossessed and oppressed peoples of this country, for the healing of our national life," and the church had not done so. But Bishop Hines did not go quietly into the night. At Louisville he preached a farewell sermon that one church paper described as "incandescent."

This church of ours may be an even smaller church because of such a witness; less powerful, and less influential. But the essential question is not 'How shall the Episcopal Church grow?' — but 'How can the Episcopal Church be faithful?' That is the heritage worth sacrificing for — worth passing on to our children and grandchildren.

— John Hines

"For I am not ashamed of the Gospel. It is the saving power of God for everyone who has faith — because there is revealed God's way of righting wrong." This was Bishop Hines's text — Romans 1:16. His sermon first looked inward. He spoke positively of church union and questioned the Episcopal Church's commitment to it. He urged the ordination of women to the priesthood and episcopacy, declaring emphatically: "There are no theological reasons why women should not be ordained." He warned against churches acting like sects. And then, with these words, he turned to the GCSP:

"Six years ago this Church took a tentative but courageous step towards a radical understanding of mission — in the light of burning cities and the cries of the poor and powerless for justice. It was

a bold and adventurous step. It did not put institutional solvency first — but rather human need first.

"There are people among us who are critical because [our Church] programs do not pointedly speak of Jesus to others. . . . My own feeling [is] that nothing would have been more remote from Jesus than separating the attempts to humanize the world done by non-Christians from those done by Christians. To one such querulous complainer, [Jesus] took time to tell a story about a man who fell among thieves — and the compassionate man in [his] story was of a false religion.

"In some parts of our Church there is a debate between the advocates of 'personal' religion and the champions of the 'Social Gospel.' It is a sterile debate. There is no way to separate the two and remain faithful to Jesus Christ. Yet the debate indicates that this Church may grow weary of the battle for social justice [because of] the pressure of the powerful and the high cost of witness.

"What I hope for has little to do with growth in communicant strength, though I would rejoice at a multitude of conversions possessing integrity. [It has] little to do with bigger budgets, nothing to do with maintaining a respected place with the carriage-trade clientele of our society. I hope for a witnessing community of questioned integrity.

"It may — in the future, this Church of ours — be an even smaller Church because of such a witness; less powerful, and less influential — as a secular society gauges power and influence. For the essential question is not, 'How shall the Episcopal Church grow?' — but, rather, 'How can the Episcopal Church be faithful?' For that is the heritage worth sacrificing for — worth passing on to our children and grandchildren. God forbid that they should come to a time and place unashamed of the Gospel — but ashamed of us!"

IVV

Looking back at GCSP: another point of view

by Gardiner H. Shattuck, Jr.

Despite John Hines' hopeful vision of the renewal of the Episcopal Church through the empowerment program he proposed in 1967, GCSP failed to address three critical issues that ultimately undermined its effectiveness.

1) Status of black Episcopalians:

Although unnoticed by most white Americans, the "great migration" of black southerners to the urban North in the decades between the two world wars exacerbated class divisions within the African-American community. Migrants from the South were often viewed as uncouth by educated, middle-class African Americans whose families had lived securely in northern cities for many years. The African-American elite, to which most Episcopalians belonged, also resented the intensification of racism that the influx of newcomers encouraged. As W.E.B. Du Bois observed, "nothing more exasperates the better class of Negroes than the tendency to ignore utterly their existence" and to be lumped (in the eyes of white people) with the most downtrodden members of their race.

During the era of the civil rights movement, however, when many traditional assumptions about social stratification were challenged, activists began to ridi-

cule members of the black middle class for holding such views. They called them "Uncle Toms," parodied as a self-serving elite out of touch with ordinary black people. Although African Americans had cultivated middle-class values partially as a defense against the racism of whites, this "bourgeois mentality" became their own undoing in the cultural climate of the late 1960s. Black Episcopalians were similarly lampooned by white liberals, who assumed their fellow churchgoers were not "black" enough to interact with the poor people whom GCSP was designed to assist. As a consequence of this changing consciousness about race, the staff of GCSP eyed African-American Episcopalians with suspicion and initially excluded them from the operation of the program.

2) **Authority in the church:** One scholar has called Hines' convention sermon "a primary document of the era," and indeed it was, for his words reflected the self-assurance common among mainline Protestants at the time. Membership figures in the Episcopal Church had reached an all-time high in 1965, and Hines and others seemed confident that their denomination would continue not only to grow but also to guide national life. Yet as the church assembled in Seattle to hear Hines speak, American attitudes about political and religious authority were involved in a process of radical change. The counter-cultural spirit of the late 1960s eventually infected even traditionalists in the church and led them to question the establishment Hines represented.

In addition, the Second Vatican Council had recently de-emphasized the hierarchical nature of organized Christianity and stressed instead that leadership ought to be shared collegially throughout the church. Recalling Vatican II, one Episcopal bishop accused the Executive Council of acting more like "a medieval curia" than a representative of democratic Anglican polity, and another bishop reminded staff members at 815 that Episcopalians at the local level also constituted "the people of God." Bishops and dioceses, GCSP opponents argued, constituted the true locus of authority in the Episcopal Church, and they should be free to practice and interpret the social aspects of their faith with minimal outside interference.

3) Social Gospel or underground church?:

An essential paradox existed at the heart of Hines' conception of GCSP. Although he promoted a servant-like model for the church, he also suggested that his denomination needed to be strong enough to march into action "with colors flying high" and mobilize the nation in the fight against poverty and racism. Hines had begun his ministry in the days of the Social Gospel when such militant imagery was still prevalent in Protestant circles, but theological trends had evolved considerably since the 1930s. By the late 1960s when GCSP was introduced, Dietrich Bonhoeffer's emphasis on "religionless Christianity" and the subsequent popularity of the "underground church" had seriously undermined the premises of Social Gospel theology. Following the logic of contemporary theological thinking, some critics of GCSP reasoned that the program was actually the vestige of an outmoded theological style. In a "secular world come of age," mature and committed Christians no longer needed the bureaucracy of the institutional church to sponsor their engagement in political affairs. **TW**

Gardiner H. Shattuck, Jr. is a priest and church historian. He is currently writing a book entitled, *Dwelling Together in Unity: Episcopalians and the Dilemmas of Race*, which studies the impact of the civil rights movement on the Episcopal Church.

A vision betrayed: economic justice languishes

by Camille Colatosti

The challenge issued to the national Episcopal Church was direct: “The Diocese of Michigan, troubled by the anguish and hopelessness of so many disadvantaged and dispossessed ... calls upon the Episcopal Church to take leadership in support of cooperative self-help programs. [T]he Church’s efforts, if joined with those of countless groups and individuals in the United States, will develop a new atmosphere in our country supportive of these economic alternatives.”

Made nine years ago, this challenge led to the passage of the Economic Justice Resolution by the 1988 General Convention held in Detroit. The resolution, crafted by many of the same folks who hosted the Urban Bishops Coalition hearings on urban issues in the late 1970s, was designed to put church resources at the disposal of community folks in a way that could create “economic substructures.” Passing unanimously, it was greeted with excitement by many who felt the church was, once again, putting outreach above its own narcissism.

Now, nearly 10 years later, activists in the church are assessing the program’s effectiveness. John Hooper, the key staff person for the Diocese of Michigan’s Economic Justice Commission and McGehee Economic Justice Funds, believes that economic justice is thriving in the local levels of the church.

“There are,” Hooper explains, “many

organizations that are doing the work — the dioceses, the parishes, a credit union in Los Angeles that was started after the riots, a development bank in Oakland that opened last year. Economic justice is alive at the grassroots.”

Still, Hooper and other backers of the original resolution fear that the resolution did not change the mission and vision of the national church. Hooper notes that “while a number of people at the national church put a lot of work into this, I’m not sure that the national church and staff completely embraced it. Here and there there was foot dragging. They didn’t want to solicit funds. They did not accept the program’s importance.”

Some other people closely involved with the work at the national level say the impediments were even worse: there were conflicting ideas about whether the staff served the Economic Justice Commission or vice versa. In addition, two senior staff members’ attitudes and actions greatly inhibited the program.

High stakes

“The church’s own identity is at stake in terms of work with the poor,” according to Jim Perkinson, a lay leader of the Detroit Church of the Messiah and author of the theological document behind the resolution. “Part of the theological critique at the time was that the church had allowed

itself to become captive to many social divisions — rich from poor, black from white, suburban from urban. The Episcopal Church is located largely on the wealthy white side of those divisions.”

The strength of the economic justice initiative, many believe, is that it didn’t ask the church to simply offer charity.

“This resolution is not about charity,” Perkinson says. “The collective identity of the people of faith was all of a piece with championing the cause of the poor. God entered history among those who are suffering the most — and began a new faith initiative there — so that becoming a person of faith or a disciple meant developing a relationship with those most marginalized.”

Despite fears that the resolution has not been understood or implemented thoroughly, all involved are hopeful that more can happen now. As Massachusetts State Representative Byron Rushing, a member of the Episcopal Urban Caucus and a backer of the 1988 initiative, reminds everyone, “Even though it has been almost 10 years since the initiative passed, in the scheme of things in the Episcopal Church, that is not a very long time. People should not be discouraged. We’re

“The Diocese of Michigan, troubled by the anguish and hopelessness of so many disadvantaged and dispossessed ... calls upon the Episcopal Church to take leadership in support of cooperative self-help programs.”

talking about something that is very long term. We’re talking about money. And for most Episcopalians, this is more difficult to talk about than sex.”

Background

At the 1988 Convention, the resolution passed unanimously.

Coleman McGehee, then bishop of the Diocese of Michigan, was one of the originators of the resolution. He recalls that the Urban Bishops Coalition (UBC)

Camille Colatosti is a freelance writer in Detroit. Photographer Jim West also lives in Detroit.

had been addressing urban issues for more than a decade prior to 1988. In fact, McGehee turned to Hugh White and Joe Pelham, priests who had worked with the UBC hearings, eventually publishing *To Hear and to Heed*, testimonies in which people spoke about work, poverty and the lack of opportunity in America's post World War II cities despite the economic boom.

White and Pelham, working with a variety of other folks, released "Taking Action for Economic Justice" prior to Convention. The Diocese of Michigan worked hard for the program's passage. McGehee commissioned a bus tour of Detroit which took bishops and deputies beyond the glass-towered hotels into neighborhoods devastated by white flight and neglect. "We prepared for the convention," McGehee notes, adding that advocates spoke at dinners and luncheons during the convention. When it was presented to convention, "it was received very well by everyone," McGehee says. "People saw it as a program of self-help, not charity. People saw it as a partnership with the disadvantaged."

Passage of the measure may also have been aided by the fact that, unlike the General Convention Special Program of 1967 which simply allocated monies from the national offices, the economic justice program involved parishes and diocesan leaders.

The nuts and bolts

The Michigan task force developed a three-level implementation plan for parishes, dioceses and, finally, the national church. It called on parishes to conduct surveys of the economic needs in their neighborhoods and to identify the groups that were actively addressing those needs. Parishes were also to conduct educational programs that would develop an awareness of economic development possibilities. In addition, the action plan suggested that parishes sponsor cooperative

ventures, such as cooperative housing, worker-owned companies or community development credit unions.

Dioceses were asked to appoint commissions on community investment and economic justice. As the implementation plan explained, "This group is appointed by the bishop and includes representatives of parishes, representatives of existing projects within the diocese, represen-

fund.

At the national level, a working group on community investment and economic justice was to be formed. This would provide education for mission and ministry, and stewardship and development. It would work closely with the dioceses to facilitate training and guidance. It would also establish an Economic Justice Implementation Commission that would, then,



Jim West

Coleman McGehee, now retired bishop of Michigan (center), is confronted by security when he joins members of the Michigan Coalition for Human Rights in protesting First National Monetary Corporation's sale of South African gold. When the General Convention met in Detroit, McGehee championed an economic justice initiative which would, among other things, give low-income people recourse to credit unions. The plan passed unanimously.

tatives of lower income and minority populations, people with expertise in cooperative and in community and economic development and members of the diocesan staff and commission with responsibilities for social action ministry." This commission was to maintain an up-to-date assessment of the economic situation of the disadvantaged in the diocese and to identify resources in the church. The diocese was also to implement training sessions and, if possible, establish an alternative investment fund and a grant

carry out the resolution's work.

In particular, the Economic Justice Implementation Commission would create and distribute a national Episcopal Fund for Community Investment and Economic Justice. This fund was to provide four million dollars per year for six years for the economic empowerment of the disadvantaged. The money was to come from investment funds of the church.

It was hoped that special fund contributions would augment the fund. The action plan also suggested that a tithing

approach be used.

Implementation

After nine years, the effects of the resolution are clearly visible. On the local level, a number of parishes are involved in cooperative economic development ventures in their community. Some, like Detroit's Church of the Messiah, have sponsored cooperative housing and worker-owned businesses. The Church of the Messiah sponsored a painting and plastering business which became, for a time, a worker-owned cooperative.

Responses at the parish level have, believes Perkinson, become "structured into many local churches as part of their own activity."

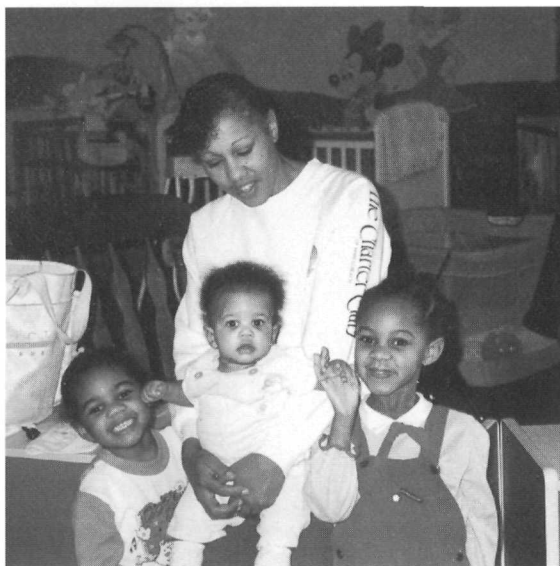
Hooper agrees. He notes, however, that the original plan may have been too narrow in its suggestion of local activity. "The original plan focused on specific models—housing cooperatives, worker cooperatives. Our thrust was to see those models as ideal situations to fulfill what we were looking for—community control, ownership and a fairness and sharing and collaboration.

"One of the things that we've experienced since then is the fact that the church as investor or supporter is not generally in the situation of choosing the model. The community groups develop the programs. The implementation, therefore, has been much broader than we thought, less bound by those models."

Arthur and Susan Lloyd, active members of the Diocese of Milwaukee Economic Justice Commission, also see successes at the diocesan level. As Arthur Lloyd explains, "The Diocese of Los Angeles Credit Union is probably a direct result of the resolution. There were a number of dioceses that did not have an economic justice commission before that now have one. Our own Diocese of Milwaukee has developed an investment

fund, as have others. All are a result of that national program. There are people doing economic justice works that would not have been in place."

Rushing also sees successes. "Funds were set up in dioceses in Michigan, California, Massachusetts, New Hampshire, North Carolina and elsewhere. These funds do two things. They lend money to people who need it, and the people who are involved in those funds begin to acquire an analysis about why it is so difficult for people to get money to be rich."



Children and a mother at the day care center located in PATH Transition Housing Center in Pontiac. The Michigan Housing Trust Fund loaned \$125,000 of the \$925,000 required to renovate an apartment building and build an adjoining service center.

In Oakland, the Diocese of California has joined 14 different religious bodies, as well as government agencies, private companies and private foundations in opening a community development bank, the Community Bank of the Bay. This bank, along with the five other community development banks in the country, focuses its services on communities historically ignored by traditional lenders. As the bank's development director Ed

Voris explains, "The bank was created to provide credit to low and moderate income neighborhoods, primarily people of color who have been systematically denied credit. The bank has a mission to make business loans and loans for affordable housing." Opened in July 1996, 97 percent of the loans have fulfilled that mission.

Voris conducted a study of economic justice in major churches. From this study, he authored a book entitled *A Cry for Justice*, published by Paulist Press in 1989. The study surveyed a wide variety of religious organizations, from Catholic to Protestant to Jewish.

"One of the things that encouraged me about the Episcopal Church," Voris explains, "and the 1988 resolution, was that it actually committed money with its words. The problems in society can't be solved without money and the willingness of the Episcopal Church to commit money cannot be dismissed."

Despite this commitment, the national Episcopal Church did not invest in the Community Bank of the Bay. "I made an extreme effort to get them to participate," explains Voris. "They had set aside money for exactly this type of investment, but they decided to make loans with it instead."

Mixed results at the national level

Frustrations with the national church are echoed by others. Coleman McGehee observes that none of the people that he and others at the diocese recommended to serve on the national commission were appointed by Presiding Bishop Edmond Browning and President of the House of Deputies Pamela Chinnis.

It was also frustrating to some that the commission reportedly spent time early on trying to define economic justice rather than accepting the definition in the pro-

posals and moving to implement it. Whole sessions were spent debating whether a cooperative model actually represented justice or simply represented affluent liberals imposing restraints on low-income people who some felt should have the right to unbridled profits in accordance with the American dream.

Susan Lloyd says that there were tensions from the start between the national church and the local activists. "We felt that the national church didn't seek input as much as we would have liked."

Rushing agrees. "At the 1988 convention," he says, "there was a strong sense that this was the direction that the Episcopal Church should go in—nationally, through the dioceses and parishes. We saw this as a shift in the direction of the general structure of the church. But we learned that you can't infuse vision. You can't legislate vision. The national church did the bare minimum of what they should do."

And although Brian Grieves, the Episcopal Church's national director of peace and justice, says there was "a staff person dedicated to economic justice for a few years," critics point out that both Gloria Brown and Lloyd Casson were asked to wear a variety of hats and not permitted a single focus on the economic justice initiative.

In addition, three years into the effort, senior staffer Diane Porter removed Irving Mayson, then suffragan bishop of Michigan, from the position of chair, despite his best efforts to hold the program to its course. Without explanation, Porter named co-chairs who were very motivated but who some say were the people most committed to small business enterprises rather than to the cooperative model.

Problems also arose when treasurer Ellen Cooke initially blocked use of na-

tional church investment monies for socially responsible investment by citing lawyers' concerns that this would not be financially prudent. In time, this was remedied.

"Wouldn't it be interesting," Rushing asks, "if every parish could invest its savings in alternative funds? This would not hurt the church and would help society a great deal. That's the kind of activity that I would expect to be supported by a national staff that had gotten the vision. We're not talking about significant



Employees of a grass-cutting business initiated by CORE City Neighborhood in Detroit. The McGehee Fund loaned them money to cover a City of Detroit bond requirement.

fundraising. We're talking about what we do with the resources we have to help people who are attempting to gain economic control over their lives."

Of course, all national church work came to a relative standstill when one-third of the staff was fired due to a budget shortfall in 1994. And it was only a year later that treasurer Ellen Cooke was arrested for embezzling \$2.2 million from the Episcopal Church.

Next steps

In 1995, the national church dismissed the Economic Justice Implementation Commission. "The national church felt that it had done its work, but many others felt that the program was just starting," Hooper explains. "This was something that needed a 20-year commitment. We felt that we needed a network to keep the program alive."

Originally, the 1988 resolution called for the formation of a national Economic Justice Implementation Commission whose task was to form a national network of activists. But this network did not materialize until activists themselves made it happen. In November 1996, activists established an independent Episcopal Network for Economic Justice. The three purposes of the network, Hooper explains, are "communication, resources, and advocacy."

The network, which will also strengthen educational efforts, is moving ahead according to Susan Lloyd. "Several committees are working on gathering resources. We are writing a document about alternative investments and are trying to rechannel church money and coordinate advocacy work. We are networking through a newsletter and will meet at the 1997 National Convention."

Arthur Lloyd also expresses hope. "We have been working very cooperatively with the national staff to work on a new loan fund at the national level."

An economic justice program fully integrated into the national church mission would be ideal, according to some who helped launch the program. But, in its absence, it is promising that a volunteer coalition is in place.

"The network should have come together sooner," says Hooper, "but it is a hopeful sign." **TW**

Modelling a mixed message: why economic justice was abandoned

by Emmett Jarrett

In Detroit in 1988 the General Convention of the Episcopal Church voted unanimously to adopt the “Michigan Plan” to commit the Church for six years to “a ministry of community reinvestment and economic justice.” Prepared by folk from the Diocese of Michigan and elsewhere, and introduced by Bishop H. Coleman McGehee, the plan was grounded in a vision of economic justice as a biblical mandate for the Church’s mission. James Perkinson of the Church of the Messiah in Detroit wrote a theological reflection paper that provided the basis for economic justice ministry. Convention committed the Church to “standing in the breach” and working with others to assure access to land, housing, jobs and credit to poor people in the U.S. Inherent in the rationale of the plan was the understanding that those who suffer under the present economic system and those who benefit from it are one people.

The plan was specific. A national ministry was to be established based on an alternative economic model to the present U.S. system: a model of cooperative economics. We would create, alongside the dominant economic system, a new model: land trusts to own land on behalf of the community and not for private gain; limited-equity cooperative housing, rather than housing to be sold at a profit by individual owners; worker-owned businesses where all shared in the profits as well as the risks; and community credit

Emmett Jarrett, a former president of the Episcopal Urban Caucus, lives in Stone Mountain, Ga. Artist **Lucinda Luvaas** lives in San Marco, Calif.

institutions that would invest in the communities where their depositors lived. Convention voted \$250,000 to create a national Economic Justice Implementation Committee and get the program started. It was envisioned that EJIC would raise and spend \$4 million a year on cooperative community reinvestment around the country.

But before long the cooperative model was abandoned in favor of various forms of “community capitalism,” and competing interests vitiated the project as a whole. There was resistance to committing Church trust and investment funds to community institutions due to “fiduciary responsibility” to invest Church funds in “safe” instruments such as stocks and bonds. After six years the project apparently died. A few fragments were absorbed by the newly formed Justice, Peace, and the Integrity of Creation interim body (JPIC). Activists like Art and Sue Lloyd, John Hooper and the redoubtable Michigan crew supported a number of wonderful local projects and continue to work effectively at the grassroots level. But the Episcopal Church’s national “ministry of community reinvestment and economic justice” is no more.

After Convention in Detroit in 1988, a group of Episcopal Urban Caucus members in the Diocese of Washington took up the challenge of the “Michigan Plan.”

I was then rector of the Church of the Ascension, Silver Spring, Md. — a multi-cultural urban sprawl “inside the Beltway” parish with roots deep in our local community. A number of us took seriously the task of establishing local and diocesan expressions of the ministry of economic justice. The Diocese of Washington’s Convention in 1989 created a task force on economic justice along the lines suggested in the Michigan Plan. Members of the task force included inner city and suburban clergy and parishioners, community activists, diocesan officials and ordinary citizens of the nation’s capital. We conducted urban hearings, interviewed political and business as well as church leaders, and even sniffed around the diocesan investment portfolio. We made contact with Gordon Cosby of the Church of the Savior, Jim Wallis and others in the Sojourners Community and had a local base in Samaritan Ministry of Greater Washington.

Our task force produced a 100-page report which analyzed the land and housing situation in the metropolitan Washington area, examined the community credit availability and recommended specific “social justice screens” for diocesan

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and parochial investments. A Commission on Community Reinvestment and Economic Justice was created — again by unanimous vote — and given the task of carrying out these recommendations. In a burst of enthusiasm, a number of del-

egates to the 1991 Diocesan Convention gave money on the spot to begin the work. And with that the frustration began. We didn’t expect to be funded, but

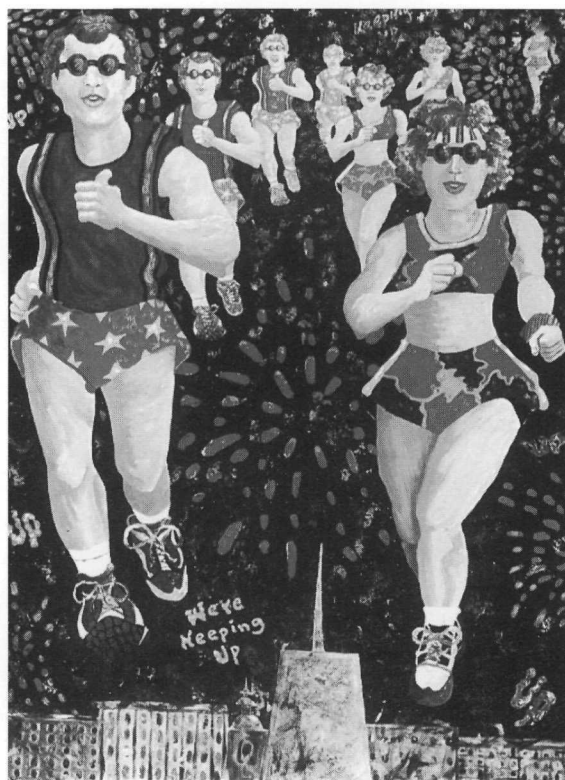
we hoped to be able to raise money for our work, following the model of the Peace Commission of the Diocese of Washington, which had done outstanding work by raising its own funds. We were never permitted to ask. In 1993, I proposed that the Diocesan Convention revoke its commitment to economic justice and dissolve the commission. It voted unanimously to do that.

One conclusion from this "tale of two cities" is to beware of Episcopal conventions with unanimous votes! If people really understand a commitment, they probably won't be unanimous when they vote about it. There will be some argument, some things to negotiate and agree on before the project begins. This realism was absent in both Detroit and Washington.

Money was also absent. At least Detroit voted to fund the Economic Justice Implementation Committee, but it costs a lot more than \$250,000 to organize a national ministry of economic justice. We paid for the arguments in that instance. In Washington, people argued on their own dime. It was more practical.

But the profoundest conclusion is that we — the Episcopal Church and the Diocese of Washington — went about it the wrong way entirely. If we really intended to model a different kind of economic system, we would begin with ourselves, and change the way we live as a Church, rather than make grants to help other people change the ways they live. We put ourselves in the position of recommending sharing to those who didn't have a share, of counseling evangelical poverty to the destitute. Finally, the Church didn't believe in the model it proposed. We were not ready to live cooperatively, and so we neither modeled that way of living nor became effective evangelists for a genuine theology of community in the world.

At a meeting of the Episcopal Urban Caucus in Philadelphia recently, a Latino layman from New York proposed as an agenda item that the Church sell its national headquarters at 815 Second Avenue, do most of its administration via Internet and move the Presiding Bishop's residence to an apartment on the Lower East Side of New York City. This suggestion was neither a joke nor a hostile gesture in Bishop Browning's face. I believe



Lucinda Luvaas

that Bishop Browning's commitment to social and economic justice is genuine and that his prayer life is sufficiently deep to sustain such a lifestyle change. But think what an example it would be! Instead of our Church being a "bit player" in the world of Wall Street and Washington, D.C., we would become overnight a radical counter-cultural force in American society. We would be, for once, and from the top down, believable — because

we would be acting on what we said in the Michigan Plan that we believe — cooperative living, community.

If you think about it, we have been backing away from hands-on community involvement for a long time. Not only does the Presiding Bishop live atop a New York office building, most bishops live in comfortable suburban homes and commute to their cathedrals for work. Many priests live in their own homes instead of rectories, and not in their parishes. We lecture about community, but we ourselves swoop in to give expert advice to people who are not our neighbors.

Until we develop a theology of community like the one proposed by James Perkinson and adopted by the Church in 1988, and subsequently abandoned, we will continue either to ignore or condescend to the poor. He wrote:

"At the heart, then, of the biblical vision of the People of God is the idea of a historical community living the eschatological reversal. 'Church' is that human geography in which the rich own and live out their need for the poor and the poor discover and live out their gifts for the rich in the name of Jesus Christ. The fact that bifurcation rather than amalgamation characterizes the social make-up not only of society, but of the Church itself, highlights the need for conversion and pilgrimage on the part of the People of God. It is just this pilgrimage of faith and discipleship that the modern day cooperative movement can facilitate."

When the Church is true to itself it knows how to neighbor. When we are genuinely members of the communities in which we live, we can contribute to economic justice for all. We won't do it by giving away trinkets, but by sharing ourselves. **TW**

The ant and the spider: an interview with Chung Hyun Kyung

by Jeanie Wylie-Kellermann

Chung Hyun Kyung is a professor of ecumenics at Union Seminary in New York. Winner of The Witness' Stringfellow award in 1994, Chung took the theological world by storm when she addressed the World Council of Churches at Canberra in 1991. She has been in these pages more than once, challenging America to recognize its worship of Mammon and lifting up the theological insights of indigenous and marginalized worship communities [TW 7/94, 11/96].

Chung has been invited to speak in every continent since her Canberra address, during which she invoked a litany of women, including the Korean "comfort" women raped by Japanese soldiers. She says that travel has broadened her understanding of oppression, causing her to want to be a bridge builder between cultures.

When Chung was offered the opportunity to teach at Union Theological Seminary in New York, she accepted. Ironically, she notes that she took a paycut to come. She also notes that her Korean students were all people of economic privilege, while that is not true at Union. Chung's contract with Union places her in New York for three years and in Asia, Africa or Latin America every fourth year to work with women and to teach. She is home in Korea for the summer.

Jeanie Wylie-Kellermann is co-editor/publisher of *The Witness*. Artist Meinrad Craighead's work is published in *Woman Wisdom: A Feminist Lectionary and Psalter* (Crossroad, 1991).



Chung Hyun Kyung

Jeanie Wylie-Kellermann: You must be meeting lots of people in the United States who are wishing for change.

Chung Hung Kyung: Yes, I have discovered so many grassroots people's organizations that try to find a different kind of lifestyle and community. They try to form political organizations and maybe they are disillusioned with the institutional church, but they have very deep spiritual yearnings

to find what it means to be human.

J.W.-K.: Let me ask you a question about what we can do. A lot of people in this country who are committed to working for justice lived through the civil rights and the anti-Vietnam War

movements. They have good politics. But there's confusion about what we should do now. People remember the 1960s, they remember Martin Luther King and hundreds of thousands of people in the

streets. The U.S. government was very systematic about eliminating a lot of the leadership that we had then. Those people are dead. Yet a lot of people are still waiting for a new leader or a new movement that looks like what they saw in the 1960s.

I'm not sure we're going to get the same opportunity we had then. It may look different. Yet some good people in the U.S. feel paralyzed asking, "What do I do? My heart's in the right place, but what do I do?" From your international perspective, do you have a word for us about that?

C.H.K.: I don't think we will have this hero leader cult anymore. We live in a different day. This is outdated. If we need heroes or heroines, then every one of us must become heroes and heroines.

Last time we met in Detroit, I talked about the ant and spider. Like the ant, every one of us, in our local places, can make a small hole in our locality. But also we are spiders. With the Internet and all this information organization, we make connections like spiders. We do works in our communities and keep our light alive, keep our hope alive. It will accumulate.

J.W.-K.: Yet, you don't want us just to act locally?

C.H.K.: Globalization is hard. We have a sharp division between the rich and the poor and great suffering in people's lives. The suffering will become greater. Then when we get to the point we can't endure it anymore, we

In our time, satanic power comes with a very beautiful face. "Globalization will make you happy. I will give all these sexy, attractive things to you." It is harder to resist than military power.

will have a momentum.

But now what we are doing is keeping our hope alive, keeping our light alive through our small activities — we have to keep teaching children. We keep giving

information to people. We have political work in our local communities — to make education more inclusive, to create a more inclusive system or an environmental movement.

As we do little things and as we are building up internationally, it will gain momentum. At this moment, the movement is not very active, but people are pondering, people suffer and keep asking questions and keep participating in small political activities. We will get the momentum pretty soon.

J.W-K.: And when you picture the momentum growing, do you have a vision of what might happen?

C.H.K.: What might happen in the future? Many Third World theologians say that God is money in our time and religion is savage capitalism. People are worried about money and job security. This kind of economy creates great suffering, so it can be possible that they will make another war. People will say, “No more!” and then you will have an immense mobilization to change the system on a more immense level. I don’t know exactly what form it will take, but I can see that we have to prepare people.

As a professor, I want to produce students who really see things as they are and I want them to develop the spiritual power — enough heart to feel compassionate, so they will know what to do.

I ask my students, we are producing more and more, are we happy? Are we healthy? Are we whole? Are we building a community where our lives will become more meaningful? Do we live more like human beings? What is the meaning of love? And what kinds of alternatives can you have in terms of value, of relating and choosing work?

More than ever, in our time, people really need a spiritual practice one way or another. In the 1960s, everything was so clear — there are the Vietnam War and the Civil Rights movements. You could

see it. But now this post-modern tactic of invading people’s hearts is not like the modernistic way. Before they violated people with a real physical power, right? But the post-modern way of violating or domesticating people is by seduction, allure. They sell very beautiful death, very beautiful oppression.

It is a very sexy, seductive oppression. With globalization, the advertisements and articles say, “Hey, work for our company. Join this global system. You’ll be

of the economy cause many women in Africa and Asia to lose economic power.

Women’s traditional economic method is the exchange of goods. It’s very much a survival oriented economy, a sustenance oriented economy. In a cash economy and an export economy, women lose their economy into men’s hands. So women don’t get all that’s promised in the sexy advertisements; they just cannot eat anymore. I have heard these women say, “Before we were poor people, but we



Jim West

happy. You’ll be sexy.” And they show beautiful beaches and beautiful women with gorgeous dresses, drinking great wine. All of this is emphasized in the movies, TV and music. They say, “If you join us you can have a membership in this great club of globalization. You will enjoy these beautiful beaches, dresses, champagne and luxury.”

But that is not true. Because of globalization, only a few enjoy that kind of thing. And you know that structural adjustment programs and globalization

are not even people anymore. We are just things to be tossed around.”

In our time, satanic power comes with a very beautiful face. “Globalization will make you happy. I will give all these sexy, attractive things to you.” It is harder to resist than military power. They come in with MTV and all kinds of entertainment, saying, “Join our membership.”

J.W-K.: Say a little more about how a spiritual practice can help us both recognize Satan behind the beautiful face and resist it.

Moving to New York City: Chung returns to the imperial center

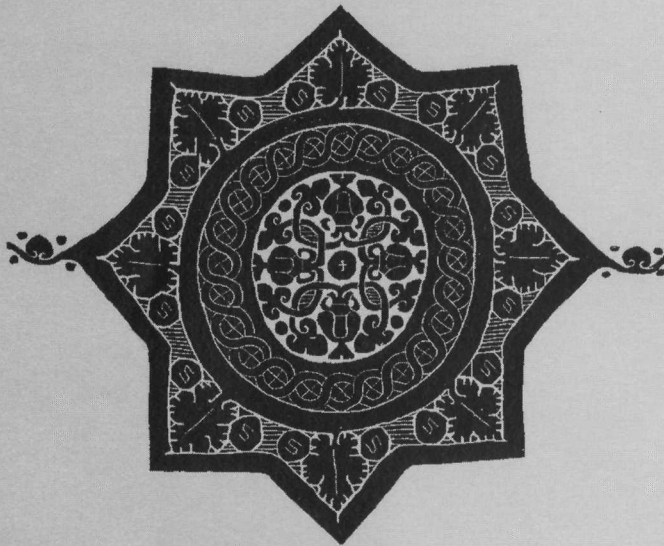
Jeanie Wylie-Kellermann: Tell me why you chose to come back to Union Seminary, and tell me how you find the U.S.

Chung Hyun Kyung: After Canberra, I traveled to every continent and every possible diversity of people's communities. It changed my view greatly. I started from the very particular historical experience of being a Korean woman. Out of that, I developed a Korean women's feminist theology. I honor that process and I still think particularity, especially for minority groups, is very important. But what I experienced while traveling was such a deep, universal, human experience of pain and struggle.

Before, as a product of the Korean movement, I didn't consider white Europeans and American people as real human beings. The way they objectified us, I also objectified them. Whenever I thought about Americans, I thought, "These people have so many resources and they still exploit." And as a Korean, I thought of the bombs America threw at us. During the Korean War, the U.S. used more than all the bombs used during World War I and II. Can you imagine? It means our land is totally destroyed.

When I was in the Korean Student Movement, many students contemplated bombing American embassies. We perceived America as a totally savage country — a country with no culture. Even though I studied in America,

I couldn't see people's deep humanity. I always was on guard. Americans, I thought, were born to exploit. And American-European culture is a culture of violence. Look at the way they eat. They eat



with weapons! I said, "This is a very violent culture and I shouldn't make real human contact with them."

During the last seven years, I have begun to see that people's struggles are interconnected and I also discovered many European and American people who are human beings. If I say it like this, you may laugh, but it was a genuine experience — "Aha! They are also human beings like us."

Then I asked, what's wrong? Why are things working this way? I began to

see in a more systematic, historical way the system which divides us. I discovered that hungry women crying in Africa, Asia and Latin America are directly connected with all the suburban wives in America and Europe who live on anti-depressant medicine. These two oppressions are seemingly very different, but now I can see the connection. One is oppression because the women don't have anything; the other because they have too much — it's stagnated and spoiled.

There's a very elaborate system of deception. You know, the suicide rate is high in Europe and Japan. Why, in these most affluent countries, are there so many drug problems? Why do so many people look so depressed? When you go to indigenous communities in South America, Africa and the Philippines, people are very poor, they are miserable, but they are a rush of life.

J.W-K: Say a little bit about the deception — you suggested that the only way European and American people can hang on to so many possessions is by a deception.

C.H.K.: It's a false security. It's like this idea that America is the number one country — you are the biggest, the richest country in the world. You lure people with the American dream, but now after globalization there are more

It dawned on me that we need bridge-builders, cultural translators to be international justice workers who can make connections between oppressions. It's almost like a mandala vision.

and more poor people in America. There are many Third World people in America's inner cities. You know the infant mortality in Harlem is higher than Bangladesh? Can you imagine? Not only that, but every two hours one American child under 14 is gunned down.

So your TV advertisements promise so many things, but I think people are waking up. This affluence is not going to happen to them. Even the American middle class doesn't feel secure anymore. You are told that the more wealth you have, the happier you will become, but in order to make more wealth, you don't have any time to really live life — to spend time with your family, lovers and children and to take care of a garden.

Why you are so depressed? Because you made the money, but you are exhausted physically, spiritually, mentally, emotionally. You have no sense of community because you have to compete so much. If you don't get killed on the subways of the inner cities, or robbed, you will die inside because you don't have energy to build up community.

It dawned on me then that we need bridge-builders, cultural translators to be international justice workers who can make connections between oppressions. It's almost like a mandala vision — you suddenly see the whole picture.

I had this inner urge to do some international work where I can make a connection among Asian, African, Latin American women's struggles and many

women's struggles in the First World, too, especially women with a lot of struggles around issues of race, class or orientation. I prayed about it. Then Union offered me a job in ecumenics.

Another reason for my move is that Korea is not the Third World anymore. Because of our division, we are politically considered Third World, but economically we joined the developing countries. My country is now exploiting labor in Honduras, El Salvador, Indonesia and Nepal. We also have more than 35,000 foreign manual workers in Korea, because the Koreans do not want to do dirty jobs. So we have many Indonesian, Sri Lankan, Indian, Nepalese and Filipino people working for Korean companies in Korea.

So my social location as a Korean woman doing Third World theology in Korea doesn't fit well anymore. Ironically, I meet more Third World people in New York City than in Seoul.

In this situation, I had to make a choice. What do I want to do with my life? When I die, what kind of legacy do I want to leave?

The legacy I want to leave, if possible — and I will work very hard — is an

You are told that the more wealth you have, the happier you will become, but in order to make more wealth, you don't have any time to really live life — to spend time with your family, lovers and children and to take care of a garden.

intellectual legacy of Asian's women's theology in relation to women's struggle in Asia, Africa and Latin America and to many minority groups in the First World. I have this urgency in me, I don't think we have much time left.

C.H.K.: The most difficult temptation is this temptation of beautiful seduction. When armies came to invade, it made you angry so you fought back. But all this beautiful allure is hard to resist — it's virtual reality. It's not tangible. It's not real, but it's also very real.

It's like addiction. Sometimes I say every one of us in the world now needs a 12-step program. We need to say, "I am powerless over money and all this seduction, all this promise of globalization." We really have to ask a power greater than us to guide us.

One of the important spiritual disciplines in Buddhism is voluntary poverty. The monks beg and only eat what is given. Being a beggar is their spiritual practice.

We do all kinds of movements and social analysis to see the madness of capitalism. But the madness of capitalism is also very beautiful, very seductive for many people because it comes with the beautiful face of comfort, luxury and pleasure. How can you say no to this?

I think only spiritual discipline will save us. We need a deep spirituality to say "no." Many Third World people talk about the Coca Colanization of the world. But now I talk to many Asian and African people in a different way, asking "Why do we drink Coca Cola? Why don't we just stop drinking it so they cannot sell it in Asia anymore?"

Liberation is not just structural. It is very deep psychological, emotional and inner world liberation too.

If we don't have that spiritual power, we just cannot resist.

Thich Nhat Hanh talked about U.S. globalization. He said, "All over the world, people are losing jobs, because globalization is a centralization and automation process. They don't need many workers anymore." Maybe some people think Thich Nhat Hanh's too idealistic, but I think he makes a lot of sense. He

said, “Why don’t we only take part-time jobs — everybody work three days a week?” All of us would make less money, so all of us would have a job. Then the other four days we could spend in the community, with the children, reading and writing poetry, spending time in the forest.

I think this spiritual awakening is coming. The 18th and 19th century prophets talked about the next millennium. They said that the energy of the world would shift from a dominant masculine energy to feminine energy. They prophesied a great spiritual awakening.

I think young people will reject a ratrace work life. They will make different choices for their lives.

J.W-K.: Are there spiritual allies that can work with us? Sometimes I think of the earth as a spiritual ally or the ancestors. Are they part of the struggle?

C.H.K.: Oh, yes. The spiritual visionaries of Korea talked about today’s world. They said people will move very fast and eat unnecessary food and that it would cause all kinds of disease. They prophesied these things!

A Korean spiritual visionary in the 18th century said we will change into feminine energy and great Mother will save us. He also said in this time, people will become real grown-ups. They will become wiser so they can make different kinds of choices in life. He said people born and living at the turn of the millennium are very lucky people because we will witness this change of energy.

Maybe I’m a perpetual optimist, but I



Miriam by Meinrad Craighead

*Through celebration
we discover who we are
again, what it means
to be human. We discern
what we have lost
and we know what we
will protect to make
ourselves human again.*

don’t feel hopeless. Great suffering always produces great people and great awakening. So I think suffering is a good preparation.

J.W-K.: Is there a place in the struggle for joy and for rest?

C.H.K.: Oh, yes, because of our urgency. When I look at a tree now, I don’t take it for granted anymore. I don’t know how long I can see this tree. The tree can die or I can die with cancer.

I think AIDS and cancer are very cultural diseases, symbols of our culture.

Our culture is an acquired immune-deficient culture. The immunologists say an immune system involves white cells that recognize alien cells that start to develop. So immune deficiency means you lose the ability to distinguish between true self and false self.

That’s the syndrome of our time. So, so many people are dying of cancer — the alien cells are growing and growing. Your false cell is cancer.

J.W-K.: And there’s a way that rest and joy are related to knowing who we are?

C.H.K.: I think joy and laughter are great immune system boosters. Through celebration we discover who we are again, what it means to be human. We discern what we have lost and we know what we will protect to make ourselves human again. Joy is like our litmus paper to see whether we are still fully alive.

Joy is there even in the midst of suffering. Joy includes suffering; joy includes hardship. Joy includes deep sadness, the loneliness of life. It’s almost as though only people who understand the deepest sorrow we feel for this world, can feel genuine joy.

J.W-K.: Your voice is very important to us. We had a letter from an older woman in her 80s who wrote, “I have been waiting all my life for Hyun Kyung’s voice!”

C.H.K.: Oh, that is wonderful. Sometimes I feel very discouraged, but I have this sense that only when I encourage myself, then God will be energized by me and will energize me.

All women, children and men have to draw on their inner resources to bring out that energy. Only then will God energize our energy. So, I have to encourage myself and you have to encourage yourself. **TW**

It only seems racist

A training tape made 10 years ago by Jack McMahon, the Republican candidate for Philadelphia district attorney, advised prosecutors to reject low-income black jurors and jurors who are well-educated (*The Philadelphia Inquirer*, 4/1/97).

"The case law says the object of getting a jury ... is to get a competent, fair and impartial jury," McMahon said. "Well, that's ridiculous. ... The only way you're going to do your best is to get jurors that are unfair, and more likely to convict than anybody else in that room.

"The blacks from the low-income areas are less likely to convict. ... There's a resentment for law enforcement. There's a resentment for authority. And as a result, you don't want those people on your jury. And it may appear as if you're being racist, but again, you're just being realistic."

McMahon also warned against "smart people" who "will analyze the hell out of your case," as well as social workers and teachers — though allowing that "if you get a white teacher teaching in a black school that's sick of these guys maybe, that may be one you accept."

Land mine ban delayed

President Clinton "has unmistakably signaled that the U.S. does not want to see rapid progress toward a ban" on land mines, according to Stephen Goose, chair of the Steering Committee of the U.S. Campaign to Ban Land Mines (*Maryknoll*, 6/97). Criticizing Clinton's decision to address the issue through the Conference on Disarmament in Geneva (which includes many nations opposed to restrictions) rather than the Canadian-initiated "Ottawa Process" (which calls for a total ban by the end of this year), Goose charges that "the president has chosen a 'go slow' approach in order to satisfy U.S. military leaders still reluctant to abandon the weapon."

So what's wrong?

When the 1997 graduating class at Fordham University chose to hold its

Senior Ball at the Intrepid War Museum — an aircraft carrier docked in Manhattan which has been converted into a weapons exhibit gallery — few objections were raised, according to Jesuit peace activist John Dear.

"Most Jesuits, faculty and students, see no problem with a party at the pro-war museum," Dear wrote in the *National Catholic Reporter* (5/2/97). "As one Jesuit theologian at Fordham put it, 'We're all Niebuhrians here. Coercion and war are necessary and justifiable. Jesus' ethic can't be applied socially. He never meant it to be. So what's wrong with a party on the Intrepid?'"

Animal experimentation

Clergy, along with farmers and hunters, are among those most likely to support animal experimentation, according to surveys by sociologist Harold Takooshian (*Scientific American*, 2/97).

Other surveys revealed that opposition to vivisection is highest among women, young people and people with higher levels of education.

Although one U.S. study showed a slight correlation between scientific knowledge and support for animal experimentation, studies in Belgium, France and Italy connected scientific literacy with rejection of experiments on animals.

Overall, opposition to animal research is on the rise. Last November, the Netherlands passed a law which recognizes the "intrinsic value" of animals as sentient beings, and several nations (including Germany, the U.K. and Australia) now require a cost-benefit analysis to be performed on all animal experiments.

"Even in disciplines that have traditionally used animals, the trend is unmistakable," Madhusree Mukerjee writes. "A survey by Scott Plous of Wesleyan University finds that psychologists with Ph.D.s earned in the 1990s are half as likely to express strong support for animal research as those with Ph.D.s from before 1970."

Indian gambling

The United Methodist Church is struggling with tensions between its historic opposition to gambling and its support for Native American sovereignty. A Consultation on Native Americans and Gambling, sponsored by the General Board of Church and Society of the United Methodist Church, was held in December. Approximately 50 participants, mostly Native American, developed a set of recommendations, which include asking the Church to:

- Develop statements on gambling from Native American leaders, including spiritual and traditional leaders.
- Produce educational resources on the status of Native Americans and sovereignty, and others lifting up "the downside of gambling."
- Initiate viable economic development projects as alternatives to gambling enterprises.
- Provide more economic literacy training focusing on tribal businesses in Indian reservations.

— Lee Ranck,
Christian Social Action, 2/97

Peace training for youth

A week-long nonviolence training program for youth ages 12-18 will be held Aug. 10-16 at the Equity Trust Conference Center in Voluntown, Conn. Activities will include discussion of political issues, organizing skills and strategy sessions as well as dancing, swimming, games and field trips. Cost for the week is \$400 per person (sliding scale and scholarships available). For more information contact YouthPeace/WRL, 339 Lafayette St., New York, NY 10012; (ph) 212-228-0450, (f) 212-228-6193; e-mail: wrl@igc.apc.org.

Short takes

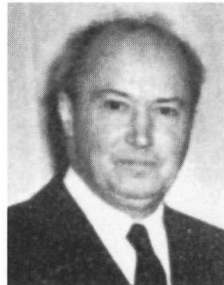
The Witness' hall of fame

Every three years *The Witness* and the Episcopal Church Publishing Company present awards to people working for justice. The awards are named for four heroes in the Episcopal Church: Will Scarlett, bishop and activist in the League for Industrial Democracy; William Spofford, long-time *Witness* editor and outspoken labor advocate; Vida Scudder, church woman and socialist; Bill Stringfellow, author of definitive books on the powers and principalities, lawyer and church critic.

Past awardees:

1994, Indianapolis

The Philadelphia 11 and the Washington 4 (Scarlett).
 Hanan Ashrawi (Spofford)
 Chung Hyun Kyung (Stringfellow)
 Louie Crew (Scudder)



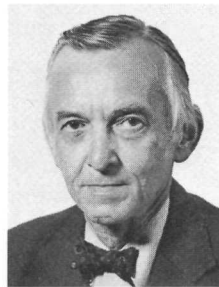
Will Scarlett



Bill Spofford



Vida Scudder



Bill Stringfellow

1991, Phoenix — *The Witness* boycotted

1988, Detroit

Bob DeWitt (Scarlett)
 Jean Dementi (Spofford)
 Pauli Murray (Scudder)
 Steven Guerra and Margaret Ellen Traxler (Stringfellow)

1982, New Orleans

John Hines (Scarlett)
 Ben Chavis (Spofford)
 Marion Kellerman (Scudder)
 Bill Stringfellow (Special award of merit)

1979,

Daniel Corrigan (Scarlett)
 Paul Washington (Spofford)
 Maria Cueto and Raisa Nemikin (Scudder)
 Joe Fletcher (Special award of merit)

The Witness' awards dinner

Feelings may run high at *The Witness* dinner. The July 18 dinner offers a chance for long-time activists in the church to meet new deputies who share a passion for justice. It also provides support for the Church of the Advocate, a parish that models a long-term commitment to its neighborhood and to prompting the church to move (p. 11).

The dinner will be catered by Project H.O.M.E.'s Back Home Cafe. Project H.O.M.E. (Housing, Opportunities, Medical Care, Education) is a program widely recognized as a leader in homeless services and advocacy in Philadelphia. Through a "continuum of care" approach consisting of a range of housing and supportive services, Project H.O.M.E. has enabled hundreds of chronically homeless persons to

break the cycle of homelessness.

Project H.O.M.E. currently operates 10 residences throughout Philadelphia. Many of the residences are permanent housing for formerly homeless persons able to live independently. Others are specialized mental health residences or intensive recovery residences. Project H.O.M.E. also does extensive street outreach to homeless persons still living on the streets.

"Homelessness is not a matter of 'There but for the grace of God go I,'" says co-founder and executive director Sister Mary Scullion. "It's a matter of 'There go I.' We have to understand that women and men who are homeless have the same humanity that all of us experience. To allow homelessness to happen is to threaten all of our humanity."

In recent years, Project H.O.M.E. has

expanded its work to include community development efforts in low-income neighborhoods. Unlike many nonprofit service providers, staff and residents of Project H.O.M.E. are actively involved in political advocacy. In 1994, Project H.O.M.E. and its supporters won a four-year legal and political battle to open a 48-unit permanent housing facility at 1515 Fairmount Avenue — a battle that included rallies, petitions, marches, and even civil disobedience. The campaign to "Free 1515" became a major fair-housing rights case that resulted in national attention.

Now housed in 1515 Fairmount Avenue is the Back Home Cafe, a restaurant and catering service that provides job training and employment to many Project H.O.M.E. residents. The Cafe, in its second year, serves as a wonderful community center.

Choosing a new 'personality' for the church

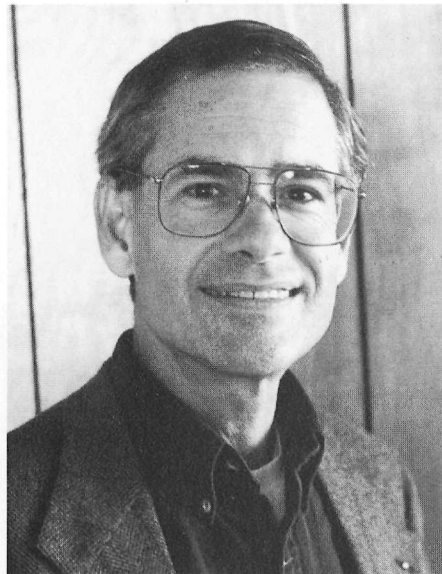
by Julie A. Wortman

Ever since last April, when the 29-member national church committee charged with developing a slate of candidates for Presiding Bishop announced its four nominees, Episcopalians who care about their denomination's identity and mission have been trying to figure out which man would be the best successor to Edmond L. Browning — Frank Griswold, 59, of Chicago; Robert Rowley Jr., 55, of Northwestern Pennsylvania; Richard Shimpfky, 56, of El Camino Real (Calif.); or Don Wimberly, 59, of Lexington (Ky.). Acknowledging that *The Witness* tends to find greater hope in the resistance work of non-hierarchical, self-organizing, faith-based communities than in institutional, usually clericalist, church politics, we are surprised to find that we care what sort of person the new primate will be. This is because this new leader's manner, enthusiasms, theological views and commitments will signal what the Episcopal Church stands for — and, for good or ill, that has an influence on church and society that we can't discount.

Bishops do the choosing

The people who will have the biggest say about who the new presiding bishop will be, of course, are the church's bishops, the men and women who do the actual balloting. But the lay and clergy deputies

from the church's dioceses will have to confirm the election to make it stick — when John Allin was elected presiding bishop in 1973, the deputies confirmed the choice, but not readily. [Deputies and bishops to the 1997 General Convention



The Witness endorses Richard Shimpfky of El Camino Real for presiding bishop.

in Philadelphia this July will be considering a resolution that would put into motion a canonical change to allow the deputies to vote for future presiding bishops, not just to confirm the bishops' choice.]

What matters most to the bishops, some say, is how the new presiding bishop's leadership will affect their "collegiality" or sense of unity, mutual trust and interdependence. In this respect, the personal relationships that the candidates have developed with their colleagues over the years will matter a great deal, a factor difficult, if not impossible, for outsiders to assess.

Also certain to play into the bishops'

assessment is that prior to their vote, the General Convention may have passed legislation changing the presiding bishop's role and powers. If proposed changes to the disciplinary canons are passed, the presiding bishop could, for the first time, have authority to temporarily inhibit a fellow bishop for misconduct and impose discipline. However, if a proposal from the Standing Commission on the Structure of the Church goes through, the presiding bishop would have much less power to influence how national church programs are implemented. Instead, the structure commission contemplates a stronger emphasis on the primate's role as chief pastor and "prophet."

"[The commission] proposes a creative and effective role for a Presiding Bishop in calling the church to ministry and mission through the General Convention and prophetic appeals directly to the people of this church," thereby shifting emphasis "from managing to leading," the commission's report to this summer's General Convention states. This shift, the commission believes, "should mitigate somewhat the isolation of this office by putting the Presiding Bishop in more frequent personal, rather than managerial, contact with sister and brother bishops and the laity and other clergy of the church."

Set in the context of a whole package of proposals aimed at downplaying the church's "national" identity, the structure commission's reframing of the primate's office would seem to be intended to weaken the presiding bishop's ability to get the church to "walk" his "talk." Maybe this is the commission's backhanded way of making sure a new presiding bishop talks less.

Homosexuality a key issue

Still, whether the structure commission's proposals are accepted or not, nothing can prevent this election from being highly politicized, despite a strong and largely successful effort on the part of the nominating committee to persuade the candidates to refrain from discussing their views on matters to be

Julie A. Wortman is co-editor/publisher of *The Witness*.

Vital Signs

Leon Modeste and the GCSP

Like Bill Spofford, Leon Modeste saw the urgent need for change and didn't mire himself in the politics of the institutional church. *The Witness* applauds Modeste for getting the monies designated for the General Convention Special Program in 1967 into the hands of those who needed it. (see p. 12.)

After six years directing the General Convention Special Program, Leon Modeste served as president and CEO of the Urban League of Onondaga County in Syracuse, N.Y. He is now special assistant to the superintendent of the Little Rock School District.



Leon Modeste

The Bill Spofford award

The Ojibwe Singers: reclaiming hope

Known for his works on the principalities and powers, William Stringfellow used to say that his understanding stemmed from Anglican hymns — since he was tone deaf and wouldn't sing, he says he paid close attention to the words instead! The Ojibwe elders in Minnesota have noticed the power in hymns as well!

Confronted with a soaring number of teen suicides eight years ago, the elders took action. They did not appeal to the U.S. government for a new program. They did not become frenetically busy. They reinstated their hymn sings, knowing that the three hours of song and spontaneous testimony would restore the spiritual strength of the adults and any teenagers who might attend. Today, people from three reservations attend, even driving two or three hours for hymn sings. They've just released their first cassette tape!

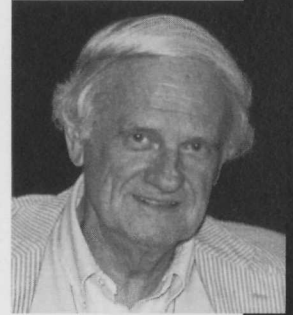
The Witness is grateful to the Ojibwe Singers for modelling another way and for reminding us that it is our own hearts and prayers that ultimately face down death.

The Bill Stringfellow award

1997 awards

Coleman McGehee: economic justice

In the spirit of labor activist and bishop William Scarlett, Coleman McGehee championed any number of causes while serving as bishop of the Diocese of Michigan. On this occasion, *The Witness* honors him for his outspoken advocacy for an economic justice initiative in 1988 that promised to build an alternative economy within the shadow of unbridled the capitalism that so effectively assigns affluence and ruin. (See page 20.) McGehee has received recognition from organizations concerned with African American and women's rights, civil liberties and labor issues.



Coleman McGehee

The William Scarlett award

Verna Dozier: reclaiming scripture

Verna Dozier has a cordial and gracious way of introducing strong and militant ideas. *The Witness* gives thanks for her ministry in opening up the ways that we all read the Bible, for affirming our understanding and our humor and most recently for teaching us about ambiguity (see p. 46).

Dozier says she is retiring from public speaking, a vocation she has pursued since retiring from teaching. We give thanks for her witness and her warmth.



Verna Dozier

The Vida Scudder award

decided by this summer's General Convention. The foremost issue for most bishops and deputies will be the new presiding bishop's stand on homosexual relationships, a key barometer, these days, of a person's general world view on matters social and theological. Conservatives and many moderates will be calling the church's next primate to follow the lead of General Convention special guest George Carey, the Archbishop of Canterbury, in categorically affirming the traditional heterosexual position. At this writing, these forces are reportedly working to draft a candidate they can trust to do just that (some rumor this will be Herbert Thompson, bishop of Southern Ohio). Echoing the strategy that won approval for the heresy trial of Walter Righter, the conservative Irenaeus Fellowship of Bishops has announced that it will subsidize the travel costs of retired bishops who could help swing the vote in this anti-gay direction.

No one 'unacceptable'?

With this in mind, it is surprising that the Consultation, a coalition of General Convention strategists representing a fluid array of about a dozen church-based peace and justice advocacy groups — including the gay/lesbian advocacy group Integrity — hasn't labeled any of the four nominees categorically unacceptable, even though two, Wimberly and Rowley, are on record with the traditional gays-must-be-celibate view. Rowley, however, whose statements to the nominating committee shine with candor, has received high marks from members of the Episcopal Women's Caucus for his leadership in developing and presenting a resolution to the 1995 Portland, Ore., meeting of the church's bishops stating that the ordination canons regarding women are mandatory in all dioceses.

"Bishop Rowley chaired the committee with integrity and listened carefully to both sides," EWC member Gay Jennings, who served with Rowley on the committee, posted to an electronic meeting on the topic of "PB Testimonials" last spring. "[Rowley] is fair. He is grounded in prayer

and Scripture. He did a phenomenal job under very difficult circumstances. I have enormous respect for him. I would be very glad to see him elected Presiding Bishop."

Rowley's statements to the nominating committee also hold out the possibility that he has had a change of heart or holds a nuanced position on the sexuality issue. "My appointments to leadership positions in the diocese have included individuals who hold a variety of points of view in regard to human sexuality," he said. "I have also appointed individuals without regard to their sexual orientation."

Shimpfky has enthusiastically embraced the task of paying attention to the needs, concerns and politics of one of the most demographically diverse regions of the country, giving him an invaluable — and essential — intercultural perspective.

Leadership needed for Lambeth, not restructure

Wimberly, on the other hand, takes the tired stance that "we have allowed the topic of human sexuality to dominate our Church agendas for far too long," a position that suggests he fails to understand the way in which heterosexuals have scapegoated gay and lesbian Christians in order to avoid other issues. Resolving this question affirmatively is essential for the well-being of gay and lesbian church members, but also for heterosexuals whose bondage to heterosexism has left them without a tenable sexual ethic. With the Lambeth meeting of bishops only a year away — and Anglican bishops lining up with an agenda of condemning and perhaps disassociating from the American

church for its liberality toward gay and lesbian people — this is hardly the kind of leadership for which advocates for the full acceptance of gay and lesbian church members would hope.

Wimberly, too, seems disappointingly enthusiastic about making church restructuring a priority. "The structure and/or restructuring of all aspects of our Church's National Office and its operations requires decisive action," he told the nominating committee in response to a question about "the most important priorities for Presiding Bishop."

"I do not believe that our National Church structure is perceived as being streamlined, efficient, effective, responsible and pastorally sensitive to the realities of modernity as evidenced throughout the Episcopal Church in the United States of America. Responding to these perceptions is essential."

It is undoubtedly true that the church could operate better, as he says, but most progressives believe any restructuring should be led, not by perceptions of inefficiency, but by a clear sense of mission [see TW 5/97], which Wimberly didn't spend much time defining or describing for the committee.

Prayer book revision a justice issue

Based on their records, the two candidates most likely to remain uncompromising about their support for the full inclusion of gay and lesbian church members in the life of the institution — even in the face of a hostile reception from their colleagues at Lambeth — are Shimpfky and Griswold. Griswold's longer experience as a bishop — and the fact Chicago is a much larger diocese — might incline some to favor his candidacy. But Griswold's pronouncement, in his capacity as chair of the Standing Liturgical Commission, that "this is not the time for prayer book revision," comes as a huge let down to everyone who finds the church's common prayer uncommonly white, male, straight and privileged. At the Justice, Peace and Integrity of Creation "summit" last winter a working group declared prayer book

After 20 years, will GC give a blessing?

by Michael Hopkins

Having secured the right (if not the will in all places) to ordain gay and lesbian persons through the passage of the Open Access Canon in 1994 and the decision of the Righter Court, advocates for the full inclusion of gay and lesbian Episcopalians will be focusing on a more basic issue at this summer's General Convention, the recognition and support of relationships.

Seven dioceses (California, Missouri, New York, Newark, Pennsylvania, Rhode Island, and Rochester) have submitted resolutions calling for the development of a Rite of Blessing of Same Sex Unions to be included in the Book of Occasional Services (BOS). The resolutions recognize that an increasing number of congregations across the country are using some form of a blessing rite and insist that the time is right for the church to provide a form for celebration to those who, since a 1976 General Convention resolution, have been called "children of God who have a full and equal claim ... upon the love, acceptance, and pastoral concern and care of the church."

For the first time, a booth at General Convention will focus solely on the relationships of gay and lesbian people. Sponsored by All Saints' Church, Pasadena, Calif., the booth is a sign of the growing grassroots support for the affirmation of lesbian and gay relationships.

Convention will also be asked to support relationships of lesbian and

Michael Hopkins is vicar of St. George's Episcopal Church in Glen Dale, Md., and director of communications for Integrity.

gay clergy in a resolution that would allow the Church Pension Fund to extend health benefits to domestic partners for those dioceses that request it. This follows on a vote by the Executive Council of the Episcopal Church, meeting in Hawaii at the end of April, to extend benefits to domestic partners of National Church employees. Another resolution calls on the Pension Fund to also study extending

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Archbishop of Canterbury George Carey, however, will preach at the main

convention eucharist. Carey has made several statements opposed to the recognition of lesbian and gay relationships in recent months, including one in a sermon at Virginia Theological Seminary in February. The sermon followed only by days a decision by the seminary board to no longer officially require celibacy of non-married persons.

Those working for passage of gay-positive legislation at this General Convention will also be joining with supporters of women's ordination in their efforts to gain passage of canonical language that will make clear that bishops and dioceses may not deny otherwise qualified women ordination or licensing just because they are female.

In recent months there have been attempts by several groups to link this issue with the ordination of gay and lesbian persons, raising the specter of "forced" ordinations. In an article in the *Washington Times* following an ordination of a gay man in the Diocese of Washington in April it was stated that, given efforts in Philadelphia to pass "a proposed statute that will penalize clergy who do not accept female priests," "now there is talk among some liberal bishops of one day seeking to put a traditionalist bishop on trial for the 'heresy' of not ordaining homosexuals."

Integrity's General Convention eucharist on the evening of Wednesday, July 16, at the Church of St. Luke & the Epiphany, will be gay and lesbian Episcopalians' opportunity to give thanks for Presiding Bishop Edmond Browning's supportive leadership and to pray that the next presiding bishop follows his example. Browning will be the celebrant at the service and Elizabeth Kaeton, director of the Diocese of Newark's Oasis ministry, will preach.

revision a justice issue, a view the Consultation has affirmed.

Griswold's negativity about prayer book revision seems especially disingenuous in light of his own otherwise strong — and welcome — statement to the nominating committee opposing the church's clericalism. "Observing the discrepancy between adult baptism and an ordination," he told the committee, "*and keeping in mind that liturgy identifies the church to itself [emphasis added], whatever we say about the ministry of the baptized is flatly denied by the ceremonial, and often the sermon, at an ordination.*"

Intercultural perspective

In contrast, what makes Shimpfky a strong choice for presiding bishop is his very mindfulness of with whom, in all its diversity, the Episcopal Church is called to be in solidarity, whether in worship or in matters of justice. Holding to Karl Barth's practice of regularly meditating on Scripture in light of the daily news, he has enthusiastically embraced the task of paying attention to the needs, concerns and politics of one of the most demographically diverse regions of the country, giving him an invaluable — and essential — intercultural perspective.

"San Jose, our See, the third largest city in California, like New York, Los Angeles, Hong Kong and London, if to a lesser scale, is a place of cultural confluence, not unlike ancient Jerusalem," he told the nominating committee. "Mine is a diocese in a missionary place and time, seeking to influence the confluences of many cultures. [I've learned] the necessity to trust those whose experience differs from mine. ... I've learned, also, that what we are, the whole country will soon be."

A 'public' church

Shimpfky's characterization of the Episcopal Church as a "public church," an institution "responsible for the pastoral care of the whole population and not just some of the population," also promises a useful, concrete commitment to social justice. Ironically, this may be less

damning to his candidacy among his more moderate peers than the fact that, despite Shimpfky's recognition that the American church "is a democratic federation of dioceses," he categorically rejects as unbiblical the withholding of money from the national church as a means of protest or to "enable the grass roots."

We here at *The Witness* agree. Nothing in the restructure debate convinces us that a national denomination like the Episcopal Church should downplay its national identity in preference to regional and local activism — we need both. While our inclination is to focus on digging deep locally in the manner of "the ant," to use Korean feminist theologian Chung Hyun Kyung's metaphor, we also recognize the essential role that national

and international "spider" networks play [see page 26].

Essential to the church's future as an institution that can have some positive role in reshaping human community according to gospel values is a leader who can urge that transformative mission as a priority. Given the long and careful process involved in developing this slate of candidates, it is possible that

each nominee for presiding bishop has some capacity to offer that kind of leadership — but only in the case of Richard Shimpfky are we sure. With Shimpfky as primate, we feel confident, the Episcopal Church of the next nine years will be known to stand for justice. It's an institutional personality in which we'd gladly share.

Shimpfky categorically rejects as unbiblical the withholding of money from the national church as a means of protest or to "enable the grass roots."

Drawing a line in the sand?

A "Statement on Human Sexuality" that expresses deep concern that "the setting aside of biblical teaching in such actions as the ordination of practicing homosexuals and the blessing of same-sex unions calls into question of the Holy Scripture," raising questions of "mutual accountability and interdependence within our Anglican communion," was unanimously adopted by some 80 delegates to the Second Anglican Encounter in the South held in Kuala Lumpur, Malaysia, in February 1997. Following the Encounter, the standing committee of the Anglican Province of South East Asia, passed a resolution adopting the Encounter's statement and stating that the Province supports and will be in communion "with that part of the Anglican communion which accepts and endorses the principles aforesaid

and not otherwise."

Conservatives, including the fledgling American Anglican Council (AAC), "a network of individuals, parishes, specialized ministries and a council of Episcopal bishops, who affirm Biblical authority and Anglican orthodoxy within the Episcopal Church," are using the Kuala Lumpur statement as a rallying cry against passage of legislation that would "regularize" the ordination of non-celibate homosexuals and the blessing of their committed partnerships.

"The seeds have been sown for other provinces to consider how long they can stay in communion with a church as it moves away from the truths of the Word of God," Roger Boltz, AAC's administrative director, said of the statement at a May AAC gathering.

— J.W.

The varied legacy of six PBs

by Charles H. Long

The office of presiding bishop has changed rapidly in the 20th century, as the Episcopal Church changed. For more than 100 years the term meant literally the person who presided at meetings of the House of Bishops and not much more. The dioceses formed after the American Revolution were fiercely independent and were not about to have an “archbishop” who might interfere in their internal affairs or imitate the lordly ways of English archbishops. Dioceses, preoccupied with their own survival and church-building in their own areas (much as today) took a long time to develop national programs and a sense of national identity, requiring a new kind of national leadership.

The presiding bishop was normally the senior bishop in order of consecration, continuing to administer his own diocese and continuing in office until he died. William White of Pennsylvania was presiding bishop for over 40 years (1795-1836) but after White the seniority of incumbents meant a fairly rapid turnover. In 1923 A.C. Garrett of Dallas became presiding bishop at the age of 91 and served only nine months before his death. He had not even been able to attend meetings of the bishops for 13 years.

That experience, plus the need for someone to take charge of growing national and overseas programs, finally convinced General Convention to change the system and to redefine the office. Thereafter, the presiding bishop was to be elected for a specific term and to be not only the spiritual and pastoral leader of the college of bishops, but also the Bishop of the Church and chief executive of all its national and international programs. It soon became clear that these expanded duties required his full time and that he

Charles H. Long lives in Wyoming, Ohio. For 17 years Long directed Forward Movement Publications.

could not also be in charge of a diocese. Each presiding bishop in the modern era has been in his own way a strong leader, with distinctive personal gifts and priorities, and each has left his mark on what is still an evolving office.

Henry St. George Tucker (1938-1946) had been a missionary bishop in Japan and later Bishop of Virginia. He was the first presiding bishop to resign his diocese and did so reluctantly, part way through his term. “My heart is in Virginia, my office is in Washington” (at the National Cathedral). The patriarch of a distinguished Virginia family, he was simple and modest both in personal style and churchmanship, gentle but tough, and practical. He guided the church through difficult war years and began the Presiding Bishop’s Fund for World Relief. But world mission was his passion and he did much to prepare the church for post-war expansion.

Henry Knox Sherrill, who succeeded him, could have been the head of anything. A man of vision, focus and eloquence, he won support from leading laymen of the eastern establishment, built a large and talented national staff, and raised more money than any presiding bishop before or since. One wag called him the last of the religious tycoons. The same could have been said of most heads of denominations in that expansive era. His priorities were both mission and unity. He was a leader of the new councils of churches at the national and world level, helped turn the Lambeth Conference into something more than an English tea party, multiplied

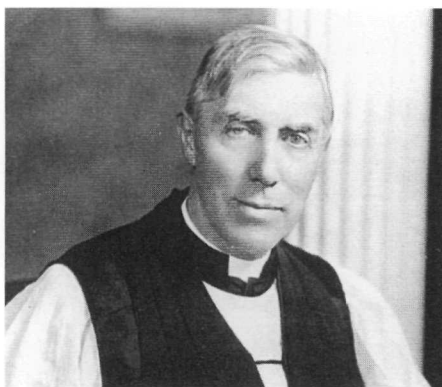
overseas and campus ministries, started the Church Foundation to fund innovative projects, Seabury House as a national conference center, and Seabury Press as the publishing arm of a bold experiment in Christian education. His was a top-down administration and a hard act to follow.

Arthur Lichtenberger (1958-1964) had learned to do that when he succeeded the progressive and evangelical Will Scarlett as Bishop of Missouri. He had also been a missionary in China, a professor at General Seminary and a much loved priest in three dioceses. His term was cut short by serious illness, much to everyone’s regret, for he brought to the office clear-headed wisdom, true humility and a remarkable pastoral touch. He also brought a fresh emphasis on social justice. As a strong advocate of civil rights he demonstrated that the pastoral and missionary leadership of the presiding bishop led also to a prophetic role.

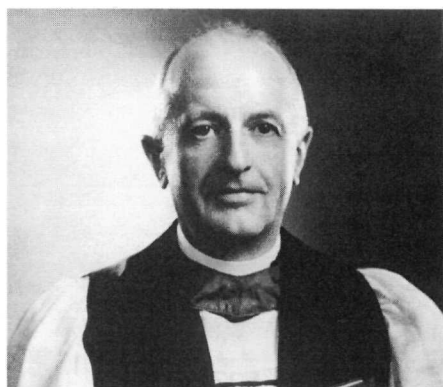
John Elbridge Hines (1965-1974) may be remembered as the Texan who risked all on the chance that the church could be persuaded to open itself to radical change in response to the urban and racial crisis that engulfed America soon after he took office. Did he lose the bet? He may have underestimated the amount of denial that persisted in Southern parishes and suburban parishes everywhere and the resulting backlash against the General Convention Special Program to empower the powerless. But the Episcopal Church would never be the same, no longer comfortable with its post-war emphasis on foreign missions and better Sunday

Schools and no longer controlled by an elite white male minority. John Hines brought other minorities into the councils of the church—blacks, women, youth in more than token numbers, and

The dioceses formed after the American Revolution were fiercely independent and were not about to have an “archbishop” who might interfere in their affairs.



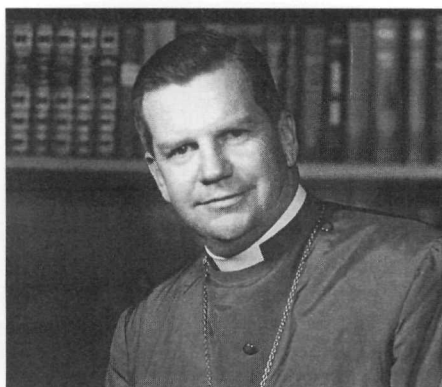
Henry St. George Tucker
1938-1946



Henry Knox Sherrill
1947-1958



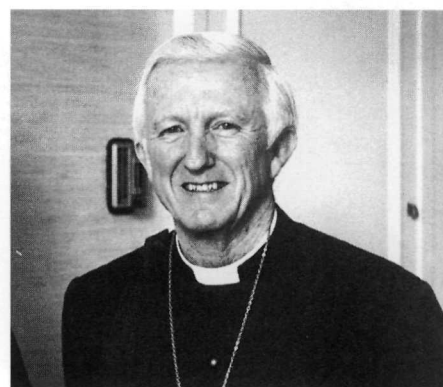
Arthur Lichtenberger
1958-1964



John Elbridge Hines
1965-1974



John Maury Allin
1974-1985



Edmond Lee Browning
1986-1997

social issues came to the center of the national agenda. The cost was high, the first of a series of budget and staff reductions that were to continue for 20 years and a decline in membership and public influence attributable to many causes, but the church did begin to change, radically, and in ways even Hines could not have anticipated.

John Maury Allin (1974-1985), the charming and gracious bishop of Mississippi, was elected after strong opposition in the House of Deputies and, it was said, as the candidate of conservatives who wanted to reverse the policies of John Hines. He gave himself to the task of healing the wounds of a troubled church and changed the image of the presiding bishop from one who challenged and governed from the top to one who

tried to respond to initiatives from below — or at least from the church's legislative process. It could not have been easy for him when General Convention approved both a new prayer book and the ordination of women. Change continued and controversy too, not the least of which being his decision to allow the F.B.I. to peruse staff files in the Hispanic division.

The election of Edmond Lee Browning (1986-1997) gave liberals new hope. His compassion and courage were already legendary among people who had served under him. He had been bishop in Okinawa, Europe and Hawaii and on the senior staff of Executive Council. He combined the missionary dedication of Tucker and Lichtenberger, the ecumenical and Anglican interests of Sherrill and Allin, and John Hines' vision of the presiding

bishop as prophet to the church. Browning rejected parochial understandings of church mission, yet the very credibility of his global understanding of God's work in the world was undermined from the beginning by the controversy surrounding his appointment of senior staff, including treasurer Ellen Cooke, whose embezzlement of church money helped destroy many people's faith in the national church offices. Nonetheless, more than any of his predecessors, Browning involved himself and his office in public issues and appeals to the conscience of public officials on matters as diverse and beyond the "program" of the Episcopal Church as the Gulf War, apartheid in South Africa and the conflict in Israel. He would travel anywhere and worked tirelessly for justice and peace.

In pursuit of clergy who can serve the whole church

by Julie A. Wortman

The reasons fewer and fewer persons of color are now seeking ordination in the Episcopal Church—despite an increased demand for non-Anglo clergy leadership—was the focus of a recent consultation held in Los Angeles sponsored by the Episcopal Church's Racial/Ethnic Ministries Committee and national offices of Asian, Black, Hispanic and Native American ministry. Altagracia Perez, rector of Los Angeles' St. Philip the Evangelist Episcopal Church, offered her own frustrating ordination story as an example of what many non-Anglo aspirants for ordination are up against.

It seems that during her first visit with her diocese's Commission on Ministry, the group that screens applicants for ordination, Perez, a woman of color of Puerto Rican descent, indicated that she felt herself called to ordained leadership in the Hispanic community. While many commissions on ministry have difficulty imagining a non-Anglo person serving anything but a congregation of their own ethnicity, this particular commission refused to support Perez' desired focus as "too narrow."

"I couldn't say that I wanted to do Hispanic ministry," Perez told consultation participants, "because the commission said I was to be ordained for the whole church, not just for one group."

So Perez busied herself demonstrating her versatility. Armed with an undergraduate degree from New York University and two divinity degrees from New York's prestigious Union Theological Seminary, she found herself a placement in an African-American congregation. Then she served the diocese by working with its youth program. After this, she

coordinated youth ministries for the church's second province.

When the time came for Perez' final approval for ordination, however, diocesan officials told her that despite her broad experience and mainstream theological training she would still not be getting the green light.

"This time they said they wouldn't ordain me because they had placed a moratorium on ordaining Hispanic clergy," Perez said. "They said they didn't have enough positions in Hispanic congregations for them to fill."

Ordaining and training for an Anglocentric church

Faced with Perez' fury — and the undeniable evidence of their own double talk — those controlling the ordination process in her diocese eventually reversed their decision in her case. Perez' story, however, illustrates a fundamental truth that Episcopalians of European or British ("Anglo") descent find difficult to accept: Dioceses have seldom ordained people to serve the "whole" church. Instead, they have primarily trained and ordained people to serve their own ethnic group.

To be sure, the vast majority of people ordained in the Episcopal church have been middle-class Anglo-Americans. And the vast majority of the congregations they have been trained to serve contain people of similar ethnicity and class. But if this makes it unsurprising that church leaders have created processes for recruiting, training and ordaining Episcopal clergy with only middle-class Anglo-Americans in mind, it doesn't change the fact that these processes are ill-suited to the recruiting, training and ordaining of Episcopal clergy of non-Anglo background who have ethnic communities of their own they'd like to serve.

What the Los Angeles ordination

consultation made clear is that non-Anglo church leaders are not any longer going to stand for the dominant culture's Anglocentric biases in matters of theological training and ordination. In a church hungry for more members and with few prospects of finding significant numbers of them except from among the influx of non-Anglo immigrant groups into this country, they no longer have to.

'The church needs us'

"The church needs us more than we need it," observed Petero Sabune, a Ugandan priest in the Diocese of Newark. "Once you make that paradigm shift, you can move."

And, indeed, in the two days the L.A. consultation's 75 participants had together, some areas of consensus began to emerge about the kind of movement that is needed.

A major concern raised by those representing non-Anglo groups highlighted the fact that an ordination process which relies on candidates putting themselves forward for ordination and then acquiring credentials to substantiate their worthiness for leadership requires many non-Anglo people to fly in the face of their ethnic community's deepest

Urging change

The Racial Ethnic Ministries Committee is bringing a resolution (A033) to this summer's General Convention that asks the church to "examine the overall structure of ministry development." Among other things, the committee intends that reforms in current policies and practices would "reflect proportionally the diversity of the mission field," provide "alternative training tracks that emphasize educational equivalence and cultural and contextual relevance," and insure that "racial/ethnic communities be enabled in their search for economical quality theological leadership."

Julie A. Wortman is co-editor/publisher of *The Witness*.

values.

"In communities of color, the issue is credibility, not credentials," said Steve Charleston, the former Bishop of Alaska who served as chaplain for the consultation and spoke on behalf of Native American ministries.

"When does leadership become affectation? When it is not grounded in the spiritual. I waited for the elders to tell me I was ready to be a priest."

"Hawaiians have a community orientation," echoed Charlie Hopkins, a native Hawaiian priest. "You don't put yourself forward for something [like ordination]. Personal achievement is much less important than community affiliation."

When non-Anglos speak in such terms, however, Anglo church authorities accuse them of trying to avoid the academic challenge of traditional seminary preparation in (Anglo) church history, Old and New Testament (Anglo) scholarship and (Anglo) theology.

But Charleston countered this critique powerfully: "The early church said the quality of 'being' in leadership is more important than 'doing.' You cannot study your way into the spirit. And you cannot pray your way into scholarship. The priesthood is primarily a spiritual vocation. We need people of honor and morality."

Emphasizing 'Gospel-based discipleship'

As John Robertson and Mark MacDonald, two representatives from the Minnesota Committee on Indian Work (MacDonald was elected Bishop of Alaska the weekend following the consultation), vouched, Anglo church authorities have considerable difficulty recognizing the strength of a Native American clergy candidate's credibility with his/her community as a key element of his/her credentials for ordination. Accordingly, the Committee has developed a program of "Gospel-based discipleship" that has shifted the focus in Native church communities away from trying to raise ordained leadership — emphasizing instead the drawing together of community

members into "baptismal covenant groups" with primary leadership from "disciple-catechists" who are selected through a community discernment process. These leaders may not receive diocesan blessing for ordination, but the committee has made clear that neither will the community accept any clergy who have not been in some way similarly "locally affirmed."

Many of the participants in the consultation felt that such approaches to

An ordination process which relies on candidates putting themselves forward for ordination and then acquiring credentials to substantiate their worthiness for leadership requires many non-Anglo people to fly in the face of their ethnic community's deepest values.

congregational develop — and to discerning who is best qualified to lead — could benefit all the ethnic communities in the church, including the Anglo community. By focusing more strongly on the recruitment, ordination and deployment of people of color, Charleston said, the church could move toward a badly needed reform of theological education.

What Anglos without multicultural vision fail to see, he said, is that the world is changing and their cultural dominance is destined to be less and less tolerated.

"We [people of color] are central to the discussion about the future of theological education," he emphasize. "Monocultural folks need us. We are trying to rescue, not water down, European standards."

Many consultation participants also agreed that chief among the factors that discourage people of color from pursuing

ordination in a church that needs them more than ever is the fact that their prospects of earning a living wage are considerably poorer than for Anglo candidates because fewer non-Anglo congregations can easily pay for full-time clergy.

Not called to be martyrs

"Many current African-American clergy appear 'beat upon' [in their financially struggling congregations], so why would someone want to follow into the job?" asked Barbara Brown, who for many years worked with New York's suffragan bishop, Walter Dennis, on the recruitment of black clergy in that diocese.

"Compensation and benefits in so many of our black congregations are marginal or substandard. Persons are called to be priests not martyrs."

If dioceses cannot find the will or means to realign their budgets to improve support for ordained leaders in poor or struggling communities of color, some consultation participants pointed out, it would broaden the range of employment opportunities for non-Anglo clergy if they were welcome to serve in Anglo congregations. But whereas there are Anglo priests who happily choose to work in impoverished or struggling cures — and can be accepted as leaders in non-Anglo contexts — seldom do affluent Anglo parishes hire non-Anglo clergy.

"We feel like the gentile church in Paul's time, with the dominant Episcopal Church as the church in Jerusalem, the Jewish church," said Al Rodriguez of the Diocese of Texas. "So the Episcopal Church is English, but the gentiles were there to stay, and so are Hispanic Episcopalians. If we can have Anglos ministering to Hispanics, why can't we have Hispanics ministering to Anglos?"

The consultation's participants agreed that this, at base, is a key question that the Anglo-dominated Episcopal Church has a hard time facing up to. But if it could, and the obstacles to that kind of cross-cultural ministry were finally removed, maybe ordaining clergy for the "whole" church would stop being, at last, a matter of well-practiced double-talk.

Standing firm on a shared Jerusalem

by Dick Doughty

Jerusalem: Peace and Justice?, 1996, 13 min. VHS, Episcopal Peace and Justice Network.

In support of the General Convention resolution that staked out the Episcopal Church's position in favor of joint Israeli-Palestinian sovereignty in Jerusalem, members of the Episcopal Peace and Justice Network (EPJN) in 1995 embarked on a "fact-finding" trip to the Holy City.

Using images from their guided tours, their more than 40 meetings with representatives on all sides and members' own on-camera reflections, EPJN has created an informative, unequivocal introduction to the alarming issues facing the city sacred to three faiths.

Since the Israeli Jewish settlement on Jabal Abu Ghaniam/Har Homa, begun this spring, made Jerusalem the epicenter of Middle East diplomacy, the video could not be more timely. It should be widely viewed, vigorously discussed, and decisively acted upon.

Footage takes the viewer along as EPJN tours the Jewish-only settlements that since 1967 have slowly choked off Arab East Jerusalem from the West Bank. The voice-over narration smoothly guides viewers through a summary of Israeli-Palestinian politics, and in doing so, it does not pull punches in assigning responsibility for the Jerusalem crisis. "Jerusalem is a mother who loves all her children equally," says Jess Gaither, convener of EPJN, but "unfortunately, as we were able to see, especially in the settlements around Jerusalem, the Israelis are not living up to that equality of love." This is born out in a striking clip from an interview with a U.S.-born Jewish settler who refers ominously to "a possible war." Equally sobering is a Knesset member, Uri Orr, who states flatly that Jerusalem is

Dick Doughty is co-author of *Gaza: Legacy of Occupation. A Photographer's Journey* (Kumarian Press, 1995) [see TW 5/96].

"only our capital" and that joint sovereignty would be "unacceptable." And he is a member of the Labor party!

On the Palestinian side, the video touches on how Palestinians are still detained without charges, how they must build homes without the permits they cannot obtain and how the four-year-old Israeli closure of Jerusalem to Palestinians (not to Jews) stifles business and keeps Episcopal Palestinians from attending Holy Week services. There is no blinking at what is presented as a discriminatory, neo-apartheid process that is gradually "cleansing" Jerusalem of Palestinians. Throughout, the positions of the Episcopal Church on Israeli settlements ("illegal under international law") and the regional future ("favors the creation of two states") are inspiring. Notable also is a portion of Patti Browning's statement to a 1996 convention in Jerusalem that "no unilateral action [in Jerusalem] can be acceptable to the international community." Likewise, the film cites the church's call for an "immediate cessation" of Israeli confiscations of Palestinian land (though the shocking extent of these confiscations is left unmentioned). Its 13-minute length makes this an excellent opener to an adult education class. With this in mind, EPJN offers the video with a compact study guide. But brevity is inevitably a liability, too. A mentor with background in the issues would be essential to a meaningful discussion.

"We join with all in praying for the peace of Jerusalem," says Gaither in closing. I sense he is calling for a prayer not only of words: This video inspires a prayer of action, and here is my sole criticism. I wish EPJN had taken an extra minute or two to point to Washington's culpability as the enabler of Israel's settlement policy as firmly as it points to Israel's culpability. An Episcopal prayer of action, in relationship with the Diocese of Jerusalem, logically would increase Church pressure on Washington.

Resolutions uphold justice concerns

This triennium's social policy resolutions cover a broad spectrum of issues. Resolutions related to international peace include a call for the abolition of nuclear weapons (D022); for solidarity with persecuted Christian churches, including those of the Sudan, Pakistan, Nigeria, Saudi Arabia, Iran and China (D016); for self-determination for Tibet (B013, C001); for refugee status for women fleeing the practice of female genital mutilation (C017); and for the closing of the U.S. military's School of the Americas, implicated in the training of Latin American "death squads" (D009).

Health and human needs resolutions include a controversial call to study assisted suicide from the Diocese of Newark (C015). That resolution may be countered by an upcoming one being pushed by the Institute on Religion and Democracy (IRD), a conservative "think tank" that has been critical of what it perceives as liberal church policies, opposing euthanasia.

Executive Council's Committee on the Status of Women wants the Episcopal Church's dioceses to keep track of the effects of the 1996 welfare reform legislation, and the Washington office to lobby Congress about spending priorities (A050). The committee also wants renewed emphasis on combatting sexism in church structures (A051).

Recognizing that 2007 is the 400th anniversary of the founding of Jamestown, the first permanent English settlement in the New World, the Episcopal Council of Indian Ministries wants the decade from 1997-2007 declared a "Decade of Remembrance, Recognition and Reconciliation" in parishes and dioceses.

General Convention's host city, Philadelphia, comes in for criticism in a resolution supporting a rehearing for African-American radio journalist and author Mumia Abu-Jamal, now on Pennsylvania's Death Row for the killing of a Philadelphia police officer (D018).

— from an Episcopal News Service report by Jan Nunley

The Witness receives multiple honors for journalistic excellence

The Witness picked up 12 Polly Bond Awards, including the Award of Excellence for general excellence in an agency magazine, at the annual conference of Episcopal Communicators, held on May 16 in Durango, Colorado. The Polly Bond awards were established in the mid-1970s by Episcopal Communicators to recognize excellence and achievement in the ministry of church communications.

"Consistently excellent; not only clear but interesting," wrote one judge in the evaluation of the magazine. "Graphics are relevant, interesting, and of high quality. Excellent variety and interest [in content]. Editor is creative in choice of material and of writers. Good variety of gender and ethnic expression.

"*The Witness* lives up to its mandate beautifully," the judge continued. "It stretches our boundaries, theologically and socially, with care, insight and courage. It is provocative yet responsible. The content of each issue, the writing,

the art work, layout and design are all of a piece, reinforcing each other as elements to produce a coherent, stimulating publication."

"I was extremely impressed with the in-depth coverage here," wrote another judge. "The writing, the research, and the distillation of the information is not only professional, but done with greater care and intelligence than most major publications."

Other Awards of Excellence, the Polly Bond competition's top honor, received by *The Witness* included:

Editorial: "An Imperative Not to Despair," November 1996, Jeanie Wylie-Kellermann, editor.

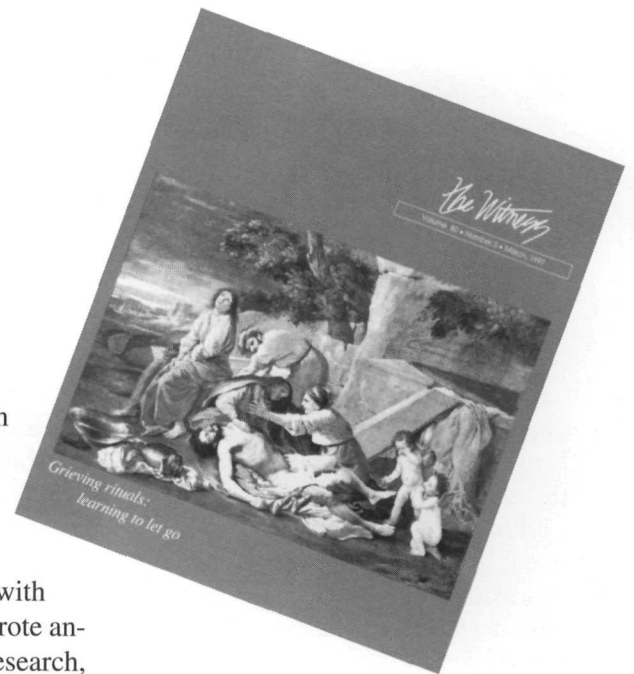
In-Depth Article of a Current Issue: "Anatomy of a Strike," September 1996, Jeanie Wylie-Kellermann, editor-writer.

Critical Review: "The End of the Age," October 1996, Bill Wylie-Kellermann, writer.

Reader Response: "Tell Us Lies," April 1996, Jeanie Wylie-Kellermann, editor.

Cover Design/Magazine: "What's In the Church's Interest?", March 1996, Jeanie Wylie-Kellermann, editor, Julie A. Wortman, managing editor.

Photography/Single Photo with Article: "Arab Child Running Home from School," May 1996, Daymon Hartley, photographer.



The March 1996 issue of *The Witness* received an Award of Excellence for Cover Design/Magazine, one of 12 awards given the magazine by Episcopal Communicators acknowledging excellence in religious communications.

Photography/Entire Issue: "In Need of a Labor Movement," September 1996, Jeanie Wylie-Kellermann, editor, Daymon Hartley and Jim West, photographers.

Headlines: "Are You Blood?: Hope in Race Relations," July/August 1996, Jeanie Wylie-Kellermann, editor.

Awards of Merit included:

Interview: "Life is Ever Surpassing Itself," December 1996, Julie A. Wortman, writer.

Humor: "God Don't Want You to Smoke," November 1996, Kendal Franceschi, writer.

Specialized Print Division/Agency/Miscellaneous: "The Heart Still Beats" (subscription card insert), Jeanie Wylie-Kellermann, designer-editor.

Back issues available

Back issues of *The Witness* are available for \$3 each. To order, please send a check or money order to *The Witness*, 7000 Michigan Ave., Detroit, MI, 48210-2872; or e-mail us with your request at editor@thewitness.org, or call (313) 841-1967.

Eugenics: repeating history?

by John Dinan

In a vintage science fiction movie the aliens are trying to entice earthlings to join them in a voyage to their planet where they will live a luxurious, non-taxing life of leisure. At the end of the film one of the smarter earthlings translates their plan which is titled: To Serve Man. Instead of a noble plan to improve man's lot, To Serve Man turns out to be a cookbook! All of which brings us to the subjects of cloning and eugenics.

In his 1995 reissue of *In The Name Of Eugenics*, author Daniel J. L. Kevles tells an amazing story of a pseudoscience which, in its early days, nearly destroyed the world. The opening sentence of Chapter I describes the founder of eugenics, Francis Galton, as being "innocent of the future." Eugenics, founded in England, spread to the United States where its society (The American Eugenics Society) proudly noted that more than 350 colleges and universities offered eugenics courses in the 1920s.

So-called negative eugenicists (those who felt undesirable traits and individuals could be controlled through such methods as sterilization) sought to "improve" the general welfare by wiping out such traits as they identified as harmful to the public good. As Kevles notes: "Suggestions to accomplish that end ran the gamut from the cruel (putting degenerates painlessly to death or permitting mothers to smother children possessing inherited deformities) to the mocking (the abolition of alcoholism by letting the intemperate drink themselves to death, or the

punishment of a murderer by hanging his grandfather)."

The popularity of eugenic control of the feeble-minded resulted in legislation permitting sterilization at state-run institutions and immigration laws restricting immigration from Eastern and Southern Europe and eventually permitting only the immigration of "pure Caucasians." "Immigration," said the American Eugenics Society, "should be first of all considered a long-time investment in family stocks."

Joseph S. DeJarnette, a powerful voice in Virginia's eugenics movement, felt the state was sterilizing too few people and in 1934 moved to have the state broaden its sterilization laws: "The Germans are beating us at our own game," he said.

Hitler's eugenics laws, instituted in 1933, were compulsory for all (institutionalized or not), applying to those who suffered from "hereditary disabilities, feeble-mindedness, schizophrenia, epilepsy, blindness, drug or alcohol addiction and physical deformities." The movement to forcibly "control" such perceived conditions was considered a "public health movement." The "movement" resulted in the Nuremberg Laws of September 1935 which in turn led to the holocaust.

Along the way, the eugenics movement in America had broad, public sup-

port and eugenics "think tanks," such as the Cold Spring Harbor Biological Laboratory in New York, were enthusiastically supported by grants from the likes of the Harrimans where eugenics "research" was conducted on a grand scale. All of this was done "to serve man." The end result of the eugenics movement were Hitler's racial cleansing policies. It took eight million deaths in Hitler's camps to bring down the eugenics movement.

While current cloning research may be on firm scientific foundations (not to mention free of half-baked racial cleansing concepts) the lesson of the past is clear. Those who tinker with the human condition should be viewed with a critical eye.

In The Name Of Eugenics is referred to by Stephen Jay Gould as "the finest book on the history of eugenics" and basic to an understanding of the tangled history of this discredited pseudo-science in a day when its progeny, genetics, presents new and unique medical and moral questions. It is estimated that between 20 and 30 percent of all pediatric hospital admissions are for chromosomal or genetic

It is estimated that between 20 and 30 percent of all pediatric hospital admissions are for chromosomal or genetic illnesses and 12 percent of all adult hospital admissions have a significant genetic component.

illnesses and 12 percent of all adult hospital admissions have a significant genetic component. It is clear that cloning and genetic researchers and the public at large need to review the history of the eugenics movement and its unintended

consequences before tinkering with genetic questions. The caution that "Those who do not understand history are bound to repeat it" could have chilling results in our time. **TW**

John Dinan lives in Topsfield, Mass.

Assassinations and denial

by Jim Douglass

In a talk last year on “Martin Luther King and the Future of America,” Vincent Harding anticipated the emergence of a monstrous question that our national psyche has repressed since the 1960s:

“We must go with King far enough finally to be able to face the fact—the hard, necessary fact—that there is a very strong likelihood that the agencies of our own federal government were deeply involved in his assassination. Now what do you do with that? What do *we* do with that?”

The more we learn about “that,” the worse it gets. After a year researching the assassinations of Martin Luther King, Malcolm X, and John and Robert Kennedy, I see the four of them as expressions of a single politics of assassination.

Now what do we do with that?

We can begin by studying two remarkable books which confront head-on the reality we have repressed: on the King assassination, William F. Pepper’s *Orders to Kill* (Carroll & Garf, 1995); on the JFK murder, E. Martin Schotz’s *History Will Not Absolve Us* (Kurtz, Ulmer, and DeLucia, 1996; distributor Plough Publishing House).

I am neither neutral nor objective in writing about these books. They turned my life in new directions. Pepper’s work can be characterized as the physics of one assassination plot. Schotz’s is the metaphysics of another. Each is unique and

brilliant in challenging us to think beyond our perceived limits. Above all, they are works of extraordinary moral courage.

I discovered *Orders to Kill* in a bookstore in December 1995, four months after its publication. As I turned its pages, I was amazed and puzzled by its labyrinthine story. Pepper’s 18 years of investigating King’s murder showed that U.S. intelligence agencies had coordinated organized crime, the Memphis Police Department, and a U.S. Army sniper team to assassinate Dr. King. Why had this book of revelation into our greatest prophet’s death not been headlined and debated? As I confirmed from its author and publisher, there had been almost total media silence in response to *Orders to Kill*.

In the summer of 1997 that is no longer the case, thanks to Dexter and Coretta Scott King’s outspoken support for James Earl Ray and his lawyer, William F. Pepper. The Kings were convinced by *Orders to Kill* of what they only suspected before, that Ray was a patsy in the government conspiracy. As a result of the King family’s appeal for a trial for Ray, *Orders to Kill* is now no longer ignored. It is under attack. That is because at the end of its twisting, turning journey down into the repressed reality in our unconscious we are given an invitation. It is that each of us stand with Martin on that Memphis balcony and realize the evil of the moment when the U.S. government killed him.

I first read *History Will Not Absolve Us* in Dallas on November 22, 1996, the thirty-third anniversary. Then I walked the motorcade route as a pilgrimage. I was a pilgrim to Dealey Plaza not for JFK

alone but for the millions who have since died with him, as a result of policies carried out in Vietnam, Laos, and Cambodia by his executioners. That is the greatness of *History Will Not Absolve Us*. It provokes in us the historical understanding necessary to see the mass crucifixion of America and the world in the shooting of John Fitzgerald Kennedy.

Martin Schotz is a Boston psychiatrist whose psychotherapy is the truth. His book is “The Emperor’s New Clothes” as applied to Dallas. When one looks closely, the generals and intelligence agents stand naked in the center of Dealey Plaza. As Fidel Castro recognized in a speech the day after the assassination (which Schotz includes as an appendix), “CIA” was written all over Lee Harvey Oswald.

Castro and Nikita Khrushchev also saw the CIA’s motivation: Kennedy’s beginning rapprochement with the USSR and Cuba, and the startling disarmament vision of his American University speech (another enlightening appendix). These were Cold War heresies, treason in a president.

Martin Schotz is not interested in conspiracy details. It is enough to identify the CIA as the switchboard for the execution. From there Schotz’s relentless analysis takes us beyond conspiracy into the deeper waters of Orwellian control and public denial.

William Pepper and Martin Schotz have guided us to the ocean floor of our national psyche.

What kind of people are we who can live for decades in denial of government forces that killed a prophet and a president?

TW

Jim Douglass, long-time anti-nuclear activist then living in the Ground Zero community in Seattle, is now working on a book about the assassinations. His most recent book is *The Nonviolent Coming of God* (Orbis). He lives in Birmingham, Ala.



review

For many years, Verna Dozier has lived and breathed and taught the Bible as a call to justice and community. But if all good teachers are disinclined to dispense easy answers or offer ready-made paths, Dozier is even more so.

Our best efforts toward the reign of God are “stumbling in the dark,” Dozier says, and the worst thing we can do is to be too sure of ourselves.

“The minute that we absolutize the direction we have found, we have fallen into a temptation — that we know what God wants and that we are doing it,” she says. “It is important to keep open to the possibility that we may be wrong.”

By way of example, she recounts her own ideas on forgiveness.

“When I was growing up, I could not conceive that a black man could forgive a white man — it seemed to me a weakness. Now, I know it is not a weakness, and I can’t conceive of any instance in which we should not forgive. But it could be a way of not having to confront a problem, if by forgiving you let injustice roll on. So even forgiveness is ambiguous. I think I need to understand that where I stand is not necessarily the totality of where God stands.”

Dozier, author of *The Dream of God* and three other books on scripture and ministry, hopes to complete a book on ambiguity.

“We have to be able to stand in one place and not absolutize the place we

The minute that we absolutize the direction we have found, we have fallen into a temptation — that we know what God wants and that we are doing it.



Verna Dozier

Stumbling in the dark

by Marianne Arbogast

stand,” she says. “It’s the temptation I find most seductive — we just have to be right. We get our power from being right, and not from God, who knows we’re *not* right but loves us just the same.”

Raised by a Baptist mother and an agnostic father, Dozier inherited a deep faith and a questioning mind.

“My mother was very devout, and my father was very skeptical of the whole enterprise,” she recalls. “He had good reasons to be, because he was a poor man and worked very hard, and the ministers were living off the fat of the land — they were educated and privileged and they had cars and the congregations worshipped them. I think that’s the best background a person can have — it saves you from being over-pietistic.”

Dozier still has the picture book of Bible stories which her mother read, along with Shakespeare, to her and her sister when they were children.

“My mother was our educational foundation,” she says. “There’s a wonderful poem by Alice Walker that talks about mothers who never went to school but ‘they knew what we had to learn without knowing a word of it themselves.’ It’s a marvelous tribute to black mothers of that time, and my mother was of that generation.”

Dozier found the biblical story compelling but the church less so. Joining her father in renouncing organized religion, she nonetheless made a weekly trek with him to the chapel at Howard University, where Howard Thurman was dean.

“We would trot along up the hill to Howard and listen to the great thinkers and leaders that Howard Thurman brought to that chapel. I was spellbound. It was the first time I had heard anyone question the divinity of Jesus, and the chapel did not fall down. Howard Thurman brought great people there, and my father and I

*Witnesses,
the quick and the dead*

Marianne Arbogast is assistant editor of *The Witness*.

just drank it in.”

Dozier eventually found her home in the Episcopal Church, which she recalls as “the most lively and on the cutting edge of social issues.” She also appreciated the lectionary cycle, through which “people are exposed to more of the Bible than in any other denomination.”

For 32 years, Dozier taught English in Washington, D.C. junior high and high schools — a vocation well-suited to her love of literature and concern with questions of meaning.

“It was a calling,” she says with the conviction of one who has long resisted the relegation of “ministry” to the clergy. “I never felt for one minute that I was not doing the work of God.”

Her teaching ministry expanded upon her retirement. Dozier continued to teach the Bible, and found herself in great demand as a speaker and preacher. “The encounter with the biblical story and with people has always been a high, holy moment for me,” she says.

Secure in her own sense of vocation, Dozier encourages others to discern their path by looking within.

“There’s so much wrong with the world and you can’t take it all on,” she says. “What is it in me that responds to whatever is out there? That’s my calling. But we also need to affirm the way that is not ours.

“Some of us have a larger vision and we can take on the powers and principalities directly. Others of us work in smaller areas. What’s so important is that each one of us knows in the very depths of her being that she’s significant and what she is doing counts.

“I have a friend who is a nurse practitioner, and she is just remarkable in how she affirms the sick and aged and decrepit. I don’t think anybody will ever know her outside of her church community and her hospice patients. She’s not going to change the world, but she’s

making it a better place.”

Dozier believes that “we are living in a very dark time.

“Money has become our god,” she says. “In this country, we keep the revolution from being born, because everybody has the feeling that one day I will be there, and I don’t want this structure destroyed before I can do that. It affects the church as well — we don’t call for revolution.

Some of us have a larger vision and we can take on the powers and principalities directly. Others of us work in smaller areas. What’s so important is that each one of us knows in the very depths of her being that she’s significant and that what she is doing counts.

“But the greatest sin for me is despair. I don’t know what God is doing in this, but I believe that God is working.”

She points to small, persistent efforts as signs of hope.

“The Society of Friends is a consistent witness for another possibility. I’m moved by what they stand for quietly,” she says. “There’s Clarence Jordan’s community in Georgia — they just go along, planting their crops. And there are lots of these things all over the country — it’s amazing how many there are.”

Dozier found the recent conference on Justice, Peace and the Integrity of Creation (JPIC) energizing.

“It had such a good spirit about it — many of the people there are involved in things I’m not involved in,” she says. “They included environmental concerns,

and that’s a new direction.”

Dozier recently decided to decline speaking engagements that require travel, due to age and health problems. She regards her May commencement sermon at the Episcopal Theological Seminary of the Southwest (an institution founded by John Hines, whom she considers “one of the great men of the Episcopal Church”) as her final public engagement.

“I was nervous, because after I had already written my sermon, I was told that the seminary had become much more conservative. This was not a true report. The students were terrific — I was happy because I didn’t want to end my career on a sour note!”

Although, at 79, Dozier says she has “lived long enough” and is ready to die, a friend tells her she is “sending God mixed messages.” Laughing, she agrees, explaining that her sister, who lives in the same retirement community, depends on her for emotional support.

“We have breakfast together and cocktails together — and she does not feel the way I do, she does *not* want to die. So I don’t want to die before my sister.”

Then, there is that book on ambiguity. **TM**

“I love The Witness because it teaches me, challenges me and, best of all, it helps me to know that I have some degree of sanity in a crazy world.”

*— Jane Holmes Dixon,
Suffragan Bishop,
Episcopal Diocese of
Washington*



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