Title: *The Witness*, January to December, 1977

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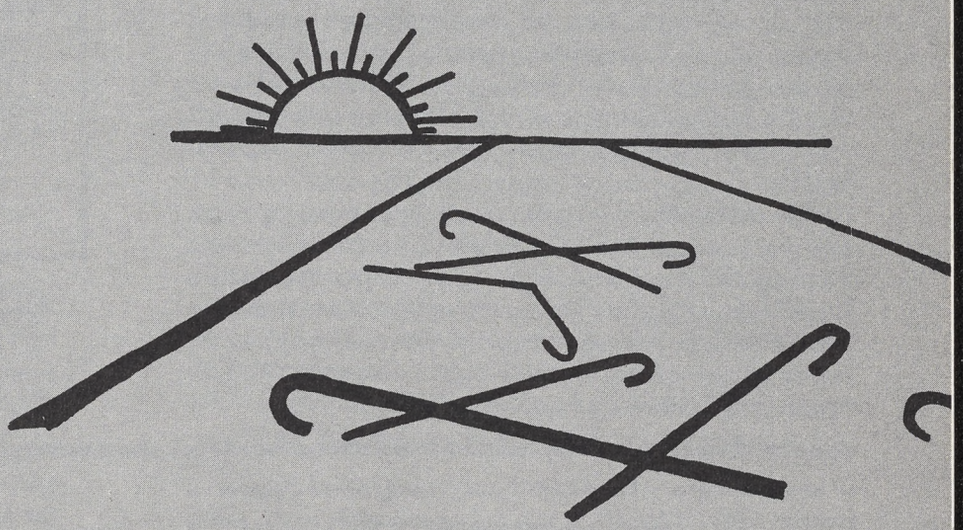
THE WITNESS

SPECIAL ISSUE

Bishops Meet in Florida

Shepherds in Disarray



William R. Coats and others respond

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From the Editor

Robert L. DeWitt

This special issue of THE WITNESS is prompted by what we feel is an urgent situation in the life of our church.

Many have wondered how seriously to evaluate the noisy confusion caused recently by continuing resistance to the revision of the Prayer Book, to the endorsement of the ordination of women to the "higher" orders of the ministry, to the beginnings of a more humane and informed understanding of homosexuality—all of which were guaranteed by last year's General Convention in Minneapolis. That "noisy confusion" took on added seriousness a few weeks ago at the interim meeting of the House of Bishops in Port St. Lucie, Florida. You will note that it was not in Miami. The meeting was held in a remote resort, with no easy access, which discouraged the usually full attendence by the press. Consequently, most Episcopalians are not too clear as to exactly what happened there. We feel they should be.

In this special issue we hope to provide a broad outline of what happened, a few corroborative details, and the beginning of an analysis. Why? Well, we hate to use the term "institutional crisis," but it does suggest something of the gravity of what we see in this situation. And the danger is not that people will not agree with our assessment, but that they will not even be aware of what we are attempting to assess. We will return to the analysis of these events in future issues, but felt we owed it to you to inform you as soon as possible as to what happened.

THE WITNESS is dedicated to the dogma that God once intervened savingly in human affairs in the Christ-event, and that therefore the church, His body, has a continuing vocation to intervene savingly in the current issues of human society. THE WITNESS feels that much of what happened at the recent meeting of the House of Bishops, beginning with the Presiding Bishop's address, confounded that effort. ■

"We are dismayed by the failure of the House of Bishops of the Episcopal Church to address in any just or responsible way issues that affect all people within and without the church. We note the following acts of commission and omission by the House of Bishops at its most recent meeting in Florida:

1. The House of Bishops granted itself the "right" to discriminate against *women priests,* thereby attempting to undercut the mandate of the 1976 General Convention.

2. The House of Bishops mandated that bishops must discriminate against *homosexuals* seeking ordination, thereby undercutting the processes of study implemented by the 1976 General Convention.

3. The House of Bishops failed to make major commitment to the plight besetting the *cities* of this nation.

4. The House of Bishops failed to speak out against the incarceration of this church's *lay ministers* for their refusal, in conscience, to testify before a Grand Jury; moreover, the House of Bishops failed to call to account the church's national leaders for their insensitivity to issues raised by the movements for political independence and self-determination in *Puerto Rico* and elsewhere.

5. The House of Bishops condoned, indeed affirmed, the untenable and irresponsible behavior of its own Presiding Officer in his desire to both lead the church and maintain outright opposition to the church's canonical position on the ordination of women."

Statement adopted by the Mission
and Social Action Committee,
Episcopal Divinity School

WILLIAM COATS *is a chaplain at the University of Wisconsin's Milwaukee campus and Editor of* Plumbline *magazine. He is currently doing special assignments for the Church & Society Network.*

A sense of urgency has dictated our getting to you this special issue of THE WITNESS. It was not an easy thing to do, and it precluded the customary graphics, color, lay-out and length. But we feel it is worth it.

We are grateful to the Rev. William Coats for major assistance in assembling the material, to the typesetter and printer for a rush job, and to the many consultants who urged and advised in this effort.

As a courtesy, this special issue is also being sent to the *Church & Society Newsletter* mailing list.

ADDRESS COMMENTS TO: The Episcopal Church Publishing Company P.O. Box 359 Ambler, Pennsylvania 19002

THE WITNESS

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Subscription rates; $9.00 per year; $1.00 per copy. *The Witness* is published monthly by the Episcopal Church Publishing Company. Board of Directors: Morris Arnold, Joan Belknap, Robert L. DeWitt, Lloyd Gressle, Barbara Harris, John Hines, Brooke Mosley, Charles Ritchie, Helen Seager. Copyright 1977 by the Episcopal Church Publishing Company. Printed in U.S.A.

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Bishops Meet in Florida

William R. Coats

(Editor's note: This article is a composite, a compilation of views and interpretations of a wide variety of witnesses and participants at, and analysts of, the recent meeting of the House of Bishops.)

Q. *What were the highlights of the recent meeting of the House of Bishops in Florida?*

A. First, there was the Presiding Bishop's opening address in which he declared his opposition to the ordination of women and offered to resign. Second, the bishops voted for a "conscience clause" which supported those opposed to women's ordination. Third, the bishops re-affirmed their opposition to homosexuality and specifically condemned the ordination of persons advocating and/or practicing homosexuality. Fourth, the bishops dealt with Bishop Albert Chambers, who has been providing episcopal ministration to the St. Louis separatists. Finally, as part of the overall picture, the tone of the meeting, its structure and the attempt to gain a hearing for the urban mission of the Church were important.

Q. Let's begin with the Presiding Bishop. What did he say?

A. His address reflected his pre-occupation with the St. Louis separatists and those still within the Church who oppose the ordination of women. His remarks were designed to reach out to them in reconciliation. In the process he announced his belief that women could not be ordained and that as a matter of conscience he could not ordain them or consecrate them.

Q. *Then he did submit his resignation?*

A. No. What he really said was that if the bishops felt that his personal reservations were unacceptable then he would resign—an impossible challenge. What Bishop Allin did was take a serious issue—the pros and cons of women's ordination and his public responsibility in this matter—and ask the House not to treat them as matters of public debate but rather to deal with him personally. This meant no one could speak to the issues involved without appearing to embarrass the Presiding Bishop. He effectively shut off debate on this matter by laying his own pastoral needs on the line. This created an impossible climate for serious and principled discussion, for who is going to attack the Presiding Bishop's conscience? Thus the resignation was hardly a serious matter.

Q. *But doesn't the Presiding Bishop have the right of conscience?*

A. What the Presiding Bishop (and others, as we shall see) should be saying is that they have *personal reservations* about a particular Church policy, just as we all have reservations about this or that law or some policy we must administer. But what the Presiding Bishop has done is take a personal reservation and turn it into behavior about policy. He has said he does not believe women can be ordained. This is his right, however regrettable or impolitic we may think his opinion to be. However, he has not left it there; instead he has asked that his conscience be implemented in action, i.e., in the form of an exemption from stated duties of his office. But as chief pastor he is rightly expected to uphold the Church's will and law regardless of his personal reservations. By elevating his personal reservations to the level, in effect, of lawless behavior, he has acted as if those reservations have the same standing in law as the law itself. This is a misunderstanding of conscience and of law.

LEADERSHIP VACUUM

Q. *What has been the result of his address?*

A. It has created a sense of dismay, confusion and even betrayal throughout the Church. People expect leadership

Bishops...

from the Church's Presiding Officer. Instead, because of his anxiety to reconcile extremists, it would appear as if he undermined the law of the Church, the authority of General Convention, the authority of other bishops trying faithfully to administer the policy of the Church under trying circumstances (like Bishop Rusack in Los Angeles where the extremists are strong), and the authority of his own office. This also comes at a time when the $100 million program with which he is closely associated, Venture in Mission, is in deep trouble, and evident marks of his own leadership are not readily visible. It adds up to a crisis of leadership.

Q. *Can you say more about this problem of episcopal leadership?*

A. Ironically, ever since the bishops came up with the notion of collegiality, there has been a muting of debate and disagreement in the House of Bishops. Although intended to move the House towards unity, at a deeper level this has hampered them from taking principled stands on issues. For instead of taking such stands they have preferred to leave matters in the hands of individual bishops, and at the same time to reach *informal* agreements on united positions. This pastoral or collegial approach has failed not only because it has been impossible to make informal agreements stick but also because, without some firm public position on key issues, dioceses and individuals throughout the Church have simply gone their own way.

The collegial approach, while helpful as a pastoral device, has made concerted leadership virtually impossible. We now have a balkanized Church apparently incapable of principled action and prone more than ever to erratic shifts of the political wind. The bishops remain solicitous of their relationships with each other, sensitive to ministry as it applies to the rigors of their office. But this too often comes at the expense of public leadership. It is for this reason, for example, that the bishops voted in favor of the "conscience clause" for those opposed to the ordination of women.

THE CONSCIENCE CLAUSE

Q. *Let's take the conscience clause. Didn't General Convention pass a canon on women's ordination which refrained from forcing opposition bishops to ordain women?*

A. That is quite true. Moreover, when the bishops in Florida said that those opposed to women's ordination are not to be penalized and that this position is compatible with good standing in the Episcopal Church they believed they were saying no more than what had either been said or implied in Minnesota in 1976.

Q. *Then what is the fuss?*

A. There are three matters here. Consider first the feeling among women, especially those ordained. The bishops of the Church are heard to declare their support for the crudest form of sexism, namely the view that women by virtue of some ontological or other "defect" are so unlike and unequal to men that they must be excluded from the priesthood. This is almost like saying that belief in the inferiority of blacks is compatible with Christian teaching. Here a social evil is endorsed by the Church's bishops. And remember there was no resolution at the Florida meeting which affirmed women's ordination!

Q. *But surely not everyone believes this way?*

A. Perhaps not, but there is a second problem as well. That is the matter of the intent of General Convention. All laws are passed and upheld with a specific intent in mind; they do not include within themselves the notion that their negation is of equal weight. By suggesting this notion, the bishops are actually taking a step towards anarchy. For if their logic is followed then any reservation held in conscience can exempt the person from the effect of any law with which that person is in disagreement. Giving conscientious objection to law equal standing with the intent of a law itself is unheard of and manifestly dangerous.

Q. *Are you saying the dissidents in the Church don't have the right to resist laws with which they are in disagreement?*

A. Not at all, and here we come to the third point. You will notice that the word "reservation" has been used frequently. If the dispute were simply about mental reservation to law or specific doctrines, then the bishops' statement would not be so bad. But the context of the struggle over the ordination of women is not simply inside a person's mind; it involves overt behavior. We now have bishops refusing to ordain, Standing Committees refusing to pass favorably on otherwise completely qualified women, parishes declaring themselves "out of communion" with those who allow women to celebrate in other parishes, dioceses tinkering with local canons in order to keep women priests out. Now all of this is legal, a right. The question is, however, given that these actions are in the realm of public action and not simply mental reservations, what does it mean for bishops, whatever their intent, to legitimize and encourage such resistance?

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Q. *Still, all these actions seem allowable under the traditional notion of the supremacy of conscience.*

A. Again there is confusion here. Classically, the supremacy of conscience is employed in two, often inseparable, ways. First, there is disobedience to law as part of the test of the law's moral or legal adequacy. In disobedience one witnesses to a higher law in the hope that the rightness of the cause will eventually cause the law to be changed. Second, there is the notion that one's personal convictions are inviolable and therefore one should be exempt from the effect of laws which violate one's convictions. Clearly our resisters are of the second type. They are not challenging the ordination canon with acts of disobedience; instead they are asking on the basis of personal conviction to be exempt from the full impact of the law itself. But in law no one can be granted such a blanket exemption; only partial ones can be granted. To grant full exemption would lead to anarchy. That is why pacifists end up serving in the armed forces, but as ambulance drivers. But there is another important distinction to be made. Usually in cases of exemption on the basis of conscience we are only talking about individuals. But in our case here more than individuals are involved. When a bishop's conscience is honored with an exemption it can mean that an entire diocese, like it or not, has to abide by his decision. But what of those in the diocese who believe in women's ordination? Apparently they end up with no rights at all. For here the model is not of isolated individuals whose consciences the law must somehow protect, but of structural entities—parishes, dioceses—whose collective future is bound up with the power and authority of the priest or bishop. Thus it should be said that unless one is to limit the notion of conscience to that of personal reservation it would seem to have very little applicability in the present struggle.

HOMOSEXUAL PRIESTS

Q. *We read in the papers that the bishops condemned homosexuals. Is that true?*

A. No. Specifically they affirmed Christian marriage, indicated the impropriety of homosexual marriages and opposed the ordination of those who advocate and/or practice homosexuality.

Q. *This would appear to be the traditional Christian position. What is so unusual here?*

A. It is a matter of context. At the moment the discussion on homosexuality is so fluid and so highly charged with emotion, so open to cruelty and vindictiveness, it would seem that a pastoral approach would have been more appropriate than the narrow legal and juridical one pursued by the bishops. Bishop Corrigan, in a pre-meeting letter to his colleagues, suggested this but to no avail. Responding to the heightened political climate of the Church, the bishops decided to make an explicit, legal presentation. By so doing they are, unfortunately, fanning the flames of hostility and vindictiveness throughout the Church.

Q. *Are you suggesting there is a witch-hunt brewing?*

A. Hopefully not, though the conditions are certainly there. For centuries there have been homosexual clergy. One estimate suggests that at least ten percent of the Episcopal clergy are gay. Up to now this situation, while known, was not publically acknowledged. Instead, a certain degree of informal tolerance and, above all the long-standing habit of bishops to treat this matter pastorally (sometimes, to be sure, with less than beneficial results) prevailed. It is this set of arrangements which is being tested, if not undermined. Even the gradual "coming out" of gays has depended upon the strength of this informal, pastoral climate. This, too, is now in jeopardy. The bishops' position invites a more hostile climate, as well as the breaking apart of the previous pastoral arrangement. What was needed at Florida was the public recognition that time is needed to study and understand more fully the nature of human sexuality, as was mandated by action of the last General Convention. Instead, a manifestly legal and harsh response emerged.

Q. *The bishops distinguished between homosexual orientation, which they held to be acceptable, and homosexual practice, which they said was not. What does this mean?*

A. Since this distinction is a modern one and not part of the tradition of the Church, its addition is designed to bring moderation to a debate full of anxiety. Unfortunately, popular fear of homosexuality does not make any such distinction (indeed neither does the Supreme Court!), consequently even this hint of moderation is probably useless. Moreover the distinction is unworkable, if not spurious. What is a practicing homosexual? Is this a person who "does it?" But what if persons "doing it" declare themselves to be homosexual only in orientation and that the times they "did it" were mistakes. Are they to be accepted, while persons who "do it"and claim it was their intention, are not to be accepted? Can people get off the hook after "doing it" by claiming they don't believe in "doing it?" Imagine the dishonesty and hypocrisy we would be condoning in such a case, not to mention the agony we would be prolonging among homosexuals.

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Bishops...

Q. *What does this add up to at the moment?*

A. It would seem that the ordination of avowed homosexuals is out for the time being while the pressure is on other homosexuals—clergy and lay. In addition, those who have not declared themselves homosexuals are discouraged from doing so. In other words, where a pastoral approach might have taken us a step closer to openness and honesty and to a less terror-filled existence for homosexuals, a stringent approach means the opposite. And all of this at a time when a national committee is preparing a report on human sexuality for the 1979 General Convention. The bishops' actions undermine this report since they have declared ahead of time what the "correct" answers are on this issue.

Q. *Isn't this a little bleak? After all, the bishops are not the official policy-making body of this Church; rather the Church as a whole in its various jurisdictions has this authority.*

A. That is correct. The hope is that a combination of factors—more education, popular pressure, a favorable national committee report—could help to reverse matters at the various jurisdictional levels. But, this hope has to work against the enormous influences of bishops—the fact that they are at the top of the Church's hierarchy, and that their views get more public exposure through the media.

PASTORAL OR LEGAL?

Q. *Can you say a little more about the distinction between the pastoral and the legal? For example, the House appeared to go easy on Bishop Albert Chambers, who has acted for all intents and purposes as the Bishop of the St. Louis separatists. Can we presume you favor this pastoral approach since you argue for one in regard to homosexuality?*

A. No one wants to be vindictive. However, it is rather amazing that the bishops could come down so hard on homosexuals who, after all, no one is accusing of heresy or disobedience or of opposition to the policy of this Church. To be sure, homosexuals do not conform to this point of traditional morality, but it is only at one point and doesn't involve dogma, doctrine or polity. Bishop Chambers, on the other hand, by word and deed, has declared the Episcopal Church to be schismatic and without catholic authority, has participated in a variety of separatist events and has encouraged their actions.

Q. *Then why do you think the bishops came down so hard on homosexuals and dealt so lightly with Bishop Chambers?*

A. Let's put it this way. The bishops' purpose was to speak pastorally to the Church and a surface reading of the Florida meeting might lead one to conclude that there was a consistent pastoral concern and approach throughout. But a closer look reveals a number of inconsistencies. The stern statement on homosexuality was a legal-style rebuke of gays and served also as an implicit chastisement of Bishops Moore and Myers, who have, respectively, ordained and licensed an avowed lesbian priest. Yet in terms of those opposed to women's ordination and those in support of Bishop Chambers the approach was clearly pastoral. Why this difference of approach? The answer would appear to be simple: politics.

Q. *What do you mean by politics?*

A. Politics refers to those forces at work demanding recognition for their views and the restraint of their opponents. At Florida it is easy to see that the initiative was with the forces of reaction. And perhaps this is reflective of the Church as a whole. At any rate at Florida the Right was perceived to be so powerful that only a pastoral approach would do. On the other hand, part of the demand of the Right was a stiff, firm proscription of certain matters dealing with human sexuality. This they got in the form of a legal handling of homosexuality.

Q. *But what about the liberal or moderate bishops? Didn't they play a role in this?*

A. Apparently they were on the defensive during the entire meeting. On the one hand they were helpless to address the real issues involved in Bishop Allin's address for fear that any attempt at a real debate would embarass the Presiding Bishop and jeopardize their standing. In short they, too, succumbed to the notion that there was a pastoral tone to their deliberations which should not be upset. Moreover, they continued to act as if they were the majority, which they are not. On the whole, they were paralyzed and unable to provide firm, moderate leadership. The Right, both in the House and throughout the Church, succeeded in pulling the bishops over to their side. Without a comparable force on the Left, it was clear that the moderate and liberal bishops would eventually have to give in. It is predictable, therefore, that unless such a progressive, humane force appears now in the Church, we can expect more such meetings like the one in Florida.

Q. *Then you would conclude that such a force is imperative?*

A. Absolutely. For until we can settle the

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MORE RESPONSES FROM WITHIN THE CHURCH

Bishops...

matters of women's ordination and homosexuality in a more humane way the Church will continue to flounder. It would be nice to believe that the new coalition of urban bishops and their keen sense of the urban crisis would allow the Church to rally around something positive and would provide a path away from disunity; however, this does not appear to be the case. Neither in Florida nor in the Church does it seem possible to substitute this for the pain and disunity of these other two issues. We must go back and deal with them more adequately. And for this a progressive force is needed. ■

"I see this act (the conscience clause), not so much as an affront to the sixty or so women already ordained to the priesthood, (although it certainly adds to the pain, the disillusionment and even the desperation they must surely feel at having their ministries used as a pawn in the political game), but as the most recent example of indifference to the place of all Christian women by our presumed Fathers in God. I do not feel I am exaggerating when I say that the adoption of this clause is an offense to the entire Church.

"The Presiding Bishop is now on record as saying that he will not himself ordain a woman to the priesthood, or consecrate a woman priest as a bishop, no matter how valid and regular her election may be, or receive Communion from the hands of a woman priest ordained by some other bishop whose conscience will allow him to exercise his episcopal function.

"The Church spoke in Minneapolis. We were given the hope of a new Prayer Book in 1979, and the reality of a whole priesthood beginning in January 1977. The latter gift has now been snatched back again and we are all degraded and diminished. I feel angry and despondent about that because I see my Church refusing to accept what it needs most—whole ministries, exercised by women and men together in the work of reconciliation enjoined upon all Christians at their baptism, by Christ himself."

Rev. David Ward
St. Paul's Memorial Church
Charlottesville, Va.

"We are shocked and dismayed that the Presiding Bishop has made a public stand against the decision of General Convention. What price unity when some dioceses will be allowed to decide for themselves the question of ordination of women?"

The Church & Society Network
Rochester, New York

"My prayers would be that the Presiding Bishop of the Episcopal Church—YOU, John Allin—would put the "Jesus way" so far ahead of women ordained YOU'd prayerfully conclude such overemphasis on this schism is both shameful and sinful. And a disgraceful waste of our so much needed spiritual strength in the world where the dear Lord bade us "go preach, teach, comfort to the world."

W. Hamilton Aulenbach
Honolulu, Hawaii

"We, members of the House of Deputies, Diocese of Ohio, General Convention, 1976, are shocked and dismayed by the reports of your (the House of Bishops) action regarding the Presiding Bishop's offer to resign due to his personal position on the Ordination of Women.

"We believe that the Presiding Bishop's statement regarding refusal to ordain a woman priest or consecrate an elected woman bishop is contrary, by omission, to the Constitutions and Canons of the Episcopal Church which as Presiding Bishop he is responsible to uphold. This position is also in conflict with his role as chief consecrator."

Dalton Downs
Carol Freund
Ebert Hobbs
Marion Huston
Clarence Mixon
Pat Selwood
Perry Williams

"It is possible that this Pastoral Letter (sent by the House of Bishops) was written under the threat and the shadow of St. Louis. If so, its draconian language will, it seems to me, be of no avail. Given the articles of agreement of the St. Louis Meeting, it appears that the Episcopal Church can overcome its 'apostasy' by nothing short of total submission to the terms proposed by the so-called North American Church."

John M. Gessell, The School of Theology
The University of the South

" . . . the Vestry of Christ Church, Cambridge asks the Presiding Bishop to explain how he can have an opinion that does not accept women "in the role of priests," but can carry out faithfully all of the duties of his elected office, among which is the implementation of the official actions of General Convention."

Christ Church, Cambridge, Mass.

"The Presiding Bishop has done a lot of damage, especially spiritually. It won't help women priests seeking work if the Presiding Bishop refuses to push for a law that is on the books. After the Philadelphia ordination, the Bishops passed a resolution on collegiality; after Minneapolis, they pass a conscience clause. Sounds like whim to me."

Rev. Pat Park, Associate Rector
St. Paul's Episcopal Church, Richmond, Va.

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RESOLUTION OF THE FACULTY
VIRGINIA THEOLOGICAL SEMINARY
Adopted Unanimously October 3, 1977

WHEREAS, the General Convention of 1976 determined that the provisions of the Canons for ordination to the three Orders of Bishops, Priests and Deacons should be equally applicable to men and women, and

WHEREAS, many women have been ordered deacons and priests, or had their previous ordinations to the priesthood regularized, or begun their preparation for such ordination in this and other institutions on the basis of the action of the General Convention of 1976, and

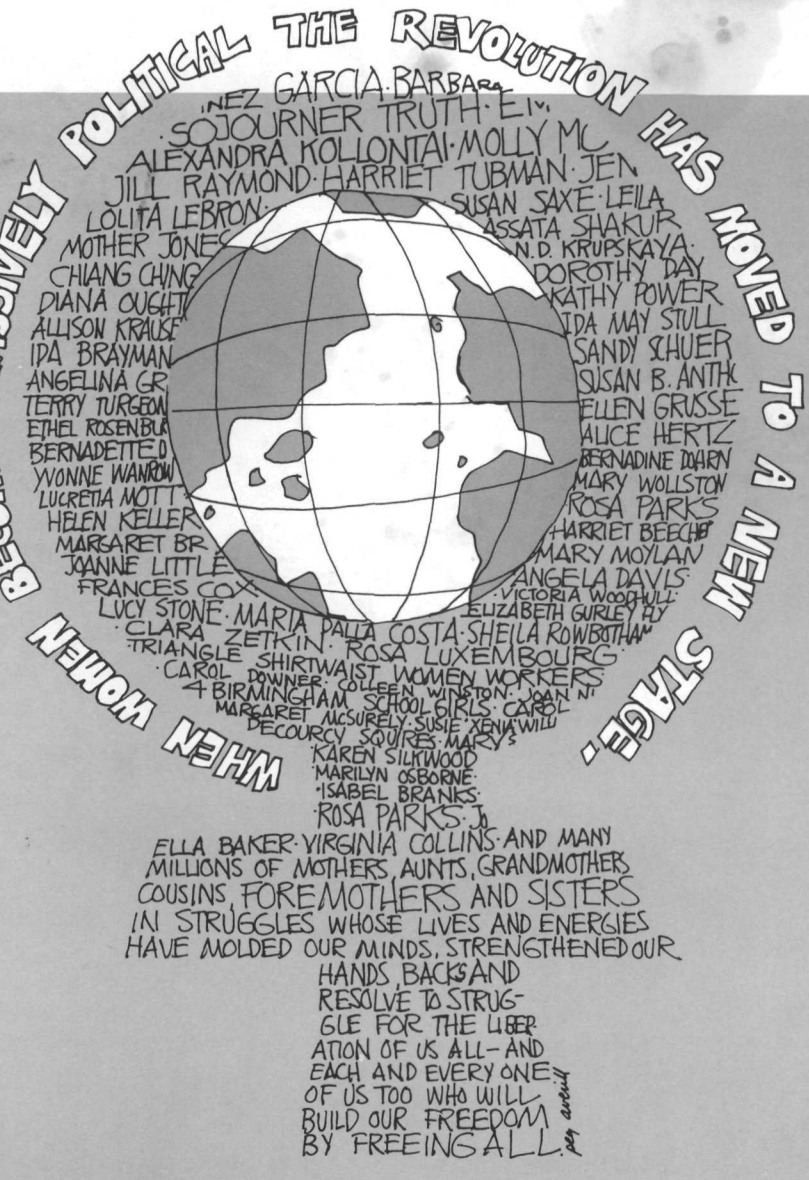
WHEREAS, it has been reported in the press that the Presiding Bishop, in a formal address to the House of Bishops assembled on September 30, 1977, at its annual meeting, stated that he is "unable to accept"women priests; now, therefore be it

RESOLVED by the Faculty of the Protestant Episcopal Theological Seminary in Virginia that they express their continuing support of the many women who have been ordered deacons and priests in this Church and those who are preparing for such ordinations in this and other institutions; and be it further

RESOLVED that copies of this resolution be transmitted to members of the Student Body, all members of the Alumni Association, members of the Board of Trustees, and the deans of other accredited seminaries of the Episcopal Church.

THE WITNESS

FEBRUARY, 1977
$1.00



Sexism

Pam Chinnis
William Coats
Rosemary Ruether

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Letters to the Editor

A Calling to Humankind

As one devoted to the issue of women's ordination and who worked for the recent resolution passed at convention, I must confess *jubilation!* In response to your December editorial — while the ordination victory was admittedly token, it was a very important "token" step. Our work has just begun. Legislation should not be mistaken for *implementation.*

There are many unanswered questions. Will bishops ordain? Will women have jobs? Will women be supported by their dioceses? Will women clergy, once ordained and placed, care about the struggle of lay women?

These questions cannot be resolved by the male hierarchy, however supportive and sympathetic. True equality or liberation only becomes a reality through the collective action of the oppressed. No one can free us — not the House of Bishops, not the House of Deputies — no National convention vote. We must now as women unite in our efforts to see that women are admitted to seminaries, that our bishops do ordain, that our women clergy are employed and receive support from their dioceses.

The road that lies before us seems interminably long and unending. It is not enough to accomplish "legislation" for our own sakes. The spirit of Philadelphia goes on.

For some of us it was an awakening, a calling to respond to humankind through the Church. It is not enough for us to care about our sisters who chose the priesthood. We must care for our sisters in the barrios and the ghettos who rock their babies to sleep in cold rooms. We must care for our sisters who held their dead babies in the mud of Vietnam. We must care for our sisters who have been raped and beaten. We must care for our sisters who are exploited and discriminated against by our institutions.

The spirit of Philadelphia was more than an awakening to our individual callings or potential. It was the recognition of our commitment to take our beliefs, founded in the teachings of Christ, and work with persistence, courage, and wisdom to eliminate the suffering of humankind and offer it to the glory of God.

Janis Brack Young
Pasadena, Cal.

Cassidy 'Extraordinary'

Sheila Cassidy's "Prayer Under Duress," (December WITNESS) is extraordinary, a combination first-person report of tyranny and a spiritually valuable meditation on the passion of our Lord. I would like permission to reprint the entire article in *St. David's Dove,* our parish newsletter. Further, I am trying to establish a chapter of Amnesty International here, and I am certain Dr. Cassidy's article would help in that effort.

Rev. Donald Schell
Caldwell, Idaho

Galled by Phrase

I was disappointed by the sour article — "By God, They Did It" — about the vote on women's ordination at General Convention. (November WITNESS)

The phrase, "unauthorized chaos" galled me. Is chaos ever authorized? Chaos and authority aside, we have a whole priesthood. Let's celebrate it.

Heather Huyck
Minneapolis, Minn.

Responds to Art Walmsley

Art Walmsley has done a good job of reviewing recent history in his "Random Flight . . ." piece in the November WITNESS. I venture a few thoughts as additions to Art's article.

I think it is at least simplistic to say that the Seattle General Convention in 1967 created the General Convention Special Program because the Joint Urban Program was not dealing with the problems of black people in the cities.

It is more accurate to understand Seattle as a decision by the Church to stop dealing with the *whole* urban problem

Letters continued on page 15

CREDITS

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THE WITNESS

Robert L. DeWitt, Editor; Mary Lou Suhor, Managing Editor; E. Lawrence Carter, Robert Eckersley, Peggy Case, Susan Small, Lisa K. Whelan, Hugh C. White Jr. Editorial and Business Office: P.O. Box 359, Ambler, Pennsylvania 19002. Telephone (215) 643-7067. Subscription rates; $9.00 per year; $1.00 per copy. *The Witness* is published monthly by the Episcopal Church Publishing Company. Board of Directors: Bishops Morris Arnold, Robert DeWitt, Lloyd Gressie, John Hines, John Krumm, Brooke Mosley and Dr. Joseph Fletcher. Copyright 1977 by the Episcopal Church Publishing Company. Printed in U.S.A.

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Authority on Trial

Robert L. DeWitt

Today we all question established authority, from wherever it derives. And once this process begins, it is impossible to stop. Our situation is like the winds which had been imprisoned in great bags on Ulysses' ship. Once released, they could no longer be recaptured and contained. They blew where they wished, and great were the storms they blew.

The wind currents in the Episcopal Church following the action of General Convention on the revision of the Prayer Book, and even more on the ordination of women, are illustrative. Yes, we are loyal Episcopalians, but no, we will not conform to the official rulings of the church. So said the proponents of women's ordination before Minneapolis. So say the opponents now.

A veritable flurry of conferences, meetings, pastoral letters from diocesan bishops, parish meetings and individual statements have railed against the actions taken at Minneapolis. Some of these are undoubtedly expressing deep convictions sincerely held. Others are perhaps suspect because of the high decibels of the utterances and the flagrant sexism they express. But both are signs of the times, providing clues to other institutional endeavors such as the fund-raising "Venture in Mission."

If authority has lost its authenticity, then this is an appropriate reaction. Established authority is valid only insofar as it expresses and firms up the truth of justice. This is the proper role of authority — else it becomes romantic, or whimsical, or at worst, tyrannical. Should we be apprehensive about this unpredictable and uncontrollable process which seems to have begun?

The great poet, Milton, wrote an impassioned essay in defense of freedom of the press in 17th century England. "Who ever knew truth bested in free and open encounter?" he asked. Perhaps for us today, our faith in truth, and therefore in God, is being tested. And we should be grateful. We are no longer supinely subject to "the official line." We have come of age.

It remains to be seen if the truth of justice and the truth of the incarnation can prevail in the "free and open encounter" which presently marks the life of this Church. All the institutions of our society will be the legatees of the bane, or blessing, of the outcome. ■

SEXISM

What Is It?

by Pam Chinnis

There is no such word as sexism in the dictionary, and purists protest its use, saying it has a vague and rather fuzzy meaning. Technically, perhaps, it should be called gender-based discrimination. However, let's look at some definitions that have been offered for it.

Sexism has been defined as:

- Any system that tends to control and manipulate the destinies of women, rather than to liberate them
- Any attitude, action or institutional structure which systematically subordinates a person or group of persons on the basis of gender
- A belief in the inherent biological superiority of one gender thereby giving it the right to dominate the inferior gender
- Any attitude or action which places different values on the nature of activities of women and men and advocates it is proper to have separate roles and spheres of life for women and men.

The common denominator in all these definitions is freedom/liberation — or the lack of it. Implicit is stereotyping of persons — the assignment of persons to roles and categories and expected types of behavior which inhibit one's development to one's full potential.

Liberation from sexism is the release of *both* sexes from the boxes of assigned roles. Sexism is just as invidious to men as it is to women. It has, however, been considered primarily a woman's cause. Perhaps this is because on the surface, at least, women have stood to gain more from its eradication, and the women's liberation movement has been the most vocal in fighting the battle.

Pam (Mrs. Carter) Chinnis is presiding officer of the Women's Triennial of the Episcopal Church.

While one may not agree with all the statements and actions of some persons involved in the women's liberation movement, one should acknowledge that the general tenor of their concern has been to raise the level of participation of women in the total social order and to remove the restrictions which have limited them to a narrow range of roles and activities. The movement has been viewed by some as a group of middle class white women fighting for their individual rights. To the contrary, the liberation of women cannot be separated from the oppression of anyone. Liberation from sexism can remove at least one barrier to the achievement of full humanity for all people.

As women seek this liberation, tension develops because the basic framework of society is still essentially male-oriented and dominated. While it is less so than in the past, the traditional male-oriented societal patterns, customs and thought-forms are still dominant. Sexism runs very deep.

Let us look at a few of the manifestations of sexism in church and society. In truth, it was difficult to select only these few.

Language: The attitude of superiority of the man in society is affirmed, often unconsciously, whenever we speak. There are no personal pronouns in the singular which are neuter in gender. When no gender is explicit in a sentence we refer to the masculine form to be inclusive of both sexes. Some persons will try to excuse this by saying, "We are referring to man in the generic sense." But why is the generic term for all of humanity *man*, and not *woman*, or even a neutral word. Language can be very subtle and illustrates both the cause of the underlying problem and the difficulty of attempting to deal with it, using the contemporary language forms available to us.

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Curriculum Materials: Numerous studies have dealt with sexist curriculum materials in both church and secular schools. Models presented in them for "appropriate" masculine and feminine behavior are rigid and traditional. In these materials boys play with trucks, climb trees, and play baseball; girls play house and mother their dolls. In addition to these segregated activities, boys and girls are portrayed with very different mental and emotional orientations and patterns of social interaction. Girls are consistently shown as passive, weak, needing help, timid, alone, sick and unhappy; while boys are shown as active, powerful, working in groups, brave, protective of women, adventurous and shaping their environment.

Business: Studies show that, generally, corporate owners and managers, professionals and technical experts, and business middle class executives are predominantly male. Clerical and sales workers and service workers are predominantly female. Men provide the leadership, women provide the care and maintenance. Men are doctors, women are nurses; men are pilots, women are stewardesses; men are business executives, women are secretaries; men are conductors of orchestras, women are harpists; men are university presidents, women are instructors; men are priests, women are on the altar guild.

Start looking at advertising, listening to songs, and reading newspaper articles critically and you'll be appalled at how men and women are stereotyped and expected to behave in certain socially accepted ways.

Church: It is not only curious but paradoxical that an institution such as the Church, which is ordinarily alert to racial prejudice and other social injustices, has seemed so completely unaware of the prejudices operating against women. Indeed where the Church should be leading the way, we find it often lagging far behind the rest of society.

Historically, most women's activity in the Church has been channeled through separate organizations which grew up during the 19th century because women were excluded from their denominational governing bodies. It has been largely through these segregated organizational structures that women have been able to move into some positions of leadership and influence within the Church. Two outstanding examples of this are two former presiding officers of the Triennial Meeting of the women of the Episcopal Church — Cynthia Wedel, a vice president of the World Council of Churches, and Lueta Bailey, the first woman candidate for president of the House of Deputies.

Many of us have been Episcopal General Convention goers long enough to have seared indelibly in our memories the arguments used every three years to defeat the seating of women as deputies. It was only six years ago that some 30 women were seated in Houston. Many women felt the millenium had arrived. However, the House of Deputies remains the most exclusive men's club in the United States — after the House of Bishops. It isn't hard for a woman to *be* a deupty, but it is hard to *become* one and some men still talk about women deputies with the air of a Christian holding four aces. Only 120 of the 912 deputies named to the 1976 General Convention were women.

Let me give you a few statistics from my own Diocese of Washington which, perhaps, is more enlightened than some, to show you how few women are really involved in making the decisions which affect them and their Church. A 12-member task force, empowered by vote of the diocesan convention and appointed by the bishop to examine the total effect of the church's institutional policy and practice on the lives of women and girls, came up with these findings:

- The headline-garnering controversy over the ordination of women to the priesthood may be obscuring more critical questions about the role of laywomen in the Church.
- Fewer than 23% of the diocesan-level elective or appointive lay positions are held by women.
- The 34-member Diocesan Council includes only *five* women.
- Women make up just over 23% of the membership of parish vestries; six vestries had no women members.
- In only one of 88 parishes was a woman the senior warden, but well over half the vestries have women secretaries.
- Only 11% of the acolytes were female.
- Within the diocesan headquarters, of the 11 jobs described as professional, three were held by women. Ten of the 11 non-professional jobs were held by women.

The task force concluded that although most congregations it surveyed felt satisfied with their attitudes toward women, there was an enormous tendency to underestimate women, belittle women, and to opt for a superficial understanding of the emerging role of women in modern life. The report blames this on the prevailing social attitudes "so ingrained that rarely do we even see them clearly, much less question them." This report, I am sure, is not atypical.

Evidence of unfairness and discrimination against women is slowly but surely being documented in every aspect of life. Laws and social aids and policies can help but they cannot change deep-rooted ways of thinking and acting overnight. A change in awareness must occur. We must continually be on the lookout for sexism and call it to the attention of all our sisters and brothers. ■

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SEXISM

Where Does It Come From?

by Rosemary Ruether

The author with Robert L. DeWitt, left, editor of THE WITNESS, and Hugh C. White, of the Church and Society Network.

Basically, sexism comes from the exploitation of female labor, in several senses of that word. Sexism is one of the age-old strategies by which many categories of people — women, slaves, servants, peasants and workers — are confined to the maintenance of the physical bases of life, so that a small group of people — males of the ruling class and race — can enjoy the fruits thereof.

Historically, sexism seems to be the earliest of such exploitative relationships in society. Even in tribal societies, one finds women confined to the work of child raising, gardening, weaving, and cooking, while men monopolize the military and political arenas, as well as the prestigious religious cult that glorifies this political and military activity. Originally this had nothing to do with the exclusion of women from economic work. That is a development of industrialization.

When most of the productive work was related to the home, women either did or managed much of it. But they did so in a dependent relationship to the prestigious political and cultural spheres monopolized by the ruling class males who shaped the legal, social and ideological structures of society. And, of course, the males defined women's work in a subservient relation to their own power.

It is also important to realize that most of the prestigious roles from which women have been excluded have nothing to do with male "superior" physical ability. The relatively larger musculature of men certainly was one of the root causes of female subordination in the earliest social relations. But as society developed, most of the tedious and hard physical work was done by women workers and servants.

Rosemary Radford Ruether is a feminist theologian currently on the faculty of Garrett Theological Seminary.

In other words, it has never demanded particularly large muscles to be carried around on a chair to give orders to soldiers or slaves, or to push papers around a table or to throw incense on an altar. Yet it is precisely these roles of military, scribal and priestly power that have been most assiduously kept from women.

The exclusion of women from professional education, from "higher education," has been one of the most basic ways in which women have been excluded from the realm of cultural formation and confined to the unreflective levels of society. One could apply that to other subordinated groups. Remember that it was a crime to teach slaves to read, for example.

It follows, then, that we inherit a religion shaped socially by a patriarchal society which reflects and validates it ideologically. That is to say, the symbol system of religion that makes God male and Creation female; Christ male and the Church female; the priest male and the laity female; the rational and directive energies male, the subservient, recipient and bodily receptacles of this energy female; the symbol system that divides the whole world and heaven into hierarchies of male over female — all that has nothing to do with the nature either of reality or of God. It has to do with the shaping of our perception of reality and of God by a patriarchal culture.

Patriarchy projects its own social structure upon the heavens and sees therein its own reflection, thereby validating its heavenly mandate to rule women and other "inferior" beings.

The male symbol system of our religion must be recognized, not as gospel, but as social ideology. When this social ideology is defended as the essence of the gospel, when it becomes the last line of defense of Christianity and

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the Church, then it is not only ideology, but idolatry. God is made in the image of the male, white, ruling class in whose image we then fall down and worship the male, white, ruling class *as God.* This means that we must recognize an ideological, idolatrous, false element in our Church and even in Biblical traditions.

The gospel is a treasure in earthen vessels, and the Church is constantly tempted to worship the earthen vessels and to bury the gospel. The gospel is the message and the power of the risen Spirit of Christ which constantly points us to that future of God where humanity and creation are liberated from every evil and which gives us the insight and power to free ourselves from our social encapsulation, including the way we have encapsulated the gospel itself in the structures of oppressive social orders.

Prophets Missed Out

The prophets of the Hebrew scripture spoke prophetically about the oppressive social structures which they, from their vantage point, were able to see and recognize. They denounced the oppression of the poor nation by the rich nation, the poor shepherd and farmer by the rich urbanite and landlord. They also noticed that widows and orphans were oppressed. But, by and large, they missed the oppression of subjugated groups within their own familial order; namely, women and slaves. And so the Old Testament and the New Testament come down to us as prophetic documents which condemn certain types of oppression and yet which also enshrine and to an extent, validate the subjugation of women and slaves. ("Wives obey your husbands," "Slaves obey your masters," and so on).

It was not until the latter 19th century that the Churches relinquished the use of the Bible to justify serfdom and slavery, although most of the prophetic work in these areas was done by those marginal to the Church establishments. Only today have the Churches begun to grapple with the sexist ideology of the religious tradition and to recognize that this too is part of the earthen vessel that must be discarded in the light of the gospel.

The gospel is not a safe-deposit box of past culture within which we may enshrine our sexism, capitalism, racism and militarism. The gospel is the liberating spirit of God whose work is not finished until every tear has been wiped away and every evil overcome.

The question before the Churches today is quite simply whether they wish to remain committed to the remnants of the phallic cult of patriarchal society and thus become obsolete to the future of Christ, or whether they wish to continue to proclaim the gospel of repentance and to participate in the future of God for a redeemed humanity. ■

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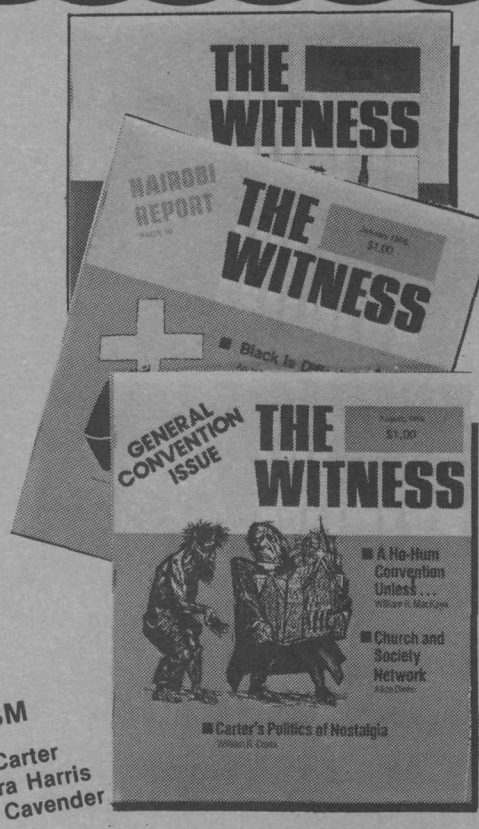
COMING UP!



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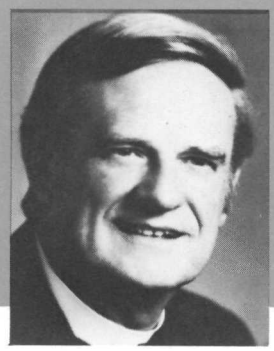
The 'Timing' of 'Women's Lib'???



Coleman McGehee

The preceding articles by Pam Chinnis and Rosemary Ruether and the one by William Coats on page 10 were adapted from the Church and Society/WITNESS panel forums on "Sexism," presided over by Bishop John Walker, coadjutor of Washington, D.C., at General Convention. Following are questions addressed to the women panelists by the Forum respondents: Bishop Coleman McGehee of Michigan and Mrs. Marion Kelleran, chairperson, Anglican Consultative Council.

Marion Kelleran

Coleman McGehee: I wish to identify myself now not as the Bishop of Michigan but as if I were a reporter for the *Detroit Free Press*. I would like to put a question to Pam. Pam, you said that the Women's Liberation Movement has been raising the level of participation of women in the total social order and removing restrictions which have limited them to a narrow range of roles.

Now, consider the increase in the activities of women throughout the country, like the increase of enrollment in various schools and business schools which jumped in 1976 by 14%; and there have been similar gains in law schools, medical schools, the film making industry. As you know, there are some 7,500 lawmakers in the country today of whom 610 are women, compared to some 305 lawmakers in 1969. With these gains and others do you not think that sufficient progress is being made in all areas of our social, political and economic life, and maybe some of the pressure that the Women's Liberation Movement seems to be putting on persons and organizations should be eased?

Pam Chinnis: Certainly not. I think when you start from 0 the only way you can go is up. And while from 0 to 1 is a pretty big gain it still isn't very much. It reminds me of the occasion when the head of the Federal Communications Commission was bragging about the number of women who were now involved in the communications field. It was quite impressive until he was pinned down and admitted that he was talking about telephone operators. So I think even though women are beginning to move into some positions of leadership, even in those instances one finds that they are still at the bottom of the leadership hierarchy.

McGehee: Let me pursue that. One of the things we confront in all of this, just as in the integration battles in the '50s and '60s, is that people think we are rushing too much. And there are some who seem to express a willingness to be supportive of a cause such as this but don't want to be pressed, and when pressed they are turned off and we lose support which would be beneficial otherwise. Should we have some kind of understanding for such persons? Should we go easy on them? Should we be more compromising in the things that we say?

Chinnis: I think that we should pray for them.

Marion Kelleran: My question is very like Coleman's, about this busines of the timing. It's not only change, but the *rate* of change is speeding up all the time. This question is addressed to Rosemary. Let's take that great historical background you gave, and what is burned into what Martin Buber used to call our organic memory, and Freud would call our subconscious or deeper than that. When we consider these deep attitudes, how on earth can one get at this short of revolution? I'll remove the "short of revolution."

Rosemary Ruether: Part of the problem with the church is that it's somewhat behind society. The church is in some sense the last institution of the *ancien regime,* really validating an order whose presuppositions have changed. They haven't changed totally, but they have changed *more* in the rest of society. So the church becomes a validator of attitudes which really are not held to a great extent by people in the rest of their lives but are held onto in this one sphere. I think that's what makes the contradiction particularly intense.

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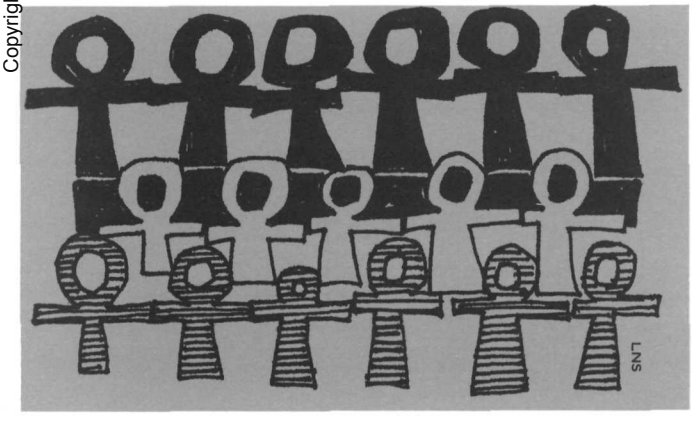
Kelleran: Could I follow that up, then. One of the things that some people are saying is that the Women's Lib Movement is terrible but it's that kind of outside pressure that has made us conscious of the Church's need to change. Do you think it is possible for the Church to be influenced by Women's Lib?

Ruether: Well I object to the word "Lib" — a diminutive of Liberation — which one uses only for gays and women. I don't think you would ask Bishop Walker about Black Lib. So you see the way society deliberately diminishes and ridicules movements having to do with sexuality and doesn't even dignify them in the same way as other movements.

But what I would like to do with your question is to put it in a somewhat larger framework and to challenge the notion that somehow the Church should operate in a pure realm and not be influenced by "secular society," as if movements from secular society have nothing to do with this kind of pure tube — the Church's message — passing through history. I think that's a typical argument which leads to the conclusion that the Church should not be responding to these questions. Of course, that is absurd.

The problem is somewhat different. The church has always responded to society and it was precisely the Church and the religious spectrum which was once the validating culture for the *entire* society. The problem today is that most of the culture has moved outside of the Church leaving it in a kind of obsolete corner — something that people "do" on Sunday. This is partly because the Church refused to really move with new prophetic movements, refused to see these movements for the liberation of society as the message of the gospel, and became stuck with the old social order. And so the rest of society secularized itself — I would say precisely to move with the gospel — and the Church stays in a corner. Therefore it's the marginal people outside the Church and to some extent those on the edges that now bring this message to the Church. But that is not to say that this is not in fact the message of God.



McGehee: I have a question for Pam since she is president of the Triennial. Each panelist has made reference to the fact that the Church has diminished the role of women and kept them back. Doesn't this have something to do with the number of separate women's organizations which are active in the Church, such as the Episcopal Church Women? Why, for instance, do the women have a Triennial Meeting made up of some 500 delegates while the General Convention is going on?

Chinnis: That's a good question. In 1970 when women were permitted to be seated as deputies, the women in Triennial really called into question whether they could in good conscience continue a separate meeting, although in fact the Triennial meeting had been open, long before the General Convention, to both sexes. It's called the Triennial Meeting of the women but we *do* have men in the meeting. Not many, I'll grant you. Our members considered this very carefully and decided it was going to be a long time before women were represented on any equitable basis in General Convention. Therefore, it's really kind of stupid for us to give up our power base.

McGehee: I agree it's stupid to give up your power base. But I wonder if giving up that power base right now might not expedite things? There were 30 women deputies in Houston. There are 120 in this convention. That is certainly a significant increase. But my point is that by continuing to meet, and apparently you are going to do it next Triennial also, does this not detract from the progress that might be made for the integration of women into all aspects of the work of the Church.

Ruether: Maybe I could put this in the framework of the problem of integration and separation in general. I think that blacks have also explored this. Whenever you have a group that has been excluded and is trying to integrate an institution, all of whose presuppositions are on the side of the group that has dominated it, you get a problem. If individual women go into an organization not only whose membership but whose entire organizational structure is dominated by men, they in effect are integrated in such a way as to be lost.

I think that any group that has this problem really has to go on two tracks. One is to integrate the larger institution as much as possible and try to change its presuppositions, but also to keep a consciousness — a sense of being a group.

You really have to do both of these things at the same time and it's always fatal to go so much with integration that you precisely allow yourself to disappear in the dominant group. ■

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A Whole Priesthood

by William Coats

Let me say why I think that getting women priests ordained legally, even in a way which is acceptable only to a part of the Church, is important.

I will give you an analogy. Suppose that the Episcopal Church had 1,000 clergy and their I.Q.'s were 80. (Some of you may not think that is an analogy.) Just suppose that there were 150 people of whom only 50 would somehow get in to be priests, and this group all had I.Q.'s of 160. Now even though of this 150 only 50 could get in, nonetheless I would maintain — and the analogy is going to be imperfect — the entrance of 50 people with I.Q.'s of 160 would significantly alter the nature of the priesthood which heretofore had only been composed of people with I.Q.'s of 80.

You will see what I am getting at. I am suggesting that in terms of the nature of the priesthood of this church, I think it is important that we get women priests, *period.* And in any number we can get. I think and believe dearly that the entrance of women into the priesthood means that we will be assuring that women's culture will now be part of the religious leadership of the Church. This has far more significance than women gaining their civil rights in yet another area, although indeed, that's important. But what I mean is something far more fundamental.

I can say personally from working with a large number of women deacons on our Board of National Coalition, there is something — and I don't know what language to use — something *new* brought to this coalition and I think to the church, by the way in which women relate to one another and try to force men to relate to one another. A new dimension is added — and I don't mean "we all know that women are different tee-hee-hee," but something is being introduced of inestimable value.

I don't know how, and I am not sure many other men know how, to put it into words, but we feel it and we see it when it happens. The first thing we know, if we're honest — or at least the first thing I know — is that I'm scared of it because I can't quite act the way in which I was brought up to act; namely, as a powerful macho male.

Something has been impressed upon me by the women deacons. I am not leaving out women priests. I simply don't know many. I do know women deacons. Something is at work within me which first scares me but too gives me a gleam of hope for the possiblity of my own liberation, which I find thrilling. You may say that's a male point of view, and that's all I can speak out of and whatever women say about themselves I glorify it and quite support it. I speak as a male, but I can do no other, and I can only celebrate what I think the entrance of women's culture into the religious leadership of the church will do.

It will *transform* this church. I'm not making saints out of women, but there is something about women's culture, the absence of which at the level of leadership is not only hurting men, but I believe slowly killing the Church. ■

MACHISMO

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Woman's Work Never Done

The Rev. Alison Palmer was quoted in an AP release during a visit to London recently as saying that since her ordination in 1974 she has received mostly encouragement but also some hostility.

"I had a letter from one American priest who said that I was a witch, a Lesbian, a prostitute and a Communist — now that's a pretty busy schedule," she observed.

William R. Coats is Episcopal chaplain at the University of Wisconsin in Milwaukee.

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Chalice Not a Shaving Mug

by Eleanor McLaughlin

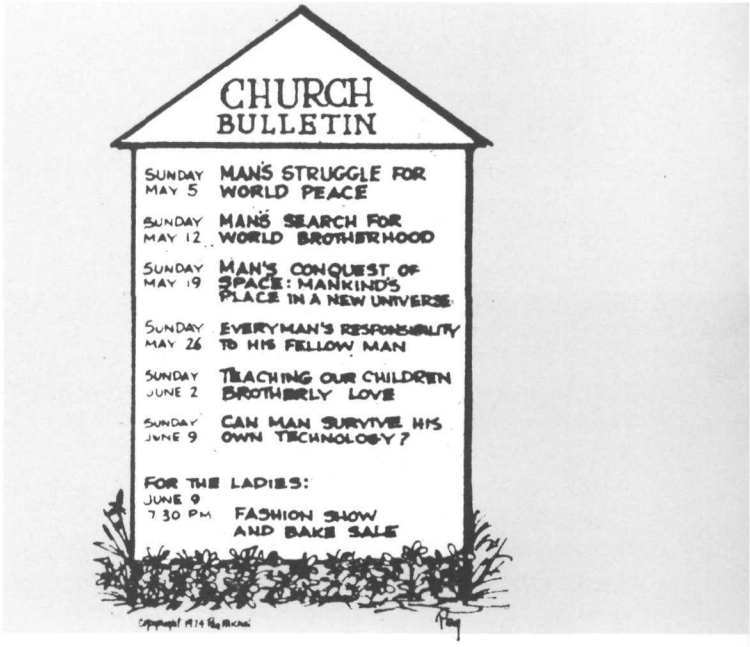
The words of prayer and praise which we hear and use are not mere disturbances of the air — they point towards realities, human and divine. But in the last analysis all is God's. Words are sacred.

Our words can never fully encompass these realities, either the creature or the Creator. We are especially aware that the River which is God cannot be held in the teacup of our turns of phrase. But at the human end of things, if we would all be enabled to drink from that Cup, it must not be a shaving mug, turning away the one half of humanity who cannot use it. When sisters are denied personhood which is the same as being denied God, the image of God in all humanity, male and female, is darkened. And we all thirst.

The words and metaphors which point us toward God, which mediate God to us, must reflect the breadth and depth, the mosaic of Revelation; that is, our human experience of God, in the particularity of maleness and femaleness as well as the universality of rationality, laughter, sorrow, pain, hope. While relearning and rediscovering in the manhood of Jesus Christ a Brother, a Father, a Fellow pilgrim and workman, we need also to rediscover in the person of Jesus, God as Mother and Sister who nurtures and feeds and holds and restores us: *"O Jerusalem, Jerusalem, the city that murders the prophets and stones the messengers sent to her. How often have I longed to gather your children, as a hen gathers her brood under her wings; but you would not let me."* (Matt. 23:27)

At the very least we need to reflect in our language of prayer what the Creed teaches, that God became a human being.

In our references to the People of God we must be vigilant to use words which reflect the fact that God created women and men — women are not included in words such as Brethren, Laymen, or Sons and Heirs.



Sexual stereotypes are as destructive of male personhood as they are of female wholeness. The unacceptability of tears in the presence of strong emotion whether of sorrow or joy which is virtually absolute for the WASP male and relatively absolute for any woman who wishes to be taken seriously is an example of a humanly destructive conditioning from which the Gospel should free us, both men and women. Jesus wept.

To eliminate sexism from language is but the tip of the iceberg. We must cease teaching from pulpit and by example the rationalist, dualistic, androcentric theology and anthropology which turns us all, women and men into a human confected 18th century utopia in which the human being is the Rationalist Machine, wound up by a Clock Maker God, abandoned to tick on in furious competition with its fellow gadgets, without tears or love or laughter or play or dance or hope until the gears wear out.

The meaninglessness and hopelessness and loneliness of the White Capitalist rat race is intimately connected with the sexist, hierarchical male power trip in which women are the connivers as often as the victims. The Gospel calls this Sin and offers Life. ■

Eleanor McLaughlin is Associate Professor of Church History at Andover Newton Theological School, Newton, Mass.

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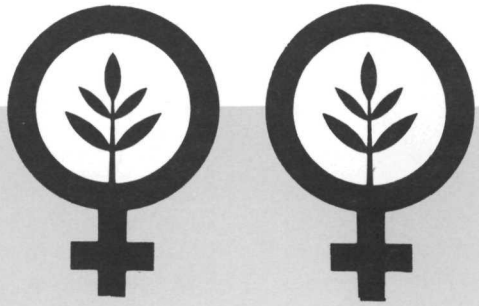
Litany for Sisterhood



Ms. Marilyn Clement of the Interreligious Foundation for Community Organization, [IFCO] National Council of Churches, offered the following prayer at an Ecumenical service sponsored by the July 4 Coalition at the Church of the Advocate in Philadelphia.

Much of the history of women has been lost to us or stolen, as the history of all oppressed people has been lost to them, through benign or malignant neglect. But some of the voices have been heard, and we have selected a few for the prayers of the faithful:

For women like Sojourner Truth, Mother Jones, Rosa Luxembourg, Julia Ward Howe, Florence Nightingale, Susan B. Anthony, Rosa Parks, and countless others who are nameless to us but provided the direction we could take to find ourselves,

we pray to the Lord;

For our beautiful dead songbirds — Bessie Smith, Dinah Washington, Billie Holiday,

we pray to the Lord;

For the environmentalist Rachel Carson, about whom we once laughed and now have lived to weep over,

we pray to the Lord;

For Maggie Kuhn, foundress of the senior citizens militant group, the Gray Panthers,

we pray to the Lord;

For our women underground,

we pray to the Lord;

For our sisters in prison: Ann Sheppard Turner, Kamook Banks and her baby daughter named Iron Door Woman because she was born in prison; and Joanne Little,

we pray to the Lord;

For the ordained Episcopal priests, for their courage,

we pray to the Lord;

For the unordained priests and all women who choose to be ministers,

we pray to the Lord;

For Mary Daly, Lucy Benson, Bella Abzug, Barbara Jordan, Shirley Chisholm, Florence Kennedy, Elaine Noble, Doris Bunte and other less outspoken women,

we pray to the Lord;

For courageous women like Mother Teresa of Calcutta and Dorothy Day of New York,

we pray to the Lord;

For battered mothers and the mothers of battered children,

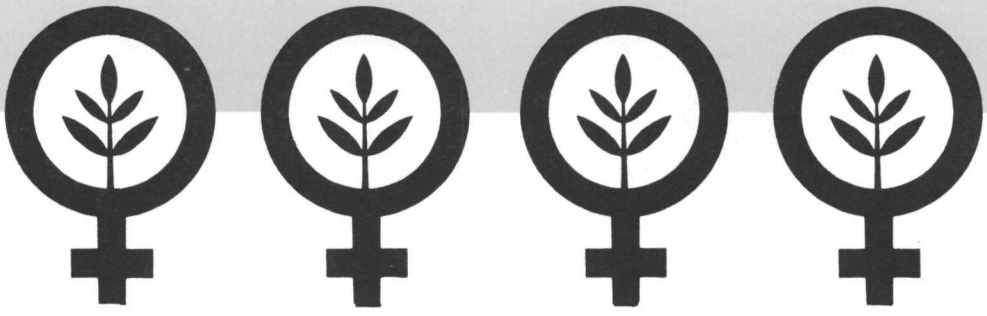
we pray to the Lord;

For victims of madness, for women in jails, for women in the stables of pimps, for victims of rape, victims of landlords, victims of unfulfilled men; for old, unattractive women, for women heads of households, for women who somehow go on caring, when they are no longer cared for,

we pray to the Lord;

For middle class urban and suburban women who feel unfulfilled without knowing why because everyone is always telling them they were to be happy being consumers,

we pray to the Lord;



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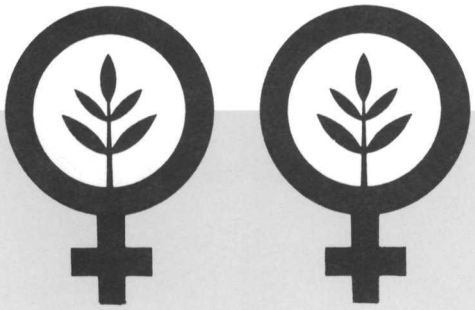


For low-income and no-income women, for women in religious communities who have become lackeys of the Lord instead of the ministers they might be and could have been,

we pray to the Lord;

For the women in all of the back wards of the world — hospitals, prisons, or their own homes,

we pray to the Lord;

For all the unborn women, that their world might be a better place,

we pray to the Lord;

For all the women who have made and are making us question our own womanhood,

we pray to the Lord;

For the women of Wars — Vietnam, Laos, Cambodia, Korea, Latin America, Africa, Ireland, North America, Asia — who have given up their sons and their husbands to the war machinery of man,

we pray to the Lord;

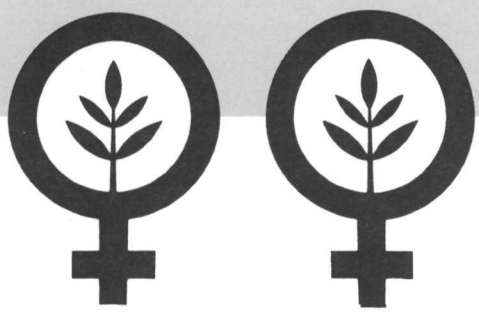
For the men who have played a role in the lives of the women we have just named,

we pray to the Lord;

And lastly, for the billions of nameless women through the ages, who have borne, nurtured, raised, fed, healed and buried their children in thanksgiving and love.

we pray to the Lord.

Lord, Lord, hear our prayer.



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Another Nominee for 'New Adam'

by Abbie Jane Wells

In Juneau, Alaska, there lives a woman named Abbie Jane Wells. A letter from her appeared in a recent WITNESS, in which she questioned the unquestioned authority of St. Paul for the church. She read Dr. Paul van Buren's response to her letter [December WITNESS] and it prompted her to write again. We feel there is more here than just another charge of sexism being leveled at St. Paul.

My first reaction in response to Paul Van Buren's letter is to quote the title of Snoopy's book of theology, *Has It Ever Occurred to You That You Might Be Wrong?*

For 19 centuries Christians have been using and relying on first century thinking as the basis for their thinking. Well, I happen to think that it is time for us to interpret for ourselves what Jesus meant — for we do not live in the first century — nor is our knowledge limited to that or to what St. Paul says.

Paul said Jesus was the "new Adam," but there were two at creation and Paul makes no mention of the "new Eve" — and that is wherethe male-oriented and male-dominated church has been content to leave it.

Were I to develop a concept of the "new Adam," I would have to include a "new Eve".

Non-Violent Cain

For that, I think no one can beat Mary. And since Adam was not the son of Eve, I would have to choose Joseph for my "new Adam" and Jesus would be the "new Cain," the non-violent Cain, the Cain with his head screwed on *right*.

Just recently I was thinking of God between the Conception and the Nativity, with Mary seven months pregnant, having to leave her care up to Joseph. And I would imagine God did a fair share of worrying, knowing all the things that can happen to a pregnant woman and to her child *in utero* — things that certainly aren't the will of God but are mishappenings of nature, or accidents.

And I can just see inexperienced Joseph — not a midwife and certainly not an obstetrician — in charge of things. At Christmas I picture him, eyes raised to heaven, holding in his hands the afterbirth, saying "Oh God, what do I do with *this?*" Joseph not only took care of the birth, he was also in

charge of the clean-up detail. And he got to cook the Christmas dinner, too, whatever it was.

Much is made of Paul's supporting himself at tent and sail making. Well, Joseph supported himself and two others besides.

I prefer seeing Jesus through the eyes and words of Matthew, Mark, Luke and John rather than through the eyes and words of Paul.

When I write my book of "theology" I think I will title it: *"And I Could Be Wrong!"* I'm not sure I see things rightly, only that I see things differently. What woman doesn't? And men aren't going to like the way I see things. At least, most aren't.

I am a displaced Southerner — born and raised in South Texas around the Houston area. We came to Juneau in 1943 when Alaska was a war zone. My son was born in Alaska in 1946, on Advent Sunday, with the morning star so bright in the Southern sky the nursing nun and I both thought it was almost as bright as the Star of Bethlehem.

I haven't been "outside" as we Alaskans say about going south, in over 15 years. I sometimes dream about making a trip to meet all the lovely people I have come to know by mail, and my family and Texas friends, too. But I doubt if I will any time soon. Right now I am "doing" the years in Egypt with Mary and Joseph — and I have to stick it out here as long as they did in Egypt, I think.

You know, Mary and Joseph were the first liberated male and female. Mary said her *"yes"* without first running to ask Joseph's permision, or the rabbi's permission. She said *"yes"* all by herself, without input from any man, not even Joseph. She thought for herself, all by herself.

And Joseph, too, thought for himself all by himself. He didn't run to ask the rabbi what "tradition" said he should do about this pregnant woman for he knew damn well what tradition said. But Joseph didn't feel bound, and did what he thought was right for him to do, which I doubt got him any accolades from the religious establishment of his day.

Willing to Go It Alone

I have wondered for a long time if God picked the couple Mary and Joseph as much because of the quality of Joseph as for the quality of Mary. Joseph was an uncommonly fine man, willing to believe when there was nothing to see to believe in, willing to go it alone with no community of support.

Of course, I have learned something from Paul — not much that I can use in the 20th century — but I've learned a lot about first century men. The domineering kind. The converted stone-throwers. And I've learned a lot from Joseph — most of which I can use in the 20th century. Joseph wasn't a stone-thrower. He bucked the "tradition" of stoning the wife whose extra-curricular activities left her pregnant.

The sign mounted on the side of my refrigerator in front of where I write would have been a perfect sign for Mary and Joseph:

> *There are no rules*
> *about leaping into*
> *the new because*
> *nobody has ever*
> *been there.*

We have things to deal with today that Paul and his crew never heard of, things even the early 20th century thinkers and theologians never heard of, things that Jesus didn't have to deal with, even if he knew about them.

First and foremost is that damnable split atom we have to live with and try to control, and the nuclear arms race. In the garden Jesus said that one sword was enough. He wasn't starting an arms race with Caesar. Caesar's arms races dealt with swords; today Caesar's arms race deals with a nuclear stockpile.

Welcome to 20th Century

And I could go on and on. The Church is living in the 20th century just like the rest of us are, and has to deal with 20th century problems — using the precepts of Jesus to base its actions on. But it seems more content to try to make Paul's theories work today as they may have worked in the first century.

Jesus never said anything about homosexuality being a no-no; so today we have the church still debating the subject because Paul was against it. Paul may not have "preached another gospel than that of the apostolic communities" but I think he preached a different one from Jesus. I guess this argument could go on forever and probably will.

The first letter I ever got from a priest taking me to task said: "As I read your long and rambling letter in which you touched on so many things about which you are so ignorant, I could only think Juneau must be a very lonely place indeed."

I guess that should have cut me down to size, but it didn't. I continue to "read, mark, and inwardly digest — and say what the scriptures say to *me.*" ■

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Letters continued from page 2

and to shift its urban priority to *one* urgent issue: the empowerment of blacks whether related to the survival of *either* black *or* white churches in the cities or not. This is key.

And I believe it explains why the GCSP was ultimately rejected. As Arthur reports, even the black churches in the cities had to go through a fight to receive grants from the GCSP *which was basically not Church-related in its orientation.* Nor was it ever intended to deal with the lessons taught by "Metabagdad" — that the Metropolis is an utterly interdependent entity and that any church program which does not take this into account may be a laudable witness in a crisis, as when the urban riots were occurring, but it will ultimately have little effect.

Also, it was learned that national church programs which do not take the institutional church seriously, with all its faults, will sooner than later be terminated by that same institutional church.

What I hope for the future is: First, we must recover our embryonic understanding of the interdependence of the metropolis and relate everything about the urban church to that interdependence. For example, as I write in my Trinity office 24 floors above the streets, I am in one diocese (New York), and two others (Newark and Long Island) are within sight and one subway stop. The lights of a single great metropolis stretch to the horizon in both directions on this clear, cold night. But *radical ecumenism* would consist of those three dioceses developing and implementing any strategy of mission *together.* And the prospects are not bright that this will happen.

Second, it is time once again for a coalition within the Episcopal Church to lobby, cajole, pressure, fight if necessary, to raise up the urban crisis as at least one of the top priorities. Currently there are no riots, no dramatic signs (outside the financial disaster of New York City) which signal in unmistakable terms an urban crisis. But there is a growing crisis nevertheless and both the prophetic word and the effective involvement of the Church are past due.

Our Episcopal Church has little urban consciousness. Most people think "urban" is the antonym of "suburban" — that it means "inner city" rather than being an accurately descriptive term for 80% of our culture. With most of our National Church staff leaders already living outside New York's city limits, the rumors continue to fly about plans to move "815" out of New York — whose bishop has already spoken God's judgment on those corporations which seek similarly to flee.

It is time to fight for a more worthy urban sophistication in our Church.

Rev. G. H. Jack Woodard
Rector's Deputy, Trinity Church
New York, N.Y.

Walmsley's Reply

More Passion, Not Less

Jack Woodard has put his finger on the nub of the matter by calling for a coalition within the Episcopal Church "to lobby, cajole, pressure, fight if necessary to raise up the urban crisis as at least one of the top priorities of this Church." Hurrah for all those folks — the Church and City Conference, the Church and Society network, and the ad hoc group of bishops pulled together in Minneapolis — concerned for this agenda. Working at problems of the city church can be a lonely business these days.

My piece wasn't written as a general article, but as a paper to be read at the beginning of last January's Church and City Conference, the theme of which was the building of a new urban coalition. It was intended to jog the memories of those present about some of the main developments in the Episcopal Church's relationship to the city. I had no fears that if in any respect the paper mis-read the record, those estimable tigers would set it straight. I was pleased that THE WITNESS found it worth sharing with a wider population.

If a coalition is to be put together, it will depend on a joining together of people such as Bob DeWitt, Paul Moore, Jack Woodard and myself who remember the old days, and a brand new crowd who have never heard of them. It is true that we often struggled over directions, but in fact we were on the same side of the issues, and time has given perspective to whatever we did.

In the meantime, we have to do our little bit from wherever we are. I seriously suspect the Episcopal Church is incapable of an "urban sophistication," at least in its strategies and staffing at national and diocesan levels. But I hope that those who have a memory of the '60s will join together to keep alive some recollection of both the achievements and the mistakes. We deserve better than to repeat the past; we have little time and less money. There *are* some steps to be taken. And on those I suspect we are more in agreement than controversy.

Rev. Arthur E. Walmsley
Rector, St. Paul's
New Haven, Conn.

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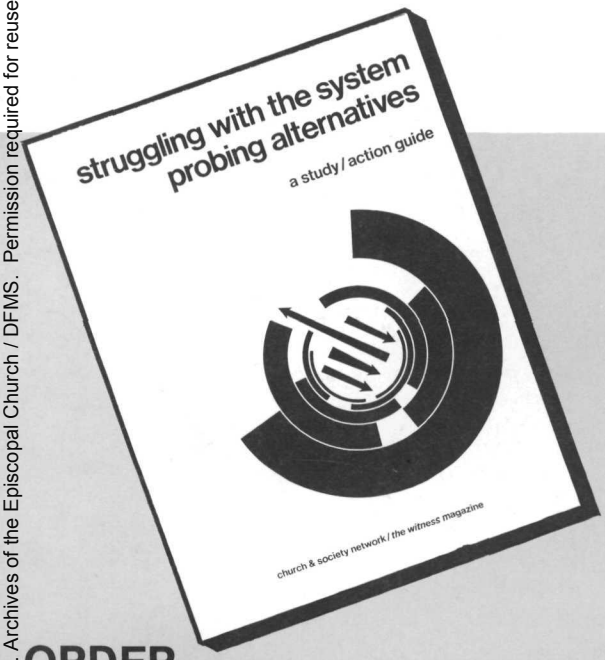

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Roots of Racism

Barbara Harris
Chris Cavender
Henry Atkins

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The Trilateral Commission:

Ties That Bind

by Richard W. Gillett

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MULTIPLE CHOICE QUESTION:
What is the Trilateral Commission?

1. *Something in my college European history course.*
2. *An ecumenical group studying the Holy Trinity.*
3. *A group founded by David Rockefeller.*
4. *A group among whose members have recently been President Carter, Vice-president Mondale and four members of his newly selected cabinet.*

ANSWER: If you checked No. 3, you have really been doing your homework. If, in addition, you checked No. 4, go to the head of the class [maybe you should even be President].

The meteoric rise of Jimmy Carter to the Presidency of the United States in such a short time has left the public little opportunity to really know who he is, what he believes, and where the influences upon his thinking have come from.

One aspect of Carter's rise to power that has received strangely little attention in the public press is his membership in the Trilateral Commission, an international group "formed in 1973 by private citizens of Western Europe, Japan, and North America to foster closer cooperation between these regions on common problems." (The Commission's own description). Robert Sheer, writing in that famous November issue of *Playboy* (alongside the "lust" interview with Carter) reports that Carter told him he was "never to miss a meeting of the Trilateral Commission during the next three years, and that he had received his basic foreign policy education under its auspices."

The concept of trilateralism itself is the subject of an article by Richard H. Ullman in the October 1976 issue of *Foreign Affairs,* the prestigious quarterly published by the Council on Foreign Relations. (David Rockefeller, interestingly, is the chairman of the Council.) In the article, Ullman details the usefulness and the reasonableness of a new working alliance among the powerful non-Communist nations. He states that in the present world climate "a united front on the part of the advanced western societies (i.e., Japan, Western Europe and North America) has seemed to many observers the only effective way both to counter the new demands and militant actions of the Third World (such as the 1973 OPEC boycott) and also to meet the prospective threat of the Soviet Union."

Robert Sheer identifies David Rockefeller, Nelson's brother and the dean of the U.S. financial establishment, as "instrumental in the founding" of the Trilateral Commission. It was Rockefeller and Zbigniew Brzezinski, Carter's new director of the powerful National Security Council, who asked Carter to join the Commission which they founded. Brzezinski served as its first staff director.

These links are also mentioned briefly by Oswald Johnston, writing in the *Los Angeles Times* (Dec. 17, 1976). But generally little seems to have been written in the mass media about these connections. One wonders why. [*THE WITNESS* can be credited, incidentally, with mentioning them in an excellent article, "The People's Choice" by Lynda Ann Ewen, November 1976.]

Jordan 'Resigned' to Facts

Early in the fall presidential campaign, when Carter was still being projected as an anti-establishment candidate, advisor Hamilton Jordan stated that if people such as Brzezinski and Cyrus Vance became head of National Security and Secretary of State respectively, he'd consider it a failure, and would resign. Those appointments happened (not, as yet, Jordan's resignation). Vance, in addition to Brzezinski, is a member of the Trilateral Commission.

Moreover, Carter named two more members of the Trilateral Commission (according to its membership list as of August 1975) to crucial cabinet posts: Harold Brown, Secretary of Defense and member of the Commission's Executive Committee, and Michael Blumenthal, Secretary of the Treasury. Blumenthal and Brzezinski, according to Tad Szulc, writing in the *New Republic,* are the two men who will make U.S. foreign policy for the next four years.

Carter had earlier picked Walter Mondale as his

Continued on page 15

The Rev. Richard W. Gillett is director of social concerns and Christian education, All Saints Church, Pasadena, Cal., and founder of the Puerto Rico Industrial Mission.

THE WITNESS

Robert L. DeWitt, Editor; Mary Lou Suhor, Managing Editor; E. Lawrence Carter, Robert Eckersley, Peggy Case, Susan Small, Lisa K. Whelan, Hugh C. White Jr. Editorial and Business Office: P.O. Box 359, Ambler, Pennsylvania 19002. Telephone (215) 643-7067. Subscription rates; $9.00 per year; $1.00 per copy. *The Witness* is published monthly by the Episcopal Church Publishing Company. Board of Directors: Bishops Morris Arnold, Robert DeWitt, Lloyd Gressie, John Hines, John Krumm, Brooke Mosley and Dr. Joseph Fletcher. Copyright 1977 by the Episcopal Church Publishing Company. Printed in U.S.A.

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It Can't Happen Here?

Robert L. DeWitt

Sometime in December it came to the attention of staff persons at the Episcopal Church Center in New York that FBI agents had been given access to the files, travel records and other information relating to the Hispanic affairs desk.

It was also learned that the FBI visit to the office had been allowed — presumably with the knowledge and consent of the Presiding Bishop's office — after hours, when the office was closed. Further, there were indications that samples of type from various staff typewriters had been taken, presumably for the purpose of cross-checking.

Why all the antics above? Though no one knew for sure, it was surmised that the interest of the FBI arose from their frustration in seeking clues to the bombings in recent years which they thought to be related to Puerto Rican Nationalists.

More recently, two women from the Hispanic Office, Maria Cueto and Raisa Nemikin, were subpoenaed by a Grand Jury, and Cueto spent a day in jail for contempt. (See her statement to the press below).

As of this writing, hearings on those subpoenaed have twice been postponed. An additional subpoena served on the Presiding Bishop, requesting all records from the Hispanic Desk since 1970 has been removed. (See Executive Council Memorandum to Presiding Bishop John M. Allin below).

We hope that by the time this WITNESS reaches its readers, these matters will have been appropriately resolved. Regardless, certain issues raised by the incidents clearly emerge:

First is the Church-State issue. The security of the State has, in this country, its own proper constitutional safeguards. But those safeguards are held in tension with the rights of due process for individuals, as established in the Bill of Rights, and by the "wall of separation" between Church and State, that the Church may pursue its mission without undue interference.

Why, then, did the administration at the Episcopal Church Center grant the FBI such unwarranted free access to the private files of one if its program units? Is there an integrity to our national mission as a church, or are the various units of it made vulnerable, separately, by the willingness of the administration to collaborate with the FBI?

To what extent can the church protect its proper ministry, its staff people who are charged with carrying out that ministry, and those to whom it is relating in that ministry, from arbitrary and secret investigations by government agencies such as the FBI?

Second, the penetration into a diocese. The Episcopal Church Center is not only a national church office. It is also located in the see city of the Episcopal Diocese of New York, which has legitimate interests in and pastoral responsibility for the large number of its people — in this instance Puerto Ricans — who are threatened by an investigation of the Hispanic desk by a government agency. Has not the national center overstepped its bounds by interfering in the rights of the diocese to protect its parishoners who are part both of the

diocesan and national church ministry?

Third, the Puerto Rican implication. This matter could prejudicially affect the self-respect of the people of the Episcopal diocese of Puerto Rico, and its relationship to the national Episcopal Church. Bishop Francisco Reus-Froylan of Puerto Rico, commenting on his concern, said, "What would prevent the FBI from coming to my office in San Juan and demanding access to all my files?" Suspicions directed toward a total ethnic group can only raise the suggestion of racism in the minds of those suspected.

Fourth, the Ecumenical ramifications. Particularly because this happened in a national church center, there are deep implications for the agencies of other religious groups, denominations and inter-denominational agencies. What the Episcopal headquarters allows or resists in terms of governmental access will be a threat to, or protection of, other bodies in carrying out their ministries. All Latin desks and divisions of various denominations for example, within the Natonal Council of Churches in New York, the U.S. Catholic Conference in Washington, D.C., or the Disciples of Christ headquarters in Indianapolis are more vulnerable when such a precedent is set. (See box).

Throughout the world the tendency toward totalitarianism has evidenced an increasing use of repressive measures to inhibit freedom, and the labeling as "subversive" any attempt to resist that repression. At the close of the bicentennial year when we celebrated our freedom, who would have dreamed there was a serious threat to that freedom in the national office of our own church? ■

THE NATIONAL COMMISSION ON HISPANIC AFFAIRS OF THE EPISCOPAL CHURCH

NCC Agencies Concerned

The Justice Department investigation of the National Commission on Hispanic Affairs of the Episcopal Church was described as a "renewal of the harassment and intimidation of church persons which took place during the civil rights movement and the war in Vietnam," in a communique circulated jointly by two agencies of the National Council of Churches.

Signed by Lucius Walker of the Division of Church and Society (and associate general secretary of the NCC), and John F. Stevens, interim executive director of the Joint Strategy and Action Committee, the letter stated:

"We are concerned about an urgent situation. A Grand Jury in New York City is presently investigating the activities of the National Commission on Hispanic Affairs of the Episcopal Church. Its staff has been subpoenaed and office records have been turned over to the FBI.

"The subpoenaing of Episcopal Church staff and records may well set a precedent which can affect many other church individuals and organizations, especially those involved in social action programs and ministry.

"As persons who are involved in social ministry, it is very important to understand the Grand Jury process, its effect on your obligations, and the constitutional rights of individuals and churches."

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Cueto Press Release

NEW YORK, N.Y. — Since 1972, I, Maria Cueto, and Raisa Nemikin have been, respectively, the Executive Director and Secretary of the National Commission on Hispanic Affairs (NCHA) of the Episcopal Church.

On Nov. 18, 1976, the FBI visited our offices which are located at the Episcopal Church Center, 815 Second Avenue, New York City, requesting information about the Commission, its activities, and membership.

Since then there have been additional visits and financial and personnel records relating to the Commission have been subpoenaed to be used as evidence in Grand Jury proceedings investigating the Puerto Rican independence movement in Chicago and New York City.

We were subpoenaed on Jan. 7, 1977, to appear on January 10 and 14 respectively. Upon my appearance before the Grand Jury, I requested time to hire an attorney, whereupon my request was refused.

I was consequently held in contempt of the Grand Jury on the grounds of refusal to take the oath without consulting with retained counsel and told that I would remain at the Metropolitan Corrections Center for the duration of the Grand Jury if I did not submit.

While I was still in custody, I was served with another subpoena in the name of the Presiding Bishop, John M. Allin, "and any authorized employee of the NCHA" commanding that "all records, documents, reports, notes, etc., relating to the Commission from 1970 to 1977 inclusive, this includes names, addresses of all persons who have been involved with the NCHA as well as a list of all meetings, conferences, and convocations sponsored by the Commission, wholly or in part, and the names and addresses of all persons attending these meetings," be brought before our next Grand Jury appearance.

On Jan. 20, 1977, an agreement was reached between the Episcopal Church Center and the U.S. Attorney's Office. The terms of the agreement were that the U.S. Attorney's Office would withdraw this overbroad subpoena upon the Church's voluntary production of the information sought in the subpoena.

On Feb. 4, 1977, our motion to quash the subpoenas was not granted by Judge Lawrence Pierce. It was obvious to us that Judge Pierce had made his decision prior to hearing our lawyer's argument and had erroneously determined that we as lay ministers were not Church people but "social workers," thereby interpreting the Church's mission and infringing on our First Amendment rights.

We are particularly concerned at the precedent that will be set which may permit the various denominations to inadvertantly cooperate in repressive measures through which the government will identify progressive persons, agencies and organizations within the Churches and attempt to isolate and make their work ineffective.

It is obvious to us that this investigation by the U.S. Government through the Justice Department is a fishing expedition to intimidate, harrass, frighten, and prevent the Churches, its agencies and constituency from effectively carrying out its Christian mission and ministry to oppressed and forgotten minorities in the U.S. and especially to eliminate the support of the denominations of the Hispanic communities in their fight for equality, justice and self-determination.

Executive Council of the Episcopal Church
815 Second Avenue
New York, New York 10017

MEMORANDUM

TO: The Presiding Bishop
DATE: January 18, 1977

We are surprised and distressed to learn that a subpoena has ben served on you. We also have been surprised with the previous subpoenas served on other staff members of the Episcopal Church Center. We respectfully request that legal counsel, competent in Church-State matters consult with you on basic strategy regarding these subpoenas. We are pleased to learn that the other staff members have been provided with legal assistance competent in the field of religious and civil liberty and trust that such support will continue.

Religion is given a unique status in the First Amendment to the Constitution. Along with freedom of the press, religious freedom is seen as one of the necessary bulwarks of a free society.

Through the 200 years of the republic there have been points of direct challenge or testing about these two freedoms between the Church and Christians and the State. These points of testing generally come at times of changes of values, understanding and emphasis either in the nation or in the religions — that is at times of social change and religious ferment. We must not confuse our preferences on the passing issues with the continuing issue of religious freedom.

Taxation of church property, conscientious objection to military service, prayer in public schools, funding of religious education, practices in publicly supported religious institutions (hospitals and abortion) are items that recently and presently are subject to constitutional adjunction. With the press, there are also similar cases: confidentiality of sources, reporting on national security matters, and coverage of trials immediately come to mind.

We believe that the request for material from the files of Executive Council program units is a matter with ramifications for basic freedom within the nation which necessitates the advice of legal counsel competent in Church-State, and Religious Civil Liberty law.

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Racism? Not That Again!

by Barbara Harris

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The problem I have with the subject of racism is that we usually spend hours in circular discussions which go nowhere and avail us little in the way of behavioral or attitudinal change.

People who express their concern by gathering to talk about it usually regard the definition of racism as some academician's phraseology that pertains to people other than themselves. They generally are unable or unwilling to perceive their own complicity and are frankly offended when they are judged racist, or conclude that their contribution to the perpetuation or racism is so minimal as to be of no consequence.

Unfortunately the definition of racism does not speak to its overt manifestations — let alone to the subtle ones. The definition in part says, "the assumption of inherent racial superiority, domination and discrimination based on such an assumption, and race hatred." But a clue to the assumptions and attitudes that pervade our society and impact the interaction of whites and racial minorities can be found at the very top of our system, the central government.

In its census data gathering, the government decrees that our society is inhabited by two species, whites and non-whites. And that translates into persons and non-persons. The non-persons get a grudging break-down into Blacks; Spanish surnames (whoever or whatever they may be); Indians, including Eskimos and Aleuts; and "other," which is anybody else passing by who has some pigmentation.

Given that kind of *imprimatur* at the top, it's easy to see how the rest flows down and how society readily accommodates to this. Racism presupposes that certain groups are incapable of doing certain things, or reaching certain levels of achievement, and so they are programmed out, thus rendering absolutely hollow such phrases as equal opportunity.

It writes off the economic survival of huge segments of society by determining an "acceptable" level of unemployment in the full knowledge that the percentages for

minorities will rise well above the base line figure. It tempts this country to play around with legislation regarding who should have children and who should not. If you are white and affluent you may give birth to all the children that your body can bear, with all their super-consuming of our limited resources. But if you are poor and minority and pick up a welfare check, and cannot curb your sexual appetites, then maybe your reproductive capabilities ought to be curbed.

Racism sets double standards of justice depending on the level of sophistication of the crime and whether it is black on white, or black on black. And so on through the various areas of our life.

By the time it gets to the one-on-one relationships, the racism syndrome has reached the quintessence of refinement. When it was being considered whether or not I was a fit candidate for Holy Orders in the Diocese of Pennsylvania, I had to go on a paranoia-inducing overnight session with five clergy and lay people. At the start of this encounter we introduced ourselves and established who we were professionally. I allowed as how I managed public relations for the 14th largest oil company in the country and

Barbara Harris, a national board member of the Union of Black Episcopalians, is a public relations executive and candidate for Holy Orders in the Diocese of Pennsylvania.

outlined what that entails. What I said would have implied that I was paid somewhat above the minimum hourly wage.

In the course of a conversation which followed, a professor pointed out to me the advantage of going to seminary versus some alternative programs of preparation. I told him it was quite possible I could take a leave of absence and spend some time in the seminary. He said, "That would be awfully good if you could save enough money."

Racist manifestations in the church are on a par with the rest of society, if not worse, since they are cloaked in the garb of Christian witness and stewardship. Note the trade-off of social concerns and ethnic grant programs for some vaguely defined program of evangelism and development that completely forgets the admonition found in the Epistle of James that faith without works is dead. Nothing much has changed in the church since the Rev. Quinlan Gordon challenged the General Convention in Houston in 1970. At that time he suggested that the church ought to make a choice as to whether it was going to maintain a chaplaincy to the oppressor, or a ministry to the oppressed.

If you put a frog in a pot of boiling water it will jump right out. But if you put that same frog in a pot of tepid water and gradually let that pot come to a boil that frog will stay right there until it boils to death. I would suggest that we could sit and boil to death in the gradual intensification of the heat of racism.

I said at the outset that forums seem to do little to change attitudes or make much progress towards the elimination of racism. That raises the question, then, why do we talk about it at all? Langston Hughes — our Black poet laureate answered that better than I can in a bit of biting lyrical verse:

Seems like what drives me crazy
Don't have no 'fect on you
But I'm goin' to keep on at it
Till it drives you crazy too. ■

The True Faith

the last three pews
on the lefthand side
were for the colored families
who lived near the Basin

at Communion
they always waited
until last
to walk down their aisle

for the Offertory collection
no one ever knew
if we should
pass them the plate
and it never
was really
decided

— Jim Donahoe

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What Manner of People Dwell Here?

by Chris Cavender

A long time ago a traveller, seeking a place to live, came to a village. On the outskirts of this village sat an old man.

"Old man,'" inquired the visitor, "what manner of people dwell here?"

The old man replied with a question. "What were they like where you come from?"

"The people were unkind, dishonest, prone to gossip, and unfriendly," said the visitor.

"Well," returned the old man, "You will find that the residents of this village possess similar qualities. It may be wiser for you to continue your search for a place to live."

The ancient story continues that another wanderer, seeking a place to live, approached this same village and the same old man sitting. Again this visitor asks, "Sir, what manner of people dwell in yonder village?"

And the old man questions again, "What were they like where you came from?"

"The people were friendly, honest, fair, and willing to help a neighbor in need. I hope I have the good fortune to find such good people again," replied the visitor.

"You will discover such people as you have described in this village," said the wise old man.

A profound truth is conveyed in the story above. The person who is okay with himself tends to believe that other people are okay. The person who is deceitful will tend to think other people lie most of the time. Human nature tends to operate this way. One of the causes of racism has its roots in human nature.

Since I am Dakota, or Sioux, I will treat primarily of Indian-white relations. The Indians were, in the view of the first Europeans to arrive on these shores, a symbol of what the white settler must not allow himself to become. The Indian warrior was a kind of survivor, a relic of the savage past that civilized man had left behind long ago. Thus, to destroy the Indian was to destroy savagery; to control the Indian was to protect white culture from being subverted.

Men of all races and times have held in the unconscious, desires that are inadmissible to the conscious. Such desires, sometimes murderous or incestuous, are often projected onto others. When we project evil or sordid desires by perceiving them in other people, we are able to criticize or even to act against others. So it was that the American Indians, in the eyes of whites, became stereotyped symbols of lewdness, sloth, dirt, violence, and treachery.

Projection, as a way of self-deception, a way of convincing oneself that "the evil impulses are out there, not here in me," is a convincing explanation of the psychological basis

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of racism, and the Indian was one of the first historic victims.

Another of the roots of racism lies in the Judeo-Christian tradition. At least two connotations of white superiority can be found in the Bible. For example, one verse in the book of John (*John 3:19*) equates darkness with evil and light with good:

> *"And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil."*

Colors Discriminatory

Other verses speak of "scarlet sins" being made as "white as snow" (*Isaiah 1:18*), or "whiter than snow" (*Psalm 51:7*), and "white like wool" (*Revelation 1:14*). The point here is that the color white is suggestive of the pure and good, while the color black is associated with evil and things negative. Note such common words found in the English vocabulary as "blackmail," "blackball,", "blacklist," "black market," and "black sheep." It is not difficult to see how the white man, psychologically, would associate himself with good, and perceive the black person and any other non-white peoples as bad.

Although my preceding interpretation may not be theologically sound, I feel it does represent the perceptions of many non-white peoples toward the Bible and that they do speak of an emotional reality.

The second connotation of white superiority that Europeans have derived from the Judeo-Christian tradition is found in what I call the evangelical imperative.

The evangelical imperative involves going out to the people of the world and proselytizing. For example, in the book of Matthew (*Matthew 28:19-20*) we read:

> *Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.*

Another verse (*Luke 14:23*) says:

> *And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled.*

The underlying assumption of this evangelical imperative is: Christianity has the truth, the true religion. Other religions do not, or do not have as good a truth as Christianity, therefore the people who adhere to these other religions are not "saved," are "sinful," are "condemned," and, therefore, are inferior. Alas, how different from the tribal perspective of respecting another man's vision.

Another contributing factor to the idea of racism is the historical experience of Europeans with non-white peoples. As Europeans stumbled into the areas of America, Australia, and New Guinea, the natives were pushed aside and their lands were utilized for missions, Sunday schools, mines, plantations, farms, and grazing land. Even well-meaning missionaries seeking to convert the natives both to Christianity and into a labor force often destroyed the lands and culture of the people they sought to protect.

Europeans, with their greed, technology, and superior numbers, dominated. In connection with this, some European powers attempted to apply Aristotle's doctrine of "natural slavery" to the American Indians. To cite Author Lewis Hanke:

> *Generally speaking there was no true racial prejudice before the fifteenth century, for mankind was divided not so much into antagonistic races as into "Christians and infidels." The expansion of Europe to Africa, America, and the East changed all this and thus the story of Spanish experience has a value for those who would understand race issues on the world scene.*
>
> *Aristotle's authority remained so strong among Christian thinkers that some eminent Spaniards did not hesitate to apply his doctrine of natural slavery to the Indians. Others discovered that the experience and dogmas of the past were only partially helpful in*

Continued on page 14

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Getting at the Roots

by Henry Atkins

In the United States, racism is a very deep *white* spiritual problem. We often call it some other kind of problem, but that is only a way of deceiving ourselves. Let me then suggest that the first step in the transformation of the white mind in the church today is a revolutionary return to biblical faith: A faith which takes seriously the power of the Holy Spirit to work in our lives in very concrete ways.

One illusion that whites in this country have today is that prejudice, bigotry, and racism are more or less the same thing. They are not. Prejudice and bigotry occur on the level of individual relations. Both whites and non-whites have reaped this bitter fruit of prejudice and bigotry. Racism is different.

Racism occurs in its most dangerous form on the level of the relationship of people to the institutions of society. Therefore, all of us whites who have our hopes tied to and interwoven with the major institutions of our society (government, church, education, and finance) are racists because these institutions perpetuate racial injustice. I say *all of us* because these institutions are controlled by whites. There is, for example, no non-white controlled U.S. Senate. There is an integrated Senate which has few non-white members. There is no non-white U.S. Supreme Court. There is a Supreme Court (integrated) which has one black justice. There is no non-white controlled House of Bishops on the Episcopal Church. There is an integrated House of Bishops which has no non-white diocesan bishops.

4 Elements of Racism

White racism in its institutional form has four major elements or characteristics. They are:

1. Whites reserve most major decision-making positions for themsleves.

2. Whites control access to and usage of institutional resources by various formal and informal means.

3. Whites assume that their values, life style, and culture are superior.

4. Whites explain 1-3 by pointing to faults within the minority community.

Our biblical faith calls us to mission — to proclaim the word of God in the world and to its institutions. It is simply not enough for the people of God to refrain from personal prejudice and discrimination. We have created our institutions and by God's grace we can transform them. The solution lies in the ability of us whites to recognize the need to take our own institutions as mission areas. We must quit focusing on the victims of racism as the problem. Let us not turn to our non-white brothers and sisters and say what are you going to do about racism? Let us turn our attention to the forces perpetuating racism which are to be found in the white communities of this nation.

Part of being on a spiritual journey, part of what it means to be transformed, has to do with the willingness to look inward, to perceive the oppressor within ourselves. In classical spiritual terms it is the realization that there is no illumination and reconciliation without purgation. I would call on our church to begin (*again,* perhaps) a corporate spiritual pilgrimage. One in which the false images and values of racism will be stripped away. One in which a new vision of what it means to be white will emerge and also be transcended.

Before I move to some criteria and concrete suggestions there are other illusions I wish to point out.

Sees Racial Armageddon

Roy Wilkins, the executive director of the NAACP, said in a recent issue of *Jet* magazine: "White Americans are not yet ready to accept Negroes as their equals; Negroes will not accept anything less. That is the collision course we're on. We're on the road to racial Armageddon".

Brother Joseph M. Davis, executive director of the National Office for Black Catholics said recently, "There is evidence, renewed every day, in a wide range of cities, that we may be heading toward racial conflicts even more serious than those of the late '60s."

Many whites that I encounter in my day to day life in 1976 simply don't see what Mr. Wilkins and Brother Joseph are talking about. For many, racism was a 1960s problem that we have pretty much cleared up. "After all, can't non-whites now vote, and eat at Howard Johnsons?" "Isn't it the white person who has the problem getting the new job today, not the black?" Our task as whites is to speak to this.

Part of our problem in relation to social transformation is that we are faddish. We move from issue to issue — from racism to eco-justice to world hunger, and on and on, never making the kinds of commitments that need to be made to bring about real transformation. We desire to be "*with it.*" Racism is very much *with us* in the mid '70s and the

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judgment of our Lord will center around whether we were faithful, not whether we were "*with it.*"

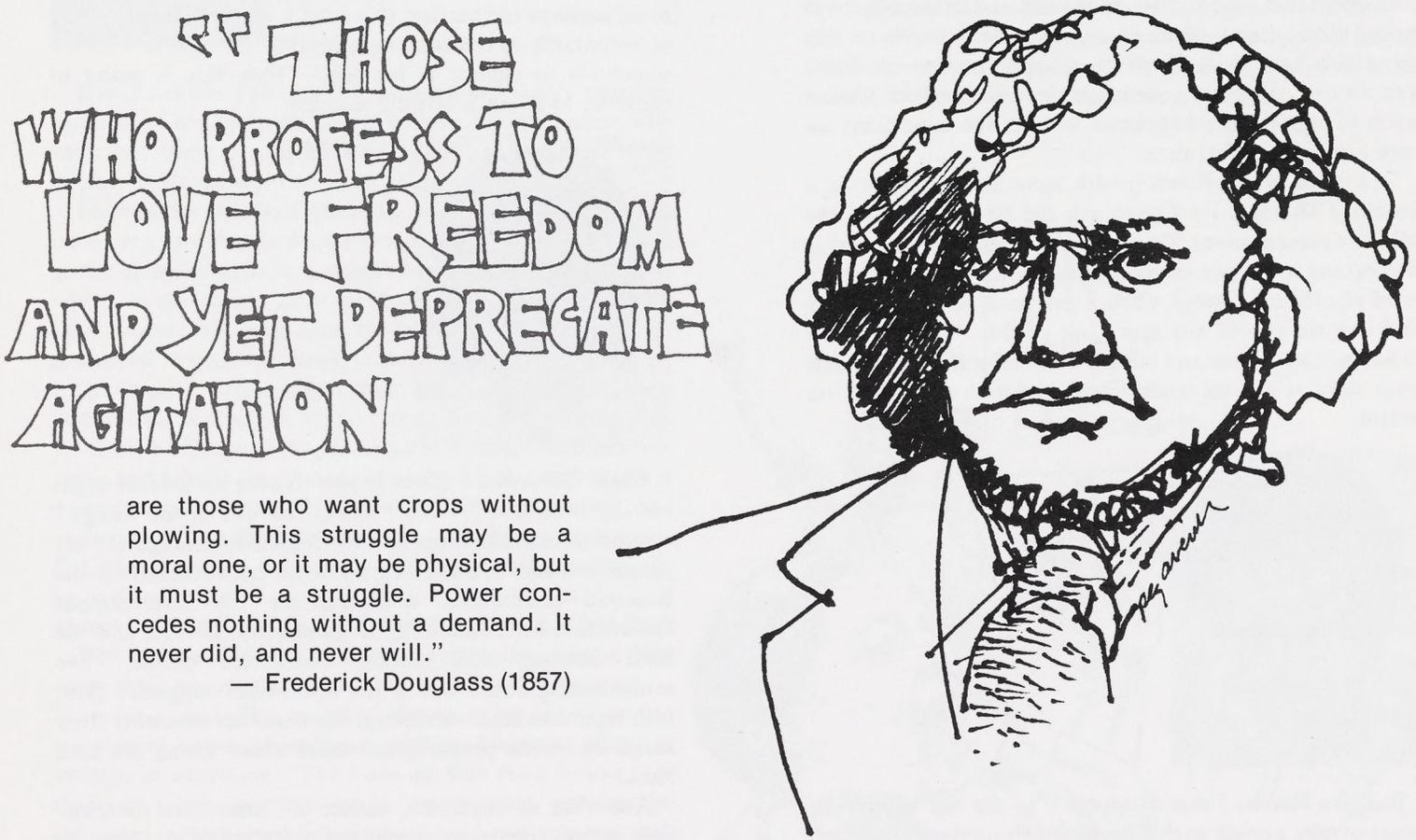
Power Study Urged

Finally, I would suggest that white church people begin to form small groups across the country to explore the nature of their own racism and the meaning of their whiteness. I would strongly urge that whites look very closely at how power is used, how resources are used and how norms and values are set. Looking at such questions as "What does Thanksgiving day mean to an American Indian?" would be a start.

Secondly, I would call on these groups to move from this critical stage to a reality-based action aimed at the transformation of our racist society. I believe that organizations such as Church and Society might provide the focus for much of this coming together. I would also call on the Executive Council of our church to let all dioceses and congregations know that it is willing to aid them with resources (persons and materials) to combat racism.

Thirdly, I would like to see whites begin to examine and live new life styles. Racism is nurtured by fear of individual loss to non-whites. Maybe by living together in a more communal way our own consumer ethic, which depends on the exploitation of non-whites in this country and others, will be questioned and transformed. Maybe through community we will be able to sustain commitment in the long struggle against racism.

Fourthly, I believe that the nature and functioning of racism must enter our meditation and prayer life. Let us not rely only on our own actions, no matter how enlightened, but let us also pray for the action of God in our lives and institutions in the struggle against racism. ■



are those who want crops without plowing. This struggle may be a moral one, or it may be physical, but it must be a struggle. Power concedes nothing without a demand. It never did, and never will."

— Frederick Douglass (1857)

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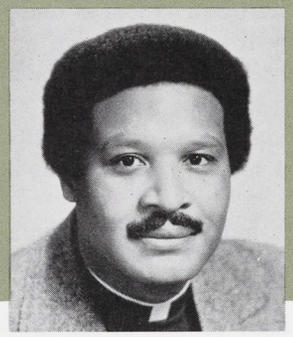
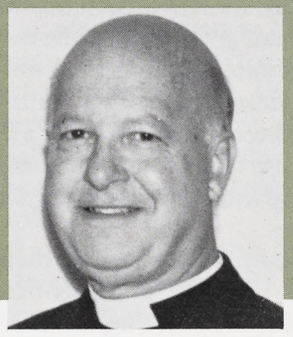
The Great Black and Red Hope:

More Subversive Christians



Frank Turner

The preceding articles by Barbara Harris, Chris Cavender, and Henry Atkins were adapted from the Church and Society/WITNESS panel forums on "Racism," presided over by the Rev. Diane Tickell, Episcopal mission priest in Alaska, at General Convention. Following are questions addressed to the panelists by the Forum respondents: The Rev. Franklin Turner, of the Executive Council staff on Ministry to Black Episcopalians, and Bishop John Burt of Ohio.

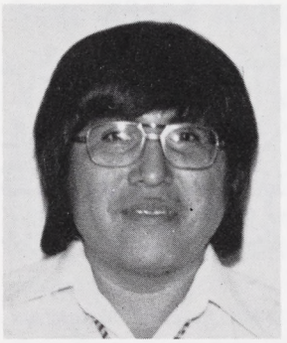


John Burt

Frank Turner: After I had accepted the invitation to appear on the panel I kicked myself for doing so, mainly because as I thought about it, it reminded me that I have been down this road before. In the 50s and in the 60s I was invited time after time to go out into the suburbs to talk about how horrible it was to be a Negro in America and I bled all over the place, you know. Now in the late 70s not much of significance happened to alter the conditions we were exposing at that time.

So I came to this meeting with some skepticism — as a doubting Thomas. I'd like to ask the panel, after all the talk, the presentations, the papers, the resolutions, what is really going to happen to my life and the life of my people to be of significant change when I get back to where I live? And can we expect any more out of this "new" concern about racism, sexism and hunger? I wonder if the emphasis these days is not on sexism and hunger rather than on racism.

Barbara Harris: I don't suppose I'm the one who really ought to take a crack at that because I find myself too much in agreement with Frank. I'm afraid that most of these discussions, particularly the racism aspect, are somewhat academic. And until there is some significant commitment to do perhaps the hardest thing for a human being — that is, voluntarily to change a comfortable life style or wait for somebody to change it for you — then this is going to continue to be an academic exercise.



Chris Cavender: I guess if you wanted an answer right now I'd have to say I don't know. But one of the things I wanted to call attention to with regard to change for *my* people is a report from a consultation held recently on the Rosebud reservation, sponsored by the Interreligious Foundation for Community Organization (IFCO), and the Joint Strategy and Action Committee (JSAC), two ecumenical groups. One of the resolutions suggested that, with regard to land ownership, the churches inventory their assets on Indian property and think about giving the land back.

Also Vine de Loria, Jr., author of *Custer Died for Your Sins,* whom I consider one of the outstanding intellects on

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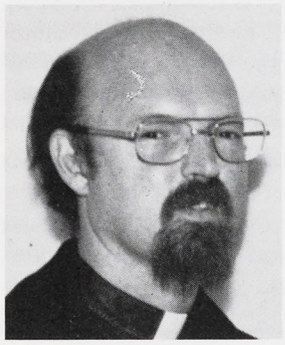
the contemporary Indian scene, has written something I'd like to share with you, a passage in which he talks about missionaries. He says:

> *"One of the major problems of the Indian people is the missionary. It has been said of missionaries that when they arrived, they had only the Book and we had the land. But now we have the Book and they have the land. An Indian once told me that when the missionaries arrived, they fell on their knees and prayed. Then they got up, fell on the Indians, and preyed."*



Henry Atkins: I would like to speak to Frank's question in terms of the white church. I believe it was Einstein who said that there are problems created on one plane that cannot be solved on that same plane.

Most of the efforts of whites in the area of race relations have been in trying to rescue victims who were created as a result of white actions. I think there is a crying need for whites to see racism as a spiritual problem. It's going to take a movement away from the level at which the problem is created in order to speak to it.

In concrete terms, whites must see themselves and their institutions as mission. While I share Frank's feelings, I do see flashes of hope of people who are willing to live new life styles and take their mission seriously. My fantasy was that no one would come to this meeting to talk about racism. I'm encouraged that this standing room audience is present. But what is needed, I stress, is a radical transformation. To be anti-racist in this society is to be subversive. As a matter of fact, to be a Christian in this society is to be subversive.

Bishop Burt: I'd like to express appreciation as to how these three presentations built up to a mighty crescendo.

I also would like to raise the question whether the temptation which we've heard expressed here — either to indulge in weariness, "I've been up that road before," or cynicism — whether this is an appropriate posture for delegates to this convention. Is there not a concrete way that we can help people to get hold of it? How do we address the system, the structures that are controlling so much of the racism, and how as a church can we present programs, ways, directions that we can go?

Atkins: I would speak to part of that. In the 1960s when the empowerment of black people was an agenda item there was a second part which had to do with looking at racism as a white problem, which somehow got ignored. The main focus was on what we're going to do for *them.* We're going to give *our* money to them; we're going to open *our* church to them. But as long as it's still *ours*, we've got a problem. Therefore I would welcome an educational program in terms of white consciousness which would focus mission on our own institutions and our own people, which are primarily white. Also any program that made the relationship between the nature of spirituality and racism would be something I'd welcome.

Burt: It may be that we should talk about this when we establish what the real priorities are in Venture in Mission, the major fund-raising program under discussion at this convention. It may also be that there should be a concrete re-emphasis in the national church budget. And I think it not out of order to put in a plug to a large number of people who feel concern in this area to be alert and ready and eager to help in this process as the drama unfolds. ■

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"They made us many promises, but they never kept but one; they promised to take our land, and they took it."

— Sioux Chief Red Cloud

Continued from page 9

attempting to answer the moral questions posed by the discovery of America. (Author's correction: Indians discovered America!!)

It was the Spaniards who first realized the necessity to work out Christian laws to govern their relations with the Indians they encountered.

It was a temptation to the Europeans in the 16th century as it has been to white men in the 20th, to let the notion of racial inferiority become an excuse to push the Indians or other natives from the lands they occupied.

"Where did racism come from?" is a complex question, provocative of others. For example, how does the economic institution of capitalism relate to the dynamics of racism? Does Darwin's theory of "the survival of the fittest" in any way contribute to the attitudinal development of racism?

However, what I have presented in the preceding statements, my view of human nature, some teachings of the Judeo-Christian tradition, and the historical experience of native peoples with Europeans, contributes to *my* perspective on the origin of racism. ■

CREDITS

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Continued from page 2

Vice-president. Mondale was also a member of the Trilateral Commission.

Who are some of the other American members of the Commission? The list reads like a *Who's Who* of the elite establishment of this country. In addition to David Rockefeller (on the executive committe, of course), there are such figures as J.K. Jamieson, Chairman of Exxon; Alden Clausen, president of the Bank of America; J. Paul Austin, of Coca Cola (Carter's close friend); I. W. Abel, of the Steel-workers; Lane Kirkland, of the AFL-CIO; Leonard Woodcock of the United Auto Workers; many corporate lawyers, and an appropriate sprinkling of liberal professors and congressmen. In the whole list of 70 members there appear to be but two women.

So what does that prove?

Of itself it proves nothing conclusive about what kind of president Carter will be. It is most enlightening, however, to look briefly at a recent report of the Commission, titled *The Crisis of Democracy: Report on the Governability of Democracies to the Trilateral Commission* (1975, New York University Press paperback). A complete list of members as of August 15 of that year is in the Appendix.

Pessimism Widespread

The report acknowledges the current widespread pessimism about democracy in the Trilateral Countries. It attempts to analyze the causes of that pessimism and prescribes some remedies.

Prof. Samuel Huntington (a Carter campaign advisor, incidentally), analyzing the state of democracy in the U.S., asserts that in the 1960s we saw "a reassertion of the primacy of equality as a goal in social, economic and political life...the classic issue of equality of opportunity versus equality of results was reopened for debate." As a result, he says, there occurred "a substantial increase in government activity and a substantial decrease in government authority."

Huntington's remedy? He concludes that "some of the problems of governance in the United States today stem from an excess of democracy...needed, instead, is a greater degree of moderation in democracy."

This amazing statement is echoed in the introduction by an even more astonishing paragraph analyzing the challenges to democracy: "At the present time, a significant challenge comes from the intellectuals and related groups who assert their disgust with the corruption, materialism and inefficiency of democracy and with the subservience of democratic government to 'monopoly capitalism'... In some measure, the advanced industrial societies have spawned a stratum of value-oriented intellectuals (*sic*) who often devote themselves to the derogation of leadership, the challenging of authority, and the unmasking and delegitimation of established institutions..." The paragraph concludes, "This development constitutes a challenge to democratic government which is, potentially at least, as serious as those posed in the past by the aristocratic cliques, fascist movements, and communist parties."

Reading through this incredible but carefully written report of 211 pages, one cannot but get the impression that where the authors claim *democracy* to be under increasing question they really mean *capitalism*. And that if it takes a little clamping down on democracy to save that system, then so be it.

Perhaps the idea behind last year's Senate Bill One (that monumental piece of proposed legislation overwhelmingly repressive of civil rights) is just what they have in mind. It will be interesting, indeed, to see what backing that old bill now gets from the new administration.

Healthy Paranoia?

What to make of the Rockefeller connection to the Commission and to Carter? Certainly, we *can* overdraw the conspiracy theory — although, after Watergate, the 1973 coup in Chile, and now this, one begins to think that paranoia is no longer a mental illness! But David Rockefeller has been nestling up to kings, captains and presidents for a long time, and with not such a noble record in favor of the poor and oppressed.

Back in 1962, according to a massive new biography titled *The Rockefellers* (by Peter Collier and David Horowitz) published just last year, David helped convince John Kennedy to adopt an investment credit and accelerated depreciation allowance that represented a massive redistribution of income from the poor to the wealthy. Later, he was to be an advance man for the Nixon administration on many fronts: the Mideast, Egypt, Romania, and even China, where David's Chase Manhattan became in 1973 the first U.S. Bank to be correspondent bank for the Bank of China.

The Chase Bank was also an early investor in South Africa. David steadfastly denied that American business was propping up the *apartheid* regime there, even after pickets holding signs saying *"Apartheid has a friend at Chase Manhattan"* picketed the bank's annual meeting in 1967.

Doesn't it really leave you with a few questions about Carter's rise to power, and about his plans for the country?

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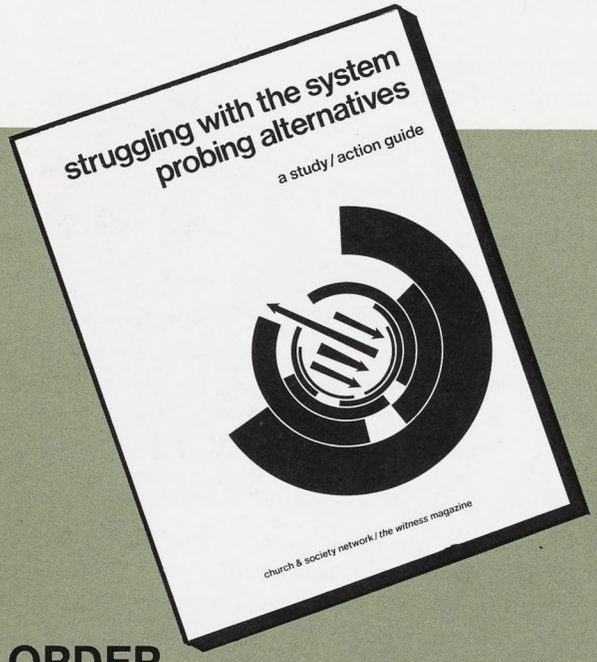

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THE GLORIFYING OF GOD
NOR PEACE
ON EARTH

AS LONG AS A HUNGER
IS NOT YET STILLED
AND AS LONG AS WE HAVE
NOT UPROOTED
VIOLENCE
FROM OUR CIVILIZATION
CHRIST IS NOT
YET BORN
GANDHI

Theology of Hunger

Gustavo Gutierrez
William Wipfler

Update: FBI & the Church

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Letters to the Editor

Letter From Prison

I would like to be put on your mailing list to receive any unwanted, unsold or old copies of THE WITNESS magazine here in prison. You have my assurance they will be warmly received and greatly appreciated.

P.B.S. (Personal Black Signout) Also please send any publications you may have just lying around and can kick loose on racism and being Black in the church.

Brother Sunni Ali Ber
State Correctional Institution
Huntington, Pa.

'Witness' to Police Group

Please send me five copies of the January 1977 WITNESS.

For some 10 years I was a member of the Ad hoc Police Community Relations Group that met every Wednesday morning for breakfast. Lately I became too involved with *Gray Panthers* to continue but I wish to give the copies of THE WITNESS to this group.

Ruth Haefner
Portland, Ore.

Kudos From Florida

We had an opportunity to review your excellent articles concerning corrections in the January 1977 WITNESS. We are presently engaged in a Human Relations Program in the Florida Department of Offender Rehabilitation and were wondering if you had an extra copy of that particular issue that you could send to us.

Also, is it possible to obtain a copy of "Struggling With the System, Probing Alternatives" on approval for possible use in our Simulated Society class.

Mrs. Lucy Batchelor, Director
Human Relations Program
Starke, Fla.

Infuriated But Stimulated

THE WITNESS is often infuriating but always stimulating. It is the only publication which both my husband and I read from cover to cover (we regard its brevity - as well as its quality - as a virtue).

Among many excellent recent articles, I think "Jonah's Dilemma" by Nicholas Jones (December 1976) deserves special mention. It was refreshingly honest, penetrating and entirely relevant to the author's area of concern. For me, this was a superb example of how the Bible can indeed still speak to us. So much Bible study ends up as playing with words or drawing whatever one wants out of the passage. This meditation did none of that. Please give us more of this sort of writing.

Angela Williams
Ann Arbor, Mich.

Wants More Depth

I would like more depth and greater coverage in some of your articles. I realize that you have heavy costs to factor into increasing size. Nonetheless, it is somewhat frustrating to be fired up by an article which promises some helpful and in-depth analysis only to have it stop very short of that at the end.

Bruce Bramlett
Williamstown, Mass.

Human Rights Practical

Dr. Sheila Cassidy has produced a moving account of how prayer sustained her while she was undergoing torture in Chile (December WITNESS). The testimony of Dr. Cassidy and thousands like her has focused attention recently on human rights.

But I would posit that effective action in this area will continue to be elusive as long as such efforts are weighted down by the presumption that universal recognition of these rights will necessarily influence government behavior, particularly in those societies attempting rapid growth at high social costs. Far more effective would be the establishing of demonstrable economic and political disadvantages of gross violations of human rights.

As a consequence, I would suggest the establishment of an OAS task force responsible directly to the Secretary General and working in conjunction with the Inter-

Letters continued on page 15

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THE WITNESS

Robert L. DeWitt, Editor; Mary Lou Suhor, Managing Editor; E. Lawrence Carter, Robert Eckersley, Peggy Case, Susan Small, Lisa K. Whelan, Hugh C. White Jr. Editorial and Business Office: P.O. Box 359, Ambler, Pennsylvania 19002. Telephone (215) 643-7067. Subscription rates; $9.00 per year; $1.00 per copy. *The Witness* is published monthly by the Episcopal Church Publishing Company. Board of Directors: Bishops Morris Arnold, Robert DeWitt, Lloyd Gressie, John Hines, John Krumm, Brooke Mosley and Dr. Joseph Fletcher. Copyright 1977 by the Episcopal Church Publishing Company. Printed in U.S.A.

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More Than a Family Affair

Robert L. DeWitt

The case of Maria Cueto and Raisa Nemikin, staff members of the Executive Council of the Episcopal Church, is not yet closed. The issues remain, despite the fact that each is now serving a term of up to 14 months in jail on charges of contempt, resulting from their refusal to testify before a grand jury. They declined to answer questions on what they felt to be matters pertaining to the church and its ministry to Hispanic peoples, and therefore not proper matter to be divulged on demand of the FBI or any other outside agency or party. Many churchpersons have rightly felt the same about relationships with those to whom they minister.

What if, indeed, there be grounds for criminal proceedings against either of the two women because of complicity in crimes against persons or property? Then the courts are the proper place in which such accusations should be heard, and fair trial made in an adversary proceeding before a jury of peers, with legal counsel for defense. This is the fair and democratic way.

Unfair and undemocratic is the grand jury procedure to which Ms. Nemikin and Ms. Cueto have been subjected. The fact that their legal counsel was unable successfully to overturn the "contempt" charge (which was based on their refusal to testify) resulted largely from the fact that the administration at the Episcopal Church Center had in fact already given the FBI the access and information it sought, although it could have resisted this.

There is widespread popular misunderstanding of the abuse currently being made of the grand jury procedure. Intended to be an independent citizens' body that would protect the innocent from unjustifiable or repressive prosecution, the grand jury has become a weapon of harassment and oppression — described by Senator Edward Kennedy as "a dangerous modern form of Star Chamber secret inquisition." For example, few people realize that when a person is subpoenaed to appear before a grand jury, he or she is not allowed to be accompanied by a lawyer. (Further information on grand jury abuse can be obtained from the Grand Jury Project, Room 1116, 853 Broadway, New York, New York, 10003.)

The Executive Council of the Episcopal Church at its February meeting took a significant step to insure wiser steps in the future, should the FBI or any other government agency seek access to files and other information pertaining to the church's mission and ministry. Procedures recommended, now before legal counsel for approval, follow very closely the suggestions made in a memorandum to the Presiding Bishop from the staff at the Episcopal Church Center after they learned of the FBI "break-in". (see March WITNESS) Observance of these procedures in the first instance might have prevented the imprisonment of the two women.

Their refusal to testify was a matter of principle, of grave concern to our church family. Ms. Cueto and Ms. Nemikin were charged with the responsibility for assisting in the carrying out of our corporate Episcopal ministry, and in particular, that part which pertains to Hispanic peoples. The essence of that concern is the Gospel, which requires that we place ourselves clearly on the side of the poor, the oppressed. When the church does not take that stance, it is not the church. Maria and Raisa have made their position clear. Where does the rest of the Episcopal family stand? ■

[*See related stories pages 12-14*]

Where Hunger Is, God Is Not

by Gustavo Gutierrez

The Rev. Gustavo Gutierrez is an unassuming Peruvian priest who insists that he be introduced as "part Quechuan Indian" in addition to his Spanish heritage. Author of "A Theology of Liberation," he has recently been visiting professor on the faculty of Union Theological Seminary in New York.

My subject is the *theology* of hunger; that is to say, what is the significance of the existence of hungry people in this world to our faith. I will not describe the terrible *facts* of hunger or give statistics. These can be found in publications such as Arthur Simon's *Bread for the World.* I will attempt here to make some theological reflections only.

Theology, according to the classical definition, is simply understanding faith. But understanding faith, it seems to me, falls between the important moments of living the faith, and announcing the gospel. Theology takes place in this context: between life experience and communication of the evangelical message. Theological reflection has its roots in our human and Christian existence, and is done in the function of the proclamation of good news. Theology is not a religious metaphysic. To *do* theology is to announce the gospel; this is obvious, but it is not always so obvious to the theologians!

Theology is always a second act and never a first act. The first act is commitment, love. Theological reflection is done in relationship to the pastoral work of announcing the gospel. When we speak about the theology of hunger, it is in this context.

The question is frequently asked, is hunger a material or a spiritual problem? Is hunger a biological, economical, and social problem, or a more global, human, Christian, spiritual one? Perhaps we have a clue to this situation in a quotation from the Russian Christian thinker Berdyaev: "If *I* am hungry it is a material problem; but if *another* is hungry, it is a spiritual problem." This is paradoxical, but the meaning is clear.

If another is hungry, it is a challenge to my love for my neighbor, and therefore a spiritual question. In this sense, then, the hunger of others is a problem not only for the social scientists and economists, but also a challenge to my Christian faith. Therefore, it is proper matter for theological reflection.

Liberation theologian Gustavo Gutierrez, far left, chats with (right to left) Father William Wipfler, hunger forum panelist; and Fathers Stephen Commins and William Persell of the Church and Society Network, at General Convention.

This spectrum has three levels of profundity. All classification is artificial, but hopefully this will be useful.

First, we can place hunger in the context of the theology of creation. God created the earth and all that it contains for the use of every human being and for all peoples. In the book of Leviticus, God says, *"Land must not be sold in perpetuity for the land belongs to me, and you are only strangers and guests."* Land is the property of God and not of persons. The right to have a share of earthly goods sufficient for oneself and one's family belongs to everyone.

This was a classical question for the fathers of the church. They said that if a person is in extreme need, he has the right to take from the riches of others what he himself needs. This is a very revolutionary attitude. Today the powers are not very enthusiastic about this idea! This is a classical, not a Marxist idea. The fathers of the church were quite clear that the right of the community to material goods came before the right of private ownership. The right to food essentially expresses the right to live and we are quite within our bounds as Christians to demand the right to food for hungry people.

Under the aegis of the theology of creation we might also consider the theology of development. From this point of view it is the duty of rich countries to help the poor or underdeveloped countries. The suggestion that rich nations

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give 1% of their budget to help poor peoples falls under this rubric.

A second approach to the theology of hunger is to place the question in the deeper context of social injustice. It is not sufficient to say there *are* hungry people in this world. It is necessary to *help* them. Hunger is an expression of poverty, and poverty is a consequence of social injustice. Misery and starvation are not a result of "fate." Hunger is a human product. Hunger might even be called the result of "institutionalized violence."

In 1968 the Catholic Bishops of my continent used the term "institutionalized violence" to describe the Latin American situation. "Institutionalized violence" is a situation created by the truly violent forces of history — the oppressors — the dominant social groups. For this reason the document issued by the Catholic Bishops in 1968 at Medellin addresses itself to the concepts of neo-colonialism, the domination of the oppressed peoples of Latin America. Thus, "institutionalized violence" is called *a social sin* by the Catholic Bishops, that is, a social break with God and others.

From this perspective we can approach the subjects of justice and love. To employ a Hebrew term, we can say *tzedakah* — which means justice and love at the same time. Justice with love means liberation of the oppressed and commitment to the oppressed people — the poor.

Considered as a social problem, hunger is a challenge to the global social system of capitalism. Today the multiplication of the loaves and fishes, and the distribution thereof, runs into the barrier of exploitation. We must seek a new social order, but a new social order constructed by revolutionary means. Where hunger is placed in the context of social injustice we run into the theology of revolution and the theology of liberation.

Without ruling out the two perspectives above perhaps we can place the problem of hunger in yet a third context — that of a new manner of being Christian. Hunger, proverty and social injustice are certainly not the

Praxis: What Is It?

Two meanings of the word "praxis" are relevant here: One is a different way of knowing the truth; the other deals with the relationship between praxis and theology.

1. **A different way of knowing the truth**

The traditional way of knowing considers truth as the conformity of the mind to a given object. Part of the Greek influence in the Western philosophical tradition, this concept of truth only conforms to and legitimatizes the world as it now exists.

But there is another way of knowing the truth — a dialectical one. In this case, the world is not a static object which the human mind confronts and attempts to understand; rather, the world is an unfinished project which is being built. Knowledge is not the conformity of the mind to the given, but an immersion in this process of transformation and construction of a new world.

This new epistemology (way of knowing) has to be applied to the "revealed truth of Christianity." Theological truth is not only the conformity of the mind to revelation as it is contained in Scripture; it is also the discernment of present evil in the world and in hearts, judged by the message of the gospel and the discovery of the movement of redemptive and liberating history. The norm of theological truth comes from its role in the ongoing process of world-building.

2. **The relationship between praxis and theology**

The starting point of theology is faith. But faith not just as an intellectual concept or acceptance of the message of the gospel, but as an encounter with the Lord, as love and commitment for others. To have faith means to follow Jesus, to be obedient to the authority of the Word of God by making it alive in serving our sisters and brothers.

Social analysis interprets love and translates commitment into a context of practice or "praxis." Personal praxis is the participation in the process of transformation of society. God is leading the world toward the "new heaven and the new earth." Through praxis, people enter into this historical destiny. Praxis means action combined with theory. Action shapes theory which then redirects actions, and so on — all situated within a global perspective. As people engage in praxis, both they and their world change.

Therefore, praxis becomes the starting point for a clearer vision of the action of God in history. It is necessary, then, to relate Christian theory with historical movement — to interlock faith with a deep meaning, for it is perceived as the locus where the promise of the salvation of Jesus is fulfilled and where Christian faith and fidelity are verified.

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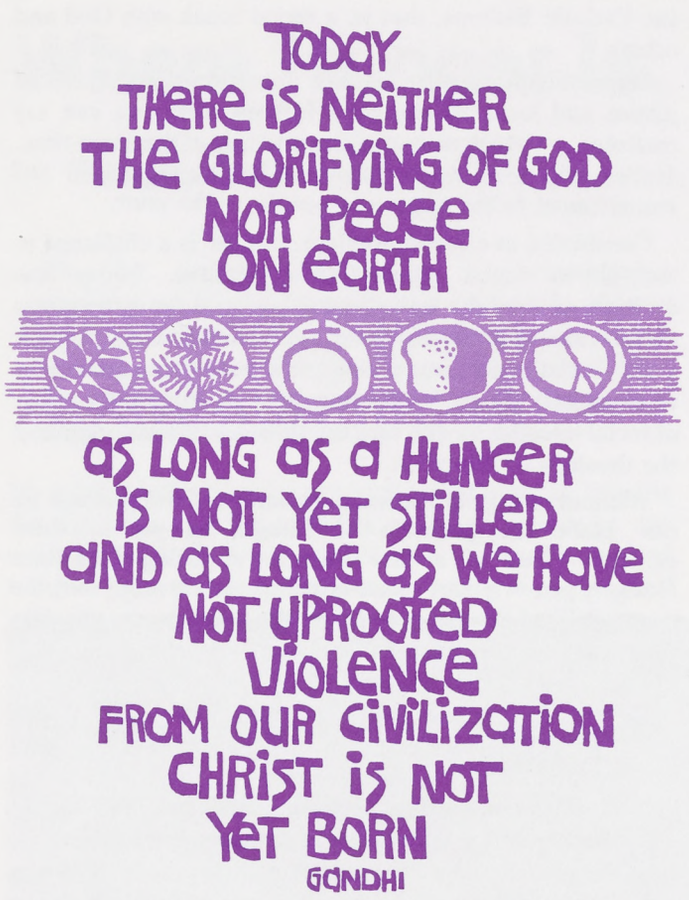

end or the fulfillment of my own theological principles. Rather, hunger, poverty and social injustice are the starting points of my faith.

In the poor today we encounter God. Scripture says *"I was hungry and you gave me to eat."* Notice that the emphasis is not just that the poor were hungry and you gave them food, but *"I* was hungry and you gave *me* food."

Food is the place of encounter with Christ, with God. To know God is to do justice. "To do justice" does not come after "to know God." *To know God is to do justice.* This is not an application of the faith. It is the faith. And in the Bible to know God means to love God. These terms are the same. *Praxis* (see box) is the place for verifying our faith in the God who liberated by establishing justice and love in favor of the poor. This means proving our faith in the Christ who gave his life to preach the kingdom of God by fighting for justice.

The pastoral life is the life of *praxis.* In I John we read that we have gone from death to life because we love our sisters and brothers. There is no life of faith without what the scriptures call *testimony.* Emphasis, therefore, is given to good works. To believe is to practice. When we speak about the question of hunger, we must realize that we are speaking not only of the material problem, but of a human problem, and strictly speaking this is not a purely spiritual question. Indeed a purely spiritual question is not a Christian question.

A Spanish missionary in Latin America, Bartolome de las Casas, advocate of the Indians in the 16th century said, "It is better to be an infidel Indian who is alive than a Christian Indian who is dead." You may think this is a very materialistic point of view, but frequently the announcement of the gospel by the Spaniards had this price — the death of many Indians.

Bartolome de las Casas reasoned this way: The Indians were first of all *poor,* and only after, *infidel.* And to be *poor* for Bartolome meant to be more Christian than were the Spanish *conquistadores.*

The concrete history of human beings is the place for our encounter with the father of Jesus Christ. In Jesus Christ we preach the love of God for all persons. It is necessary to insist that history be experienced from the poor point of view — from the viewpoint of the wretched of the earth.

Human history has been written by a white hand, a western hand, a male hand, from the dominating social class. The perspective of the defeated of history is different. Attempts have been made to wipe from their minds the memory of their struggles. This is to deprive them of a source of energy, of an historical will to rebellion.

Christianity, as it has been historically lived, has been and still is closely linked to the western culture, the white race, the dominant class, the dominant sex. Its history has also been written by a white, western, male, bourgeois hand.

We must restore the memory of the poor. This is the memory of Christ present in every person who is hounded, thirsty, hungry, in prison. To relive history means to remake history, but it means making history from the lowest strata of humanity. Therefore, it will be a *sub-versive* history. History must be changed around, not from *above* but from *below.* Today we are the inheritors of a "super-versive" history. We must correct that.

This *sub-versive* history is the place for a new experience of the faith, a new spirituality, a new preaching of the gospel. We might say that capitalism is super-versive and revolution is sub-versive. Scripture tells us that one sign of the coming of the kingdom is that the poor have the gospel preached to them, but the poor are evangelized when the poor themselves hold the view of the gospels. Rather than trying to make the church poor, it is a matter of the poor of this world becoming the church. And this pre-supposes a break with the present social order.

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Our strategy with reference to the problem of hunger must be complex. It is necessary to demand the right to food for the poor and also to ask that 1% of the budget of the rich nations be given to the poor nations. But to remain at this level is ambiguous. It is necessessary to go farther. Above all, to perceive the true cause of the situation, it is necessary to be involved with the poor of this world. In this comitment to the poor and involvement with them, we have perhaps a new manner of living the faith, reflecting on theology, and announcing the gospel.

But to live, to reflect, to announce, are secondary to what is more important in Christian life, which is *to celebrate.* Now consider the main point of this discussion — that in this world today we have many hungry people. Then the question becomes how do we celebrate, how do we sing to God in a strange land, as the psalmist says.

This earth, this land, is a strange land to God because the love of God is not present. If hunger is present, the love of God is not present.

How sing to God in a land alien to his love? This is a serious questioning of the faith. And maybe these questions lead up to something like a new covenant, a new alliance, breaking the historical alliance with the dominant social groups in our world. This leads us to an alliance with the world's poor towards a new type of universality.

I would like to conclude with a short sentence from an Indian Peruvian writer, Arguedas, who said, "What we know is far less than the great hope which we share." Our hope is greater than our knowledge. Perhaps it is from this posture that God calls us to confront the problems of hunger, of poverty and of social injustice. ■

Gutierrez Moves Auburn to Act

AUBURN, Ala. — A minimum investment in money was matched by a maximum investment of time, effort and enthusiasm to make this university town of 22,000 deeply aware of the critical problems of world hunger.

The Rev. Rod Sinclair, an Episcopal Chaplain at Auburn University, reports that the massive program started when he heard liberation theologian Gustavo Gutierrez in a hunger panel at the September meeting of the General Convention. Gutierrez told the panel that Christians must be among the poor and the hurt to find a renewed presence of Christ; that this identification, and not worship, was the starting point of faith.

Sinclair took Gutierrez' thoughts back to Auburn and preached a sermon calling on the community to begin to spread the word of the hunger crisis. Sinclair and a small group from the Episcopal Chapel took the lead in recruiting the help of fraternity and sorority presidents, faculty, university leaders and civic figures. Within a week, a network was formed, plans made and a date set for the university-wide Auburn Hunger Awareness week.

The original proposal had been to put a fact sheet on hunger into every residence in the town. As the plans advanced, this was dropped in favor of numerous other avenues: food drives, display tables, films, hunger meals, lectures, and a letter writing campaign.

With the help of a $135 grant from the Executive Council of the Episcopal Church and the enthusiasm and hard work of an ever-widening group of people, the campaign grew into a week-long series of events — some one-time only, some continuous — which brought some facet of the hunger issue to the attention of almost everyone in the city.

Professors turned their classes to consideration of hunger. Club and fraternity meetings began with hunger meals. Canned food drives were held. Services at the Episcopal College Center focused on the hungry with litanies from The Wheat manual. Dormitories staged discussion groups and kept bulletin boards up to date on the issue.

The news media helped out with dozens of articles, interviews and hunger columns throughout the week as well as regular announcements before the event.

Total expenses for the massive campaign amounted to $144.77, with most of the money being used to create locally produced pamphlets detailing ways in which the townspeople and students could respond to the hunger crisis.

— Diocesan Press Service

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How We Keep People Poor

by William Wipfler

I will begin with where Father Gustavo Gutierrez, a Peruvian and a Latin American, terminated. It is necessary for us as U.S. citizens and North Americans to raise the question about the proper starting point for *our* perspectives. His starting point is with the poor.

Most of us cannot say that we live with the poor. We live with the affluent and I think that is where we must start as we look at the question of the problem of hunger and its theological implications. What is our style of life? What as a society do we consider to be the measure of whether or not we are moving along?

I suppose if we wanted to pick out one thing it would be the almighty gross national product. Our leaders take pride in pointing to this. Any administration in power always extols the GNP as if it really had something to do with it. Actually, the administration can only support that growth. It is a natural part of the system in which we live and have our being.

That is to say, growth is a natural part of the *style* of the system in which we exist. This means that as 6% of the world's population we consume between 35 and 40% of what the world produces. But what happens when we put that statistic in terms of the kind of approach that Father Gutierrez has described for the Christian? What does it mean to place oneself on the side of the poor in this kind of a system and situation?

It is very clear that in order to maintain our costly and wasteful living we must have access to the raw materials that are produced on the continent where Father Gutierrez lives. But we must assure that those raw materials remain cheap in order for us to enjoy what we enjoy. You need only go to the statistics to see the percentages of raw materials that we consume — in some instances 100% of some raw materials that are produced. And so we must guarantee that they are available and they are inexpensive, and to do that we must also have some assurance that we can *control* the places where they are produced.

I believe that strange term we use, "free world," generally refers to any country that provides us with the materials that we would like and votes with us in international organizations. The Socialist bloc does not generally fit in with that although we make some agreements with them as well.

What does that mean in terms of what we must do? In most cases it means supporting the 16 out of 20 either openly militaristic or personally dictatorial regimes now in Latin America such as the one in Paraguay with Stroessner, or in Nicaragua with Somoza. And the great majority of them are there either because we in some way directly intervened, because we indirectly intervened, or because we maintain their power by the kind of assistance that we provide.

Now, I make the assumption that being Christians, we would admit that that is a very difficult set of relationships to accept. What we are saying is that we are in a situation in which we are actually subsidizing a condition which keeps people poor elsewhere. Those raw materials need to be cheap, those raw materials need to be available and, finally, the governments that are maintained in power are not particularly interested in the situation of their own poor.

Karl Barth once said, *"God in no wise takes up a neutral position between the poor man and the rich man. The rich*

The Rev. William L. Wipfler, an Episcopal priest, spent 11 years as a missionary in the Dominican Republic and Costa Rica before becoming director of the Caribbean and Latin American Department of the National Council of Churches.

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man may take care of his own future. God is on the side of the poor." We've heard it over and over. The question is what does that *mean* in terms of our involvement within this society as a group of Christian people?

I think that first of all it begins to suggest that we break myths. Father Gutierrez mentioned some of the myths that we maintain. I would like to point out just one of them. Secretary of Treasury Simon said in 1975, "The free enterprise system is the rock upon which we have built our earthly kingdom."

A marvelous book just out, *Christian Responsibility in a Hungry World,* says: "If we start to seek our responsible position as Christians in this society, the first discovery will be that Americans, Christians and non-Christians alike, have been captive to the rulers of this age . . . We have surrendered control of our thoughts and actions to the norms of an acquisitive, exploitative society. We can afford ever more material goods and armaments but not decent health, nutrition, education for deprived millions."

Yet, the reigning norms tell us that we have acted properly according to economic laws, according to national security.

One wonders when we as a church, we as the salt in this society, will do what Barbara Ward has suggested — tear down the idolized golden calf of American belief. ■

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Supporting Dictatorships With U.S. Tax Dollars

Numerous right-wing military dictatorships are maintained in power with the help of extensive military and economic assistance from the United States and aid from U.S.-supported international financial institutions.

A disproportionate share of U.S. bilateral and U.S.-supported multi-lateral aid programs is channeled to such repressive regimes as South Korea, Chile and the Philippines. The South Korean regime of Park Chung Hee received more aid from these programs in fiscal year 1976 ($1.6 billion) than any other country except Israel. And, as is the case with most other countries, the U.S. Congress directly authorized only $347 million, or 22%, of this assistance to South Korea. The remaining 78% was allocated by eight semi-autonomous, self-sustaining U.S. government corporations or U.S.-supported international organizations. These foreign aid spigots bypass Congressional scrutiny.

Aid to Dictatorships Through Major U.S. Bilateral and U.S.-Supported Multilateral Channels Fiscal Year 1976 (millions of $)

	Economic Aid *	Military Aid **	U.S. *** Financial Institutions	Multilateral Banks ****	Total
South Korea	143.5	203.7	528.5	693.4	1569.1
Philippines	50.5	43.7	751.4	612.3	1357.9
Indonesia	87.8	45.0	165.5	631.7	930.00
Thailand	12.6	81.7	74.9	370.1	539.3
Chile	74.3	0	55.7	227.5	357.5
Argentina	0	34.9	68.6	415.1	518.6
Uruguay	0.5	3.7	9.1	87.7	101.1
Haiti	18.7	0.2	2.3	57.5	78.7
Brazil	3.6	61.1	479.1	774.4	1318.2
Iran	1.0	0	182.5	0	183.5
Total	393.5	474.0	2500.1	3869.8	7237.4

* includes AID, Food for Peace and Peace Corps
** includes MAP grants, military training and credit sales
*** includes the Export-Import Bank, Overseas Private Investment Corporation, Housing Investment Guarantee Program, Commodity Credit Corporation and Paris Club.
**** includes World Bank, Asian Development Bank, Inter-American Development Bank and International Monetary Fund.
Source: Center for International Policy 1977. Reprinted with permission from Coalition for a New Foreign and Military Policy, 120 Maryland Ave. N.E., Washington, D.C. 20002. Write to the Coalition for resource mailings, free of charge, on disarmament and foreign policy issues and action alerts re pending legislation.

CORRECTION

By error, on page 3 of the March WITNESS reference was made to an Executive Council Memorandum to Presiding Bishop Allin. The memorandum was from the *staff* of the Executive Council.

Of Many Things:

Terrorism, Liberation & Sexuality

The preceding articles by Gustavo Gutierrez and William Wipfler were adapted from the Church and Society/WITNESS panel forum on "The Theology of Hunger" at General Convention. Because the forum ran overtime, Bishop Paul Moore of New York, who chaired the panel, could accept remarks from only one respondent, Father Ron Wesner, president of Integrity. His query opens the series below. Questions which follow were presented to Fathers Gutierrez and Wipfler at a press conference and evening session which continued the discussion.

Q. One of my roles at this convention is working with Integrity, a gathering of homosexuals working for the rights of homosexuals within and without the church. Many times during your address I was relating from my own experience as a person very much aware about what sexuality is and how that provides energy. I've sometimes reflected on societies and nations which repress their own sexuality and then rape economically or militaristically, and from that viewpoint of "sexual politics" was wondering if you'd respond.

Gustavo Gutierrez: To be honest, I have not reflected sufficiently about this. In general, our preoccupations come from our situation and unfortunately, the question of homosexuality is not a free and open question in my country. It is not possible to get data. In my subcontinent, this question has cultural ramifications as well as psychological and political ones. But I believe it is necessary to see the different dimensions of oppression, because various aspects are interrelated.

Q. Are there women involved in the theology of liberation process in Latin America? We have heard in the United States that the theology does not sufficiently involve women and that the language is still sexist.

Gutierrez: In our society we have had less consciousness about these questions. Visiting the United States has added a new dimension to my thinking, to my consciousness. Just as I had not reflected on homosexuality, I had not given sufficient attention to my language. For us, "all men" is generic and means "all persons." This is not right, I agree. God as Father, for example is biblical language but it's not right. My language has been deeply affected by my stay here in the United States. But this is very difficult.

William Wipfler: It's difficult in the United States, too. I'd like to add that in trying to get rid of sexist language, you move to another stage. You begin to think differently and you begin to react to sexist remarks and actions. I react to sexist remarks even though I'm not a woman, the same way, hopefully, that I react to oppressive situations almost as though I were the one oppressed.

Q. In the theology of liberation context, what do you think about women's ordination?

Gutierrez: I don't see any reason to refuse the ordination of women. This is also a new question for me, and an important step in Christian consciousness. At the same time I have a preoccupation. I would not like that the ordination of women reinforce the "clericalism" in the church. Then our gains would be losses.

Q. Is "liberation theology" another way of saying church involvement in politics or in political revolution?

Gutierrez: No. To me, liberation is another word for salvation. Liberation is living out one's salvation in the concrete historical conditions of today. Theology of liberation is not a theology of political liberation, although political liberation is one aspect of salvation.

Q. How does the morality of terrorism fit into the necessity at times for counter-violence?

Gutierrez: In Latin America, we have three types of violence. The first is the institutionalized violence of the present social order; the second, the repressive violence which defends the first, keeping in power the ruling regimes; and the third, counter-violence. To me, counter-violence is the least of the evils. It is difficult to judge each act *a priori* and to say this or that is terrorism. Many times the political power is itself terrorist, not just the actions of individuals.

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Wipfler: The word *terrorism* itself has become ambiguous. Those of us who deal with Latin America would call some acts counter-violence that the ruling regimes of the country would call terrorism. I would say Chile is an example of a terroristic regime.

There is no organized resistance to the Chilean government at present; yet the powers continue to perpetrate terroristic actions against some segments of the population. We make a mistake when we *always* describe terrorists as people who are against the government. I would describe another aspect of terrorism as selective actions against individuals for the purpose of . . ." and then you have a whole string of purposes. For the person going against the government it's to undermine the government. For the government, it's to intimidate the populace. But it's still terrorism.

Q. Have you had any response from the Vatican on liberation theology?

Gutierrez: After the Medellin Bishops' Conference in 1968, and until 1972 the Church in Latin America was in a liberal posture. But many in political power, and many bishops became opposed to this stance. For them, liberation theology was dangerous. So now we are at a very difficult moment with regard to liberation theology.

Wipfler: May I add that this is unlike other theological confrontations — take for example that around Hans Kung, who has suffered with regard to the *formulation* of his theology. The statement of his positions regarding the liturgy, the ministry, the authority of the Pope, etc. was over against the traditional theology and caused problems. But theology of liberation is different. It is not a *book* by Gustavo Gutierrez, although that happens to be the title.

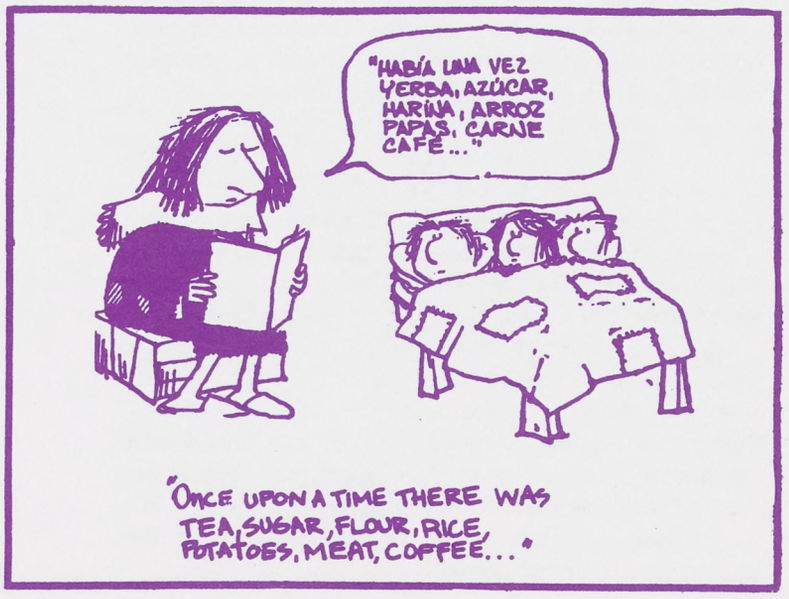
Theology of liberation is a *spirit* and a way of being engaged. It is the decision as to where you're going to do theology, what your starting point is, and how you will be engaged in the actual doing of it. The community is the locus. And *that's* the problem. In this case the "wrong people" become theologians. Community is the place where theology is done, not the ivory tower of the theologian who goes to his bishop and gets and *imprimatur* for his work. The theologians of liberation get their *imprimatur* from the people who are the creators with them of their theology. If there is any conflict it's about where and the way liberation theology is done, and not necessarily the way in which it is now expressing itself. There is concern in the Vatican and in Latin America precisely because it has been so effective.

Q. Over the past 60 years we have seen 1/3 of the world go socialist. Some people in the United States are saying that socialism is the only way to turn, as a countervailing force against capitalism, and others are saying there are other ways — perhaps the way of the Christian Democrats in Latin America, or some "third way." Would you comment?

Gutierrez: First, my personal option for the socialist way is not a conclusion drawn from Evangelical premises. It comes from my socio-political analysis, which is my starting point for this option. Second, to me, it is a Christian illusion to think always in terms of a "third way." The "third way" ends up being reformism, or in my experience, a more moderate form of capitalism, rather than a "third way." Let me give you an analogy. It is not possible to be neither carnivorous, nor vegetarian and opt for a third way. If you don't eat, you die of hunger.

Q. How do you see the theology of liberation applied to Hispanic Americans in the United States?

Wipfler: I don't think you can say how can the theology of liberation be applied in our context. It's the problem, again, of our thinking of theology in the North Atlantic community as a *body* of information, a formulation of ideas. Hispanics in the U.S. are different from the poor and oppessed in Latin America because they are a minority in the United States. Therefore the starting point is different. We have the change of concept from liberation of a *people* in Latin America as over and against liberation of a *minority* in the United States. So the theology will be different. The scripture is the same, but the context different. Not *unrelated,* but different. ■



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Hispanic Affair Update:

On Paying for Principle

by Mary Lou Suhor

Today they carry prison numbers behind their names: Maria Cueto, 00406-183, and Raisa Nemikin, 00446-183. Only a few months ago they held the titles of executive director and secretary, respectively, of the National Commission on Hispanic Affairs of the Episcopal Church.

The two women have refused to testify before a Grand Jury investigating what the FBI has called "terrorist bombings" by the FALN, allegedly a militant Puerto Rican group. Maria and Raisa have consistently maintained that the investigation is a "fishing expedition" to intimidate and prevent the Church from effectively carrying out its Christian ministry to forgotten minorities.

When Maria joined Raisa in jail within one week of her colleague's sentencing, the event was almost anticlimactic. She read no prepared statement to the press.

Her lawyer, Elizabeth Fink, said, "She spoke extemporaneously, simply reiterating that she sees the subpoena and her subsequent jailing as an attack on the Hispanic movement as a whole in this country and a harassment of progressive churches which are funding projects to help oppressed minorities."

In her last appearance before the Grand Jury when she refused to answer questions put to her by the prosecuting attorney, Maria tried several times, unsuccessfully, to address the jurors themselves.

"Actually the jurors are supposed to be running the Grand Jury, but few of them know this. It's supposed to be a citizen's panel, and they can dismiss the prosecuting attorney and court recorder and talk to the witness," Maria said. "I told them I would like to speak with them under those conditions. But they sat there like rocks."

On surrendering to the marshalls, Maria was poised, smiling and at peace, according to Father John Stevens, executive director of the Joint Strategy and Action Committee, National Council of Churches. "I had seen her mother in Phoenix a few days before, and she told me she had absolute trust in her daughter's integrity. But she had some harsh words for the behavior of the institutional church," he said.

Father Stevens and Carman Hunter, both former executives on the Episocpal Church staff, had submitted affidavits for Raisa's defense, which by extension applied to Maria as well. They both addressed Judge Lawrence Pierce's "bad theology" when he ruled early on that the first amendment rights did not apply in the case since the two women were not priests of the church, but just "social workers." (See Hunter affidavit in this issue).

Particular concern has also been expressed in the Hispanic Community across the United States about the "chilling effect' that the case has had on the work of the Church, and its loss of credibility, now that the church powers have made available to the FBI the NCHA records since 1970.

One Chicano, a member of the Church and Society Network in California, reported that he was going to ask the Presiding Bishop to find out from the FBI whether they now had his name on file, "and I'm going to ask him to pay for the fees for that," he said.

In an official action, the Executive Board of Church and Society sent an inquiry to Presiding Bishop John Allin asking for "a journal giving step by step the entire process from the original encounter through the litigation now in process before the Grand Jury."

Commented one Board member, "It is ironic that a Church which only a few months ago for the first time recognized women as full members should see two lay women demonstrate the courage and boldness that their male ordained superiors failed to display."

FUTURE TENSE

• A Committee of Concerned Churchpersons Against Grand Jury Abuse has been formed to follow the case of Raisa and Maria. Meetings will be held weekly in New York. For time and place, contact Luis Rosado, JSAC Office (212) 870-3105.

Continued on page 14

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Raisa's Last Hours of Freedom

Raisa Nemikin was outwardly calm at her lawyers' offices as the news arrived March 1 that the judges had denied a stay. She turned to Carman Hunter, sitting beside her and said, "Well, see you in jail." Raisa had faced this moment several times before, but on each occasion a legal decision had postponed her incarceration.

In the law office, all phones began to ring at once. The District Attorney was on one line asking that Raisa surrender herself at noon. Elizabeth Fink, Raisa's lawyer, checked the time — 10:45 a.m. — and bargained for 2 p.m. Then events flowed swiftly.

Carman set about finding the address of the jail where Raisa might be sent letters. The lawyers discussed future strategies. And Raisa wanted to prepare a final statement for the press. Luis Rosado, a former staff member of the National Commission on Hispanic Affairs, went off to phone personnel at the National Council of Churches and other offices who wanted to be alerted to the decision, so they could support Raisa when she surrendered. Raisa promised to meet them at the courthouse at 1:30.

Maria Cueto arrived from the coffee shop downstairs, and was told the news. She walked over to her colleague. "Well, Raisa, do you still want your danish and coffee while waiting to go to jail?"

"Why not," said Raisa. There was some exchange between the two women about what one was allowed to take to jail. Maria had been imprisoned overnight earlier this year, held in contempt of the Grand Jury when she refused to take the oath without benefit of legal counsel.

Soon it was time to leave. Going down in the elevator, Raisa held on to her statement. "I only hope my voice doesn't shake this time," she said.

As the small group walked from the law offices to the courthouse, they made one stop. To lighten the tone, one of the lawyers affected the voice of a TV reporter. "Ladies and gentlemen, Ms. Nemikin and the funky little band is stopping. Apparently Ms. Nemikin has one last request, and her lawyer, Ms. Ratner, is entering a drug store. Ms. Ratner has now emerged and is producing two packs of gum. Ms. Nemikin is now offering the gum around to her friends. . ."

Raisa and Maria were further heartened by the turnout of some 50 church people and other supporters who had gathered in the short time and were walking in a circle in front of the courthouse. Among the group were representatives from the National Council of Churches, the Episcopal Church Center, Clergy and Laity Concerned, the Center for Constitutional Rights, and the Grand Jury Project.

The press descended upon Raisa and her lawyers. Raisa read her statement:

"My position has not weakened or changed. I will continue to maintain for the duration of my 14-month jail sentence that the FBI and the U.S. Government are attempting to destroy the Hispanic Community and the Puerto Rican Independence Movement.

"The Grand Jury and the Justice Department are nothing but acquiescent tools that have historically been used to oppress the minority communities and to stamp out any efforts at self-determination.

"Bishop Allin and his adminstration have allowed the church to become an unwitting pawn in the FBI's illegal investigation of the Puerto Rican Independence Movement and the Hispanic Community. By cooperating, the Church has destroyed whatever credibility and trust it had with the oppressed.

"The Hispanic people and the other oppressed minorities will continue to resist all of these destructive attempts. We will resist in a united and committed front that will bring about the end of these repressive measures and will strengthen and increase support for the Puerto Rican Independent Movement.

"Keep strong! Venceremos!"

The press asked her to repeat it twice. Her voice did not shake.

Then Raisa, lawyers, and supporters all marched to the annex. Enroute the group passed St. Andrew's Church. "This is the *Via Dolorosa,*" one Episcopal Church staffer said.

At the steps of the annex, Raisa gave a final wave and surrendered herself to the marshalls. ■

—M.L.S.

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Hunter Affidavit Affirms Stance

CARMAN HUNTER, being duly sworn, deposes and says:

1. I was a lay minister within the Protestant Episcopal Church for twenty-eight years and make this Affidavit in support of Movant's allegation that these subpoenas violate her rights under the First Amendment to the U.S. Constitution.

2. From 1946 until 1959, I worked as a lay minister for the Church in first China and then Brazil. In China, I taught in a Chinese Episcopal school. In Brazil, I was the director of Christian Education for the Brazilian Episcopal Church.

3. In 1959, I went to work for the Domestic and Foreign Missionary Society of the Protestant Episcopal Church at its headquarters at 815 Second Avenue, New York, New York.

4. From 1959 thru 1961, I was the liaison between the Department of Christian Education and the Executive Council, the ruling body of the Church.

5. From 1961 thru 1964, I was the Associate Director of the Department of Christian Education of the Executive Council. In 1964, I was made the Director of the Department and served there until 1968.

6. In 1968, I was given an executive position at the Executive Council.

7. Finally, from 1972 until 1974, I served as the Director of Jurisdictional Relations for the Executive Council. This department was comprised of all the agencies of the Church which fulfilled its world mission, including the NCHA. Therefore, I was Maria Cueto's and Raisa Nemikin's supervisor.

8. I am not ordained. I am, by vocation, a participant in the corporate ministry of the Episcopal Church. By corporate ministry, I mean the Church's corporate mission which is to bring Christ's teaching to all peoples.

9. Like all other employees of the Executive Council, I served at the pleasure of the Presiding Bishop, subject to the policy directions of the Executive Council.

10. At no time and under no circumstances, would I consider it possible to make public personal information to which I became privy in the course of carrying out my responsibilities within the Church's ministry. The same applies to all employees of the Church's mission structures at every level. While employed by the Council, I was carrying out the Church's ministry, not my personal ministry.

11. I was on the staff when the Hispanic Commission was created to minister in the name of the Episcopal Church within the Hispanic community. Its basic tenet was to enable members of our society who are of Hispanic origin to develop their own spiritual, educational and economic structures for ministry to and among their own people.

12. Grants were made to groups whose projects met the criteria established by the Executive Council, one of which included the agreement of the diocesan bishop within whose jurisdiction the group receiving the grant functioned. I know of no instance in which the criteria were not met. However, there were occasions when there was disagreement and mutual information exchange and negotiation were necessary before a decision could be reached either to fund or not to fund a particular project. Authority rested with the bishops themselves and, finally, in case of differences, with the Executive Council. In no case was authority vested in the staff, least of all in the secretarial staff.

13. If I were in the same position as Ms. Nemikin, forced to submit to questions about matters relating to my work in the Church, I would refuse to testify even if it meant that I would go to jail. My understanding of Christ's teaching and my twenty-eight years of experience within the Church would compel me to do no less.

14. I do not personally know many of the particulars of the ministry of the Hispanic Commission, set, as it has been, in a particular community. However, I do understand very clearly the basis on which it is impossible for Ms. Nemikin to respond to the questions put to her. The nature of the questions was designed to discredit, by insinuation, both Ms. Nemikin personally and the Commission. Any response, either affirmative or negative, would mean acceding to the right of the government to enquire into confidential matters which are between the Church and those whom it serves. Ms. Nemikin is acting on principle. That principle is basic to our freedom of religion in this society.

15. Further affidavit sayeth not. ■

Continued from page 12

• If your parish or seminary wants speakers about the case, contact Luis Rosado, above, or women at the Grand Jury Project, (212) 553-2299.

• Mailing addresses, for any messages you wish to communicate:

Maria Cueto, 00406-183
Metropolitan Correction Center (Room M-593)
150 Park Row
New York, N.Y. 10007

Raisa Nemikin, 00446-183
Metropolitan Correction Center (Room M-593)
150 Park Row
New York, N.Y. 10007

The Rt. Rev. John M. Allin, Presiding Bishop
Episcopal Church Center
815 Second Avenue
New York, N.Y. 10017

Thomas Engel, Assistant District Attorney
Southern District of New York
1 St. Andrew Plaza
New York, N.Y. 10007

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Continued from page 2

american Commission on Human Rights to investigate and report such consequences to the governments concerned.

Five years ago I participated in a meeting with representatives of several large investment banks who were concerned over reports of violations of human rights in Latin American countries where they had substantial investments. The resorting to repression to maintain stability drove interest rates on loans then being negotiated up, thereby jeopardizing repayment of previous loans. In addition there is ample evidence that widespread violations of human and civil rights adversely affects worker productivity and market expansion, as well as encourages the emigration of sorely needed professionals and technicians. When coupled with increasing unwillingness on the part of foreign specialists to work in such countries the negative impact on development is magnified.

In the political sphere failure to end gross violations of human rights clearly circumscribes the degree to which nations can further foreign policy objectives in international forums and hinders bilateral and multilateral negotiations.

While some might argue that there are definite economic advantages flowing from stability imposed by repression, closer examination indicates that these are short-term benefits and that the risk of eventually precipitating large-scale strife that could damage a country's economic infra-structure, decimate the labor force and lead to generalized disorder is high. Respect for human rights is more conducive to long-term economic advantages for both the government in question and its trading partners and political allies. As a historian I cannot recall any instances in which a high level of human rights violations has not resulted, over the long term, in serious economic and political losses for the country involved. Rather, it has been demonstrated that respect for human rights is more conducive to economic development.

Dr. Margaret Crahan
Herbert Lehman College
New York, N.Y.

Ms. Wells Gets a Sub

My subscription had run out but I received the February issue of THE WITNESS anyway. So I'm glad to send this check — I might have missed Abbie Jane Wells' "Another Nominee for New Adam." If that's what comes out of "lonely places" we need more! So I can't let my subscription go.

Marie J. Lennan
Springfield, Pa.

CREDITS

Cover design and graphics pp. 6, 7, Vicky Reeves; cartoon pp. 8, 9, Vadillo, *Siempre*, Mexico; cartoon p. 11, San Diego Feminist Communications/LNS; *praxis* definition p. 5, working paper available from Theology of the Americas, 475 Riverside Drive, New York City 10025.

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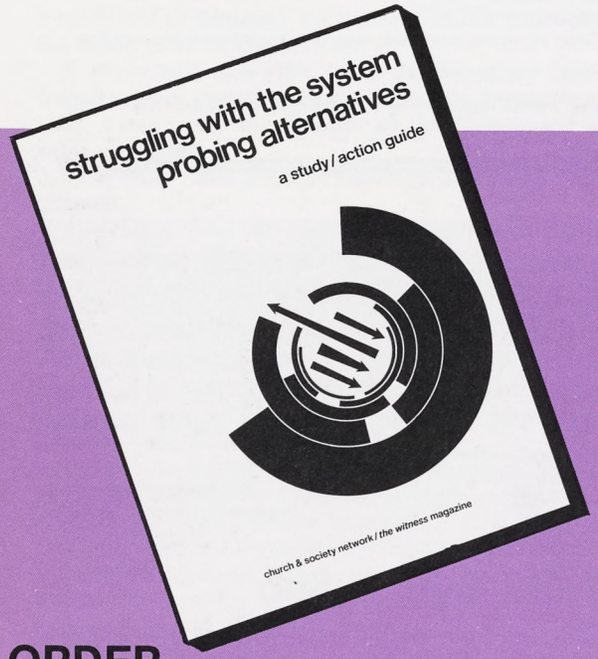

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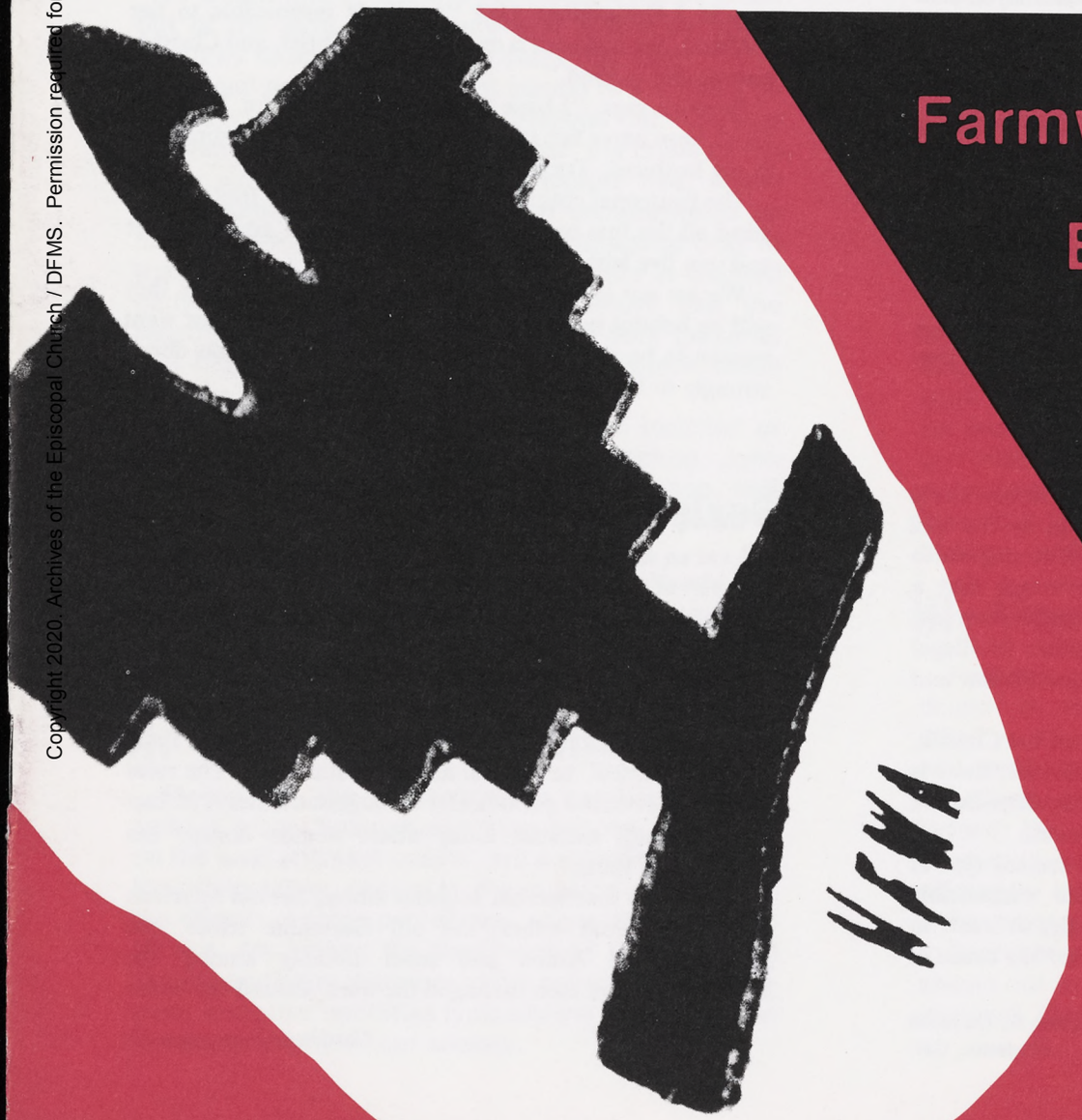

Farmworkers Advance
Lawrence Carter

Embattled Saints
William Stringfellow

Cueto/Nemikin Update

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Letters to the Editor

Debts on Wall Street

The article, "Ties That Bind," by Richard W. Gillett in the March issue was excellent. Many good people assume that President Carter's religious expressions not only indicate his deep religious convictions but also his freedom from the realities of political life. Richard Gillett's article calls the latter into question in a most succinct style, and provides us with information that some of us have suspected; namely, that James Earl Carter has outstanding debts on Wall Street.

Richard L. Gressle
Pittsburgh, Pa.

Trying Again

O.K., here's my check for a reorder of THE WITNESS. I very much disagree with you, but I may be proved wrong. So I'll try again.

Rev. Louis L. Perkins
Cove Ore.

Not Fair Crying Foul

In your March issue of THE WITNESS, you cry alarm concerning the investigation being carried on by the civil authorities in our Hispanic Affairs Office. You neglect to mention that there is apparently strong evidence that a former employee, now being sought under fugitive warrant, may have used the facilities and his position in illegal activities. I submit to you that this is bad journalism and hypocrisy of the worst kind.

If the Church, or one who purports to be of the Church, chooses to enter into civil affairs or illegal activities, there is no basis for crying "foul" when the civil authorities do not allow a retreat into the sanctuary of the Church.

Especially should Christians be anxious to see any type of terrorist activities investigated and those responsible brought to justice. It is not possible, logically, at least, to justify bombings for any purpose, let alone in "the cause of freedom."

Rev. Charles R. Threewit
Modesto, Cal.

Suggest Legal Aid Fund

At our last meeting, the Pittsburgh Network of Church and Society came up with $55 to send to Paul Washington (on the Executive Council of the Episcopal Church) for the "Maria Cueto/Raisa Nemikin Legal Aid and Defense Fund." We trust that Paul will find a way to get the money to the women, and at the same time we sent a message to the Council that there *should* be such a fund if there isn't one already.

Helen Seager
Pittsburgh, Pa.

Likes to Submit

THE WITNESS which was sent to me as a Triennial Delegate is not a witness to Jesus Christ as Lord. St. Paul says in I Corinthians 11:3 "a wife is responsible to her husband, her husband is responsible to Christ, and Christ is responsible to God."

Denbigh says, "I have tried it, after being for Women's Lib; I have never felt such freedom as I have in submitting to my husband. Try it, you'll like it!"

The Episcopal church better get back to the Bible, never mind all the fuss over the Prayer Book. We are not upset and can live with either one.

We are *not* in favor of women priests, but can see they will be helpful in certain areas. If the Lord does not want women to be priests, He will take care of it. We do object strongly to homosexuals being priests.

Walter & Denbigh McGill
Warrington, Fla.

Sexism Revisited

I am an ardent feminist but I have to take exception to a number of things Rosemary Ruether said in her article "Sexism - Where Does It Come From" in the February WITNESS.

I don't think "sexism comes from the exploitation of female labor," but rather from the exploitation of one sex in favor of the other. For not in *all* "tribal societies one finds women confined" to manual and domestic labor. The roles have been reversed periodically throughout history; in fact there are still societies today where women occupy the number one spot.

There were matriarchal societies among the old Spartans and other Greek tribes, the old Germanic tribes, the Amazons, the Arabs and most notably among the Egyptians, where men managed the work around the house

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THE WITNESS

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I. The Urban Mission

Robert L. DeWitt

"We would like to see the Episcopal Church break out of the kind of structure that seems to speak primarily to an upper middle class clientele . . ."

So read part of a statement issued to the press by a group of metropolitan bishops at General Convention. The release pointed to "the crisis of our cities where two-thirds of our people live; where basic human dignity is so often compromised by inhuman conditions; and where the image of God 'in the least of these our brothers and sisters' is violated daily." The release stated: "We believe that the resources of our church and nation, both personal and financial, must be mobilized to attack these problems at their roots.

The words, at least, were in the high tradition of the church. But a reporter asked Bishop John Walker, who had read the statement, "Bishop, this sounds like rhetoric. What are you bishops going to *do* about these concerns?"

The answer is that those bishops have already met and are continuing to seek appropriate actions to match their words. The results are not yet in, but their intent is clear.

II. The Hispanic Mission

Meanwhile, the urban mission has been dealt a serious blow. Spanish-speaking people, especially on the west and east coasts, are a significant part of the urban scene, central to the mission concerns of the church. A large percentage, especially of Puerto Ricans, are among the newly-arrived in the United States, and heirs therefore of the poverty, unemployment and other liabilities typically the lot of those on the bottom rung in our society.

But the credibility of the church's mission to Hispanic peoples, and by inference to others "of the least of these our brothers and sisters" has suffered dramatically by virtue of the failure of the administration at Episcopal headquarters to support and defend officers of the Hispanic desk against investigative incursions by the FBI, and subpoenas to testify before a grand jury. (See further information elsewhere in this issue of THE WITNESS).

Maria Cueto and Raisa Nemikin of the National Commission on Hispanic Affairs are in jail, a situation which the Administration euphemistically calls "on leave of absence without pay." They are in jail protecting their commitment to the integrity of our mission to Hispanic peoples. This situation is not a helpful symbol of the church's commitment to the urban mission, at least as articulated by those bishops quoted above.

III. Venture in Mission

And this occurs at a time when the national church is girding itself for a major fund raising effort — "Venture in Mission" — which it is hoped will raise upwards of $100 million. That amount, effectively raised with broad participation, could indeed be a powerful symbol for the church, producing both a sense of unity and the strength necessary for a significant thrust.

But what will be the meaning of and the response to such a venture when the Episcopal Church Center seems not to be clear as to the direction in which to venture? There is a danger that the mishandling of

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UFW Breakthrough:

'La Causa' Advances

by Lawrence Carter

The recent truce between the mighty Teamsters Union and the United Farm Workers represents a tremendous victory for Mexican Americans in their long struggle to achieve a place in the sun and dignity for their union.

So far as Cesar Chavez and the UFW are concerned, they are back at square one, with the Teamsters in command of the packing plant employees and the UFW, the fields. This is the way it was before the Teamsters tried to muscle in, in an effort to create a Teamster-run farm workers union.

There can be no doubt that Chavez and his union have emerged in a more dominant position than ever before. However, it should be noted that this battle won is not the whole war. There still remain the powerful growers who are either opposed to any union at all or to a Mexican-American union run by a Mexican-American. It's sometimes called racism.

The growers have lost a powerful ally, but they have a number of weapons left in their arsenal which will undoubtedly slow the United Farm Workers in their march.

In the month of April the four-year Teamster labor contracts in the Coachella Valley vineyards ended. It can be expected that the organizing effort of the UFW will be redoubled to win the right to sit down at the bargaining table with these growers. Already the roadblocks are appearing. In the nearby Imperial Valley one major grower, the Royal Packing Company, is in the process of forming a company union. Also a number of former Teamster organizers have created a paper union they call the Independent Union of Agricultural Workers, which according to sources close to UFW headquarters is another name for a company union. Some growers are going to great lengths to promote a no-union vote among their workers by increasing wages and instituting pension and medical plans.

The growers are using other weapons in their efforts to avoid the implementation of union contracts under the new California Agricultural Labor Relations act. These vary from outright refusal to meet with union representatives to what is called "surface bargaining." This latter is a technique that means the growers sit down with union officials and quite agreeably agree to nothing but vague generalities.

What is shaping up in the vast California agricultural arena is a last ditch struggle to keep Chavez and his union out of the fields. The territory, contrary to some of the propaganda, does not consist of small family farms being "victimized" by Chavez, but huge acreage owned by a number of multi-national corporations like Tenneco, Standard Oil, the Chase Manhattan Bank and others. These represent formidable opposition because of the resources at their command.

It is a critical moment for the United Farm Workers Union. As a result of the Teamster invasion four years ago the union membership dropped to several thousand and only survived because of contributions from other AFL-CIO unions, church groups and loyal individuals. At the present time the membership has grown to more than 20,000.

Faith Strong

Only recently, to give non-union workers courage to defy the growers, 5,000 workers and supporters of the UFW gathered in Coachella to commemorate the act of betrayal by the growers and Teamsters four years ago when the conspiracy to sign sweetheart contracts was hatched, leaving Chavez on the outside looking in. The day began with mass, followed by a march, speeches, and a fiesta. It might be noted that it is the religious aspect in the UFW that induces the highest blood pressure response from the growers. That plus the fact that the union doesn't look like any union the growers can recognize confuses and angers the lords of Agribiz. They see a bunch of Chicanos praying, singing and dancing while they picket or demonstrate — and that's not just the way things are done in power's frame of reference.

Lawrence Carter, an Episcopal priest and author of "Can't You Hear Me Calling?," spent many years in California and has been in continuing contact with the United Farm Workers.

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In an age when big labor is a look-alike of the American corporate enterprise with all the perquisites of the tycoon, the UFW is certainly a poor-looking relation. No swimming pools enhance the estates of this union's executives; no salaries of six figures are paid to its top men and women.

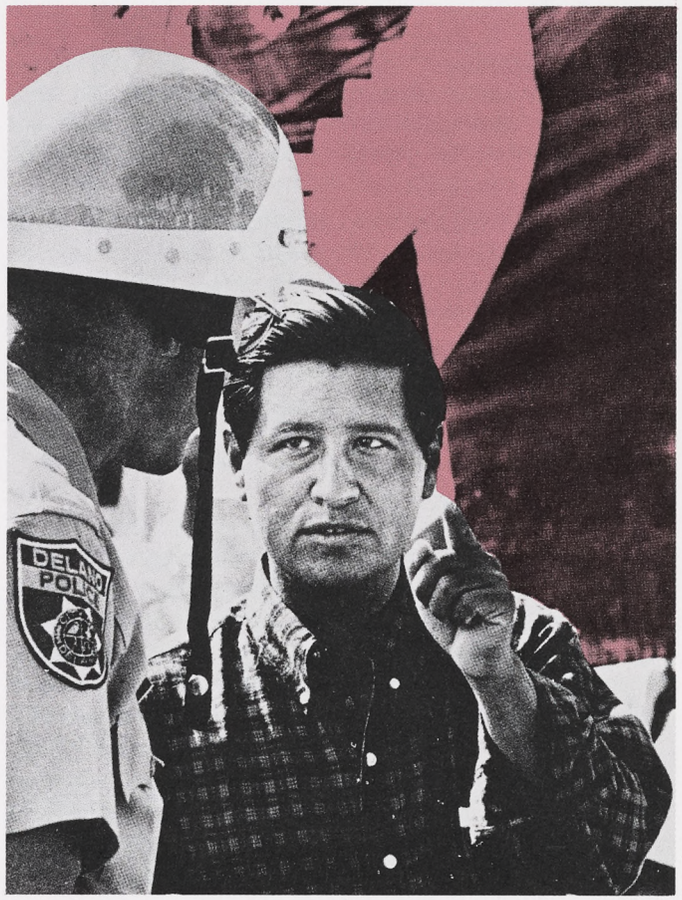
Their headquarters is hardly worthy of the name when compared to the union office buildings from the Atlantic to the Pacific which grace our cities with their granite, marble and glass. Headquarters of the UFW is a rundown former TB sanitorium in the Techachapi Mountains, a stone's throw from California's San Joaquin Valley, the scene of the many confrontations between the farm workers and the big growers of the region. In this place, called La Paz, Cesar Chavez and his people work for five dollars a week and subsistence.

The spirit of the UFW finds its source and life through Chavez, the son of Arizona Mexican-American farm worker parents. If the term *peasant* ever had any meaning in U.S. life it does so for the landless thousands of Mexican-Americans who annually move from the southwestern states up to the northern borders of the U.S. following the crops and harvesting them for our tables. Most farm workers have no home of their own and their children are exposed to little or no schooling. They live in unheated, insanitary shacks provided, at a price, by the big corporations which now control the agricultural enterprise in the United States.

"Agribiz" controls the lives and well-being of hundreds of thousands of men, women and children, except where they have been organized into the United Farm Workers Union. To date the union has mainly confined its efforts to the nearly 200,000 farm workers who work the California harvests from the Mexican border to Oregon. Except for Florida, where the union has negotiated a contract with Coca Cola's citrus enterprise that produces Minute Maid frozen orange juice, the UFW is only a cloud on the horizon to the growers in most parts of the American agricultural scene.

The question is often asked, especially after some notable defeats, how could Chavez and his rag tag union have survived against the powerful and rich Teamsters, the Agribiz corporations, and the U.S. government? The answer is nonsense to the pragmatic big labor leader, but it is simple in the extreme. Chavez and his followers firmly believe that their cause is just, that God is just, and that ultimately justice will prevail against the combined forces of the powers and principalities of American agriculture.

Even in the darkest moments in the union's history — such as the loss of the contracts in the Coachella and San



Cesar Chavez in non-violent persuasion

Joaquin Valleys and the recent loss of Proposition 14 in California — Chavez acts as if this defeat were in some sense a victory. And strangely enough this is what his defeats turn into — victories.

One must see the UFW and Chavez as a movement toward human dignity, of which the union is a sign and symbol. The field workers' control over their own destiny is what it is all about, and to lose sight of that fact is to miss the point. This is what has been behind the boycotts, the fasts, the marches, the strikes and the other more visible protests against a system which brutalizes men, women and children through the virtual peonage of the American agricultural system.

Undergirding all the motivation one cannot help but see that the real strength to carry on in spite of so many defeats, so much hunger, suffering and death lies in the Catholic religion and a dedication to non-violence to achieve their goals.

Since the conquest of Mexican California, the Anglo-Saxon majority has treated the native Mexican-American

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on a par with the Blacks in the old south. They were given the stereotype of fun-loving, guitar-playing, lazy, lovable but slightly dishonest folk who needed the stiff Anglo backbone to make them productive workers. So they became the underpaid, overworked migrant who has produced most of the vegetables and fruits that grace the U.S. table.

Attempts to organize the California farm worker along more or less traditional labor organization lines began as early as 1945. At that time the Food, Tobacco and Agricultural Workers AFL-CIO had an organizational drive in Northern California. Through various means, including intimidation and political pressure, this was thwarted by the Teamsters who took over the cannery contracts as part of a deal with the AFL-CIO.

Teamsters Wed Antle

A more serious statewide farm labor organizing drive began in 1959 under the auspices of the AWOC AFL-CIO. As a result a number of locals developed strikes in the Imperial and Salinas Valleys. Two years later the teamsters, taking advantage of strikes against the lettuce growers of the Imperial and Salinas Valleys, signed an agreement with Bud Antle, one of the largest growers. At that time the Teamsters agreed to provide Antle with *braceros,* imported Mexican nationals, thus making them the only pro-*bracero* union in the country. An interesting sidelight on the Teamster-Antle relationship is the fact that the Teamsters are reputed to have loaned Antle $1 million in 1963.

With the emergence of Cesar Chavez and his NFWA (National Farm Workers Association) in 1962 and its merger with the AWOC AFL-CIO in 1966 with Cesar Chavez as director, the farm workers' drive toward unionization was well underway. Those familiar with the ups and downs of the United Farm Workers recall the skirmishes with the courts and the ultimate negotiations which led to contracts for the union covering 60,000 workers.

The rich and powerful Teamsters bided their time until the UFW contracts in Coachella vineyards were about to expire in 1973 and renewal negotiations were being conducted between the growers and the UFW representatives. Meanwhile, behind closed doors, the Teamsters ironed out agreements with most of the growers holding UFW contracts, who then abruptly canceled meetings with the UFW and announced they had signed with the Teamsters without consulting the workers involved in the contracts.

From this depth point in 1973 when the union had lost all but a few of its contracts to the Teamsters they have begun the road back. Today the UFW has some 56 contracts with some 20,000 union members. Their goal is reported to be 100,000. Last December the union called off its boycott of iceberg lettuce as most of the major lettuce growers have signed contracts with the United Farm Workers Union.

While the 200,000 farm workers include Filipinos, Arabs and East Indians, 70% of the total are Mexican-American, predominantly Roman Catholic.

In addition to the known number of farm workers there are uncounted thousands of illegal aliens who cross the Mexican-American border annually by means of a payment of money to a "cayote" who in turn hands them over to a labor contractor for work in either non-union or Teamster fields. The average labor contractor makes Simon Legree look like a Sunday school teacher.

It is necessary to recall that the Wagner Labor Relations Act specifically excluded farm workers from the right to bargain collectively — in effect the right to organize a union. Logically this came about because of political pressure of the Farm Lobby in Washington. This lobby is still effective in maintaining a farm support program developed in the dark days of the 1930s as an emergency measure to keep the American farmer in business at a time when foreclosures were the order of the day.

Labor Act Bulldozed

Until 1975 no state had enacted any legislation to give farm workers the protection offered by the right to organize a union and bargain collectively with the growers. In 1975 Gov. Jerry Brown of California bulldozed a farm labor act through the state legislature. Almost immediately the growers put pressure on the legislature to deny funds to the newly born Farm Labor Board whose job it was to certify elections and to adjudicate disputes between labor and management.

At the present time there are funds to run the state agricultural labor relations machinery until July 1, 1977. After that it is an open question whether the legislature will have the moral fortitude to counter the pressure of the Agribiz lobbies.

How can the UFW possibly win its battle against the massive combined strength of the growers, and the U.S.

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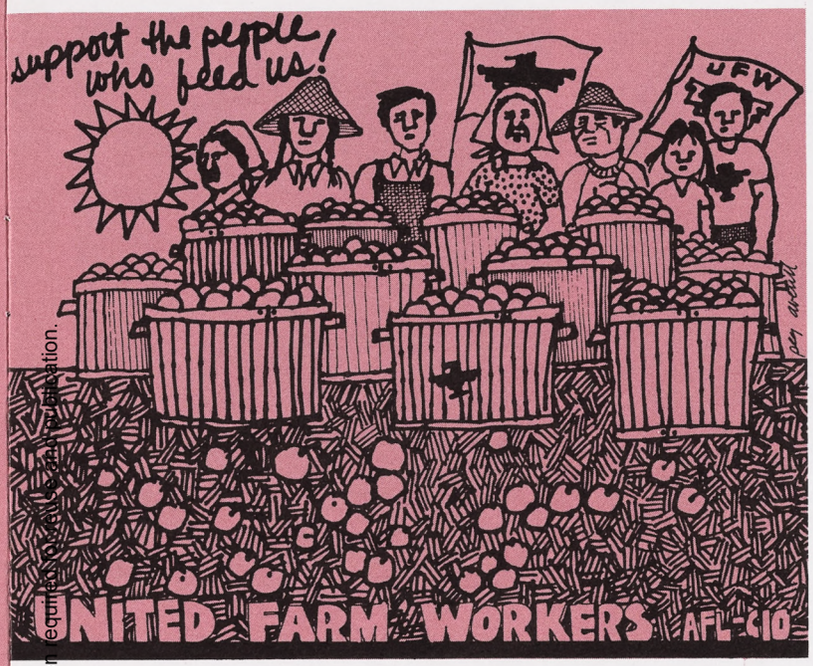

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Department of Agriculture and the Bureau of Immigration? The latter two government agencies allegedly caused a relaxation of immigration rules to let thousands of Mexican nationals into the Coachella Valley in 1973 in an effort to break the strike by the UFW when the growers of that area signed sweetheart contracts with the Teamsters without even going through the formality of a free election on the part of the workers.

These are powerful adversaries.

But with the absolute belief in the justice of their cause, the farm workers have relied on two principal weapons in their non-violent struggle — the strike and the boycott. Farm workers and Anglo volunteers from every walk of life have picketed the struck fields of California and Safeway and liquor stores across the country in an effort to bring the big grape growers of California and the Ernest and Julio Gallo winery to the bargaining table.

The UFW has advocated two kinds of boycotts — primary and secondary. Under the primary, an individual or family boycotts certain products. The secondary is conducted outside the stores where the various boycotted products are sold; pickets distribute leaflets urging people to shop elsewhere. The secondary boycott is the one most feared and hated by growers and chainstores.

As a result of the act of betrayal on the part of the growers in 1973, strikes began in the Coachella Vineyards. In retaliation, the Teamsters hired goon squads reputedly recruited from motorcycle gangs who hurled obscenities and profanity at the pickets, in whose ranks were not only workers but also priests, ministers, nuns, students and representatives of the AFL-CIO and the UAW. A number of pickets were beaten while the sheriffs looked the other way; one priest was clubbed and ultimately hospitalized for giving an interview to a *Wall Street Journal* reporter in a restaurant.

At that point things looked dismal indeed for Chavez and his union. Many contracts had been taken over by the Teamsters, his membership fell to an all time low and resources were failing.

On one tense day in 1973 Chavez met with a number of religious leaders from all over the country who had seen first hand in the vineyards of Coachella the brutality of the Teamster goons and the acquiescence of the police. He came on quietly and simply stated as he had many times, *"They have the money, we have time on our side. We will win."*

And what of the future of Chavez and his farm workers? The union has already fulfilled many of its promises to its members. They have health services provided, a retirement home, day care centers, a pension plan and a wage scale which permits them to cease being nomads over the face of southwestern and northwestern America. Most importantly the members now feel a sense of self-worth in having some control over their lives.

Grave Problems Ahead

However, there are grave problems ahead. The machines are coming. Machines that can test the ripeness of melons and tomatoes and pick them; machines that can blow the oranges off trees and pick them up. These and other technical marvels still on the drawing boards will largely elminate the need for skilled and unskilled field hands. In their future thinking Chavez and his colleagues are trying to anticipate the advances in farm technology and prepare their people to be able to move into other fields of the American enterprise.

Ultimately, it is the human aspect of La Causa that makes the United Farm Workers Union AFL-CIO different from any other American labor organization. What Cesar Chavez is doing for the Mexican-American and other farm workers around this country is what Martin Luther King, Jr. did for the Blacks of this land.

La Causa is a spiritual movement which, although dedicated to non-violence, is at the same time militant in terms of seeking an end to injustice and a life of some stability for those who put the food on our tables.

Viva La Causa!

Remembering Maria & Raisa

by Mary Lou Suhor

Maria Cueto, 00406-183

Raisa Nemikin, 00446-183

Maria Cueto and Raisa Nemikin will have served more than two months in jail by the time this issue of THE WITNESS reaches its readers.

The former staff members of the National Commission on Hispanic Affairs said in a recent message that they have been strengthened by the support that has been manifested for them, both inside and outside of prison.

"It has been clear from the beginning," they said, "that this is an issue which extends beyond just two women — that it affects all peoples involved in self-determination. The FBI and the Justice Department have tried to put us in a position of implicating people and thus play a part in their intensified efforts to destroy the Puerto Rican independence movement. We must continue to educate ourselves and convince others that the only alternative is to unite and struggle together against these forces."

Towards their own self-education in prison, Maria and Raisa have asked that anthropological and geographical books be sent to them, as well as historical novels. The two women face a 14-month sentence for refusing to testify before a Grand Jury investigating the FALN, an alleged militant Puerto Rican group.

In other developments over the past month:

• Pedro Archuleta, one of the founders of the NCHA, was subpoenaed from New Mexico to testify in New York. Archuleta, wearing a "We Won't Talk" button, told THE WITNESS that his being summoned is typical of the harassment by the FBI of a number of Chicanos who had been connected with the NCHA.

"This is like something out of the McCarthy era," he said. "We don't know who is going to be called next. I urge that people write their legislators to support Grand Jury reform legislation and to remind President Carter that in addition to supporting human rights abroad, he should do something about how they are being violated here."

Archuleta is presently with a community organization in Tierra Amarilla, N.M., which sponsors agricultural co-ops, a medical clinic, law office, and family counseling and cultural services for a largely Hispanic clientele.

• Bishop Francisco Reus Froylan of Puerto Rico submitted an *amicus* brief for Maria and Raisa as their case went to the Court of Appeals. The Court ruled against them. Bishop Paul Moore of New York continues to follow the case closely, according to his attorney, Robert Potter. "If the two women decide to appeal to the Supreme Court, we will give serious consideration to filing an *amicus* brief there, perhaps in conjunction with the National Council of Churches," Potter said.

• Jay Weiner, who refused to testify before the "Patty Hearst Grand Jury" in Scranton, was released from Allenwood and issued the following statement: "My release after four months of pointless imprisonment ends another chapter in the ugly history of Grand Juries. I am out. But Raisa Nemikin and Maria Cueto are in prison because of their principled refusal to cooperate with the government's investigation of the Puerto Rican Independence Movement.

"Here's what happened to all three of us. We were stalked by FBI agents and served with Grand Jury subpoenas in highly volatile atmospheres. We were stripped of our Fifth Amendment rights . . . We were jailed . . .

"The three of us are part of a growing union of people forced to pay high prices for refusing to aid Grand Juries . . . We are a union of people who refuse to become informants, who are therefore jailed without a trial, without even being charged with a crime. We are jailed for asserting our basic human right to silence.

"I convinced a judge that I would never testify, that my jailing was senseless. I hope that other judges will follow the ruling in my case. The continuing efforts of many people kept my case alive. . ."

• To keep Maria and Raisa's case alive, Concerned Churchpersons Against Grand Jury Abuse sponsored a vigil from 2 to 4 p.m. on Maundy Thursday in front of the jail. The service included readings from Scripture and statements of support by personnel from the National Council of Churches, the United Church of Christ, the Center for Constitutional Rights and the Grand Jury Project, and concluded with the concelebration of the Eucharist by several Episcopal priests. Participants in the event included the Reverends Carter Heyward, Martha Blacklock, Sanford Cutler, Emily Hewitt, Ricardo Potter, Kathy Piccard, Ron Wesner, John Stevens, and the Rt. Rev. Robert DeWitt and members of the New England and Mid-Atlantic region of the Church and Society Network.

Messages of support to Maria and Raisa can be sent to them (include numbers under photos above) at the Metropolitan Correction Center, Room M-593, 150 Park Row, New York, N.Y. 10007. ■

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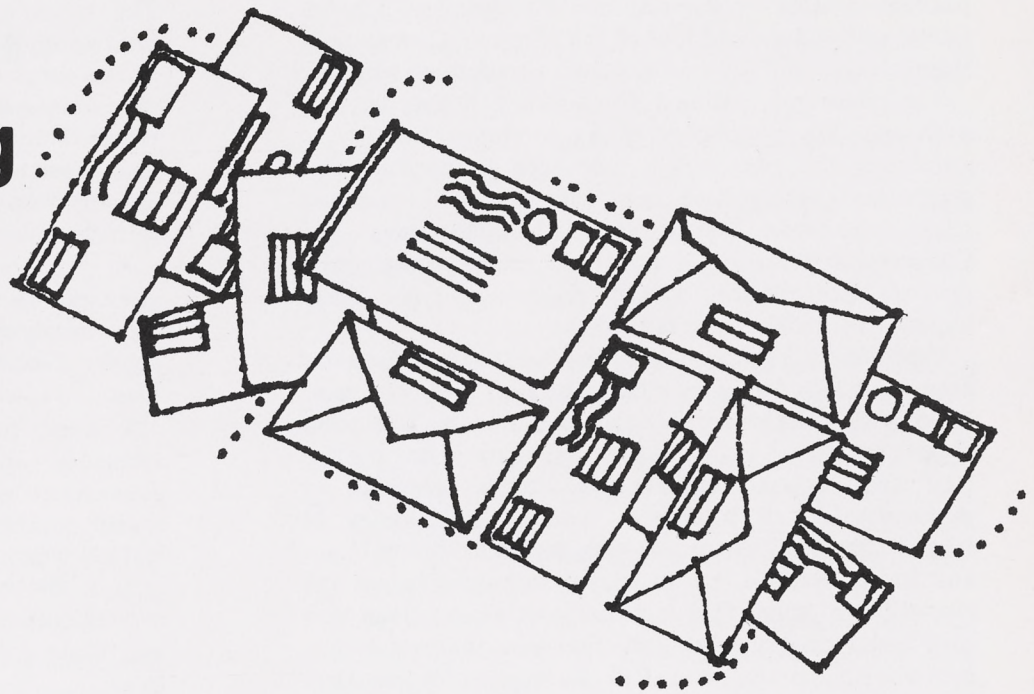
Remembering



On behalf of the Executive Board of Church and Society, the Very Rev. Cabell Tennis sent an inquiry concerning the Cueto/Nemikin situation to Bishop John Allin asking for "A journal giving step by step the entire process from the original encounter through the litigation now in process before the Grand Jury." Bishop Allin's reply follows.

The Rt. Rev. John M. Allin
815 Second Avenue
New York, N.Y. 10017

March 8, 1977

Dear Cabell:

In response to your letter of February 24 let me attempt to honor your request by reviewing my experience regarding the investigation and related problems concerning the Hispanic Commission.

From the outset last November and to the present, the FBI and the United States Attorney's expressed concern and approach to the Episcopal Church Center has been in connection with efforts to locate Juan Carlos Torres, (*sic*), a fugitive, who for a period of a year in 1976 was appointed by the former Hispanic Commission to membership on that Commission. I trust you already know that an apartment in Chicago rented by Carlos Torres was discovered to contain bomb materials and indications of his possible connection with FALN. Also discovered were Hispanic Commission reports recording his membership on the former Commission. (I enclose another News Release you may not have seen.)

Our response to the Government's request for assistance in the search for identified suspects possibly connected with violent bombings of recent dates in Chicago and New York has been and is to cooperate in so far as specific information can be made available which does not violate reasonable rules of confidentiality or jeopardize the protection of human rights. Legal counsel has been engaged throughout and care taken to maintain separation of Church-State issues.

Our assumption has been that staff members and the Commission have not been knowingly involved with groups engaged in violence. That assumption is presently being tested.

The two staff members, Cueto and Nemikin, voluntarily answered FBI questions upon request in November. They were informed at that time of the availability of legal counsel. In their interview they reported a meeting was to be held in Puerto Rico the following day. At that meeting they were approached by other FBI agents who were searching for Torres. They refused to answer questions on this occasion, stating they had done so the previous day. They maintained and continue to maintain that they have no knowledge of the whereabouts of Carlos Torres.

Subsequent meetings, between the two staff persons and two Hispanic clergy in New York City, stimulated the concern and activity of the Bishop of New York and his attorney, Robert Potter. In response to false rumors of a

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possible invasion by the FBI into the Episcopal Church Center and violation of files of the Hispanic Commission, Bishop Moore and Robert Potter had a conference with me.

The procedure outlined by attorney Potter in that conference for responding to a government inquiry is essentially the one which has been employed. The government agents have been informed we could not respond to broad "fishing expedition" subpoenas. The Church's cooperation, it has been stated consistently, depends upon receiving specific requests and our determination of the ability to meet those requests.

Provision for legal counsel for the two staff members has been made thus far by my office. The staff members chose the attorneys who are representing them to date. They seem to have not chosen well. The attorneys representing the two staff members seem to have advocated a course of no cooperation for their clients, claiming an invasion of religious liberty. They seem to have persuaded Maria Cueto and Raisa Nemikin not to answer questions before the Grand Jury in spite of the fact that both women claim they have no information to submit other than that which they have already reported to the FBI. In other words they have been prevented from placing this testimony on the record of the Grand Jury even after being granted immunity by the Court.

For a time the Bishop of New York through his attorney, Robert Potter, joined in supporting their course of action. Others, including the Bishop of Puerto Rico, were enlisted to support the posture of non-cooperation with investigation of individuals suspected of possibly seeking cover behind Hispanic programs while engaging in violent acts. It is to be noted that the two staff members were not being investigated as suspects. They were rather being asked to supply any pertinent information which they might have concerning the activities and whereabouts of Carlos Torres.

After Court action attempted by the Bishop of New York and the Bishop of Puerto Rico was ruled out of order by the Federal Judge, although time was granted for appeal, the bishops withdrew without appealing. Since then nothing has been heard from either one of them.

Meanwhile the results are that Maria Cueto and Raisa Nemikin may be needlessly in jail for contempt of Court during the time the Grand Jury is in session, having been persuaded to refuse to give testimony which they have already voluntarily given to the FBI.

That testimony ironically, as Maria Cueto has reported to me, is that they have no pertinent information to give. They are under the impression their refusal will prevent investigation of their former Hispanic programs and somehow witness to the separation of Church and State. The truth is their refusal has served only to cause unnecessary suspicion among the government agents while at the same time leading Cueto and Nemikin to isolate themselves from the Church Center Community. It has been reported to me that these two women now claim to be abandoned by everyone, including the Bishop of New York and the Hispanic priest who urged their non-cooperation with the investigation.

At my request a priest of our Church in Society staff has attempted to reach both Maria and Raisa to minister to them and to dissuade them from their counter productive course which only increases suspicion and investigation of them.

A proper inquiry to the Episcopal Church Center for assistance and pertinent information by authorized government agents searching for a fugitive suspected in violent bombings has been unnecessarily interfered with and complicated by some church members and related groups. The results have been helpful to no one. Suspicion and criticism have spread. Relationships have been strained and broken. Two individuals are needlessly facing jail terms.

I can assure you those of us in the Church Center Community are not without concern or experience. Our legal counsel is experienced in the Church-State relations field, having presented cases before the United States Supreme Court. We are committed to the total mission of the Church including ministering to acute human needs, protecting human rights, increasing good citizenship participation and improving our society, our nation and our world. We need all the help and energy available in our assigned task.

Reasonable inquiry, such as yours, is welcome. On the other hand, some self-appointed critics and those who are hyper-suspicious of both Church and State, drain energy from the total mission to which, I believe, this Church is committed. I continue to pray for better communication and coordination among all in our Church Community.

Thank you for your concern. This comes with my best regards to you and your family.

John M. Allin
PRESIDING BISHOP

CREDITS

Cover design, Vicky Reeves; p. 4,6 from UFW poster; p. 5, from *Basta*, UFW publication; p. 7, Peg Averill; p. 8, LNS; p. 9, Dana Martin; p. 11, Grand Jury Report, courtesy *Quash*.

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Maria & Raisa...

Since Los Angeles has the second largest Mexican-American population in North America [second only to Mexico City], the Southern California members of the Church and Society Network felt the impact of the arrest of Maria Cueto and Raisa Nemikin "very personally," according to the Rev. Richard Gillett, convenor. They sent the following letter to Bishop Allin concerning the events which led to the arrest of the two NCHA staffers.

CHURCH AND SOCIETY
Southern California Chapter
P.O. Box 31187
Los Angeles, Cal. 90031

March 25, 1977

Dear Bishop Allin:

As concerned Episcopalians, we feel bound to share with you our gravest distress and concern regarding the present imprisonment of former Executive Council staff members Maria Cueto and Raisa Nemikin; and the prior widespread access by the Federal Bureau of Investigation to information in the church files of the Hispanic, Asian, Indian and perhaps other ministries located at the Episcopal Church Center in New York.

Regarding the imprisonment of these two employees of our church, who worked in the Hispanic ministry section, there is, to our knowledge, no crime of which they are guilty other than that of refusing to testify before a Federal Grand Jury now in session in New York. For this, they are in prison, and may well remain there, until May of 1978.

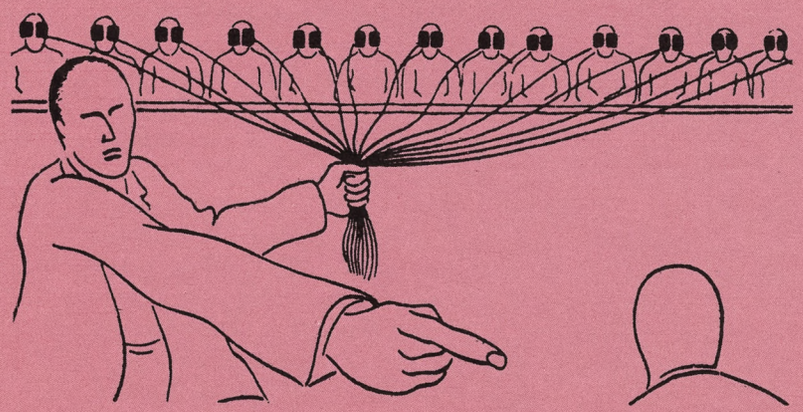
In your statement of March 14, you declare that there have been in this matter no infringements of religious liberty or privacy rights, nor abuses in the Grand Jury investigation. We believe, on the contrary, that there have been infringements of all three of these principles. The infringements of federal grand juries upon the civil rights of citizens has been for some time a matter of serious concern among advocates of judicial reform. The new Attorney General of the United States, Griffin Bell, in fact expressed this concern at his recent Senate confirmation hearings. A nationally syndicated newspaper columnist, Murray Kempton, recently wrote that *"It was a sign of the court's desperation yesterday that it knew of no way to get any closer to Carlos Torres except to send to prison a stenographer-typist [Raisa Nemikin, jailed March 1] for the National Commission on Hispanic Affairs of the Protestant Episcopal Church."*

Carlos Torres, the former volunteer lay member of the Hispanic Commission wanted by the FBI for possible terrorist activities, may well be guilty as charged. But this nation has always sought to affirm a person's innocence until proven guilty. Yet your statement appears to presume that Torres is guilty. By citing the mandate of General Convention of 1970 specifying that Church programs not be involved in any violence, you strongly imply his guilt as well as the implication of the guilt of Maria Cueto and Raisa Nemikin.

We read in the unfolding chronicle of events regarding this matter that Maria and Raisa initially cooperated with the FBI and answered questions. When the FBI returned subsequently with broad subpoenas requesting files, records, lists of names and addresses, meetings, conferences and extensive other material dating back to 1970, however, both women rightly refused further cooperation on first amendment and other grounds.

Why did our Church cooperate and hand over the material requested by the subpoenas? Did you not trust Raisa and Maria and honor their consciences in determining what was meant by the word "pastoral?" The Diocese of New York, and the Bishop of Puerto Rico, in contrast, went to court as "friends of the court," in an effort to quash the subpoenas, seeing that they were an "invasion of the confidentiality necessary to the effective working of a religious body." Did you and other officers of our church not also take into account the recent widespread exposures by Congress, civil liberties groups and the press, of extensive unlawful and illegal abuses of the civil rights of persons by the FBI and the CIA in course of their investigations?

Some of us who are signers of this letter, know that our names, addresses, papers, and other documents are now in the hands of the FBI, because of the grave mistake of judgment, or of conscience, that high officers of the



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Executive Council made in allowing wholesale entry and access by the federal agents to the files of the Hispanic and other ministries housed in the church center offices. Some of us have recently been questioned by FBI agents about this matter; a child's school has been visited by agents seeking information about his mother, a former member of the Hispanic Commission. *All* of us have hearts heavy with despair over the nationwide impact that this intrusion by government into church affairs is having upon the Church's ministry to minorities . . . who, in our society, are the poorest, the most oppressed and powerless, the forgotten of our great nation.

Finally, and perhaps most poignantly, we find reprehensible and unjust your action in placing Miss Cueto and Miss Nemikin on leave of absence without pay, citing that "by their own choice they are not able to fulfill their duties and responsibilities of employment." By their own choice, on the contrary, they are choosing to safeguard and protect what trust remains between the Episcopal Church in its attempt to minister to Hispanic peoples; and those millions of Spanish-speaking persons who have been historically denied, in our nation, the most basic human and civil rights.

We therefore join in asking you now to put the full weight of your office as Presiding Bishop, toward the defense and release from custody, of Maria and Raisa; to seek the return of all files and material taken by the FBI (as the Diocese of New York requested in its petition to the court); to seek forthwith to repair the extensive damage done to the Church's ministry to the forgotten and the oppressed of society by this affair; and to seek to allay the concern caused by this matter to other national and local church denominations in its possible implications for their ministries' vulnerability to similar police intrusions.

SOUTHERN CALIFORNIA CHAPTER
CHURCH AND SOCIETY
The Rev. Richard Gillett, Convenor
The Rev. Charles Howarth Belknap
Joan Howarth Belknap
The Rt. Rev. Daniel Corrigan
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Virginia Ram
Nancy Von Lauderbeck
Janis Brack Young
The Rev. Roger H. Wood

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Common Questions Re Maria & Raisa

Q. *Maria Cueto and Raisa Nemikin are in jail because they refused to testify before the Grand Jury. If they had nothing to hide, why did they not testify?*
A. First, what they *did* do. They *did* cooperate with early FBI investigations and they filed sworn affidavits in which they responded to questions concerning their knowledge of Carlos Alberto Torres. In short, they were willing to, and did, answer questions. What they *refused* to do was to testify before a *Grand Jury*, where

a. **one does not know what the questions might be;**
b. **the proceedings are secret, so there is no way others can know what line of questioning was pursued, and whether such questions might have pertained to them;**
c. **the witness is not allowed the presence of an attorney; and**
d. **the witness may not refuse, under penalty of contempt of court, to answer a question as irrelevant, or inappropriate, or the information privileged.**

Q. *What was accomplished by the women's refusal to testify?*
A. For them, a jail term lasting for the life of this Grand Jury — 14 months.

For the Hispanic community, the reassurance of knowing that representatives of the church were willing to make the sacrifice of going to jail rather than expose them to the risk of having their privacy invaded by wide-ranged and secret questionings.

Q. *Should the FBI be seeking Carlos Alberto Torres?*
A. Yes, because of the evidence which may link him to the so-called FALN bombings. Further, it was appropriate for the FBI to ask questions of the Hispanic Commission because of his brief relationship to it as a volunteer. But when the FBI discovered there was no information to be had there concerning him, they then engaged in what Maria and Raisa called a "fishing expedition" - seeking information concerning any and all persons connected with the Hispanic and other ministries. This is where their methods were excessive, and the compliance with them by the administration at the Episcopal Church Center was grievously at fault.

Q. Why all this criticism of the Grand Jury, when it was incorporated into the Bill of Rights, and was instituted to protect people from unjust prosecution?
A. Such indeed was its original intent. But in recent years, and particularly beginning with President Nixon's first term, the Grand Jury has been abused, and has often served as an investigative instrument of the FBI. For example, the following question was put to a witness in a Grand Jury hearing in Tucson:

> ***I want you to tell the Grand Jury what period of time during the years 1969 to 1970 you resided at 2201 Ocean Front Walk, Venice [Los Angeles], who resided there at the time you lived there, identifying all persons you have seen in or about the premises at that address, and tell the Grand Jury all of the conversations that were held by you or others in your presence during the time that you were at that address.***
>
> **(Quoted in "Grand Juries and Immunity Law," published by the Coalition to End Grand Jury Abuse.)**

This is why legislation is currently pending in both houses of Congress to reform and restrict the use of the Grand Jury system, restoring it to its original purpose. ■

Living With Defeat

by William Stringfellow

A most obstinate misconception associated with the gospel of Jesus Christ is that the gospel is welcome in this world. The conviction — endemic among church folk — persists that, if problems of misapprehenson and misrepresentation are overcome and the gospel can be heard in its own integrity, the gospel will be found attractive by people, become popular and even be a success of some sort.

This idea is curious and ironical because it is bluntly contradicted in Scripture, and in the experience of the continuing biblical witness in history from the event of Pentecost unto the present moment. There is no necessity to cite King Herod or Judas Iscariot or any notorious public enemies of the gospel in this connection; after all, during Jesus' earthly ministry, no one in His family and not a single one of the disciples accepted Him, believed His vocation or loved the gospel He bespoke and embodied.

After Pentecost, where the *Acts of the Apostles* evince an understanding and engage the confession of the gospel, resistance and strife are equally in evidence among the pioneer Christians. Furthermore, the *Letters* of the New Testament speaks of congregations nurtured in the faith amidst relentless temptations of apostasy and hypocrisy and confusion and conformity.

Subsequent events in the life of the church, especially its official acceptance by the emperor Constantine, and the institutional sophistication of the European churches, only modify this situation by complicating it.

There is simply no reason to presuppose that *anyone* will find the gospel, as such, likeable.

The categories of popularity or progress or effectiveness or success are impertinent to the gospel. The matter is signified forcefully by the text, *Bless those who persecute you, bless and do not curse them.* (Romans 12:14) This is no adage prompted by sentimentality. It is a statement of the extraordinary relationship between Christians and the ruling principalities, by which Christians are authorized to recall political authority to the vocation of worship and thereby to reclaim dominion over creation for humanity. It is a statement about the implication of the Lordship of Jesus Christ for the rulers of this age. To bless the powers that be, in the midst of persecution, exposes and confounds their blasphemous status both more cogently and more fearlessly than a curse.

In the *Book of Revelation,* the issue is expressed more severely and more straightforwardly than perhaps anywhere in the Bible. *Also (the beast) was allowed to make war on the saints and to conquer them.* (Revelation 13:7) On the face of it, this is not an appealing or popular text. That may in itself be an explanation of why it has been so often ignored or even suppressed by commentators or why it has seldom been mentioned, much less commended, by preachers.

I have read this passage it seems a thousand times, and I admit that I am tempted to wish it were not there or to locate some pretext to dismiss it or gainsay it. I can find no way to rationalize the verse. Unlike some other passages in Revelation, it does not afford evasion or oversight because it is esoteric or enigmatic. It is a most unambiguous and matter-of-fact statement. It says what it says: during the present age, the Word of God allows ruling authority to wage war on the Christians and *defeat* them.

For the time being, in the era of the fall, until the consummation of history in the judgment of the Word of God, the beast knows success and indulges victory; the saints suffer aggression and know defeat. Surely the text mocks every effort — undertaken in the name of the Christian witness in this world — which is informed by calculations about effectiveness, progress, approval, acclaim, or any of the varieties of success. And that not only in circumstances where the Church openly imitates or emulates the way of the beast, but also where the calculation prior to action programs is more pretentious and claims foreknowledge of how a matter will be judged by the Word of God.

The churches and, within them, both social activists and private pietists, are virtually incorrigible — despite the admonition of Revelation 13:7 — in practicing some such deliberation before daring to witness. Where that be the situation, the professed saints succumb to the power of death by their profound skepticism in the efficacy of the resurrection and by their cynical dispute of the activity of judgment by the Word of God, by their anxiety about their

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William Stringfellow is a theologian, social critic, author and attorney. This article is adapted from his new book, "Conscience and Obedience" (the politics of Romans 13 and Revelation 13 in light of the Second Coming).

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own justification. So they — attempting vainly to forestall or obviate defeat — are defeated anyway, ignominiously.

Revelation 13:7 contains no melancholy message. It authorizes hope for the saints — and, through their vocation of advocacy, hope for the whole of creation — this hope is grounded in realistic expectations concerning the present age. Thus, the Church is enabled — as the first beneficiary of the resurrection — to confront the full and awesome militancy of the power of death incarnate in the ruling principalities in this world, nourishing patience for the judgment of the Word of God and, meanwhile, trusting nothing else at all.

The seemingly troublesome text about the defeat of the saints by the beast is, preeminently, a reference to the accessibility of the grace of the Word of God for living now. To mention the defeat of the saints means to know the abundance of grace. And that prompts no rejection of or withdrawal from the world as it is, On the contrary, it implies the most fearless and resilient involvement in this world.

Since the rubrics of success, power, or gain are impertinent to the gospel, the witness of the saints looks foolish where it is most exemplary. One American political prisoner — Philip Berrigan — addressed that characterization of the defeat of the saints when he was sentenced upon conviction for attempting to dig a grave on the lawn of the White House in rebuke of the rule of the beast:

> *In pondering a few words for this occasion, I happened on Paul's first letter to the Church at Corinth . . . "We are fools on Christ's account." (1 Cor. 4:10). In a modest fashion, I have sought membership in this company of fools . . . Through over 39 months in prison, through long fasts and bouts of solitary confinement, through two indictments while in jail, I have been reckoned a fool, by pharoahs and friends alike . . .*
>
> *Let no one find our foolishness puzzling. It is as simple as honoring the fifth commandment, and rejecting official legitimations of murder. It is obedience to the truth and compassion of Christ; or recognizing no enemy in the world . . .*
>
> *It is as simple as respecting the planet as common property, as comon gift and heritage. That is the "idiot" vision — that is the summons and task. For that, as Paul promised, one risks becoming the world's refuse, the scum of all. (1 Cor. 4:13) . . . The fools will never abandon hope, nor cease to live it.*

This foolishness of the saints, this witness in the midst of defeat, is wrought in the relationship of justification and judgment. Nevertheless, one who knows justification to be a gift of the Word of God is not protected from the power of death. Yet the saint makes no concession to that power, while awaiting eagerly, patiently the vindication of the Word of God in the coming of Jesus Christ in judgment. ■

Religious Rebuttal

A publication which deals with issues of religion, as does THE WITNESS, does not necessarily get nicer criticisms than the secular press, but sometimes the complaints are couched in a "religious" tone. For example the following, postmarked simply "Prospect Park, Pa.," was received in response to our sending a complimentary copy of our February issue on "Sexism:"

Continued from page 3

the Hispanic desk issue by the administration will be seen as an effort to mute "the scandal of the gospel", because it is an embarrassment to the effort to raise a large sum of money.

Christians know that the cost of discipleship is always high. True, it would be much safer to mount a ministry to Hispanics and others, which would make those to whom we minister more "accountable" to church executives. But such paternalism would vitiate the meaning of the gospel message.

The only success afforded those in this present age who profess the gospel is that of being faithful to the gospel, taking the risks which love always requires. And where that faithfulness leads is the real venture of the Church's mission. ■

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Coming up in THE WITNESS:

- *Richard Shaull critiques education in seminaries today. Responses by Carter Heyward and Brooke Mosley.*
- *Sue Hiatt updates the situation of the women priests.*
- *Mary Roodkowski and Lisa Leghorn investigate the sexual bias of hunger.*

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Continued from page 2

and women occupied the place of power and influence.

Sexism surely existed there as well even though the word was not yet coined. I think an inaccurate idea is being suggested when the domination of men over women is pictured as having begun when man first dragged his lady by the hair into his cave.

Then I must warn that men only have a "relatively large musculature" in *this* culture. Certainly the Amazons were known for their physical prowess; the old Germanic ladies were 7 feet tall and their in-laws gave them swords and shields for a wedding gift. Today in Russia, where women are treated very much like men in every respect we find young athlete women growing up in sizes and shapes which remind us very much of men, small-hipped, flat-chested, muscular and very tall.

I think some of those generalities are also very much part of sexism, the kind which women must erase if we want to get rid of the stereotyped roles in which our Judeo-Christian culture has placed us.

Annette Jecker
West Milford, N.J.

Concerned With Analysis

At General Convention I had the privilege of being introduced to THE WITNESS. Among the reprints generously given to me on that occasion was Edward Joseph Holland's thought provoking monograph, "Look at Yourself, America!" Dr. Holland's attempt to subject American history to analysis in terms of dialectical materialism seems to me to involve gross oversimplification. I am concerned with what appears to me as a forced fitting of reality to theory primarily because an oversimplified analysis can suggest an erroneous imperative. In particular I question that any specific socio-economic ideology, e.g. socialism as suggested by Holland, is prerequisite to social justice. (This doctrine is not only to be found as derivative of Dr. Holland's analysis, but also in the Church and Society study guide, introduced at the Convention).

It is not my intention to be negative. As a basis for an alternative program I would offer the principle that we Christians should be united in commitment to goals of achieving social justice in *specific* cases and causes; e.g., civil rights, peace, amnesty, the eradication of sexism.

We must be committed to the decentralization of power and the maintenance of a viable balance of power among the many interacting elements in our society. (This plurality of empowered elements is, in fact more likely to be realized in a capitalist society than in a socialist one.) With this program, concrete progress can be made toward liberating oppressed people of our own society and of the rest of the world, in Christ's name, and we Christians can avoid the frustration of ideological differences among ourselves as we unite in this ministry.

M. R. V. Sahyun
St. Paul, Minn.

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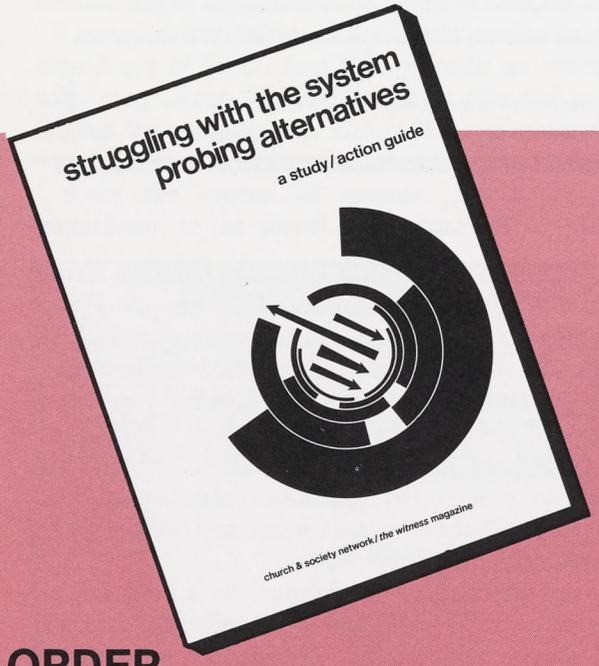

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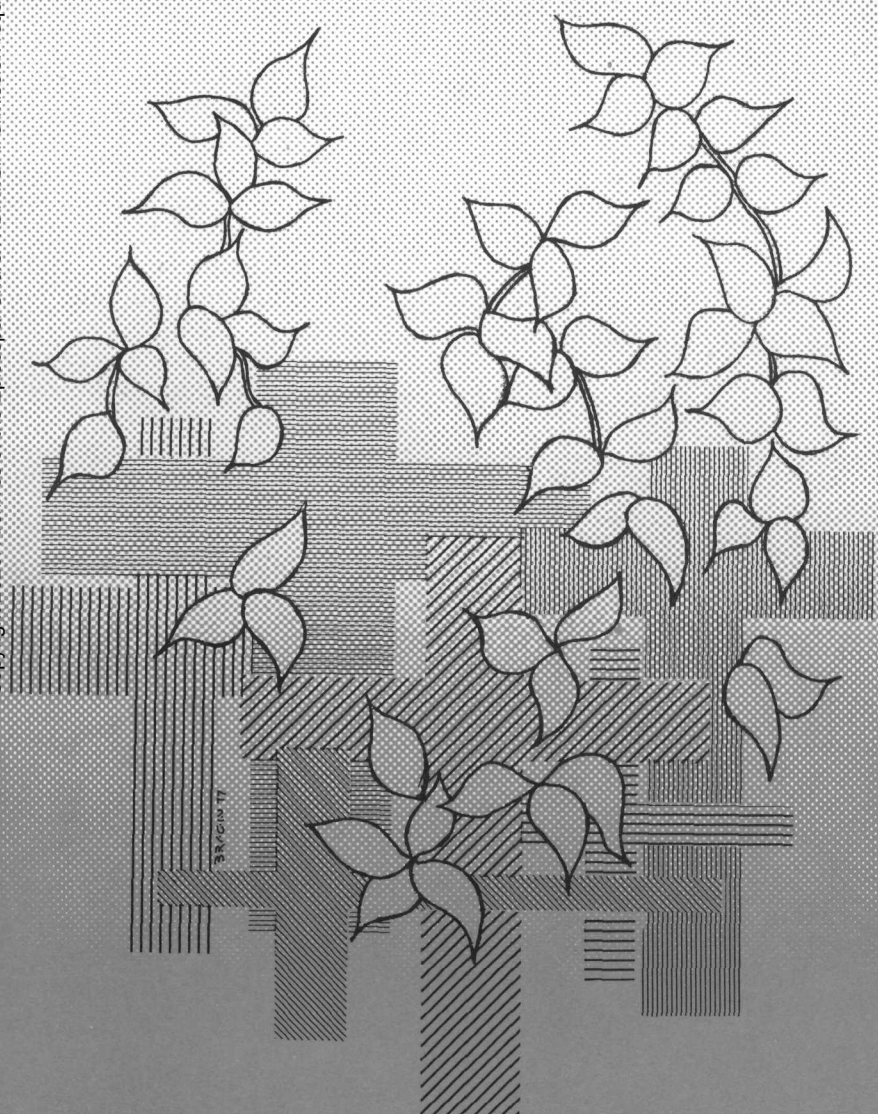

Seminary Crisis
Richard Shaull

Priests Wanted: But Not Women
Suzanne Hiatt

Free Puerto Rico?
Richard Gillett

... & the Hispanic Desk

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Letters to the Editor

Visits Women in Jail

I visited Maria Cueto and Raisa Nemikin at the Federal House of Correction in New York on April 28. I did so as an Episcopalian and also as a member of the Prisoners Visitation and Support Services of which I am a member. The Rev. Robert Horton, one of the staff persons of PVS with privileges to visit in federal and military prisons, went with me.

Having ministered to Spanish-speaking people for the past 17 years both in Latin America and in the United States, I am naturally concerned about what our church does and does not. Like most of my parishioners and others in the Puerto Rican community, I was deeply hurt by the action of Bishop Milton Wood and of the Presiding Bishop. I believe the church has let these women down and that this is but a spectacular event in a history of failing to take Chicanos and Puerto Ricans seriously. Although these two groups constitute the overwhelming majority of people whose mother tongue is Spanish, our ministry to them has been minimal. Is it possible that we have ignored them because they are generally poor and often "non-white"?

We have wept with Cuban refugees and provided lavishly for their physical, financial and spiritual relief. We have strong parishes of middle-class people whose origins are Cuban or Central and South American. To this date I know of no Puerto Rican priest who was raised in the continental United States. I know of only one Chicano priest. The current membership, appointed by Bishop Allin, of the Hispanic Commission reflects our lack of interest in Chicanos and Puerto Ricans. This is sad.

Bob Horton and I did not discuss politics and related matters with Maria and Raisa. These sisters spoke warmly and appreciatively of the efforts by Bishop Paul Moore on their behalf. Apparently the Presiding Bishop was misinformed again.

We prayed together. We wept together. And we even dared to hope together. I remarked to Bob that I had made the visit thinking that I might comfort Maria and Raisa in their affliction. I left with a cheerful heart knowing that I had been ministered unto by two very strong, courageous and gentle women.

Last night I had a strange dream. I dreamed that a host of bishops, priests and lay persons had been summoned before the same grand jury. They followed the example of Maria and Raisa and the prison was filled with joyful Christians, even Episcopalians, who had been liberated by the Lord Jesus.

Rev. Charles Pickett
Philadelphia, Pa.

Navajos for Maria, Raisa

Thank you, thank you, for your March editorial, "More Than a Family Affair." I wish I personally knew Maria Cueto and Raisa Neimkin — but we will remember them in our prayers and services in the Navajo congregations here.

I'm especially grateful for: "The essence of that concern (ministry to Hispanic peoples) is the Gospel, which requires that we place ourselves clearly on the side of the poor, the oppressed. When the church does not take that stance, it is not the church."

We've been trying to get a group of Farmington church people — mostly clergy — to work towards better human relations and back the human rights efforts of the Coalition for Navajo Liberation and others. At the most recent meetings, working towards trying to get a resistant mayor and city council to set up a Human Relations Commission, there was what seems to be resistance to any strong representation on that Commission from the poor and oppressed. A few token people, O.K., but the majority are

Continued on page 15

WITNESS Wins Award

THE WITNESS **proudly joined three other Episcopal publications as award winners for excellence in journalism in annual competition sponsored by the Associated Church Press. Certificates were presented by C. Ray Dobbins, outgoing ACP president, at the Association's convention recently in New Orleans.**

THE WITNESS **editorial entitled "A Woman's Reach," by Robert L. DeWitt (December, 1976) received an award of merit for best editorial, magazine division. Pulitzer prizewinner James Featherston judged the editorial content of entries, which numbered 229 from 57 magazines.**

In the newspaper division the *Canadian Churchman* copped six of a possible nine awards, for practically a clean sweep. Awards for best editorial and photography went to the *Virginia Churchman,* another Episcopal publication, and a final to *Connexion,* for best cover, to round out that category.

The other Episcopal winner in the magazine division was *Cathedral Age,* for general excellence in photography.

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THE WITNESS

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Telephone (215) 643-7067. Subscription rates; $9.00 per year; $1.00 per copy. *The Witness* is published monthly by the Episcopal Church Publishing Company. Board of Directors: Bishops Morris Arnold, Robert DeWitt, Lloyd Gressle, John Hines, John Krumm, Brooke Mosley and Dr. Joseph Fletcher. Copyright 1977 by the Episcopal Church Publishing Company. Printed in U.S.A.

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If You Were the Bishop . . .

Robert L. DeWitt

"The Bishop of New York has ordained to the diaconate and to the priesthood a woman who,* prior to *her acceptance as a Candidate confessed that she was a homosexual. Both the Standing Committee and the Commission on Ministry of that diocese were fully aware of this. The bishop was aware of this. He then proceeded to ordain her. She moved into our diocese to complete her work for the doctorate at the Graduate Theological Union in Berkeley, I licensed her to officiate as a minister of this Church in my diocese. Her first license expired on April 17. By agreement with her, the question of her relicensing will not be determined until during or after our Diocesan Clergy Conference . . . What am I to do? What are we to do?"

C. Kilmer Myers, Bishop of California at a recent clergy-lay gathering

It has been said half facetiously that one of the central confusions of Episcopal priests arises from the fact that they all want to be bishops. Yet a great strain on some of our clergy arises precisely from the fact that they *are* bishops. The ambiguities and ambivalences of contemporary living are frequently focused on bishops who, with others in our society, occupy positions of responsibility and visibility. The statement by the Bishop of California, above, dramatizes this fact.

Bishop Myers, a theologian, was a tutor at the General Seminary. He is no novice as a bishop, having served in the hierarchy for well over a decade. He is a veteran at dealing with social issues in the life of the church, having made an indelible mark by his inner city ministry in Jersey City and articulating that experience in his book, *Light the Dark Streets.* Now, however, his position as bishop is causing him to anguish over a decision clearly and solely his to make — the licensing of a duly ordained priest to officiate in his diocese. If you were the bishop, what would *you* do? Consider that you would be weighing the following:

- Nothing in the canons forbids you to license a homosexual priest.
- In full knowledge of the personal facts, you have previously licensed that person as a deacon.
- A great majority of, if indeed not all bishops have ordained homosexuals, and many have done so knowingly. The difference here is that the priest in question has openly avowed what most others have either concealed or kept confidential in the pastoral relationship with their bishops. Should honesty be a barrier to ordination?
- The risk of promiscuity is not the question. Promiscuity is a human weakness spread evenly over the whole human family, with a higher incidence amongst heterosexuals, since there are so many more of them.
- The Presiding Bishop and the General Convention have rightly urged the study of human sexuality. But we cannot expect simple answers, and such study may only lead us to conclude that, in the words of Bishop Coleman McGehee of Michigan, "Homosexuality I am more and more inclined to conclude, is not so much a problem but a mystery — a mystery which may be insoluble . . ." — along with so many other facets of the miracle of personhood.
- Homosexuality is not an illness, according to a statement issued within the past two years by the American Psychiatric Association.
- God's gracious gifts of the theological virtues of faith, hope and charity seem to have been widely bestowed, as is appropriate to an incarnate Lord, with divine disregard of a person's sex, or sexual orientation.

Are you as bishop, called to act in accordance with what a majority of your people would endorse and support, or in accordance with your own judgment of what is right and just? ■

Seminary Critique:

A Generation in Crisis

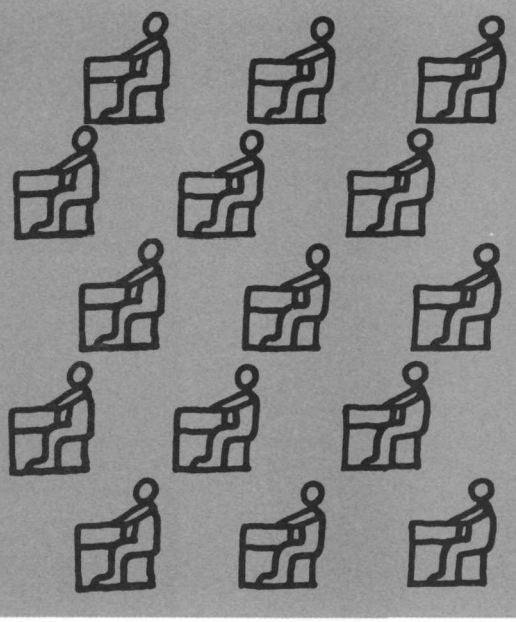
by Richard Shaull

In a deeper sense than Bossuet understood, revolution is the proper state for the evangelical community. The Protestant vocation can never finally be defined in terms of any institution or program . . . Nor will Protestantism ever rival the ecclesiastical machinery and bureaucracy of the sacrosanct institutions.

The role of the Protestant institution is to preserve the gospel which calls every institution to judgment, and the Protestant church has done its duty if it has brought down on itself the truly evangelical criticism of its children. In a day of insecurity and widespread yearning for authority, Protestantism is no doubt at some disadvantage.

Yet if Protestantism is defensive about its established position and practices, it becomes an ersatz *Catholicism and loses its reason for existence. Protestantism can only save its life by losing it. All securities and institutions must be relinquished before the one security, the will of the living God speaking through the mutual ministry of believers. As Richard Niebuhr wrote of the Puritans who came to New England, "What they did not foresee was that the positive part of church reformation was not a structure but a life, a movement, which could never come to rest again in secure habitations, but needed to go on and on from camp to camp to its meeting with the evercoming Kingdom."*

James Hastings Nichols in *A Primer for Protestants*



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When I first came to Princeton 39 years ago as a young secular sociologist, I was captivated by a Christian vision of the human condition which transcended my limited secular understanding of life and the world. I was fascinated by the possibility of looking at all aspects of human existence in the light which shines from the Redeemer.

Concerned as I was about the new barbarism spreading across Europe, I was challenged by the witness of Karl Barth and the Confessing Church in Germany, men whose faith made it possible for them to take a radical stand over against demonic forces and pay the price of it. Dissatisfied as I was by the state of the Church, I was called to explore new forms of ministry and join others of my generation in a struggle for church renewal.

This faith and this theology, which Princeton mediated to me, were very compelling; so compelling, in fact, that when I had to leave Brazil in 1962, I chose to return to Princeton.

Richard Shaull is professor of ecumenics, Princeton Theological Seminary, and author of *Encounter With Revolution* and *Containment and Change* (with Carl Oglesby).

Within a few years, I discovered that things were not going as I had anticipated. The theology which opened a new world to me and gave me my bearings no longer spoke that way to another generation. I had gone through a conversion experience while a student here; yet many of my students lamented a loss of faith in the course of their theological education. As the church became more acculturated, we seemed to be less concerned about reforming it. As our educational programs and processes were questioned more sharply, they became more rigid.

I eventually had to admit to myself that the type of theological and educational work I was doing held no promise for the future. I realized that the Gospel cannot be proclaimed from generation to generation by repetition. Each new generation has to speak and act differently to represent the same thing. I did not know how to do this, and I felt very uneasy about floundering around without knowing where I was going.

Slowly, over the last few years, I have come to know the presence and power of Christ in my life and in the world as the presence and power of a New Future, already breaking

into the dehumanizing structures around me. To the extent that I am open to that reality of grace, I am free from bondage to a dying order, free to struggle on the boundary line between the new age and the old.

This stance now provides me with a new perspective on everything I am doing in this seminary, and exposes my complicity in preserving all that stands under judgment.

Programs Uncreative

It highlights the ineffectiveness of much that goes on in theological education, as well as the oppressiveness of it. I now realize that I could have been much more critical of what has gone on here; I also could have done more to create a context for new learning experiences and growth. To cite only one example of what this means: I have helped to maintain a doctoral program which has been, for many, a burden rather than an adventure in theological reflection; a program which continues to prepare teachers for nonexistent jobs rather than challenging creative minds to make a place for themselves on the frontiers of thought and action.

I could have done much more than I have to prevent the erosion of faith among my students, by helping them to get in touch with their basic convictions, and to develop types of reflection more authentic for them, by challenging them to become more involved in the struggles of men and women whose world has fallen apart around them and to make new connections between that situation and the biblical story.

I have been and am now surrounded by students and others who feel deeply the oppressiveness of life in this institution, and who are immobilized by it; who spend an enormous amount of time and energy lamenting what is happening to them and trying to keep going. I could have done more than I have to create conditions for a new life of faith in the midst of all this; to give shape to a community whose central concern was to respond to God's offer of grace rather than merely to react against the forces destroying them.

To the extent that I think and live in the light of the coming Kingdom, I am more acutely aware of the depth of the crisis we now face as a nation. I perceive it as a crisis caused by an economic system spreading increased injustice, exploitation and repression at home and abroad; by sterile and sclerotic institutions and structures which are becoming more destructive by the erosion of a system of values which no longer offers us a rewarding or fulfilling life.

My newfound faith also makes me aware of the extraordinary opportunity we have to respond to that crisis. We are in a unique position to draw on the resources of our Christian heritage to provide us with a vision of a new world, to transform that vision into reality in community, and to develop and test out forms of ministry consistent with it. Instead of doing this, *we continue to offer religious legitimation for a dehumanizing society and to socialize each new generation of students into the order that is "passing away" — in church and in society.*

In this too, I have been an accomplice.

We perpetuate uncritically a theological language arising out of the intense struggles of men and women in other times and places, but which has largely lost its transforming power. We have not risked dying to the old order, trusting in resurrection, and thus discovering how to function theologically in the same way.

Of this, I too am guilty.

Demonic Forces Unconfronted

We maintain a program of field education which socializes ministerial students into an acculturated church — by the churches and positions we choose for them, the programs we endorse, and the professional ethos we support. We have provided few opportunities for students to share the agonizing struggle of those whose lives are being torn apart by the demonic forces in our society, or to help them envision and commit themselves to radically new forms of ministry.

By my silence, I have helped to maintain this.

We have failed to face honestly the crisis in and apostasy of the church — instead of encouraging critical reflection of what is happening in it and daring to become, once again, the *ek-klesia,* those who are *called out* to live as a community of faith.

I, too, am guilty of doing this.

We do our part to maintain and sanctify an unjust economic order, together with its system of values which has now become highly destructive—competition, upward mobility, consumerism, professionalism. We have done very little to draw on the resources of our Christian heritage to develop a new social vision and life styles which might open a new future for ourselves and our children.

For this, I too share responsibility.

We cover over the present crisis in marriage and the

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family — rather than exploring patterns of interpersonal relationships which might give us new life and energy, and thus provide a contagious example to those around us.

We accept the same patterns of hierarchical domination and bureaucratic administration, permeating all our institutions, which manipulate and control men and women — rather than allowing the Gospel to call these structures into question and challenge us to experiment with more humane forms of social organization.

I, too, have allowed myself to fit into this system.

Non-Conformity Stifled

We have a unique opportunity to listen to black men and women as they confront us with the horror of racism in our culture, call us to confess our sin and accept our guilt, and join with them in an attempt to appropriate the richness of inter-racial and inter-cultural relationships. We could listen to the new voice of women and do our part in a concerted effort to break the power of male domination in theology, in the institutions of our society including the church, and in ourselves. But we continue to stifle non-conformity, pressuring blacks and women to think and act the way we do, and to play the game according to the established rules.

I am convinced that we Christians in America — and here at Princeton Seminary — face a decision of no less import than that which German Christians faced four decades ago. To do nothing while our Christian heritage is being used to legitimate the present order means to contribute to the social and cultural disintegration now in progress and to support trends which may make human life on this planet extremely difficult if not impossible within the next hundred years. The other alternative open to us is to experience, live out and witness a transforming faith which, in the power of God and the weakness of men and women, may allow our children to hope, once again, for a better future.

I am compelled to choose this latter alternative; I have no idea where it will lead. I do know that my vocational commitments, centering around the mission and the ecumenical calling of the church, lead me to concentrate my efforts at this time on several specific tasks:

1. I will do everything in my power to pose these two alternatives as sharply as possible and make this a matter of public debate in this community and beyond its walls in the committees and groups with which I am associated, and in private conversations. I will try to be honest with myself and others as I face the contradictions between the biblical message and our theological language and my own actions.

2. Until church and seminary admit the existence of this problem and begin to struggle with it, my commitment to the historical community of faith of which I am a part leads me to concentrate my efforts on the *development of messianic communities on the fringes of the religious establishment.* I believe that such communities are most likely to emerge around the life and death struggles — personal and social — of men and women who are hurting because of their former values. I will try to find such people and share their frustrations as well as their discoveries of new life in Christ.

3. As a seminary teacher, I am committed to the preparation of men and women to become "able and faithful ministers of the New Testament." For me this means working especially with those whose vision of the ministry leads them to undertake the task of building up communities living out a messianic life style in tension with existing values and structures — in the church and in society.

4. The preparation of women and men for this ministry calls for new experiments in theological education. We can no longer go about business as usual, if that means arranging theological concepts or historical facts in logical frameworks, packaging them and passing them on to students, and having them fed back to us in examinations and term papers. I refuse to play that game any longer. But I am serious about explorations in theological reflection which can go on among those dedicated to a New Testament ministry, committed to living and witnessing to a new age in the midst of the suffering and dehumanization around them. I am eager to pursue the possibilities for theological education to be found in such in-depth involvement with those who are struggling in this way.

I have written in very personal terms, in order to raise one question: To what extent do our actions block our witness to the Gospel message of life out of death, and our efforts to give shape to communities of faith with power to transform the structures of death around us? What can we do to remove such obstacles? That issue, and that alone, matters. My own errors of perception and judgment will be exposed as we work together on this problem; any attempt to defend or support *me* will only distract our attention from the imperative laid upon us.

I have laid out my own struggle of recent years and where I now choose to stand. With anyone else willing to do the same, I am committed to enter into dialogue, however difficult or disturbing that may be. I trust that, in such interaction, the Holy Spirit will lead us to new insight and obedience. ■

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Responses to Shaull

'Many Won't Agree'

by Brooke Mosley

Richard Shaull's vivid description of his new faith strikes home: It is "the presence and power of Christ in his life and in the world as the presence and power of a New Future," freeing him from "bondage to a dying order" and providing him with "a new perspective on everything . . . exposing his "complicity in preserving all that stands under judgment." This is an authentic and classical statement of the kind that opened the Gospel to many of us in the first place.

But, as Shaull implies, this is not a conviction likely to be shared by a large part of the Church. Nor has it ever been or will be, for the Church as a whole is pluralistic and its visions are diverse, marked by the manifold personal needs and agenda of many members; and no single response to the deeply felt "presence and power of Christ" can rightly claim to be superior to all others. I respond warmly to Shaull's Christ-centered vision and affirm it for myself, but I do not expect many Christians to agree with us.

Nevertheless, it is possible to look toward the "development of messianic communities" of the proclaimers and the doers of this word as Shaull hears it, for in almost every congregation, seminary, or other well-established religious community, there are those who are ready to hear and willing to share in just such a struggle. And these, I prefer to think, are not "on the fringes of the religious establishment" but at the *heart* of it.

Here is where hope can be pinned. The established religious institutions themselves are not likely ever to "live out and witness a transforming faith . . . around the life and death struggles . . . of men and women". This is not characteristic of well-established institutions, including religious ones, whether they be communions, dioceses, congregations, seminaries, or whatever. And even when the people of such establishments occasionally opt for such a life and witness, as the Episcopal Church did for its General Convention Special Program, the institution soon grinds it to a halt and returns to business as usual. Nevertheless, at the heart of this Episcopal institution that vision and that movement still live.

Can Shaull's seminary move with him? Can any well-established seminary? Not likely. And he will not find it easy, if indeed he can do it at all, to "refuse to play that

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Is God Involved?

by Carter Heyward

Dick Shaull speaks the truth in his observations of institutions' ineffectiveness and of liberals' inertia, fatigue, perhaps even boredom, in the presence of God. I am able to share his feelings and his longings for something to transform the hypocrisy, rigidity, and tedium of institutional religion. I share also his belief that *God* is that "something" and that God's nature is always to bear new life and creation, in which we are called to participate.

But what I do not glean from Shaull is anything radically *new*. It's as if I have heard it all before, and I find myself longing for something more than the same old challenge to wage righteous war against demonic powers, until the powers of evil are beaten down. I, too, am tired of "Onward Christian Soldiers."

Shaull does not indicate in what ways, if any, his newly rekindled faith differs from that which so fascinated and challenged him in the late 1930s. Is he simply returning, as it seems to me he is, to Barthian neo-orthodoxy, in which the creation is juxtaposed with the Creator in a radical disparity, manifest in the subordination of persons to the dominant will of a totally "other" God who calls us, in His image, to lives of domination and control over an inherently godless creation? Or is Shaull offering us a suggestion of some new, as yet undefined, way of moving with a God who is present, active, and dynamic in all creation, compelling us toward involvement with rather than domination of the very principalities and powers we most despise? I hear Shaull speaking of the domination-control motif, and I am troubled by this.

Let me back up and share my own experience in reading Shaull. I was moved, stimulated, and found myself saying, "Yes!" I was drawn toward acceptance of his challenge to participate in "the development of messianic communities on the fringes of the religious establishment." Moreover, I was pleased with myself in realizing that I am *already* doing this vis a vis the Philadelphia/Washington ordinations and my work in the Episcopal Divinity School in which courage and integrity continue to be manifest "on the fringes of religious establishment." Already committed to and immersed in the very business Shaull was beckoning me to be about, and yet longing for something more, I found

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Priests Wanted: No Women Need Apply

by Suzanne Hiatt

When the Rev. George Swanson said goodbye to the people of St. George's Church, Kansas City at the end of May, 1977, the simple act of a rector moving on from one parish to another marked the end of an era in the Episcopal Church's struggle to legalize and accept the ordination of women to the priesthood. For with the removal of the Swanson family to the diocese of Newark, it will be possible for the Rev. Katrina Swanson, George's wife, to have, at last, official recognition of the priesthood conferred on her after her ordination in 1974.

Katrina has been the only one of the 15 women ordained before the 1976 General Convention whose bishop has refused to recognize her priesthood. At this writing, 12 of the 15 have been recognized; two others await Katrina's recognition to join the ranks of "regular" clergy of the Episcopal Church.

In addition to the 15 women priests ordained in 1974 and 1975, approximately 60 more women in 30 dioceses have been ordained since Jan. 1, 1977. At first glance that is an impressive figure, indicating widespread and quiet acceptance of women as priests throughout the church. With certain noisy exceptions, one might think the ordination of women is an idea whose time has come. The battle appears won; indeed, the National Coalition for the Ordination of Women to the Priesthood and Episcopate said that in so many words when it announced it was disbanding in January, 1977.

There are signs, however, that the issue is not dead and that quiet acceptance is far from the rule. It is sobering to realize that nearly a third of the women priests were not ordained in the dioceses in which they originally sought ordination. These women were forced to look elsewhere because their home dioceses and/or bishops were, and in many cases remain, unwilling to consider the ordination of women to the priesthood. As a seminary teacher I am in constant touch with women applying for ordination who continue to face the same obstacles as their sisters who went before. Several examples illustrate the widespread phenomenon:

• *Item 1.* A young woman, a second year student at an interdenominational seminary and in every respect a leader, finally resolved to apply for candidacy in her home diocese, where she knew the bishop was opposed to the ordination of women. Her thoughtful and articulate request for the application forms was answered by a terse two paragraph letter from the bishop. He did not state that he opposed the ordination of women, nor did he turn down her request. Instead he enclosed several clippings from diocesan newspapers making his negative position clear. He then stated that he had too many candidates already, and suggested she might have better luck elsewhere. When she spoke with an official in another diocese that has ordained several women priests she was told "we need another candidate like a hole in the head."

• *Item 2.* A woman deacon, resident in a diocese that has supported women priests, applied for a second time (her first request had been tabled prior to the 1976 Convention) to the Standing Committee for ordination to the priesthood. Even though the bishop and diocese are on record as supporting women's ordination, the majority of the Standing committee was opposed (by one vote). Hence, her application was again tabled. Only after much pressure and arm-twisting on her behalf by many diocesan leaders was the committee persuaded to re-consider.

• *Item 3.* A woman deacon, resident in a diocese largely opposed to the ordination of women, started the long process of examinations and screening for priesthood. After satisfying all the requirements, she was told that the bishop would not ordain her due to her advanced age, hardly an unforeseen circumstance.

• *Item 4.* A woman candidate, an outstanding senior at an Episcopal seminary, is having a difficult time finding a church related job in her home diocese. Though her bishop is supportive and actively helping in the job search, parishes are reluctant to take on a woman "sacramentalist." She may not be ordained if a job can't be found.

Often I refer women in these and similar circumstances to one of the bishops and dioceses that has supported women priests in the past. More and more, however, such dioceses

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are reluctant to accept transfers, pleading a tight job market and an over-abundance of candidates. Once a diocese has its token woman priest or two, interest in welcoming refugees from hostile dioceses wanes.

The problem is not one of individual women with the bad judgment to be living in the wrong geographic area. Rather, it is a lack of widespread enthusiastic support for women priests. The absence of positive support does nothing to encourage timid bishops or parishes to take on women priests. Bishops, clergy and laity who led the fight to make it possible for women to be ordained have moved on eagerly to other issues. In addition, bishops especially have found themselves beleaguered by those who opposed the ordination of women and now threaten schismatic action. Such bishops haven't the time or the heart to take forceful risks on behalf of women priests. They are so preoccupied with holding the institution together and soothing those "hurt" by convention actions that the women must fend for themselves.

Nor is the situation helped by the lack of support for the convention action at the national level. The Presiding Bishop, in his Easter message, commented that "our bold venture in *testing whether or not* our Church *can accept* women in the priesthood is frightening to some and heretical to others" (emphasis added). He has remarked elsewhere that he considered us to be "experimenting" with the ordination of women, and that the major barrier to reunion with Rome is *our* ordaining women (not *their* refusing to). Thus hope is constantly held out to opponents of women's ordination that through their resistance this ghastly mistake can be rectified in 1979.

A bishop recently asked a woman deacon how she will feel when she becomes, as a priest, "a living relic of something the Church no longer does". Though he voted for women's ordination, he is convinced that 1979 convention will rescind its 1976 action, having concluded the ordination of women is not the will of God. (At least not yet — it's just been too much trouble.)

The woman deacon had the presence of mind to respond that in that case it would be the Episcopal Church and not she who would be the living relic. But her experience is timely warning that such a possibility is real. Women priests are not sought after, not even warmly welcomed, but more often barely tolerated even by the bishops who ordained them.

Nor are the women priests in a strong position to take care of themselves, though most are surviving well in spite of everything. In this over-organized church there is no organization with the interests of women priests as a top priority. The National Coalition has disbanded in the mistaken hope that the battle is won. The Episcopal Women's Caucus has, understandably, shifted its attention to the changing role of *all* women in the church. The National Center for Ordained Women is focusing its attention on the diaconate.

As for us women priests, we are tired after our hard-fought victory. Many of us are eager to shed the freak-show image we have carried for seven years as we cajoled, smiled, begged, threatened and persuaded for our right to seek ordination. We want to get on with it — to function as priests and live out our vocations in "normal ministries."

But "normal ministries" are a luxury women priests can not yet afford. Too many of us are unemployed; too many of us are unable still to seek ordination "on the same basis as men" due to accidents of geography. We are all demeaned, along with our deacon and lay sisters, by bishops and dioceses that try to "play down" women's ordination by assuring male clergy that they don't have to accept women as colleagues, or by putting die-hard opponents of women's ordination on diocesan Commissions on Ministry in the interest of "balance." That such moves are insulting to clergy women seems not to occur to the officials who make them.

We women priests have to pull ourselves together once again and alert our allies that we still need their help and

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Independence for Puerto Rico:

A Dream Worth Supporting?

by Richard W. Gillett

"The government has used questions about the whereabouts of Carlos Alberto Torres as a pretext to launch a massive fishing expedition aimed at destroying the Puerto Rican independence movement . . ."

Maria Cueto and Raisa Nemikin, February, 1977 shortly before they were jailed for contempt of the Federal Grand Jury.

Episcopal Leaders Badly Split in Fight on Hispanic Panel, read a front page article in the *New York Times* in early April. *"Some wondered aloud whether a clique of radicals had moved among them, doing the church's work in public while in private setting bombs,"* read the final sentence of a second feature article, front page, in the same newspaper three weeks later. The first of those statements is certainly true; the second has yet to be proven in adversary proceedings in court.

Whatever the outcome of either, another issue begins to emerge ever so faintly through the mists and fogs surrounding the jailing of the two former staff members of the Hispanic Commission of the Episcopal Church, Maria Cueto and Raisa Nemikin. It is the issue of Puerto Rico's political independence.

The exclusive association of Puerto Rican independence in the public mind with an alleged Puerto Rican "terrorist" group calling itself the FALN tends to prejudice its validity at the outset. When most Ameircans first hear the political aspiration of a people as expressed through the detonation of bombs, they are not likely to give credence right off, to that political aspiration. Yet a brief look at past and present Puerto Rican reality may yield some surprising — no, astonishing, discoveries.

I happened to be privileged to make some of those discoveries myself, during nine years of ministry there, ending in 1973. One of the many things I learned is how seldom the right questions seem to be asked about the development of so called "developing nations" — of which Puerto Rico is one.

The U.S. involvement in Puerto Rico began back in 1898 when American military forces poured ashore, ending three centuries of Spanish rule. The rationale for conquest, flowing easily from the tongues of statesmen during those days of overt colonialism, was in this case likewise explicit: *"There can be no question of the wisdom of taking and holding Puerto Rico . . . We need it as a station . . . and Providence has decreed that it shall be ours as a recompense for smiting the last withering clutch of Spain. . ."* Thus, an influential U.S. businessman pontificating in a *New York Times* editorial that year.

Ironically, historians now agree that Spain's "withering clutch" had in fact granted to Puerto Rico a limited autonomy before the United States took over; an autonomy replaced by the strictest of American military governments. *"The first four decades of U.S. occupation were years of outright exploitation,"* writes Ruben Berrios in an excellent article in the April 1977 issue of *Foreign Affairs Quarterly.* In those decades of appointed U.S. governors and of laws — including one granting U.S. citizenship! — unilaterally legislated for them, Puerto Ricans were forced to be educated in the English language *exclusively,* from public school through university. I clearly remember my own astonishment at hearing a Puerto Rican electrical engineer tell me of his boyhood memory of a grammar school lesson in English reciting in Dick-and-Jane fashion, a U.S. breakfast menu of cereal, bacon and eggs.

In the 1930's, the movement for independence was at its strongest, for the indignities of the colonial power in culture and education were more than matched by the exploitative nature of vast American sugar interests, creating poverty so widespread that Puerto Rico became known as the "poorhouse of the Caribbean." It was during this time that Luis Monoz Marin, a dynamic young independence advocate, founded a new political party, whose motto was *pan, tierra, y libertad* (bread, land, and freedom).

During the war years of the 1940's, as Puerto Rican men were being drafted into the U.S. military, "New Deal" advisers gained eminence with Munoz Marin. Unwittingly, a crucial crossroads occurred here. It was whether Munoz and other Puerto Rican leaders would take the United States formula for progress — industrialize! — or whether they would try, instead, to move toward more autonomy,

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defining for themselves the admittedly difficult economic and social paths for their own future.

U.S. Model Emulated

It was perhaps inevitable that Munoz bought the U.S. model. It looked enticing. And besides, every other aspiring colonized nation of the time, even though beginning to throw off the yoke of the European or U.S. colonizer, continued nonetheless to be enthralled with the industrialization model that had seemed to work such wonders for its discoverers.

And at first, the new plan of Munoz called *Operation Bootstrap* did work wonders. Unemployment declined, the literacy rate climbed, and by the early 1960s the per capita income of Puerto Ricans had leaped forward to become the second highest in all of Latin America. U.S. light industry, taking advantage of cheap labor and government tax-exempt status, flocked to Puerto Rico. With all this, a new political arrangement was worked out: Puerto Rico had become a "commonwealth" (1952), gaining some internal autonomy (including the right to elect her own governor and legislature) while becoming eligible for most federal programs.

But significantly, as Berrios points out in *Foreign Affairs, "The U.S. Constitution and federal laws continue to apply to the Island, except in the case of a few provisions, which Congress or the federal courts unilaterally decide do not".* Two of these provisions still in force are that Puerto Rico has no vote (only a voice) in the U.S. Congress, and that the military may still draft Puerto Ricans as soldiers. Nor may Puerto Ricans vote in our Presidential elections.

Typical advertisement in U.S. publications

80% on Food Stamps

In the mid 1960s, the glory of *Operation Bootstrap* slowly began to fade. Although vast petrochemical and substantial pharmaceutical industries were established, they simply did not create enough jobs. In addition, they began to create severe ecological problems, devastating the fishing industry, strip mining, damaging the health of residents through air pollution (our group conducted a pulmonary function study on a small village near the major petrochemical complex — the results were shocking), and using up valuable agricultural land. Unemployment, at a low (yes, low!) of 9% in the late 1960's, began to climb again. By 1973, it was up to 12%. Today it is *officially* 20% (unoffically, above 30%). And despite expanded welfare programs, the slide back into poverty continues, like a beach-head slowly being eroded by the waves. Last year, it was estimated that between 70 and 80% of the population of almost 3 million was eligible for food stamps!

Berrios writes, quoting Puerto Rican government statistics, that in 1975 the amount of federal funds coming into Puerto Rico rose to 30% of the Island's gross domestic product, or $2 billion (in 1959-60, the percentage was only 10%). In that year also, the Puerto Rican government's debt rose to $6.6. billion.

Given these mind-boggling statistics, why did the Puerto Rican people elect a pro-statehood governor last November, and how come the two chief independence parties together garnered only 6.6% of the vote? There are several answers.

One is that all the federal money is like drugs — you get hooked on it, and you become afraid to kick the habit. Besides, there are plenty of Cuban exiles, as well as U.S. businessmen and "Americanized" Puerto Rican businessmen around to tell you that the world of "Castro Communism" will swallow you up if you leave the "protective" ambience of Uncle Sam. And, most poignantly, large numbers of Puerto Ricans have believed the myth of U.S. cultural superiority programmed at them so incessantly and so expertly through the mass media. In the process, they have become tragically blind to their own rich and glorious past, as well as the eloquent courage of those in their own midst even today.

But why, if the price tag is so expensive, would the U.S. want to hold onto Puerto Rico — or accept it as a state?

Well, statehood might indeed be too much for a jealous U.S. congress to swallow: Puerto Rico, on becoming a state,

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would suddenly have nine congresspeople — surpassed in electoral strength by less than half of the states!

But the present connection for the United States is still much more of an advantage than a drawback. Consider: in 1976, sales of U.S. products in Puerto Rico amounted to $3.38 billion. Consider: in 1976, $1.61 billion in profits, dividends, and interest payments went to U.S. corporations and individuals. Consider, most relevantly: offshore oil exploration, just off Puerto Rico's north coast, is now in progress. U.S. oil companies are of course involved.

Consider, finally, that if a treaty including substantial withdrawal of U.S. forces is soon negotiated with Panama, and if the U.S. naval base at Guantanamo is someday closed through negotiations with Cuba, the United States will in all probability look to Puerto Rico as its remaining Caribbean military bastion.

Given these realities, is it conceivable that American officials — the FBI included — may look with a jaded eye at the independence movement? Or that at times the zeal of the FBI might have exceeded its legal authority? Indeed, such has been the case. According to Berrios, *"Former U.S. Attorney General Levi openly acknowledged that the FBI had improperly interfered on many occasions with independence groups in Puerto Rico."* Having lived there myself for nine years, I have the impression the former Attorney General is right.

I personally am not at the point where I can condone the bombing of property or the killing of people to further a political movement; to me that does not seem to be the way of the Gospel. But neither can I condone the institutionalized violence — cultural, economic and political — which has been done to a noble and distinguished group of Caribbean citizens during much of the time the U.S. flag has flown over Puerto Rico. Least of all condonable at present would be a New York federal grand jury whose purposes seem to fit rather clearly into a long history and pattern of harassment, wire-tapping, bombings (yes, bombings!) and other abuses to which Puerto Rican independence advocates have been subject, both on the mainland, and in Puerto Rico, by law-enforcement agencies.

Dream to be Human

Perhaps the nub of the matter is this:

It is not, in the final instance, the economic or even political history of a people that determines their greatness. It is the dream they carry inside their souls from generation to generation of what it means to be authentically human: The poetry, and the music in which they sing the praises of their land, their villages, their men, women and children, their folk-heroes. The courageous (and folk-singing!) Episcopal Bishop of Puerto Rico himself stood before an angry group of stockholders of the Kennecott Copper Company in 1971 and tried to tell them something about this matter. Bishop Francisco Peus-Froylan was protesting the planned mining of copper in Puerto Rico (a protest so far successful).

"Our beloved mountains (where the company wanted to dig open pit mines) are the heart of our precious Puerto Rican culture. It is the area that has produced the sweet music of 'le lo lai'; the terrain of the uncomplicated serene man of integrity; hospitable, of natural warmth; of the tradesman's instinct for his own business. His values are of the earth and the work of his own hands. He is the man who, until a few years ago, fed Puerto Rico. For many he is still the principal fountain of inspiration for our own Puerto Ricanism . . ."

For these words, the Bishop was booed and called a communist by the Kennecott stockholders.

During the last two decades of the world's history, nation after nation in Africa, Asia and Latin America has pursued that dream of expressing in its own economic and political life, its authentic humanity and greatness. Should not Puerto Rico, at long last, be encouraged to test its dream?

Continued from page 9

support. The church can't "return to normalcy," much as we would like to join Warren Harding in that pleasantly vague never-never land. The opposition to women priests is as strong as ever, though its manifestations are necessarily subtler.

Recently I read a review of Mary Roth Walsh's book, *Doctors Wanted: No Women Need Apply.* I was surprised to learn that the late 19th century was considered "the golden age" for women in that field, when we comprised 10% of medical students. (We currently are about 20% of students in Episcopal seminaries.) But, the author maintains, the medical establishment (male) took conscious and deliberate steps to see that women did not "take over" the profession. A quick look at the directory in your local medical arts building will demonstrate that the threat was effectively turned back.

In 1929 Virginia Woolf wrote, "the history of men's opposition to women's emancipation is more interesting, perhaps than the story of that emancipation itself." In the Episcopal Church we are entering a new and subtler phase of that opposition. Only firm, united and positive effort on the part of women priests and our allies can keep the victory of Minneapolis from proving to have been a Pyrrhic one. ■

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'But First, Freedom'

by Mary Lou Suhor

The Governing Board of the National Council of Churches at its May meeting appointed a special commission to contact Presiding Bishop John Allin of the Episcopal Church "to aid him in securing the early release" of Maria Cueto and Raisa Nemikin, "to restore their salaries, and to pay their legal expenses."

In presenting the resolution on the above, James E. Andrews, NCC Presbyterian delegate, said, "this matter must be dealt with in terms of banners that many of us walked under before — freedom and jobs. We have therefore dealt with this complex problem simplistically: Get these sisters out of jail and get their salaries restored before we deal with other issues.

"At a very early point, this body must deal with the issues of religious freedom and constitutional integrity precious to every member of the Judeo-Christian tradition and to every U.S. citizen. But first, freedom."

In addition, the commission was empowered to "seek the assistance of the Episcopal Church, through its hierarchy, in asserting First Amendment guarantees of the integrity of trust relationships developed in the exercise of ministry by unordained as well as by ordained church employees."

The commission was instructed to report back by June 15.

In a related matter, the Board also adopted a stringent code aimed at protecting confidential church data from Grand Jury probes and calling for churches to provide moral and material support for employees who refuse on principle to testify before a Grand Jury.

The NCC action stood in sharp contrast to the silence surrounding the two jailed women at the April 26-29 meeting of the Episcopal Church Executive Council in Louisville, Ky. Their case was discussed animatedly in halls and corridors, but never seemed to make the agenda," according to one Council member.

The two former staffers of the National Commission on Hispanic Affairs (NCHA) will have served more than three months of a 4-month jail sentence by the time this WITNESS reaches its readers. They have refused to testify before a Grand Jury investigating alleged bombings by a group called the FALN, maintaining the Government is on a "fishing expedition."

Meanwhile, over the past month:

Lawyers from the Center for Constitutional Rights fought to quash a subpoena summoning Pedro Archuleta, one of the founders of the NCHA, to testify before the New York Grand Jury while simultaneously being subpoenaed by a Chicago Grand Jury.

Interventions on Archuleta's behalf were filed by Bishop Francisco Reus Froylan and a group of Puerto Rican Episcopal clergy as well as by several church and secular groups and individuals. Many of the latter had been jailed by former Grand Juries.

Chief basis for their demands to quash was a front page *New York Times* article on April 17 entitled "Three Year Inquiry Threads Together Evidence of FALN Terrorism."

Puerto Rican intervenors said that they were "outraged that the Episcopal Church and the National Commission on Hispanic Affairs could be tried in the press by such 'threads' of evidence and other innuendos without the opportunity of the Church, its organizations, its clergy, its members, and those responsible for its work to defend themselves. As a result of this article, the FBI investigation and Grand Jury proceedings, the ability of the Puerto Rican Episcopal Church to maintain the credibility of its mission — to stand by the dispossessed — is under serious attack."

The Puerto Ricans said that open citation of law enforcement sources, including the FBI, "requires this Court to conduct a full hearing into the apparent violations of Grand Jury secrecy and Federal Rule of Criminal Procedure which gave the *N.Y. Times* article its life."

Other intervenors called the article an attempt by the Government to utilize the media to "indict" and convict a broad range of Hispanic individuals, organizations, movements, supporters and political and religious groups throughout the United States and Puerto Rico.

Ruling on the motion to quash is pending.

In Chicago, another newspaper report which had labeled the Miranda School funded by the NCHA there "a hotbed of radicals" was totally discredited after an investigation by Episcopal Church officials.

"We saw no signs that the school was involved in inciting to violence or systematically teaching violence to students. On the contrary, the bulk of evidence points to a highly successful program of alternative education," said the Rev. Canon Sanford D. Smith and D. Rex Bateman in a report to Bishop James Montgomery.

The Miranda School has taken high school dropouts — about 70% in the Puerto Rican community — and offered them sufficient incentive to finish their education, the report shows. Graduation achievement by students is in the 90 percentile ratio.

The two priests noted that while those in authority at the school are open advocates of Puerto Rican independence, the "rhetoric involved in attracting the youth of the community to the program should not obscure the overall excellence of the school's primary goal: to provide a learning environment for specific skills and at the same time build a strong sense of personal and community pride."

The report concluded that funding the school "was a productive use of the Church's money." It summarized by stating, "We view it as a witness to our firm belief that Jesus came to set people free from frustration, despair and ignorance." ■

Point . . .

We are now in a position to release certain specific information concerning the federal grand jury investigation into certain bombings, which has involved a member of the former National Commission on Hispanic Affairs of the Episcopal Church. We have informed Thomas Engel, assistant U.S. attorney, that we are publicly listing the specific items which were requested for the grand jury of our administration and which we supplied to him, since we have now concluded our response to the requests of the grand jury.

The specific information where available was turned over to the grand jury as follows:

1. Names of members of the National Commission on Hispanic Affairs since its beginning after the 1970 General Convention.

2. Dates and places of all meetings of the Commission since its beginning.

3. Travel accounting records for persons who were being investigated in connection with the grand jury proceedings.

4. Biographical material which had been prepared and supplied by these persons.

5. A list of grant recipients in the Hispanic program since its beginning.

6. Application forms for employment, which contained no confidential information, of Miss Maria Cueto and Miss Raisa Nemikin.

7. Samples of typewriters and copy machine impressions.

Walter H. Boyd, Press Officer
***Diocesan Press Service Memo* 4/13/77**

. . . Counterpoint

Repression of progressive elements of the church has escalated dramatically in certain Latin American countries during the past months.

Roman Catholic Bishop Leonidas Proano of Ecuador was arrested with 48 other clergy last August in a government raid on a pastoral conference attended by Latin American and U.S. bishops. Bishop Proana publicly interpreted the unprecedented raid as an extension of police violence issuing from Bolivia.

Upon his release, Proano told a cheering crowd of poor farmers and workers: "In those papers [confiscated by the police] the governemnt will find an analysis of reality and of the pastoral experience of bishops. But the truly subversive document, which the police did not take, is the gospels."

***Sojourners*, January, 1977**

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Continued from page 7

(seminary) game any longer." The "packaging of academic facts in logical frameworks, passing them on to students and having them fed back in examinations and papers" will continue. So it goes. But at the heart of that community, also, there are "messianic communities" of those whose eyes have seen and whose ears have heard or who are ready to see and to hear.

Such unfolding persons are also found in total isolation from the established Church, amongst those who know "the presence and power of a New Future" but have not yet known the "presence and power of Christ." They too may be ready to know the presence and power of both. And when the moment comes that they do know both in deep commitment, they become "Church" and are already at the heart of it, despite what may be an obvious disinterest in visible churchly things.

We are in danger here of celebrating one response to the presence and power of Christ to the exclusion of all others; and, in terms of personal commitment for some of us, this may be true, for this is one place where Christ speaks clearly to us. But we know well enough that He moves toward others in a variety of ways, some of them quite puzzling to us. Yet all who respond wholeheartedly to Him may also be "messianic community;" and no matter how far afield they may go from the established church, they too may be at the heart of it. ■

The Rt. Rev. J. Brooke Mosley, former bishop of Delaware and former president of Union Seminary, is presently assistant bishop of Pennsylvania.

Continued from page 7

myself restless with his confessions and conversions which were, and are, my own. The same old stuff. I pondered my restlessness and began to be able to name, yet again, my dissatisfactions:

1. Shaull assumes the opposition between God and human beings. In my most prayerful moments, I do not. God is not a wholly Other. God is involved, fundamentally, in who I am and in who each person and all members of creation are. There is no polar opposition between God and God's creation.

2. Shaull's assumption follows that evil, hypocrisy, and shallow ineffectiveness of institutions and social orders are derivative of human nature's "NO" to God's grace. I believe these things to be derivative of God's powerlessness to reveal Godself, God's purpose, and God's ways fully to God's creatures, whose nature it is to seek to understand God. In effect, I believe that *God* is responsible for and utterly involved in the evil, hypocrisy, and shallowness of our institutions. It is, in fact, this belief that gives me *hope*, for I know that, in God, all that we can name as "evil" or "wrong" or "oppressive" is being undone — unravelled — in a mysterious tapestry that is far more wonderful than anything we can name as "good".

3. Hence, I would disagree with Shaull that our Christian place to be is "on the boundary" between institutional investment and messianic community. Rather it is a place of immersion in whatever institutions we are called to be, or simply find ourselves. For it is precisely in the immersion, the thoroughgoing involvement with those whom we might perceive to be hollow men and women, that we find the Messiah.

4. I agree with Shaull that we must make judgment and act decisively, and I too am weary of "liberalism's" study committees, sterile prescriptions, and bland smiles. But I think that we can only make ethical decisions, and act on them, when we know well that *we ourselves* are involved, day in and day out, in the doing of evil, injustice, and oppression, even in the present moment when we believe we are about that which is good, just, liberating. Unless I recognize "the enemy's" face as my own, my judgment of that one or many is an exercise in self-deception and false piety, and I am left without capacity for either showing mercy or offering forgiveness.

5. Finally, I am bound to infer that Shaull's name for God would be "Yahweh," a Father God whose nature is that of domination and control, of light, life, rationality, and a will to be obeyed, reflected in the tendencies of His Sons to seek control, light, life, reason, and obedience. I find that I have no name for God — not yet at least — but I do know God to be Mother and Father, Sister and Brother, whose being is vulnerable and strong, in darkness and light, chaotic and purposeful, manifest in all people and all creatures yearning for relationship to God, who is living and dying among us, and yearning to be born again. ■

The Rev. Carter Heyward is assistant professor of theology at the Episcopal Divinity School and author of *A Priest Forever.*

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Coming up in THE WITNESS:

- *Former Presiding Bishop John Hines sympathizes with the "patient suffering" of congregations on Sundays and critiques the preaching role.*

- *Hunger is a sexist thing, say Mary Roodkowski and Lisa Leghorn*

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Continued from page 2

all professional and affluent people of Farmington. When a Methodist layman and I tried to raise some questions about this I was thoroughly silenced for speaking "rhetoric" and we were both told that the churches really had to minister to the 85% of the people of Farmington. Farmington is an island of affluence in a county "sea" of poverty - and Farmington gets its wealth from the Navajo reservation resources: Minerals, the massive irrigation project (which raises money crops — sorghum and alfalfa), and the crafts and jewelry brought in by the traders.

I just wanted to tell you how much I appreciated what you said — and the feeling that I'm *not* really out of tune with what I feel the Church should be. The Methodist layman, who teaches at the Navajo Methodist Mission School, was trying to say something about the need for helping the Navajo to break free from the chains of depending on the White world. I chimed in with support in terms of the terrible inferior image so many Navajo have of themselves and how even local police officers see this as the basic reason the kids are alcoholic, sniff paint and glue and that 90% of the crime is alcohol and drug related.

We don't know where it will all lead, but the Coalition for Navajo Liberation and Human Rights Committee are not going to go away. And regardless of where the Farmington churches are, *I'm* with the Coalition.

Rev. Henry Bird
Farmington, N.M.

Wants to Die Innocent

The thought once crossed my mind to subscribe to THE WITNESS but I was afraid I might die suddenly and my survivors would find among my possessions a copy of your tabloid.

Rev. Reginald R. Gunn
Albany, Ga.

CREDITS

Cover, David Bragin; pp. 4, 5, Richard Parsekian, courtesy *Cuba Review;* p. 9, poster by Peg Michel, available from Unitarian Universalist Women's Federation, 25 Beacon St., Boston, Mass. 02108; p. 11, cps, courtesy EPICA Task Force.

Swanson Fund

With the calling of George Swanson to be rector of Ascension Church, Jersey City, and the vote of the Standing Committee of the diocese of Newark to recognize Katrina Swanson as a priest, all the Philadelphia and Washington priests are now able to be licensed. (*See story this issue pp. 8-9. — Ed.*)

However, there have been expenses related to the process of relocating the Swansons. With that need in mind a fund has been established to help tide them over this transition. Those wishing to contribute can make checks payable to Bishop's Discretionary Fund, Diocese of New York — Swanson, and mail them to:

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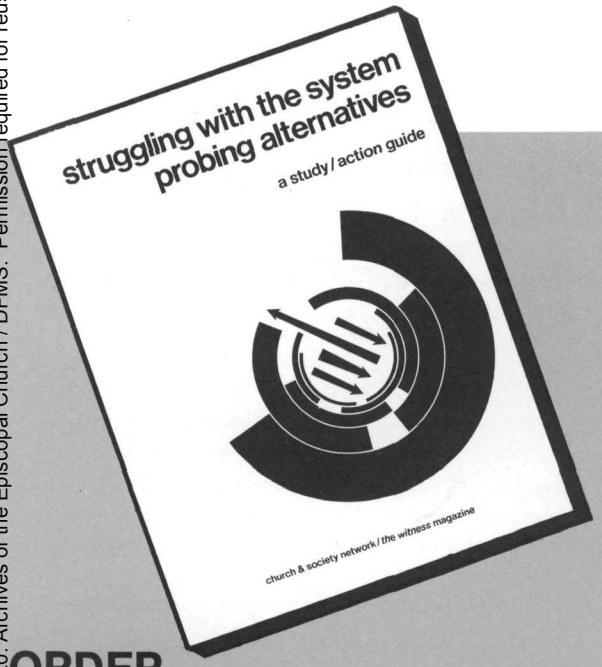

New Study/Action Guide Available

A 200-page Study/Action Guide entitled *Struggling With the System, Probing Alternatives* is now available to you and/or your study group.

Produced by the Church and Society Network in collaboration with THE WITNESS magazine, the guide was designed to assist local groups in their struggle to understand the nature of oppression and to explore ways out of it.

The Guide focuses on such questions as *Why is our society dysfunctional for so many people? How might it be different? What are some forms of group action at the local level which can test our tentative theories and at the same time make a positive contribution?*

Readings include works by Harvey Cox, Gustavo Gutierrez, Sheila Collins, John Bennett, Robert Bellah, James Cone, Vida Scudder, Erich Fromm, Paul Sweezy, Saul Alinski, William Spofford, Sr. Edited by Robert L. DeWitt, Mary Lou Suhor and Harry Strharsky. Designed for a group to move collectively through 11 sessions.

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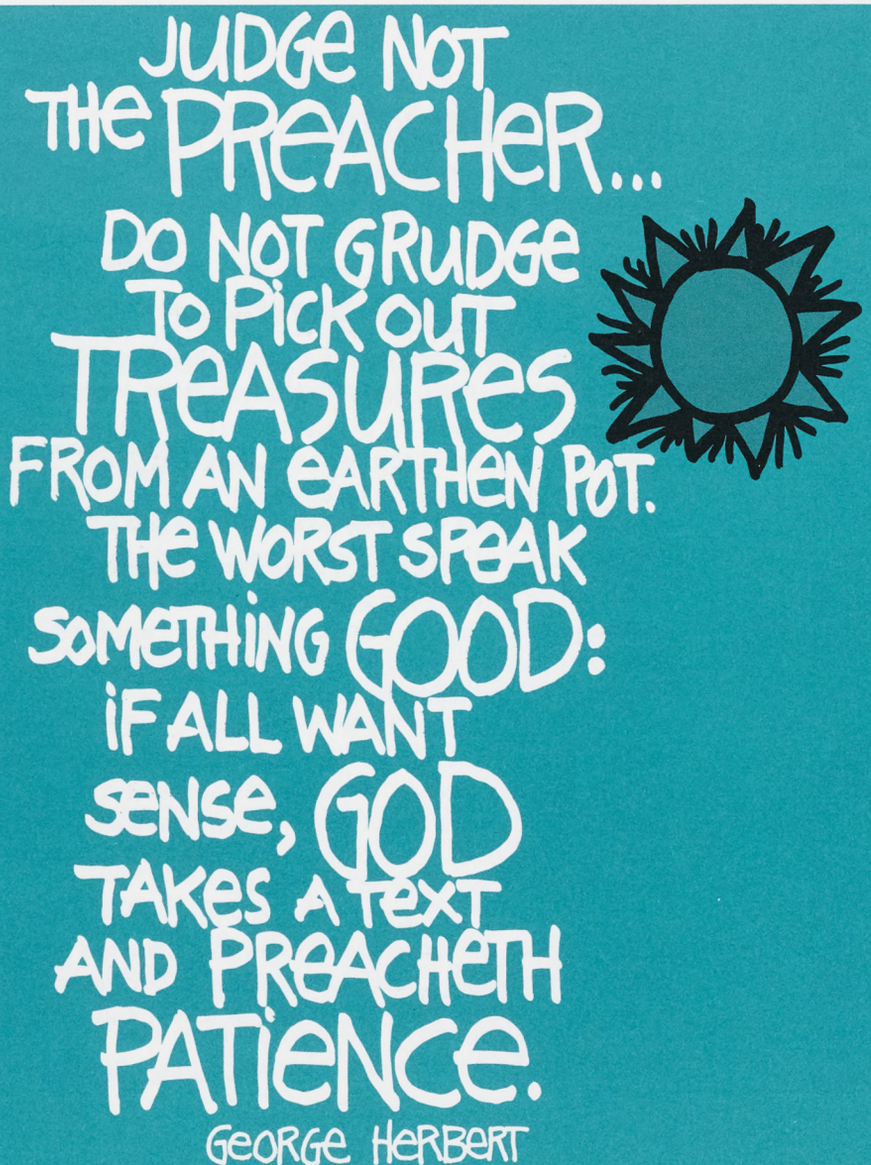

Power of the Pulpit
John E. Hines

Hispanic Crisis: View From Overseas
Francisco Reus-Froylan

Hunger is Sexist
Mary Roodkowsky
Lisa Leghorn

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Letters to the Editor

Whither Puerto Rico?

Reading Richard Gillett's article on the Puerto Rican independence movement (June, 1976) as a background of the jailing of Maria Cueto and Raisa Nemikin was rather like reading old letters — remembrances of common causes, shared experiences and late-night conversations.

Puerto Rico benefitted from Dick Gillett's capacity for work, his incisive, analytic mind and his unblinking integrity as founder and first director of Puerto Rico Industrial Mission, a small but dedicated group of young scientists, economists and researchers who looked (and still look) critically at the socio-economic development of Puerto Rico, characterized in the 60s and 70s by heavy, contaminating industry, energy-guzzling, and an over-all orientation towards consumerism. They found much lacking in an economy which grew and grew but didn't develop a just distribution of that growth.

Dick Gillett and *Mission Industrial* helped to form a critical attitude which seems to be moving Puerto Rico away from its last vestiges of colonialism towards a crucial decision: Whether to cast its lot with its Caribbean and Latin American brothers and sisters as an independent nation, or to identify itself completely with the United States as the 51st state.

Will Puerto Rico be even more of a tropical outpost of North American consumerism (we have the biggest shipping centers south of Miami), a kind of Burger King plasticity built on abandoned agricultural lands? Or shall we be something else, a people daring to assume the risks of our own selfhood — a society which makes its own decisions, based on its own needs and on its ability to sustain itself physically, culturally and spiritually? The answer is not yet clear.

But I affirm that we Puerto Ricans must make that decision, free of harassment by the FBI or *The New York Times,* or anyone else. Our terribly chronic poverty and dependence is burden enough. Thanks to Dick Gillett and THE WITNESS for raising some of the right questions and showing some of the realities of Puerto Rico.

The Rt. Rev. Francisco Reus-Froylan
Bishop of Puerto Rico

Deacon for Defense

First, let me thank the staff of THE WITNESS for producing an increasingly provocative magazine. It is reassuring to know that the point of view you provide will be presented so effectively in the years ahead.

I am enclosing a contribution towards the legal defense of Maria Cueto and Raisa Nemikin, in the hopes that you might know where to forward it. The amount represents one-half of the offering given at my ordination to the Diaconate earlier this month. It seems to me that lay and clergy alike are the ministers of the Church, and the idea that the FBI or any other civil authorities can interfere with the working out of Christian ministry in its pastoral and confessional contexts violates a basic right of our Constitution. I pray that Maria and Raisa can maintain their Christian witness to this basic truth.

The Rev. Stephen Voysey
Wheaton, Ill.

Reject from Wisconsin

You've got to be kidding. This (issue on "Sexism") is tommyrot and trash.

Walter Baltz
W. Salem, Wisc.

Most Valuable Service

Your magazine is performing a most valuable service and fills a desperate need. Last month's issue on sexism was excellent.

Constance Bowdoin
New York, N.Y.

Used WITNESS in Seminary

I am writing to thank Jo Shannon and others connected with THE WITNESS for making copies available for the student body at Virginia Seminary this year. During second semester I handed them out to the Ethics class each month (60 middlers) and made the remaining 40 copies available to the rest of the student body. They were usually all gone within a few days. While we were not able to integrate them directly into an already too crowded semester course, I generally made what I hope were relevant comments about each issue and tried to relate it to some aspect of the course either already covered or to be covered.

I don't know if you plan to continue this, but it serves a useful purpose and lets students know that there is a forum within the Episcopal Church for treatment of current issues. (I also recommend THE WITNESS in a year-end letter I

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THE WITNESS

Robert L. DeWitt, Editor; Mary Lou Suhor, Managing Editor; Robert Eckersley, Peggy Case, Susan Small, Lisa K. Whelan, Hugh C. White Jr. Editorial and Business Office: P.O. Box 359, Ambler, Pennsylvania 19002. Telephone (215) 643-7067. Subscription rates; $9.00 per year; $1.00 per copy. *The Witness* is published monthly by the Episcopal Church Publishing Company. Board of Directors: Bishops Morris Arnold, Robert DeWitt, Lloyd Gressle, John Hines, John Krumm, Brooke Mosley and Dr. Joseph Fletcher. Copyright 1977 by the Episcopal Church Publishing Company. Printed in U.S.A.

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Venturing Into Mission

Robert L. DeWitt

They met in Chicago, appropriately, under the sign of "The Four Horsemen" Motel. One cannot enter any of our great cities today without seeing signs of the Four Horsemen of the Apocalypse. Death, pestilence, famine and war are riding hard and are highly visible.

"They" were two dozen Episcopal bishops of urban dioceses across the country, from St. Louis Chicago, Atlanta, Philadelphia, Wilmington, Boston, Pittsburgh, New York, Baltimore, Roanoke, Newark, Cleveland, Washington, Trenton, Cincinnati . . . This meeting in mid-June was their third. They had met for the first time at the General Convention in Minneapolis, drawn together by a common concern over the crisis of their cities, their belief that that plight should be in the center of the church's mission, and the need for each others' counsel.

They spent all afternoon and evening in Chicago with Dr. Richard Barnet, political scientist of the Institute for Policy Studies, and Dr. John Bennett, former president of Union Seminary. They probed the economic and political realities of these apocalyptic days, and the teachings of the Christian faith which drive them to face those realities.

But the objective of these bishops is not easy to accomplish. It may not be possible. They had hoped that the church's Venture in Mission program for raising upwards of $100 million might be significantly related to the church's urban mission. It still may be. But even though the Presiding Bishop met with them on this issue for a couple of hours the first morning, the administrative confusions of this fund-raising program make it very difficult to give, or get, any clear assurances.

Further, such a fund-raising campaign can too easily become an effort to maintain the ecclesiastical status quo, to preserve programs and styles of ministry which are not effective, or, as one bishop inelegantly put it: "To do a face-lift on a corpse." But he continued eloquently by stating that people *will* give to a new incarnation of the Body of Christ making new initiatives in ministering to urban needs. New initiatives were indeed approved for implementation by this new coalition, such as the sponsoring of regional open hearings on urban needs, and the creation of training opportunities for clergy and lay persons in matters of public policy. And so, they are going ahead with their new coalition with what limited funding they can jointly discover.

Hope is hard to come by these days. The Four Horsemen of the Apocalypse are indeed riding hard. It is therefore significant that this group of bishops is meeting with serious intent. One can hope that this might mark the emergence of a new force within the life of the Episcopal Church which will afford encouraging contrast to the empty formalism and traditional piety which have recurrently dogged our communion. One can hope that these bishops, with "the stubborn ounces of their weight," will be able, together with others who share their concern, to tip the scales toward a new day. At the very least, theirs is truly an apostolic venture in mission. ■

A Modest Critique of the Preaching Role

Decline of the Sower

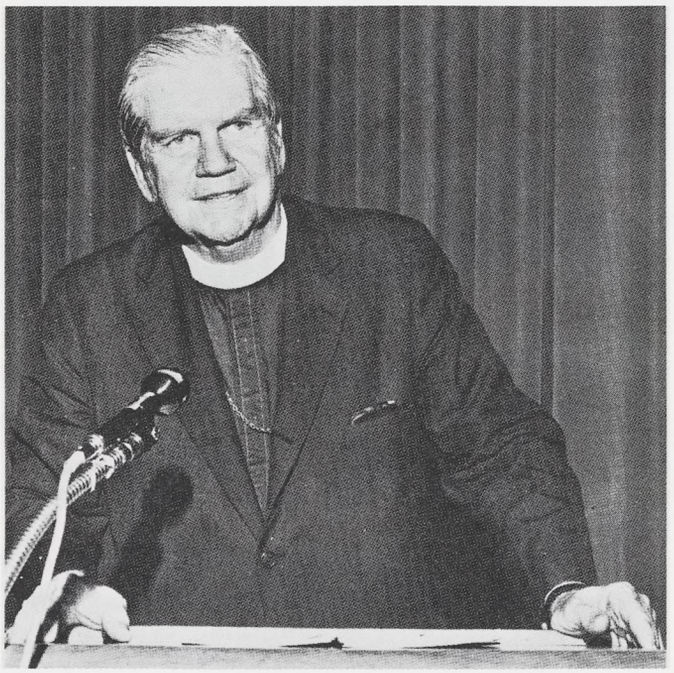
by John E. Hines

An insignificant footnote to history, in England, records that a young relative of Sir Henry Irvine, was appointed by Prime Minister Disraeli to be one of the curates of Windsor, the Royal Chapel. One day, he found himself in deep distress because, as he said, "The unexpected has happened! Everyone has dropped out, and I have been ordered to preach on Sunday."

He was taken by Sir Henry to the Prime Minister for advice, and received the following: "If you preach thirty minutes, Her Majesty will be bored. If you preach ten minutes, Her Majesty will be delighted."

"But—my Lord," protested the Clergyman, "What can a preacher possibly say in ten minutes?"

"That," replied the Prime Minister, "will be a matter of indifference to Her Majesty."



Bishop Hines

As a sometime "preacher of the Gospel," graciously invited by Dean Woods to deliver the Sprigg Lectures, on the general topic of "Preaching," in this storied place which has, itself, nurtured many of the most eloquent and impressive preachers of this church, I must confess at the outset that I share the anxieties of that nameless Curate of Windsor!

There is no "bull-market" running in favor of the wisdom of church institutions today—no matter how storied they may be historically. And there is certainly no "bull-market" running in favor of the wisdom of recently retired presiding bishops. The royal stance of boredom, or indifference, has many more emulators than has the church, or even church-related institutions. Yet the real and unavoidable imperatives of our day are justice, love and authentic community. And welcome or not, purveyors of the Judeo-Christian tradition are bound to speak about them, or forfeit their own claim to authenticity.

You may recall, in Shaw's Play, "St. Joan," Charles Dauphin complains to the importunate and mystical Joan: "I don't want to be any of these fine things you all have your heads full of. I want to be just what I am. Why can't you mind your business, and let me mind mine?" Joan (contemptuously): "Minding your own business is like minding your own body—it's the shortest way to make you sick. What is my business? Helping mother at home. What is thine? Patting lap-dogs and sucking sugar-sticks. I tell thee it is God's business we are here to do—not our own. I have a message for thee from God; and thou must listen to it, though thy heart break with the terror of it."

For some—perhaps for more than some—such a topic as "preaching" carries with it the overtones of a plaintive wistfulness, as if someone is desperately trying to recover something that once prevailed, something vital and significant, but which is now lost and no longer recoverable.

The Rt. Rev. John E. Hines, recently retired Presiding Bishop of the Episcopal Church, delivered the 1976 David Francis Sprigg lectures at Virginia Theological Seminary. This article is adapted from the first of the series, with permission of the *Virginia Seminary Journal.*

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But I would not be here if I really believed that. For, when I turn to the "columnists," those who command national and international respect—whether one agrees with them or not—what is their dominant theme in these latter days? It is a "cry of anguish"—anguish over the moral malaise infecting and affecting life in these United States of America. It is a decrying of the moral corruption eroding centers of power, both personal and institutional. It is a lament evoked by the mediocrity that characterizes far too many people in places of high public responsibility. It is a "saw-dust-trail" plea for repentance and change coupled with a prediction of total national collapse, unless, before it is too late, our national purposes and our national goals are humanely clarified, imaginatively directed and ethically strengthened. True, some secular agencies and institutions, such as the courts (particularly the federal courts) do a more effective job in this field of reform and regeneration than do many of the forces of organized religion. But I still hold with the late president of the College of Wooster, Dr. Howard Lowrey, who—to a graduating class of that college—observed that: "In the 'City of Man' there is a bank with a cross above its door, where men borrow money from a window they swear is closed."

For a preacher to be an effective practitioner of the art of preaching, he, or she, must believe, without reservation, in the power of the spoken word. Now, this is not very easy to do. Preaching is a form of communication—verbal communication. In earlier days, before the electronic revolution, it was one of two or three forms that public communication possessed. Now, all of that has changed. We need to be aware of the caveat raised by Fr. Avery Dulles in his treatment of the theme of the Church and Communications, in which he said: "I recognize that verbal communication, including the hallowed language of the Bible and the technical terminology of scientific theology, will always retain a significant place in the full spectrum of Christian communications. But today," he said, "Christain communications can be supplemented by techniques better adapted to our 'post-literate' culture. The new electronic media are no more hostile to the Gospel than were the vehicles of manuscript and print."

Supplemental, I would say, of those techniques, not necessarily an adequate substitute by any means. There is still the X-quality, which operates between flesh and blood people in a face-to-face confrontation with other flesh and blood people, around the ultimate issues of pain and suffering, justice and injustice, life and death, despair and hope. And these an electronic device can neither replace, nor can they convey. And the spoken word bears a supremacy of its own. Do you remember Pindar's tribute to style: "The thing that one says well goes forth with a voice unto everlasting." A preacher of the Gospel should be the last to raise even a shadow of a doubt about it.

Here in this Seminary—a couple or more years back—Dr. Marion Kelleran delivered a Faculty Night talk about the meaning and power of words. No doubt some of you remember it. What she had to say was, in my mind, so pertinent to the preaching art, that I quote her closing lines with relish: "There's another reason of a much more serious nature," she said that night, "for caring about words. We are, we say, people of the Word: we are called to proclaim the Word. We speak of our holy book as the Word of God. We speak of our Saviour and Lord as Word made Flesh. We are addressed by the Word, we are confronted by the Word, we are saved by the Word, we find life by the Word. All these Words," she said, "subsume into themselves Acts and Being; and we answer the Word with being and acts which are subsumed into our words. All our interpretation of the Word, our proclamation of it, must be communicated in words of which there is a vast treasure. They are the tools of your trade and mine. They are the precision tools developed over centuries of time for our use and enjoyment. They are worth our care, our careful selection, our understanding and our treasuring. They are not only worth our treasuring," she said, "they are our treasure. I close," she said, "with George Herbert's advice":

> Judge not the preacher, for he is thy Judge,
> If thou mislike him, thou conceivest him not.
> God calleth preaching folly. Do not grudge
> To pick out treasures from an earthen pot.
> The worst speak something good: if all want sense,
> God takes a text, and preacheth patience.
>
> (The Church—Porch, LXXII)

Commitment Vital

Preaching is effective only when integrity is transparent in and through the preacher's commitment. Such integrity is the non-vocalized, yet shouted, indication of the preacher's conviction that Jesus Christ is Lord, and the Gospel is the Good News of salvation through Him. It is axiomatic that the efficacy of the Church's sacraments does not depend upon the character of the sacraments' celebrant, be he priest or bishop. People coming into this Episcopal Church from Communions less sacramentally-oriented, sometimes have a problem working their way through this one. But, eventually, I think, most of them come to understand that the sacrament is God's action, and not merely

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that of a man or of a woman. But, the sacrament of the Word has a stronger attachment to the integrity of the preacher of the Word. Emerson's "what you *are* speaks so loudly, I cannot hear what you say," is a preacher's exquisite burden. For preaching, as Philips Brooks appeared to define it and demonstrate it, is truth (God's truth) mediated through human personality. And that's what the Incarnation is, also.

Love Moving Force

There are all sorts of ways in which a preacher can be dishonest in his preaching. Some of it is an "honest dishonesty." But, there are not too many ways in which he (or she) can veil that dishonesty. Truth, like murder, will out, one way or the other. No minister should climb into a pulpit without a high degree of "fear and trembling." The burden of being a spoksman of and for the Lord Christ is just too intense, and too delicate, to permit a casual encounter. The deep sin in preaching is not the preacher's dishonesty, but that the preacher permits that dishonesty to be perpetuated.

There are many resources upon which the creative preacher is able to draw to sustain the ministry of proclamation and prophecy committed to him, or to her, in ordination. The central and indispensable one is a love of God, as He has revealed Himself in the life, death, resurrection and continually renewing spirit of Christ Jesus. When a person has made this total surrender without looking back and consistently refusing to "count the cost," nothing can stop such a person from "preaching"; for nothing can prevent that person from enlisting in the cause of "Mission" which Jesus Christ commits to those who honestly try to obey and to follow Him.

As you well know, this "in-depth engagement" does all sorts of things to whomever elects to take this decisive step. Not least of all, it makes them what they are not; and elicits from them gifts and talents of which they never dreamed themselves capable. It is this liberating, transforming power of the Gospel that constitutes both its terrifying judgment and its winsome grace, and manages to convey to the broken, healing, and to the despairing, hope.

I am not particularly a devotee of the writings of Anne Morrow Lindbergh, but her book, *Hour of Gold, Hour of Lead,* says something about her marriage relationship to Charles Lindbergh that I wish to apply to what I am now trying to say.

> The man I was to marry believed in me and what I could do, and consequently I found I could do more than I realized, even in that mysterious outer world that fascinated me but seemed utterly unattainable. He opened the door to "real life" and, although it frightened me, it also beckoned. I had to go.

If we take that insight about Anne Lindbergh's marriage, and extrapolate toward infinity, somewhere along the line we will be borne up and transformed by the encounter with the Christ-event. We will understand better what is meant when we say, "Christ believes in me and what I can do, and consequently, I can do more than I realized . . . . He opened the door to 'real life,' and although it frightened me, it also beckoned. I had to go." This is the preacher's only comparable substantial resource. It's backed time and time again by the non-elite, plainly ordinary, men and women who make up a part of "the human comedy" in the days of the New Testament—and whose "leap of faith and love," elicited by an honest encounter with this God-man on earth, made them what they were not. This is the Gospel that any preacher can count it only loss not to share, and to share as fervently as he or she possibly can.

Pulpit Era Gone

Preaching is effective when the preacher's commitment enables him, or her, to be unashamedly partisan for the working out of God's justice and mercy in the world. When Mr. Kissinger appeared, prior to his confirmation as Secretary of State, before the Senate Foreign Relations Committee, he said of himself, the president and Congress: "Our task is to define together the contours of a new world, and to shape America's contribution to it." That may have been presumptuous, but it can also be a noble concept of the nature of foreign policy. With the changing of just a word or two, it could also throw light on the purpose of Christian ministry and of preaching: "By God's grace and wisdom, to define the contours of a new world, and to help shape mankind's contribution to it." In another era the pulpit, and the people called to preach in it, would have been the strongest, most influential voice in such a mammoth undertaking. Alas, that era has passed, forever.

Be that as it may, the pulpit is not totally without resources here, and certainly not without a grave responsibility. For, if we did not know it before, the horrors of Watergate and the subsequent decline in trust on the part of so many citizens of this country in the highest elected officials in this country, clearly indicates that the "contours of a new world" will depend absolutely upon the caliber of moral and ethical awareness, and the humane sensitivity, that mark people who occupy positions of power and decision. And the kind of moral sensitivity to

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which such people have access depends, in no small measure, upon the clear articulation by the churches and synagogues of the claims of morality and justice upon the people who make up our society and who eventually get elected to offices. Neutrality in the pulpit, a prudent stance which avoids by calculation the element of risk, a timidity that cannot bear to face the possible embarrassment of being wrong and being proved wrong, can only compound what is already a national disaster and a continuing disgrace.

Preacher, Editor Similar

In my view, there is much in common between the preacher and the editorial writer of a newspaper. Reflecting on his days as a cub reporter with *The Nashville Banner,* under Major Edward Bushrod Stahlman, the late Ralph McGill (*Atlanta Constitution* editor), wrote engagingly in this fashion in a partial autobiography:

> I had made a step in coming of age. Looking back, I realize there is something of the Major in me. I do not hold with his extreme, almost compulsive partisanship. But I believe in being strongly partisan on issues which require a choice. The guarantee of freedom of the press is in the Constitution of the United States for just one reason—to enable newspapers to speak out . . . .
>
> Newspapers should have, as the Major had, an acute sense of right and wrong. There are some newspapers which are mute, and others which engage only editors with chronic laryngitis. But there comes a time in all controversies when one must hit the issue right on the nose, or turn tail and die a little.

In a very realisic sense, the Christian life is a partisan life. Buried in the rubble that is my retirement desk are some notes on a future sermon, with the text, "If thine eye be single, thy whole body shall be full of light." It may be homiletical, exegetical error, and it may be the disaster it probably will be, but if it ever shows up it will be a partisan sermon. It seems to me that Jesus put it precisely that way on more than one occasion. "He that is not for me is against me." There's not much neutrality there. "Think not that I am come to bring peace to the earth . . . but a sword." Not much neutrality there. "I am come to set a man against his father, a daughter against her mother, a young wife against her mother-in-law; and a man will find enemies under his own roof." Not much neutrality there.

If preachers are going to live with themselves, they will have to accommodate themselves, somehow, to the exposed, often vulnerable, position that the pulpit inevitably will be when the preacher is committed to "telling it like it is." He, or she, must be possessed by the kind of love that cures "chronic laryngitis," and the kind of courage that turns such love, unadulterated, straight into real life channels amid pain and confusion, the despairs and joys of men and women who are faced with real choices. It does not mean that the preacher will not be afraid. Nor does it mean that the preacher will not make mistakes. The honest preacher of God's Word will die daily over opportunities missed, situations misinterpreted. But, all of this does mean that even the preacher's fear is offered to God in penitence and his, or her, mistakes are offered to God in hope that they can be forgiven.

Preaching is effective as long as the preacher expects something to happen—not because of the sermon, not even because of the preacher, but because of God.

Fortunately the spoken word, to be effective, does not always have to be polished or artistic or grammatically impeccable. I do not denigrate style, and I value the carefully disciplined use of words by the preacher. But, these are not what makes things happen, not necessarily. That lies in another less precise, less definable realm; the realm of the Spirit, the mysterious realm of Being. I recall Dick Gregory's account of how such an experience occurred in his life and career, decisively as he said:

> It was in Jackson, Mississippi. I had flown down for the night to speak to a voter demonstration rally, and I drowsed while they introduced this old Negro who had gotten out of jail. He had killed a man, they were saying, another Negro, who'd been sent by Whites to burn his house down because he had been a leader in the vote drive.
>
> Then he shuffled over to the microphone—78 years old—and he said, "I don't mind going to jail for freedom. No. I wouldn't mind being killed for freedom. But my wife and I was married a long time and, while I ain't never spent a night away from home, when they sent me to jail my wife died."
>
> That destroyed me. Here was a litle ole nigger, the kind of big-lipped, kinky-haired verb-buster everyone looked down on; and this man was fighting the system for me, lost his wife for me. I was never the same after that.

In the spectrum of God's mysteries, preaching is a sacrament. It does not even have to possess beauty or "comeliness of form," but the record is plain. Because of its sacramental reality and its renewal vitality, some people have never again been the same. And to me, at least, that means that preaching in Christ's name can still change the world. ■

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The Anointed

by James A. Trimble

Then Jesus armed with the power of the Spirit returned to Galilee. He taught in the synagogues and all men sang his praises. So he came to Nazareth, where he had been brought up, and went to synagogue on the Sabbath day as he regularly did. He stood up to read and was handed the scroll of the prophet Isaiah. He opened the scroll and found the passage which says:

The spirit of the Lord is upon me because he has anointed me; he has sent me to announce good news to the poor, to proclaim release for prisoners, and recover of sight for the blind; to let the broken victims go free, to proclaim the year of the Lord's favor.

The Gospel according to Luke

Whenever I think of the words from Isaiah, (above) I think of strawberry ice cream on a hot August day, and men in straw hats riding in open-air trolley cars, with bells clanging and conductors hanging on the sideboards. The sun and the sea and the sand, and a father who played tennis with me and bought me double-decker strawberry ice cream cones, who made me sand castles so beautiful that Camelot seemed pale by comparison. He knew the birds of the marsh. He was anointed because he cared.

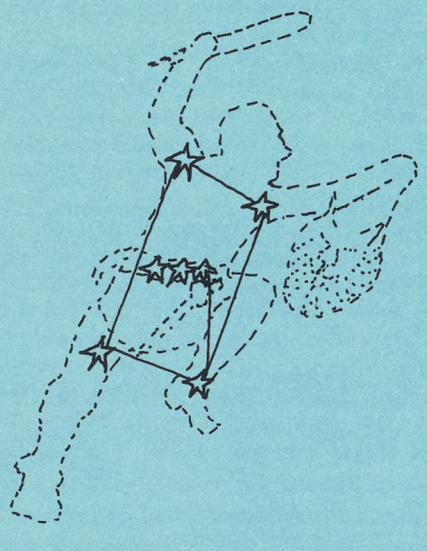
He was an artist who loved to sculpt, to draw, to create. To him church was the strident notes of a Presbyterian sermon, and he forever separated himself from that kind of religion because it lacked grace and beauty. He understood dogs and spoke to them with affection and knowing. He knew that life could be swept away as the sand castles of the seashore because there was always the sea — the sea from whence all life has come.

He was never too busy to cry or laugh because he was torn at times inside by the great contradictions of life. He stood before it recognizing it to be a mystery, a painting in which he was both a character, as well as the artist who held the brush to the painting.

I loved my father because he saw so much of the useless in the useful and so much of the useful in the useless. He opened my eyes to see things I had never seen, like the sand on the beach covering one's wet hand which when held up to the sunlight showed it was covered with all of the precious jewels in the world.

He used to lament when so many of his friends, poor in

NAMES OF TH



I have taught you shiphandling, the signs of foul weather
And rules for right of way in harbors and thoroughfares
Now, most important of all, remember the names of the stars

Antares, Arcturus, Alphecca, Deneb and Vega
Remember them all. Remember their names and their places
You will find you forget them, unless you remember them daily

Your sonar feels out the deeps, undulant hills and dark dells
Fingers the shape of lost ships whose names are forgotten
Given good charts, you can sail by the soundings
You need no star sights, taken at twilight, no running fixes

At Rebecca Shoals and Cape May the towers hoop the seas in hyperbolae
Fair weather or foul, they give you your fixes
On the green tubes you will read your coordinates
You will make no observations, morning and evening, no calculations

Through night radar reaches, touches land for you
Shoulder, breast, smooth flank of coastline, yearned-for harbor
Past headland and seawall the transistors and tubes lead you homeward
You can forget the names of the stars

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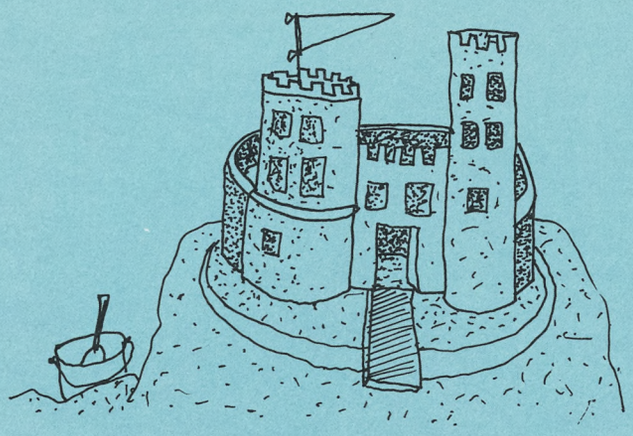
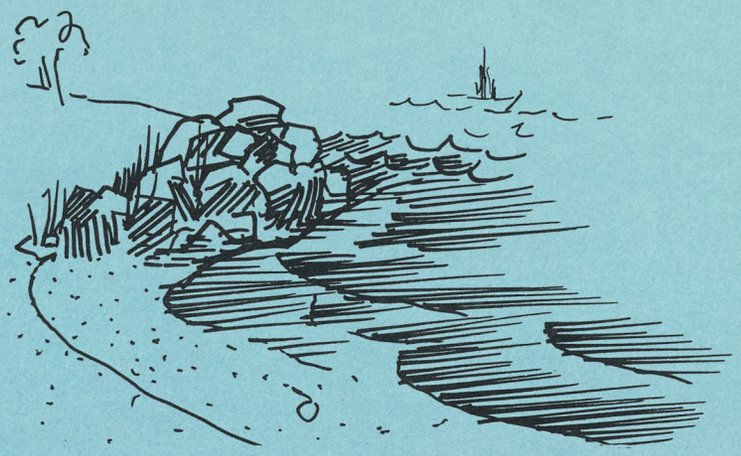


heart, could not rejoice in a new day. *"They are bound,"* he would say to me, *"by chains forged in their own souls; victims who need some good news so that their hearts can soar."*

"Father," I used to say to him, *"you speak sometimes of things that frighten me."* His hand would descend on my head, ruffling my hair. He'd say, *"Never you mind, Jim, you will see. Some day."* He carried with him an immense sadness, as well as a spark of joy that came out in his laughter as one of the Irish setters skidded into the water, chasing a small sea bird who had been teasing him.

He died when I was 13 years old. I held him in my arms. We had been wrestling on the living room floor when it came: A small vessel in the brain rupturing, spilling all that was good and gracious into oblivion, into the formless, restless sea.



I have never visited my father's grave, that lump of earth; but I have many times wandered by the sea, seeing his face so many times in the crashing waves. ■

In all of the cities of the world, it is the same, the universal and modern man is the man in a rush; a man who has no time, who is a prisoner of necessity, who cannot understand that a thing might perhaps be without usefulness; nor does he understand that, at bottom, it is the useful that may be a useless and back-breaking burden. If one does not understand the usefulness of the useless and the uselessness of the useful, one cannot understand art. And, a country where art is not understood is a country of slaves and robots.

Ionesco, *Notes et Contre Notes*

The Rev. James A. Trimble is chaplain of the Episcopal Academy in Philadelphia.

F THE STARS

You must therefore remember them daily, each one in its own constellation
Each morning twilight, each sundown, you must climb to your bridges and name them
Rigel, Betelgeuse and Bellatrix burn in Orion
Aldebaran flares, the red eye of the Bull
Alphenat hangs in Andromeda and Altair in Aquila
Arcturus is the brightest in Bootes, Spica in Virgo
And Sirius in the Dog
Remember them all. Remember their names and their places

For when your sweep circuits fail and the radar goes dead
When they tell you something is wrong
And that no replacements for your readout tubes have come through or can soon be expected
When your messages go unacknowledged
And the shore stations drift into silence

Then, if you remember their names, the stars will be waiting
The red eye of Taurus will take you safely to Tarshish
Spica, in Virgo, will lead you past Scilla and Circe homeward to Carthage
And you can always steer by Polaris, to which is tethered the Bear.

— Laurence Barrett

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Sexual Bias of Hunger

by Mary Roodkowsky and Lisa Leghorn

Ewumi lives in a village in Southern Nigeria. In the fields given her when she married, she grows most of the food that she, her husband, and her four children eat. The little that is left over she sells on market day along with the oil that she makes from her peanut harvest, using the cash for household purchases.

Ewumi's husband grows cocoa for export in his fields. He is financially responsible for major household expenses such as the cost of the children's schooling. But the prices he gets for the cocoa are often insufficient to make ends meet. Few other jobs are open to him, unless he moves to town, and most of the work his grandfather did, such as hunting or defending the village, no longer exists. So, while Ewumi is working, her husband finds himself spending long hours talking with the other village men.

The burden of earning extra cash for the family is added to Ewumi's tasks of farming and caring for the children. As she passes other village women, she asks after their health, and they respond, "It is only hunger."

* * *

Joann lives in a city in the Northeastern United States. When she was married, she and her three children were often hungry because her husband did not always bring home all of his salary. Now divorced, Joann still finds it difficult to buy enough food. The child support payments do not arrive regularly; she works in a department store, but her salary barely covers expenses — much of it goes to child care.

Food prices seem to rise every time she goes to the supermarket, and Joann does not know that she is eligible for food stamps. When she comes home from her 8½ hour day at the department store, Joann wonders how she can prepare cheap, filling, and nutritious meals for her family.

* * *

Although 6,000 miles and vast cultural differences separate Joann and Ewumi, they have similar problems. Both spend over 16 hours a day working to provide their families with food, caring for their children, and keeping their homes running. Yet their work just barely keeps them adequately fed.

In a world where poverty and powerlessness are the main causes of hunger, women as a group tend to be the most likely to suffer from inadequate food supplies. Over one third of all households in the United States and throughout the world are headed by women, who must combine financial support for their families with domestic chores. These women are not paid as well as men for their work, and so have less money for food. In addition, women suffer from famine and malnutrition because of social and cultural restrictions on their food intake.

Concern about hunger *must* mean concern for women, and concern for women necessitates a harder look at the distribution of food, power, and economic resources. Making these resouces available to all people has rightly concerned the Churches. Bread is a frequently used symbol for human needs throughout the gospels, and for many the giving and breaking of bread is a holy act.

Women's role in providing that bread is not only a contemporary one; it is reflected in the Bible. "The kingdom of heaven is like leaven which a woman took and hid in three measures of meal, till it was all leavened." (Matthew 13:33) By making the bread, this woman acts as the agent who enables God's work to be done. Woman's labor, in food production and elsewhere, must be recognized and celebrated as the holy work that it is.

The major reason that women go hungry is simply that the work they do bears little relation to what they are given in return. This is true whatever the nature of the work, in large part because women have so little control over the forces affecting their lives.

Women involved primarily in agricultural work — in their families' own fields or for a wage on other people's land — do not receive a great deal in return for their tremendous output of energy.

In most of sub-Saharan Africa, much of South-East Asia and some parts of Latin America, women make up 50 to 90% of the agricultural labor force. They work in their families' fields with almost no technological assistance and produce much of what their families eat. Their husbands, when involved in agricultural work, usually either produce crops for export, or work on plantations.

In most of Africa, one third to one half of the farms are managed by women. The men are often away from the

Mary Roodkowsky is associate director of the Boston Industrial Mission and holds a master's in theology from Harvard. **Lisa Leghorn** feminist-author, lived in West Africa for three years, studying the role of women. Article above adapted from *Who Really Starves*, Friendship Press, 1977.

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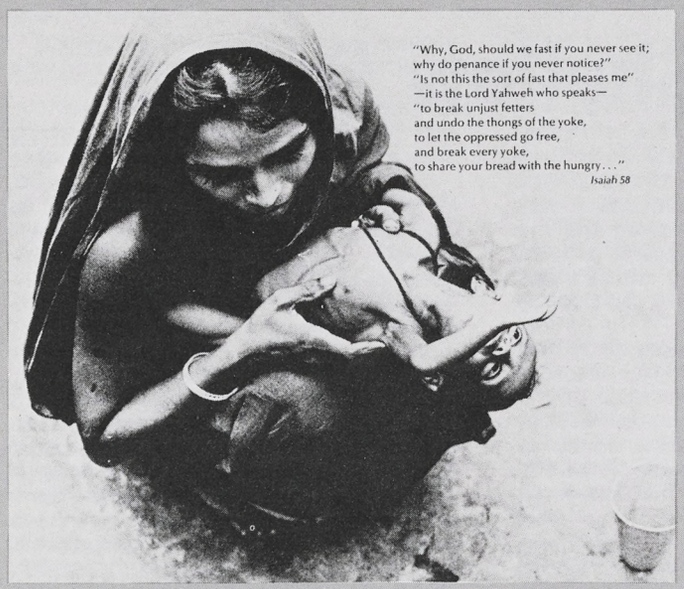

village, employed in wage labor wherever they can find it. The clearing and irrigation of the land, formerly men's work, is becoming women's responsibility. When added to child care and domestic chores, this leaves the women little time to clear new fields — and the resulting constant use of existing cropland leads to soil depletion and erosion.

In other areas, women farm not only for their families' food, but also as paid laborers to earn cash. In most Latin American countries and in parts of Southern Asia, North Africa and the Middle East, where land is often privately owned, as much as 44% of the hired laborers are women. Economic needs force many women in these areas to do agricultrual work (usually for men of a higher social class or caste), although the social and cultural ideal is to stay in and around the home. Their wages, however, are far lower than those which a man would receive for the same work.

Two Shifts Exhausting

In addition to agricultural and wage labor, all women must contend with a second shift of work in the home which is often time consuming and exhausting. Because it is done within and around the home for their families, it is not considered to be "real" work. In some parts of East Africa, women spend as many as six hours a day carrying water, an hour or two carrying firewood, and two to four hours a day pounding grains and tubors for family consumption.

Even in the West, studies show as many as 100 hours a week spent by upper middle class American housewives in domestic work. This work has an estimated value of $257 a week!

Although U.S. women have conveniences like running water, appliances, and automobiles, social and cultural expectations have created other duties such as decorating the home and chauffeuring children. These activities have become mandatory to maintain a well run household within a given standard of living, and a wife often spends over twice as much time at her work as her husband does with his paid work and household chores combined.

Lower income American women spend even more time in domestic work, trying to make their dollars stretch by making less expensive food more palatable, sewing, mending and recycling clothing, and caring for children when babysitters, child care and summer camps are beyond their means. A recent study done in 12 industrialized countries showed that full time housewives enjoyed 25% less leisure time than men, and that women employed outside the home had even less than that.

The lack of adequate financial compensation for their work compels women to spend more time in whatever remunerative activity they can find. This creates greater nutritional needs, depletes women's nutritional reserves and makes them less able to withstand the effects of disease and famine.

Women, Children Second

Menstruation, pregnancy, lactation and heavy physical labor all increase women's need for iron and protein. Yet in many countries, nutritional priority is given to men because they are the wage earners. A 1974 study done in India found that "Food distribution within the family arises from deliberate self-deprivation by women because they believe that the earning members (and the male children who are potential earning members) are more valuable than those who do domestic work and child rearing which they consider devoid of economic value." In Arabic Islam, it is common for a boy to be nursed until the age of two or two and a half, while his sister will be nursed only for one to one and a half years.

In many parts of the world it is common to find men eating before the women and children who eat what remains or an entirely different and far less nutritious diet. In Europe and North America many women give their husbands the best cuts of meat or generally higher quality food when there is a shortage.

In poorer nations, such food distribution patterns have more devastating repercussions. In some Asian cultures fish, seafood, chicken, duck and eggs are forbidden to women along with certain nutritious vegetables. In other

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View From Overseas:

Of Prejudices in Shallow Graves

by Mary Lou Suhor

How can the Latin peoples in the Ninth Province trust an Episcopal Church in the United States which is unmoved when the law imprisons its prophets?

That is how the Rt. Rev. Francisco Reus-Froylan of Puerto Rico characterized the feelings of Latins who, rightly or wrongly, see Maria Cueto and Raisa Nemikin as abandoned to a penal system abusive to minorities.

The two Episcopal Church officials, imprisoned since early March, are serving a 14 month sentence for refusing to testify before a Grand Jury which they have labeled a "fishing expedition" by the government to suppress Hispanics, and in particular, the Puerto Rican Independence movement.

Speaking June 8 to a meeting of Concerned Churchpersons Against Grand Jury Abuse at the Cathedral of St. John the Divine, Bishop Reus-Froylan had spent an hour with Presiding Bishop John Allin and a half hour with the two women in jail before his address.

"Maria and Raisa had the delicate task of gaining the trust of Hispanic organizations, of exploring the ramifications of a ministry which confronted drug addiction, cultural alienation, inferior education and unemployment — the list is endless. I don't think there is a single group in Puerto Rico that has not petitioned the church for help in all these areas," he said.

Bishop Reus-Froylan outlined how the jailing of the women was adversely affecting the work of the church overseas.

"We were proud to know that the church had one commission at top level with Latino officers. We felt that the creation of a Hispanic organization to express tangibly God's concern for those victimized by society was one of the most significant missionary endeavors in the last part of the 20th century.

"Now old prejudices have surfaced and it seems they were buried in a shallow grave. Suddenly, the Hispanic commission has become the enemy of the American nation. Furthermore, through the news media, all its members are implied to be terrorists — the typical syndrome of the smoldering, sinister, dark-skinned Latino whose bitterness and impotence before obstacles leads him to destroy the Anglo's life or the Anglo's institutions.

"Today the average churchgoer in the Ninth Province thinks the official church has been untrue to its claim that it was committed to his or her welfare and the legitimate aspirations of Hispanic peoples in the United States. It may not be true," he said, "but this is what is coming through."

This is a marked regression, since over the last 15 years there had been a resurgence of the Ninth Province of the Episcopal Church, which includes Mexico, Honduras, Guatemala, Costa Rica, El Salvador, Nicaragua, Panama, Colombia, Ecuador, Puerto Rico and the Dominican Republic, he pointed out.

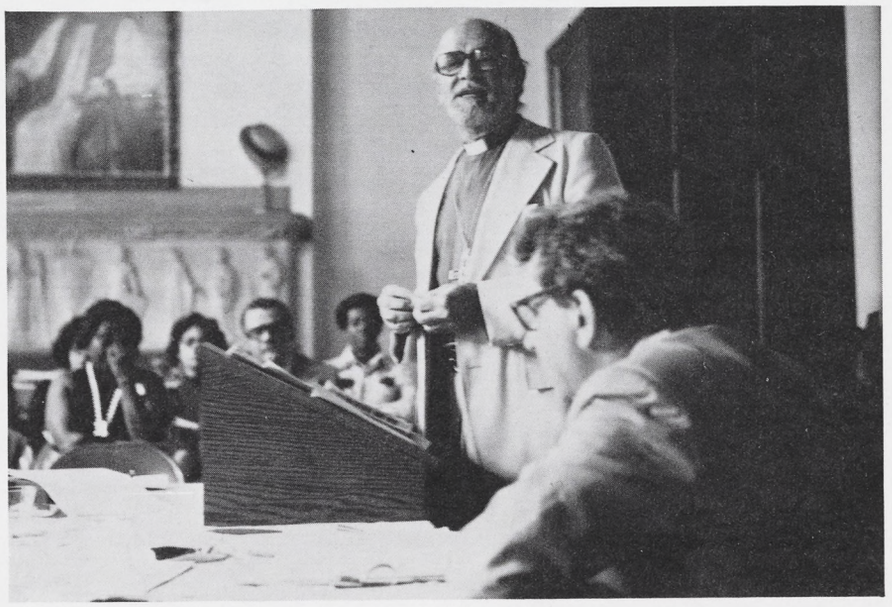
"Work of the Episcopal Church, which began as chaplaincies, developed over the years into national affirmations, leading to dreams of autonomy and self-expression. The Episcopal Church took a hard look at paternalism and colonialism and developed a new approach to mission. Latin dioceses began to take their place in the sun, conscious of their own mission, their own particularities, indigenous riches, vitality, culture, and resources. This renascence was evidenced in the election of native bishops like myself — the first Puerto Rican elected to the Episcopate.

"Can this be true, we asked. Can we really elect our own bishops, train our own priests, develop our own hymnody (imagine singing on a hot summer day in Spanish, 'From Greenland's icy mountains'), produce our own prayer book."

With regard to the latter, Bishop Reus-Froyland said that questions from the States sometimes brought unexpected responses from struggling Latin dioceses. "How do your people like the new prayer book?" someone asked Bishop Ramos, of Costa Rica. "They haven't seen the old one yet," he replied.

Bishop Reus-Froylan said that just at the time that a high trust factor had developed in the Ninth Province, two women who in some way incarnated the church's concern for Hispanic people were jailed "in totally confusing circumstances."

"We Americans of the South do not consider all our exiled people here potential delinquents or psychopaths," he said. "Many Latinos are making a substantive contribution to life in the United States. Take Puerto Rico for instance. We feel that New York is our second largest



Bishop Francisco Reus-Froylan addressing Concerned Churchpersons Against Grand Jury Abuse in New York. In foreground in the Rev. F. Sanford Cutler, chairperson of the group.

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city," he laughed.

Bishop Reus-Froylan listed five reasons why he thought the women were in jail:

"First, they made an extremely difficult decision which should be upheld and respected. As I talked to them I was most conscious of this.

"Second, the whole investigative machinery of the Federal and State government has not been able to apprehend Carlos Alberto Torres, and desperately needs to make arrests and obtain convictions in the Fraunces Tavern bombing.

"Third, they are in jail because of a frightening misuse of the Grand Jury.

"Fourth, — and God knows how I would have reacted had I been approached by the FBI — because our church officials were perhaps too eager to help in turning over what amounted to free access to records of the Hispanic and other ministries. It makes me wonder if they have been reading the same papers I have been reading the last 25 years.

"Fifth, because Maria and Raisa tried to be consistent in their Episcopal commitment to serve minority groups whose members often know in their flesh the oppression of law enforcement and investigative agencies."

"I'm not blaming any individual for this situation. This is a collective *culpa* and you and I are all guilty. The *culpa* is of an institutionalized and betrayed Christ, a Christ rendered dead and kept wrapped in immaculate white sheets in a sanitized sepulchre with all doors leading to a resurrected life heavily patrolled by the security guards of bishops, priests and lay people who live in fear."

Of the future, the Puerto Rican bishop asked, "Will the church be atavistic, backing out of its commitments, and suffocating that which spoke to the oppressed? Or will we all be strengthened by the witness of Maria and Raisa?"

In other recent developments:

• Federal Judge Morris E. Lasker called upon Attorney General Griffin Bell to conduct a national investigation into the disclosure of confidential information to *The New York Times* by law enforcement agents, a breach of Grand Jury secrecy.

Judge Lasker called on Bell to investigate the source of a front page story in the *Times,* noting that these leaks had been occurring "with disturbing frequency."

• Lawyers for Maria and Raisa filed a "Grumbles motion" May 20 after the two women had been visited *in prison* by FBI agents. Although the FBI was granted free access, Susan Tipograph, one of the lawyers for the women, said that she had been delayed for some 30 minutes while trying to visit her clients recently. Legal strategy will be to file "Grumbles motions" from time to time which claim that imprisonment is merely a punitive measure since it is obvious that the women are not going to change their minds about testifying, she said.

• It was too early at press time to determine the results of the meeting of a National Council of Churches delegation with Bishop Allin to "urge him to secure the early release of the women, to restore their salaries and pay legal expenses." William Thompson, NCC president, and Arie Brouwer of the Reformed Church of Christ met with Bishop Allin May 31, but some NCC governing board members were reported to be dissatisfied with the encounter and were pressing for further dialogue.

• Pedro Archuleta, one of the founders of the Hispanic Commission was summoned to appear before a third Grand Jury in New Mexico, in addition to his subpoenas to the Chicago and New York juries. Several prominent church and civic leaders intervened in his behalf and the New Mexico investigation was dropped.

As THE WITNESS went to press, Archuleta had been subpoenaed to appear before the New York Grand Jury on June 17. Should he refuse to testify, it is possible that he, too, will face imprisonment. ■

Undocumented Women for Maria, Raisa

Undocumented workers — people who have come into the United States without the proper immigration papers — abound in one Episcopal parish in Los Angeles.

For them, ekeing out a living for themselves and their families is a constant nightmare. Most accept whatever work is doled out to them by "shysters" — exploiters who do not bother about documents when they can get cheap labor.

Undocumented women workers frequently are employed by garment factories where they work 15 to 16 hours a day, most often realizing less dollars than they work. Some take piece work home to sew for 50¢ a bundle.

When these "sweat shops" are raided by immigration officials, the women are taken and often not paid the wages owed them. To help each other in situations such as these, the women have set up a "Co-op Pot."

When they receive their pay, each puts in 50¢, and when a woman is to be deported and has no money, the funds collected are turned over to her.

Recently these women heard on the radio about the plight of Maria Cueto and Raisa Nemikin — that they were in jail protecting their rights not to give the Grand Jury information about the people they worked with while being employed by the Episcopal Church. They had no problem understanding why the women took this position.

Immediately they pooled their savings and sent $50 to help towards Maria and Raisa's defense.

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Continued from page 11

cultures milk is not allowed because of the belief that it causes sterility. In Ethiopia, women and girls of all classes are obliged to prepare two meals, one for the males and a second, which often contains no meat or other substantial protein, for the females.

Food Used to Coerce

Because they have greater access to the food supply, men have control over what each member of the family will eat and such responsibility can be exercised unfairly. "Many men keep food from their wives to make them behave," reports one Sudanese woman. And in Britain, a 1975 study found that 23% of British husbands did not give their wives an increase in housekeeping money even though prices and wages had both risen by 26%.

The results of wage and work discrimination against women are that men have more economic rewards, and women, who work in two realms — that of the labor force as well as the home — have less leisure.

A similar relationship holds true between the rich and the poor countries of the world. Industrialized nations produce manufactured goods and technology; the Third World nations supply the world's raw materials and cheap labor. The industrialized powers receive far greater compensation in global resources and leisure time, than the Third World nations do. Yet the work of the Third World is essential to the global economy, and without it the industrialized world could not survive in its present form.

The productivity of the Third World nations, which provides the industrialized nations with so many of their necessities, is made possible by great deprivation of the people doing the work. In Central America and the Caribbean, for instance, at least half of the agricultural land grows crops for export while 70% of the children are undernourished. During the drought of the 1970's in sub-Saharan Africa, exports of cotton and peanuts actually increased.

Even within the United States, which consumes 30% of the world's resources, 20% of the people are malnourished and/or hungry. Most of these people are in lower income brackets and simply cannot afford sufficient food. The lower the family income, the greater the likelihood that the head of the household will be a woman. The correlation between poverty, malnutrition and women's work is dismally apparent. ■

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Be prepared, America, be prepared.
Ready for TV telephones,
laser leaks and clones,
vibrators in vending machines,
diet peyote and prime-time pimps
with booths at A & P.

Get credulous, America, prepare to believe.
In aught-six and the dear dead forties
who would have thought
that Vietnam and Charlie Manson,
gay bars and transexual tennis stars
were crouching towards Des Moines
with buckets full of confetti
and question marks.

Be ready for choices, risks, surprises,
America, you crazy mixed up
double double and seventy times seven
pluralistic pot of a not-quite-melt-
in-your-hand land.
Be ready for all things,
for the Great American Novel
to appear next week on your desk,
a paperback audacious as a hotfoot,
published by Vanity Press
for a man named Preston Quackenbush.

Nothing is unseemly, America,
all things are possible here.
You said it yourself, many times:
send me your poor huddled masses
forty acres and a mule
just Molly and me
and manifest destiny
dreamboats coming in
by the fourscore and seven.

Do you want the moon?
Too bad, you've already got it.
What do you get for a country
that has everything?
Here's what you get,
the power to imagine more outrageously
and test not only what is testable
but what is untestable and detestable.
Be prepared, America, for the black hole
of your own imaginings,
jangling hearty and slakeless
through starspangled time and space.

— Charles August

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Coming up in THE WITNESS:

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Continued from page 2

send to Senior about various ways to keep up with what is going on in the world, once they get out there.)

Allan M. Parrent
Professor of Church and Society
Alexandria, Va.

Resource for Exams

I am currently a graduating senior at the Episcopal Divinity School and have been reading THE WITNESS throughout my senior year. Your articles on human rights and world hunger have not only been informative and stimulating but enlightening for me as well. Your in-depth analysis of these issues also made THE WITNESS a valuable resource for me during the General Ordination Exams. Thank you for your contribution to my education.

Tom Putnam
Cambridge, Mass.

Stringfellow Nets Sub

On the basis of William Stringfellow's article on Christian defeat in your May issue, I am going to pay up a subscription which I was determined to let lapse. The content of most of your issues is simply unreadable to a literate man like myself. From time to time such an article as Stringfellow's helps you along.

The Rev. Canon John C. Fowler
Saint Michael and All Angels
Tucson, Ariz.

Sees 'Red'

Debasement of the English language proceeds apace on many fronts, but your April issue also reflects a "red" tinge in your use, "Over the past 60 years we have seen 1/3 of the world go Socialist," when you obviously must mean what most of us would call "go communist." You are playing into communist hands in accepting their own terminology for themselves. And what can you then call a western socialist?

Robert S. Cody
Kissimmee, Fla.

Publication Lopsided

Please do *not* send me any more copies of THE WITNESS. I just cannot stand to read a crank magazine. I don't mind the challenge for social reform but your publication is all lopsided — nothing for the Spirit of man and nothing to tell us what is right with us.

Kenneth Bombay
Calgary, B.C.

CREDITS

Cover and graphics pp. 8, 9, Vicky Reeves; p. 11, Our Daily Bread, International Justice and Peace Office, U.S. Catholic Conference.

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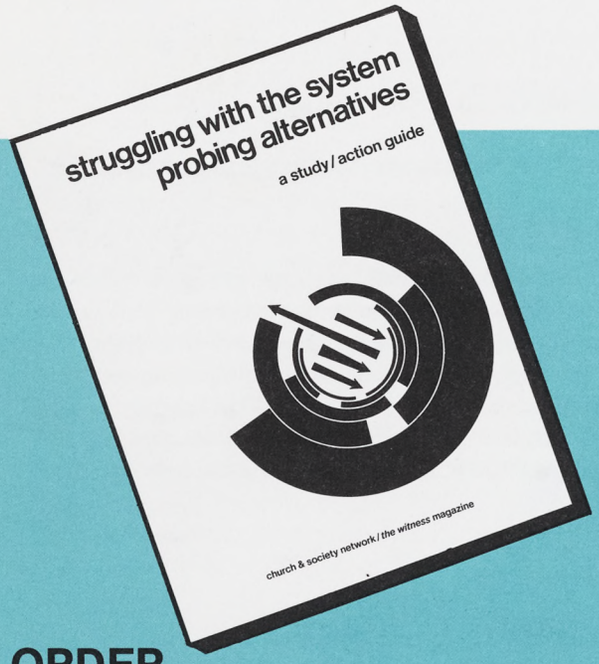

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Cuban Perspectives
Charles Lawrence

Prison Interview: Cueto & Nemikin

. . . WITNESS Goes to Jail

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Letters to the Editor

Not Easy for This Bishop

Although it is not my custom to write letters to editors, I am obliged to tell you how helpful and insightful THE WITNESS is month by month. Your magazine does address the issues and you constantly make me deal with them - damn it! The sensitive issue of homosexuality is at our doorstep both nationally and in this Diocese. I find myself talking with and reading about the plight of the homophile. Your June issue contained a toughy for me: "If you were the Bishop —" about whether or not to license a homosexual priest.

Unlike my brothers Kilmer Myers and Paul Moore, I am a novice in bishoping. I have always thought of myself as open, sensitive, and responsive to issues both pastorally and prophetically. The issue of homosexuality is contradicting that self image muchly and mightily. I say to myself that I could make the decision facing brother Myers easily and quickly. No way! For to my knowledge I have not ordained homosexual men and women.

In fact, I wanted a local newspaper to carry a headline following a recent Diocesan ordination to read "Bishop ordains six heterosexuals" just to balance things out; but it was just a momentary relapse to frustration and I knew the newspaper wouldn't say it that way anyway. "What's news about that?" I said to myself. Then it hit me - good grief, we no longer live in a time when the "normal" and "straights" being called by God need be noticed? I hope not.

Meanwhile, I must say that if homosexuality is no longer considered an illness, much less a sin, then what is it? Surely the homosexual orientation must be a deficient, abnormal, and failing way of life. But then so is my life in other ways.

In my pastoral ministry, I have noticed time and time again how much the homosexual suffers from prejudices of his surroundings. Nowhere, it seems to me, is the homelessness of man so deeply understood as in the Gospel. The homelessness of the homosexual is real pain and agony. If we can show the homosexual how deeply Christ understands his homeless life and help him to become more sensitive to the essential condition of our existence, which is that of a pilgrim, a searcher and seeker, a real change might emerge. In my struggle to define what and where I stand on this matter, I see the life of the homosexual as one great cry and plea for love. In a deficient and failing way he reveals this desire. There are perhaps few people who have to experience their incapacity for real love in such a bitter and painful way as the homosexual. When we can make visible behind his so often destructive acts the desperate desire for love, we can also make free his way to Christ. I believe ordaining and "blessing" of such orientation does not heal the process or effect change. To say the homosexual cannot change his orientation is as intractable as saying I cannot change. Somehow I see injustice being present in saying that the homosexual cannot help it, it was the way he was born. To imply that Christ's love blesses and ordains such a life-style goes against the biblical and theological norm of creation. If homosexuals are the modern day "lepers," then I reflect upon the fact that Christ did not bless leprosy, He healed it and made it every whit whole.

It is an awesome place to be "If you were the Bishop . . ." and I guess I would be among the most critical of Bishops (at least I used to be!) until I became one, and the hopeful and helpful part is that I am still becoming one. I hope the homosexual priest or layperson will let me be so, and I shall be comforted if the homosexual will struggle also to become whole and find his homelessness overcome by the freeing power of Christ in whatever way He would bless and ordain.

The Rt. Rev. Robert P. Atkinson
Diocese of West Virginia

Name of the Game?

Re: Shaull, Mosley, and Hayward (June WITNESS):

Shaull says reshuffle the deck. Mosley wants a new dealer. Heyward asks (almost) for a new stack of cards.

If those in high places are (at last) wearying of an old language and an older set of ideas, what can they imagine about the rest of us?

In a few words: We stopped listening a long time ago. We are working our way through our lives using whatever is at hand — TM, Ta, fakirs, medicine men, drugs, charismatics, fasting, old literature, new literature, every damn thing that comes to hand.

We know for sure that orthodoxy has nothing to say. It has not said anything since Copernicus. I will make exceptions of Bonhoeffer and Teilhard. Not Bonhoeffer the theologian but Bonhoeffer the prisioner. Not Teilhard the Jesuit but Teilhard the outcast, prisioner of his order.

Except for the most blindly romantic, everyone knows that a horse and buggy on the Interstate is a dangerous way to travel. God (travel) may be the same always but people are not. Anyone who thinks he/she understands God the

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THE WITNESS

Robert L. DeWitt, Editor; Mary Lou Suhor, Managing Editor; Robert Eckersley, Peggy Case, Susan Small, Lisa K. Whelan, Hugh C. White Jr. Editorial and Business Office: P.O. Box 359, Ambler, Pennsylvania 19002. Telephone (215) 643-7067. Subscription rates; $9.00 per year; $1.00 per copy. *The Witness* is published monthly by the Episcopal Church Publishing Company. Board of Directors: Bishops Morris Arnold, Robert DeWitt, Lloyd Gressle, John Hines, John Krumm, Brooke Mosley and Dr. Joseph Fletcher. Copyright 1977 by the Episcopal Church Publishing Company. Printed in U.S.A.

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On Ending the Cuban Embargo

Robert L. DeWitt

Some international issues are obscure, and require complicated analysis and deep reflection. Others are more obvious, and can be clearly stated. So it was with the call to end the Vietnam War. And so it is with the 15-year-old embargo of Cuba by the United States, a cruel device being used against a small, developing country.

The Episcopal Bishop of Cuba, Jose A. Gonzalez, stated in a recent letter to the Cuba Resource Center, an Ecumenical group which sponsors visits by U.S. church delegations: "Many of us here feel encouraged by the possibility that the day is near when our governments will re-establish relations, with the mutual respect that is indispensable. Once again we will be able to express the fraternal bonds that have united the churches of the United States and Cuba."

In March, Dr. Charles Lawrence, president of the House of Deputies of the Episcopal Church, was one of eight Protestants and Catholics who visited the Island-nation. (See his impressions in this issue). At the conclusion of the visit, the group issued the following statement:

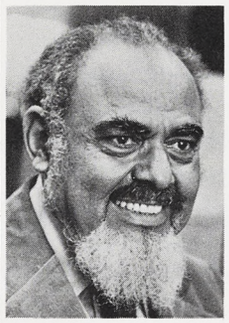
> *". . . We particularly wish to express our sincere gratitude to the many Cubans who made possible the multiple opportunities for dialogue that were offered us . . . The variety of experiences, the readiness of our hosts to fulfill our scheduling requests and the availability of groups and individuals who were responsive to our questions and concerns made it possible for us to gain a deep understanding of the profound change and social development taking place in Cuba. We are impressed and appreciative of what we have seen, experienced, and learned.*
>
> *"As we return to the United States, we are unanimous in our conviction that the U.S. must take initiatives to normalize relations between our nation and Cuba and to change the situation that has isolated North Americans from Cubans and Cubans from North Americans. As a first step, we would hope that our government would put an immediate end to the embargo that has caused great sacrifices and frequent suffering for Cuba's people. As individuals, and as members of our respective denominations and organizations, we commit ourselves to work toward these ends."*

The Cuban Bishops as early as 1969 decried the "unnecessary suffering" inflicted by the economic blockade which has burdened "our workers in the cities and in the fields, our housewives, our growing youth and children, and the sick . . ."

Since then at least eight major U.S. Protestant denominations, as well as the U.S. Catholic Conference, the National Council of Churches and the World Council of Churches, have issued statements denouncing the embargo. THE WITNESS joins with these churchpersons as well as with the people of Cuba in calling for an immediate end to this embargo, which translates in the eyes of many throughout the world into the image of a besieged David and a menacing Goliath. ■

Cuba

. . . as Seen by Charles Lawrence



Dr. Lawrence

Human rights, racial equality, and the role of the Church in a Marxist society were among concerns investigated by Charles R. Lawrence on his recent trip to Cuba. A widely known educator and sociologist, Dr. Lawrence is president of the House of Deputies of the Episcopal Church, the third lay person to hold that office. His trip was sponsored by the Cuba Resource Center, an ecumenical group based in New York, in cooperation with the National Council of Churches. He was interviewed for THE WITNESS by Barbara Durr, co-coordinator of the CRC.

Q. Dr. Lawrence, what were your outstanding impressions of Cuba?

A. What impressed me most was the extent to which the Cubans have begun to manufacture their own goods and restore such things as transportation. There was little or no evidence of unemployment. This, despite the fact that the Cubans are in economic trouble, as they themselves affirm, even if one counts the massive help of the Soviet Union. I was also impressed by the exceedingly good health of the children and the enormous effort at education. There had been widespread illiteracy before the Revolution and a big effort had to be made to overcome that. I should mention one other thing — the Havana Mental Hospital. I see the approach of a society to people who are mentally deranged as an important index of the humanity of that society. We spent almost a whole day there and I thought the approach was highly humanistic and much to be commended.

Q. Did people on your trip ask questions about human rights in Cuba?

A. Some members of our delegation had private conversations with Cuban officials, and the question came up again in a group conversation with two executive staff people of the Central Committee of the Cuban Communist Party.

They said that Cuba is frequently asked to allow the Organization of American States or some other organization to come in and inspect things. Regarding the OAS, one said that it was officially on record as being antagonistic to Cuba, having endorsed a blockade of the Island from 1964 to 1975 and would therefore not be a suitable group to pursue an objective investigation. On the matter of Amnesty International, someone in our group said, "I understand that one of your colleagues was heard to say that Amnesty International must have had inside information because their figures on political prisoners are very accurate." And they gave non-committal assent to that statement.

They went on to say that political prisoners are people actually in prisons who had committed overt acts against the government. Others, who chose to be rehabilitated, were in rehabilitation centers. Now, of course, we did not see prisons of any sort, for political prisoners nor common criminals.

Q. The Cubans often talk about the conception and definition of human rights being broader than individual political dissent. What are your feelings about this?

A. Abraham Maslow, who was a colleague of mine years ago, talked about a "hierarchy of needs." There are certain needs, he said, that are so fundamental that you can't even recognize other needs if they are not satisfied. For example, the hungry person can't be concerned about other kinds of things. In other words, as you satisfy the more fundamental needs, than you have more needs.

From what I have read and from what I've seen, I agree with people who say that the vast majority of Cubans are much better off today than they were prior to the Revolution. And I suspect that the vast majority of Cubans

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are not concerned about whether or not they can disagree fundamentally with their government.

Actually, in any society, there are levels of disagreement that are quite tolerable. For instance, when I was in the Soviet Union there was as much complaint about bureaucrats as there is here. When you complain about the bureaucrat you're not really challenging the system at all, but how it functions. Let's face it, many of our own rights, many of the rights that we exercise when we dissent are at that level; they're not fundamental challenges.

Q. As a black man and as a sociologist, how did you see and what did you learn about the progress that black Cubans have made and the position of blacks in Cuba today?

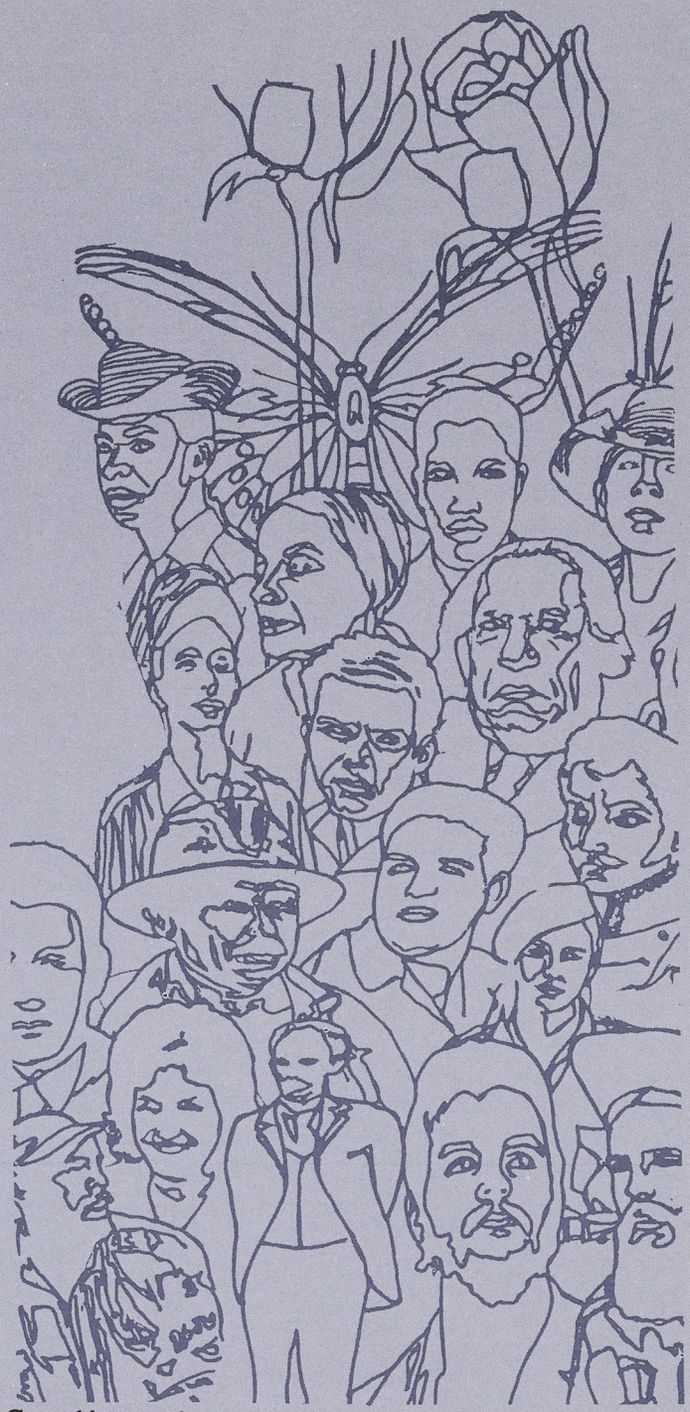
A. I don't have a good base line, but I was in the east, in Santiago and Guantanamo, where the complexion of the population is very dark. And I'm sure it's been that way for a long, long time. The people didn't just suddenly turn dark. The head of the Communist Party in Guantanamo was black, in the sense that we use the term here. That is, he was exceedingly dark brown. Several other Party functionaries that I saw were what we would call black in the United States. They were obviously of some sub-Saharan descent. Moreover, two of our guides were young women who were black. So if there had been, as I understand there had been, differential treatment of blacks prior to the Revolution, I certainly saw no evidence that this is so today. And I saw considerable evidence of persons of Afro-Cuban heritage in what we would call "high positions."

From what I know about Cuba, I'm aware that whiteness in Cuba is a matter of degree anyway. People who may think of themselves as Castillian would have had a hard time in Mississippi a few years ago.

Q. You stated in a Diocesan press release that the Cuban church was in a transistional stage. As a Christian and as someone who holds high office in the church here, could you amplify on that?

A. Various people in the Cuban churches are trying to examine their mission in light of a different kind of society and in terms of what the churches presumably are, or are supposed to be: the servant of society, and of God by way of the society. The churches are having to accept a position that's certainly less than triumphal. Some of the churches and, although it wasn't unanimous, some of the people in the churches, see the role of the churches as the facilitation of a revolutionary society. They are reminded of the revolutionary role of the primitive churches.

In their view this role is an identification with the society in which they live. They seem to be trying to understand the



Gospel imperative as related to the kinds of things that they consider revolutionary. Raul Fernandez Ceballos, President of the Cuban Ecumenical Council, put it in terms of the basic tasks of the Revolution which, for the church, means such things as the feeding of the hungry and the bringing about of justice.

In the discussion we had with the Student Christian Movement, two questions were raised: "What do you see as the mission of young Christians to those Christians who do

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not perceive themselves as revolutionaries? And, "What do you see as the mission of Christians to Marxist revolutionaries?" There was a general tendency to blur any distinctions between revolutionary Christians and Marxists, to blur what seem to me to be still fundamental philosophical and ideological assumptions that are different in Christianity and Marxism. As a matter of fact, one seminary professor was a little miffed that the question had even been raised. He said they obviously are not worrying about it. But a young Baptist said to me, "They don't want to face the obvious philosophical problems that they have here." And I think there is some tendency in that direction.

On the other hand, I think there are others who see their identification with the Revolution quite clearly as part of their Christian imperative. There are those who consider themselves Marxist Christians.

Q. Specifically, how do you view the Episcopal Church in Cuba, and how was your visit with Cuba's Episcopal bishop, Jose Augustin Gonzalez?

A. The Cuban Episcopal Church is, as it has always been, a very small church. There are approximately 50 congregations and about 15 clergy, including the bishop. After the triumph of the Revolution in 1959, they did not lose as many clergy as some of the other mainline Protestant denominations. I don't think they lost proportionately as many as the Roman Catholics did. A remarkably large number remained; although many of their parishioners left, because like other mainline parishioners, they tended to be more middle class and more prosperous.

Almost everybody there has relatives in Miami, East New York, Jersey City, or some other U.S. enclave of Cubans. A number of their members left, and as clergy died, they have not been able to train others to take their places. So there has been a decline. At the moment, there is only one Episcopal student at the Union Theological Seminary in Matanzas, and he was on leave while I was there.

There are tensions within the church; I suspect that it is not unique in that respect! There are tensions between those who wish to join, participate, and celebrate the Revolution and those who, while not necessarily against the Revolution, are at least more pietistic, and see their church largely in liturgical and devotional terms. From discussions with both the bishop and those in less than full agreement with the bishop, I got the impression that the tension was beginning to be resolved, and there is more understanding on his part of them and on their part of him.

Q. Does the jurisdictional change experienced by the Episcopal Church since the Revolution reflect a changing view of itself?

A. The jurisdictional change simply meant that it became an autonomous diocese whereas before it was considered a missionary diocese, part of the Episcopal Church of the United States. When the Episcopal Church of Cuba became autonomous, it did so under what is known as a metropolitan committee, consisting of the Archbishop of Canada, the Archbishop of the West Indies and the President of the Ninth Province, which is the Hispanic or Latin American Province, including mainly Central and South American churches. The Ninth Province is part of our church, belongs to and votes in our convention and it is represented on all of our various committees and commissions. The metropolitan committee has authority only on matters of faith and order. Presumably Bishop Gonzalez looks to them for advice, but they don't have any power over him in any sense. It is the group which keeps Cuba connected to the rest of the Anglican community.

The church in Cuba, like most missionary dioceses of the late 50s and early 60s, was a largely dependent church in terms of finances and resources. Many of the salaries were paid by our overseas department. Until just before Bishop Gonzalez, the Cuban bishops had been elected, with one exception, I think, by the U.S. House of Bishops. The church in Cuba found it a great shock to find itself on its own.

For several years the U.S. Church continued to support the Cuban Church indirectly through the World Council of Churches until it was considered no longer necessary. I believe Bishop Gonzalez thinks that this decision was premature.

On the side of how the church conceives of itself, there's a great deal of thinking going on about the relationship of the church to the new society. This thinking is also reflected in the extent to which some of the younger clergy and lay people question the formal hierarchical structure.

Q. Did you plan any future exchanges or relations with Cuban Episcopalians?

A. Bishop Gonzalez was in Indianapolis in April for a meeting of the Anglican Churches of North America, Canada and the Caribbean. I have no idea what influence my trip to Cuba had, if any, but one of the first things I did upon return was to get in touch with the people in our church to ask if they could facilitate his U.S. visa. And they did.

I would anticipate as travel becomes easier both ways, there will be a new kind of relationship, a more active relationship between the Anglican Churches in the United States and Cuba.

As I stated in the delegation's press release, I think that the U.S. embargo of Cuba should be lifted so that this process can move forward. ■

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Cuba at a Glance

• **Location:** Cuba — the largest island in the West Indies — lies on the northern boundary of the Caribbean Sea, about 90 miles south of Key West, Fla. The island-nation extends approximately 745 miles from west to east; its width ranges from 22 miles to 125 miles. The land area is about the size of Pennsylvania.

• **Population:** Approximately 9 million, with an annual growth rate of 2.1%. Some 60% are in urban, 40% in rural areas. The ethnic breakdown is 73% Caucasian, 12% Black, 15% "Mixed," plus some 30,000 Chinese. And 40% of Cuba's population is under 15 years of age, and 6%, 65 and over.

• **Topography:** Some three fifths of the island is gently rolling land, with many wide and fertile plains. Three mountain ranges run across the island, in the western, central, and eastern sections, the latter being the most famous — the Sierra Maestra — where peaks rise to 6,000 feet and where Fidel Castro and Che Guevara launched the Revolution.

• **Weather:** Although Cuba is in the Tropic Zone, it also lies in the Trade Wind belt, making for sub-tropical weather. There are two seasons: The dry, from November to April, and the wet, from May through October.

• **Ports:** Cuba's harbors are among the best in the world — Havana, Guantanamo, Santiago, Bahia Honda, etc.

• **Economy:** Heavily dependent on sugar, which provides 75% of export earnings, Cuba is still considered an underdeveloped country. Cuba's nickel reserves, among the world's largest, account for another 15%, and other export earnings come from tobacco, rum, citrus fruits, fish, cement, and fertilizer.

• **Gross National Product:** Annual growth rate of the gross social product from 1961 to 1965 was 1.9%; from 1966 to 1970, 3.9%; from 1971 to 1975, 10%. A rate of 6% is projected for the next five years.

• **Communist Party.** The Political Bureau is comprised of 13 members, of which Fidel Castro Ruz is first secretary. Other members include Raul Castro Ruz, second secretary, and Osvaldo Dorticos, Cuba's president. Delegates to the first congress of the Communist Party in December, 1975, elected 112 members to the Central Committee plus 12 alternates. The party numbers some 200,000 members and was officially constituted on Oct. 1, 1965.

Category	1958 Pre-Revolution	1975
Population	6,700,000	9,000,000
Life expectancy	55 years	70 years
Employment		
-Unemployment	700,000	Almost nil
-Working women	194,000	647,000
-Social security	$114.3 million	$593.3 million (almost as much as Pre-Revolution budget)
Illiteracy	23.6%	3.9% (lowest in Latin America)
Administrative Divisions	Six provinces: Havana, Pinar del Rio, Matanzas, Las Villas, Camaguey, Oriente, and the municipality of the Isle of Pines.	Fourteen provinces: Pinar del Rio, Havana, Havana City, Matanzas, Villa Clara, Cienfuegos, Sancti Spiritus, Ciego de Avila, Camaguey, Las Tunas, Holguin, Granma, Santiago de Cuba, Guantanamo, and the municipality of the Isle of Pines.

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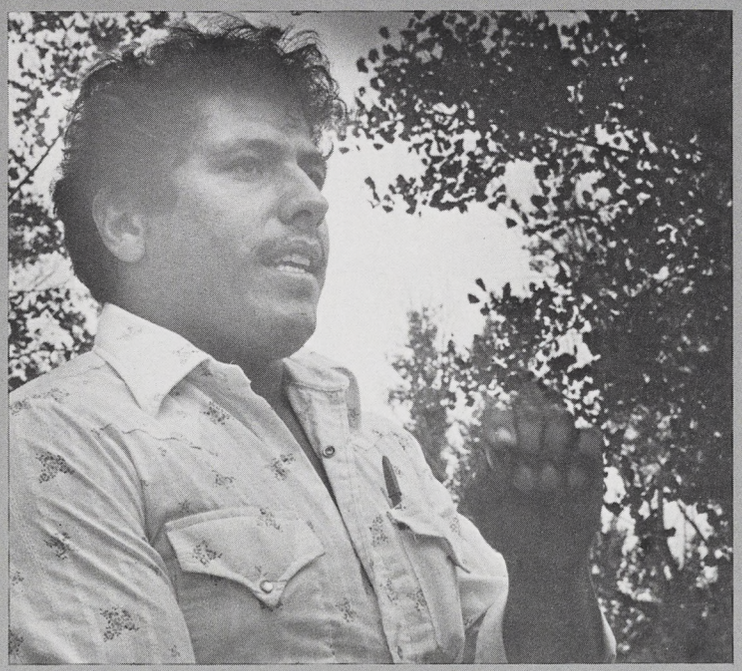

Pedro Archuleta, 06775-158

"I will not be used to help the FBI or the federal government smash the Chicano struggle in the southwest or the Puerto Rican movement for independence, or any other movement for liberation. I will not become a stoolpigeon for this system. I will stand united with my two comrades in jail, Maria and Raisa, because we will prove to all oppressed people that the government will not scare us by putting us in jail. Maria and Raisa being in jail has made me stronger. We will support each other and set an example for the rest of the brothers and sisters the FBI and the federal government intends to drag in front of the Chicago or the New York Grand Jury.

"In me you see the spirit of Emiliano Zapata, Francisco Villa and Pedro Albizu Campos. What I have done here today refusing to talk to the grand jury, I have done with pride. You can put me in jail for a year, or 10 years and I will never talk to you, because I am proud of being a Chicano, and fighting for justice."

And Now There Are Three . . .

Pedro Antonio Archuleta — a Chicano activist from Tierra Amarilla, New Mexico — has become the third member of the National Commission on Hispanic Affairs of the Episcopal Church to choose jail rather than testify before a Grand Jury.

Archuleta was held in contempt June 30 and sentenced to the Metropolitan Correction Center in New York, where his former colleagues, Maria Cueto and Raisa Nemikin, are also being held.

Archuleta's trial ended dramatically when Judge Richard Owen ordered the courtroom cleared after spectators hissed his decision and applauded Pedro's closing statement.

Pedro's description of his own harassment and the struggles of his community, where unemployment is 56% year round, moved those who were watching the proceedings to their feet, applauding.

Then in quick succession:

- Judge Owen ordered the courtroom cleared.
- Lawrence Stern, Archuleta's lawyer, pleaded with the bench to reverse the decision, offering that the outburst was "spontaneous, and not malicious in intent." The judge refused.
- Spectators stood in shocked disbelief, and refused to move upon shouted orders of the marshalls.
- Judge Owen called for more marshalls.
- A hasty "peace conference" was held between Pedro and his lawyer and those in the courtroom. Pedro said he did not want them to get into trouble because of him; his supporters did not want Pedro to think they were deserting him.

The matter was resolved when ten or more marshalls arrived, strong-arming the 25 people in court to the lobby, one-on-one.

Archuleta, Cueto, and Nemikin now face possible jail terms through May 8, 1978, the life of the current Grand Jury. The trio contend that the Grand Jury and the FBI are involved in a "fishing expedition" against Hispanic minorities. The FBI says it is investigating "terrorist" bombings claimed by a group called the FALN, an alleged militant Puerto Rican group.

Neither Pedro nor Maria or Raisa are Puerto Rican. Pedro, who was incorporated in the NCHA in 1972-73 to represent Chicano concerns, said he knew little about the

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WITNESS Visits Grand Jury Prisoners

by Mary Lou Suhor

"No use pushin' no button," said the black woman leaning against the wall of the elevator. "In jail everything moves when the guards say so. This your first visit?"

The Rev. Jorge Rivera of Puerto Rico and I admitted that it was. We were trying to see Maria Cueto and Raisa Nemikin and had just been admitted through a series of doors which unlocked and locked behind us and had waited; filled out forms, waited; had a camera and brief case confiscated and waited; had our hands stamped and waited; and now we were trying to get the elevator to take us to the fifth floor of the Metropolitan Correction Center.

The woman with whom we shared the elevator stepped up to a built-in receiver near the buttons and shouted, "All right, you got passengers here. We're ready anytime you are. Let's go." And we all waited.

Then the elevator lurched, moved mysteriously by an unseen hand, and we emerged, gratefully, summoned by a guard. "Over here. *Vengan aqui."*

I was surprised to be addressed in two languages. But when we entered the Community Visiting Room I was soon aware that my white face was in the minority. The room was alive and jumping this June 30. From every corner and from circles in between came snatches of animated conversation as relatives and friends clustered around "their" prisoner, for the moment surrounded by love instead of a prison cell. Words were undecipherable in the cacaphony of noise, but one thing for sure. *Aqui se habla espanol.* Spanish is spoken here. The setting reminded me of a Peg Averill cartoon, *"Jail is for poor people."*

Jorge and I chatted while waiting. I had met the former director of the National Commission on Hispanic Affairs for the first time a few hours previously at Pedro Archuleta's trial. He had flown to New York for a meeting and had dropped by just in time to hear his former colleague held in contempt and committed to prison.

As both of us had stood, sadly, on the courthouse steps after being ordered from the courtroom (see story above), he had asked me directions to the prison, and I offered to guide him. He had intended to ask for an appointment to see Maria and Raisa the next day but providentially, the guard on duty kept processing both of us through for an evening visit. When he eyed Jorge's clerical collar and asked, "She with you?", Jorge simply answered, "Yes."

Now Jorge spoke up over the noise of the visiting room. "Did you know that Raisa had met Lolita Lebron, one of the Puerto Rican nationalist prisoners? Raisa was being admitted and Lolita had been given permission to leave Alderson to go to her daughter's funeral in Puerto Rico. Raisa had a chance to speak to her. Lolita might not be well known here but a thousand people turned out to cheer her at the airport in Puerto Rico," he said.

"Here they come," I interrupted, spotting Maria and Raisa emerging through a door. How they managed to look smashing in blue prison jump suits, I'll never comprehend.

There were *abrazos* — embraces — all around.

Since we had just come from Pedro's trial, Maria and Raisa were eager to hear about what went on in court, and we ran down what had just happened.

Making conversation in prison is not easy. Emotions run rampant and one frequently turns to stock questions, cliches and trivia to keep from bursting into tears.

"Well, now. How are *you* two."

"Fine."

"How's the food?"

"We've gotten used to it. Jail is jail."

"How are your accommodations?"

"O.K. The prison is air conditioned, so we're worse than the Hilton but better than the Tudor," Maria laughed — an in-house Episcopal joke, the latter "modest" hotel well known to frequent visitors at the Episcopal Church Center.

"What about the other prisoners?"

"We see them come and go. Right now we are the longest held here — having arrived in March. Since this is a detention center there is a quick turnover, as women are held for short terms or are transferred to other prisons," Raisa said.

"Are you receiving letters of support?"

"Yes, especially from Church and Society. We were surprised to hear from people from Detroit, Boston, Washington, Los Angeles, Ohio, Idaho — all over the country."

"Do you need books?"

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Raisa Nemikin, 00446-183

Maria Cueto, 00406-183

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Calvary, Pittsburgh:

That First Church Broadcast

by Franklin Winters

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It happened in early 1921 — the first radio broadcast from Calvary Church in Pittsburgh. And since 56 years represents quite a big chunk out of anyone's life, it can almost safely be assumed that the majority of the performers in that headlined event have by this time passed from the scene.

Yet, if the ghosts of mortals love to return to the scene of their biggest triumph, it also seems possible that those important figures must still hold a rendezvous at Calvary Church in Pittsburgh.

Let's go back to the beginning. In 1920, H. P. Davis of the Westinghouse Electric and Manufacturing Company was enjoying headlined fame. His experimental station KDKA at Pittsburgh had been sending out programs, and to the scattered listeners with one-tube sets and the earphones of those days, those broadcasts furnished exciting entertainment. Commercial sponsors were then unknown, and the programs were almost entirely devoted to vocal and instrumental music.

Nevertheless, Davis and his associates were in a quandary with regard to Sunday programming. They felt that programs for that day should be specifically religious in tone.

It was Fletcher Hallock, another Westinghouse staff member of the Calvary Church choir, who helped to solve the problem. He suggested that his church might be willing to have one of its services put on the air.

The Rev. Edwin Jan van Etten, rector of Calvary, was approached, and also the vestry, and their consent readily obtained.

It is told that the sexton of the church had considerable misgivings and wondered what the rector was up to when he read the notice for that first service to be broadcast on Jan. 2, 1921: *"An interesting arrangement has been made for tonight's service. The International Radio Company [Westinghouse] has installed wireless telephone receiving apparatus in the chancel, and tonight's music, sermon and service will be flashed for a radius of more than a thousand miles through space . . ."*

Franklin Winters is a free lance writer living in Poughkeepsie, N.Y.

Fortunately, when van Etten came to face the little square microphone, he did not betray any qualms. He had been assured by the Westinghouse experts that the curious voice receptacle would not hum or sputter or blow up in his face.

But neither he nor any others of the preaching staff were prepared for what followed. The service was no more than over when things began to happen. As the rector left the chancel for his adjacent study, he was called to the telephone. A listener, calling from miles outside of Pittsburgh, wanted to let Calvary's parson know how much he had enjoyed that church broadcast.

All that evening the telephone kept ringing. Some persons even came to the rectory with their congratulations. The next morning an avalanche of letters rolled in — not first-of-the-month bills as van Etten first assumed — but more expressions of approval. Then and there the Pittsburgh rector realized that he had received the first radio fan letters ever sent to any minister!

Mother Felt Deceived

Curious memories still cling to those Pittsburgh broadcasts. At that time van Etten's mother was living in Rhinebeck, a Hudson Valley village, more than 400 miles away. In the same community the local hardware merchant was inordinately proud of his home-made receiving set. Learning that van Etten's service was going out over the air waves, he invited the rector's mother to his second floor studio.

Van Etten always told of what happened with a chuckle.

"She recognized my voice," said he, "but she couldn't believe that I was really in Pittsburgh, and not next door, playing a trick on her."

Seventeen years afterward, almost on the anniversary of that first broadcast, van Etten — who had become Dr. van Etten through an honorary college degree, was interviewed by Llewellyn White, the Westinghouse publicity representative. It was also the occasion when KDKA's 712-foot antenna was dedicated.

"Didn't you have the slightest trepidation?" asked White.

"Incredible!" exclaimed the rector. "That innocent-

looking little black box was not in the way of even my most vehement gestures. To be perfectly frank, I felt that we had everything to gain and nothing to lose from the experiment.

"But after the first two broadcasts," he laughed, "they respectfully asked me to refrain from joining in the hymns. My poor voice had a way of straying from the air to bass and back to the air again, and as I stood nearest the microphone, I had an advantage over the choir, which unfortunately could not drown me out."

Cough Communicated

Dr. van Etten also liked to tell about the small boy in the choir who arranged to send his family a special message. "Be sure to listen," he told his folks, "just before Dr. van Etten gives out the hymn before the sermon. If you will listen carefully, you will hear a little cough. It'll be me, Mom."

Is this clever youngster still around today in the Pittsburgh environs? If he is, he must also have plenty of memories.

Of course, Dr. van Etten himself has been gone for quite a long time. After 22 years in the parish where he made radio history, he left Pittsburgh in the fall of 1940 to become the dean of St. Paul's Cathedral in Boston. In announcing his appointment, Bishop Henry Knox Sherrill had described him as "a man of great power, as a preacher of unusual attractiveness, and sympathetic understanding as a man."

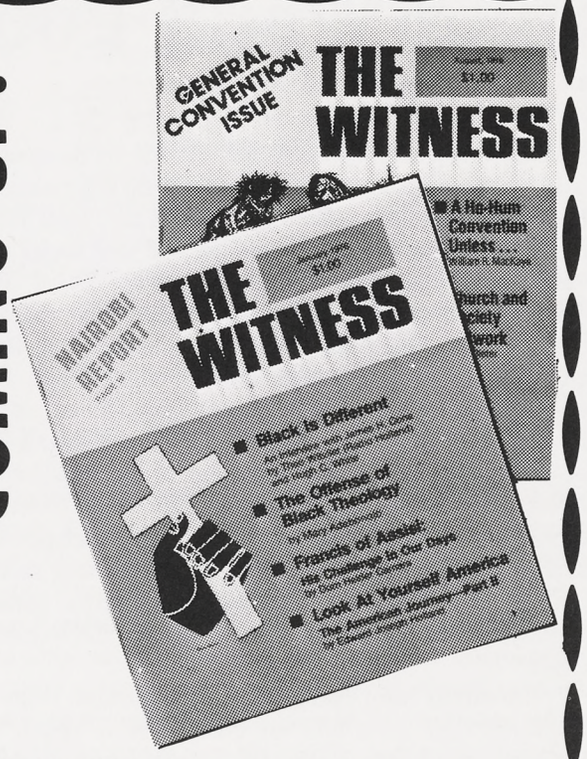
He retired from this office in 1953, and died Oct. 7, 1957. The Episcopal Church has a strict mandatory rule in regard to age retirement, and it was told that Dr. van Etten did not have too much interest in living when he could no longer preach.

Does his genial, august spirit join a host of others at the scene of their highest triumph while he lived? If it does, he and all the rest must be well pleased with the words on the commemorative tablet on Calvary Church that still may be seen today:

JANUARY 2, 1921
FROM CALVARY CHURCH
FOR THE FIRST TIME IN HISTORY
A CHURCH SERVICE WAS BROADCAST
BY THE RADIO WIRELESS . . .

The tablet was made possible by contributions, most of them no more than dimes, from those who had listened to the pioneer broadcasts. When this appeal was first made, within a few days after the announcement, 4000 letters came, every one bringing those small coins. ■

COMING UP!



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Third World Looks to Churches

by Jovelino Ramos

I will be using the phrase *Third World* to designate the world of the oppressed and exploited in their search for liberation, no matter where they are. The Third World is not a geographical entity, but a political and social reality.

The oppressors are not part of the Third World. Oppression is usually carried on under the rhetoric of sexual, ethnic, national and cultural solidarity. But the truth is that the oppressors are oppressors even if they belong to the same sex, ethnic group, country or culture as those they oppress. They are not part of the Third World, but are rather agents of the system of domination which exploits the oppressed. Thus defined, the Third World must be understood as a world in revolt; as the struggle of the wretched of the earth for the power to control their own lives; as the challenge of the majority against a parasitical minority; as the power of weakness against the weakness of power.

If Christians are going to be consistent with their preaching, they must address themselves in depth to the predicament of Third World peoples and search for historical rather than momentary and superficial treatment of the cause of their oppression.

The most crucial issues related to Third World peoples can be grouped into four broad categories, which are: I. Survival, II. Labor Exploitation, III. Cultural Alienation, and IV. Repression.

For the sake of concreteness these issues are suggested as a call to action addressed to the churches in the United States in relation to Third World peoples in this country, and to the cause of human rights in the world.

I. Survival

A. Immigration. It is important to understand and to conceptualize the phenomenon of immigration as a search for survival. The oppressed is more attached to his country than is the oppressor. He does not emigrate lightly, but because his survival is threatened. (Slavery, euphemistically called "forced immigration," is a phenomenon which belongs under the category of labor exploitation.)

Problem: The immigrant in the U.S. is the victim of a continual process of intimidation and police harassment. He lives in a foreign land, and knows neither his rights nor who can help him.

Question: ***How can the churches deal with this problem in its political and economic aspects?*** **[*Attention is especially called to the Rodino Law, the case of the illegal aliens, and the harassment of the Haitians in Florida.*]**

B. The Political Exile. The institution of political exile is a special case of forced immigration. In the past, Church agencies have been active in this area with positive results, as in the case of their support for the Cuban exiles during the 1960's.

Problem: It is consistent with the ideology and way of life of the majority of the churches' constituencies to help conservative exiles running away from socialist societies. So far, few steps have been taken towards equal concern for those harassed by right-wing regimes.

Question: ***Can the churches become an advocacy body for equal attention to victims of right-wing harassment? If so, how?*** **[*Attention is called to the fact that the number of people running away from repressive right-wing governments will tend to grow in the near future.*]**

C. Unemployment. It is well known that the rate of unemployment in the United States is higher among the Third World ethnic constituency. One of the most amazing contradictions of the oppressive establishment is the fact that it praises the virtue of work, and condemns the oppressed constituency as lazy and as not trying hard enough, yet it does not provide enough jobs for those who want and need to work.

Problem: It is apparent that an establishment heavily dependent for stability and progress on the working of the giant, capital-intensive multinational corporations and on advanced technology and specialization cannot successfully deal with the phenomenon of unemployment. The church constituencies and resources are part of, rather than a challenge to that establishment. Jesus said that wherever your

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treasure is, there is also your heart. In other words, it is hard to challenge oppression when you are part of it.

Question: ***Can the churches, without creating insurmountable antagonisms, successfully pursue an effort aimed at abolishing social panaceas like the welfare and unemployment compensation systems, replacing them by a realistic system of minimal income?*** **[*Minimal income should mean enough income to meet survival needs of food, housing, clothing and health expenses.*]**

II. Labor Exploitation

A. Semi-Slavery. Well-documented evidence is now available that the American Indian, the Black, the Filipino, the Jamaican and the Latin-American migrant workers in this country are being forced to work under the most repressive conditions. Many have been confined to situations which resemble concentration camps and have been forced to work for wages which cannot meet their survival needs.

Problem: Much of this situation is unjust, but legal; that is, it is protected by unjust laws. A further problem is that there are cases of groups who voluntarily submit to such hardship, since their only alternative is no job at all and therefore, hunger.

Question: ***What can the churches do to confront this situation, and with what resources? Is information and organized action part of a possible pattern of action to respond to such a challenge?***

B. Illegal Aliens. It is a fact that, in the urban areas, Third World Peoples are the most underpaid workers and the ones who have to cope with the worst possible working conditions. A case which deserves special attention is the exploitation of the illegal alien. The network of those who force the illegal alien to work hard for low wages prospers on the basis of an efficient blackmailing system. Illegal aliens live under the shadow of continual intimidation. They see the FBI and Immigration officials as watchdogs ready to deport them to the even more miserable conditions from whence they came. In such a situation, they are grateful to have jobs, however demeaning, and "the bosses" know that and use that fear and gratitude against them.

Problem: Illegal aliens are the first to oppose exposure of the system which oppresses them because they would be summarily deported. They fear secrecy and anonymity less than the precipitous unprofessional help of well-intentioned, but naive volunteers.

Question: ***Since the illegal alien will not take the initiative of asking for help, should not the churches take the initiative to do something to change this situation? Is not an immigration amnesty the most plausible and human solution to this problem?***

III. Cultural Alienation

A. Dividing in order to control. One of the best-known principles followed by the ruling elites is to keep the majority divided in order to control it. The best way to neutralize the drive for liberation of a particular ethnic group is to create a sub-elite inside their group which will be accountable to the national ruling elite. Unquestioned community control and uncritical ethnic control may pave the way not for power to the people, but for power to the ethnic elite. It makes very little difference to the oppressed if the policeman who clubs him in the name of the law of the ruling elite is yellow, brown, black, or white.

Problem: Any empowerment of representatives of ethnic groups may be co-opted by the system which oppresses and represses Third World Peoples.

Question: ***Could not the churches re-activate their practice of self-criticism to make sure that those who hold power positions will be the servants of oppressed peoples rather than masters of oppressive bureaucracies?***

B. Sexual Discrimination. In any Third World community all are equally oppressed, but the women are more "equally oppressed" than the men. In addition to ethnic oppression, the Third World woman suffers sexual discrimination in her job and wage and in the social and political arenas.

Problem: Many Third World constituencies (mostly the men but many women as well) argue that the preaching of women's liberation is another product of white-middle-class-American women now being sold to the women of the ethnic elites.

Question: ***If the liberation of Third World women is part of the process of liberation as a whole, how can it be pursued without splitting the Third***

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World constituencies on the basis of sexual antagonisms?

IV. Repression

Police Harassment. Third World people are the favorite victims of police harassment. The massacres of Attica, of Black liberation leaders, the ordeal of the Native Americans who occupied Wounded Knee in the U.S.; the institution of political prisons, the arrest of people because of political dissent, the torture and political assassination (in flagrant violation of the most elementary human rights) by right-wing dictatorships in Asia, Africa and Latin America at the service of expansionist interests, are mainly addressed against Third World Peoples.

Problem: The question of repression transcends the lines of national boundaries and is part of the international concern of Third World people. Church constituencies in the U.S.A. are becoming less and less concerned with international issues and more and more interested in regionalization and community control issues, which may lead to the provincialization and isolation of such constituencies.

Question: ***Can the churches overlook the question of the violation of human rights, with all its international implications, and still believe it is being faithful to the Gospel? Should not the churches use their moral power to put pressure on the U.S. Government to suspend both military and economic aid to any country which systematically and flagrantly violates the universal declaration of human rights?***

Conclusion:

If the churches in the U.S. really want to live up to their proclaimed intent to be stewards of the Kingdom of God, they must realize that

- Third World Peoples are struggling to achieve precisely what is promised in the proclamation of the Kingdom's arrival: justice and liberation;
- Third World Peoples constitute the heavy majority of this planet's population over against a tiny minority of oppressors;
- Even though history is on their side, Third World peoples are presently oppressed, and Christians have to be attentive and responsive to their needs as a way of witnessing to the promises of the Kingdom. ■

Continued from page 9

"We have a sufficient supply on hand. I find I read less in jail because my life is so compartmentalized," Raisa said.

"And I find just the opposite. I read more in jail," Maria said.

"We bumped into your lawyer downstairs and she said Maria's parents had just been here."

"Yes, my mother and father came in from Phoenix."

"How did it go?"

"Well, the visit was good, but it was hard on them, you know. They had to give my father oxygen on the plane going home, so it must have affected him."

I imagined *my* parents going through the process Jorge and I had just experienced. We turned to other subjects.

"Do you work in prison?"

"Since we have not been convicted of a crime, we don't have to work, but they urged us to do so, psychologically. Given our skills, though, they would have put us in the office and we didn't want to be part of processing prisoners and helping the prison system. So we told them we would clean. We do a lot of scrubbing," Maria said.

The two women told Jorge they were especially pleased with a recent visit from Bishop Reus Froylan of Puerto Rico.

"And he says you helped *him* a lot," Jorge said. "Did you receive the resolution on your behalf passed by the Puerto Rican clergy?"

They had not. "I'll send it again," he said.

"What is your biggest problem right now?"

"We fear being cut off from the rest of the people being investigated by the FBI and Grand Jury. We hope everyone will see that Pedro and any others the Grand Jury may call, and ourselves, are victims of the same abusive legal system."

The two women hope that Concerned Churchpersons who took up their cause as bureaucratically-related Hispanics from the Episcopal Church Center will give equal support to those being harassed in grass-roots Hispanic communities. "We are all united in the same struggle," Maria said, "and Raisa and I see our stand as a principled one to protect the rights of the minorities we worked with on the Hispanic Commission."

End of visiting hours was signalled, and we all joined hands.

Jorge prayed in Spanish, choosing a liberation theme from Exodus, asking that the women be fortified in the mission that God had called them to fulfill behind prison walls.

Abrazos all around, and then it was over.

We joined other visitors on the elevator down. This time it was filled to capacity and a feeling of claustrophobia came over us as we waited for a *deus ex machina* to take us to the lobby. Two children began to cry. Someone pushed the alarm button. Another opened the door again for air. Everybody was speaking at once. Suddenly we began to move.

As Jorge and I parted outside I wished him a safe trip home and a good weekend. Ironically, as Pedro lost his freedom and Maria and Raisa coped with prison, I realized I was headed into the July 4th Independence Day Weekend. ■

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Continued from page 8

Puerto Rican Independence movement before he was subpoenaed. (No offense, he had intimated to his colleagues; it was just that surviving as a Chicano in the Southwest had its priorities . . .)

Since 1970, Pedro has been active in the Chicano movement which is challenging the political leaders and those who control jobs, to the detriment of the poor, the Chicanos contend, in Rio Arriba County. His incarceration climaxed a three month court battle during which he had been served with four Grand Jury subpoenas — two to Chicago, one to New York and one to New Mexico.

In earlier proceedings, Robert Rothstein, attorney for intervenors in Archuleta's behalf, noted that the community in Tierra Amarilla had a long history of harassment by legal authorities.

Twenty four members of the community who had worked with La Raza or La Cooperacion del Pueblo had been jailed, he said. "One group was taken into custody, beaten, then released; another group was held in jail, never charged, and released; and others were taken into custody, indicted, but acquitted."

As THE WITNESS went to press, Linda Backiel, legal assistant for Archuleta, reported that Pedro's chief problem in jail is loneliness, with 2,000 miles separating him from his family and friends. Messages of support can be sent to Pedro Archuleta, 06775-158, Metropolitan Correction Center, 150 Park Row, New York, N.Y. 10007.

At the end of Archuleta's trial, Elizabeth Fink, attorney for Maria and Raisa shook her head and commented: *"Three down. How many more to go?"* **—M.L.S.**

Continued from page 2

way a bunch of Semitic sheep herders did is romantic indeed. Those who think beautiful old language or poetry speaks to them are hearing "voices." If they spoke of anything more dangerous than religion they would get locked up.

Who has examined the premises on which we try to base our religious lives? How do we know those postulates are not about equal to pre-Planckian "ether" over or through which light used to travel to get from the sun to the earth? No wonder Shaull and Mosley are tired of the game and Heyward expands deity to encompass what she experiences. Prophets are not found in seminaries. Seers and visionaries are not in rectories. Rather with Amos — on the assembly line or with Jesus out of the office.

Dare the shufflers and dealers put aside their cards and come out to the world? Or are they afraid they *will* discover a new game is going on.

John Clark
Poughkeepsie, N.Y.

Has Problems with Hiatt

I am a woman priest. I was ordained to the priesthood last April 2. I feel tremendously honored and awed by it. However, I have some problems with Suzanne Hiatt's article in your June issue. Either I am incredibly lucky or too much has been made of "jobs for women priests." The angry shouting still goes on. Change is rarely rapid. I am a priest by the grace of God.

I owe much to the women who forced the world to deal with the ordination of women. The anger and the intense feelings of those illegally but rightfully ordained made it possible for me to be a prist. Convention of '76 made it all a fact. Now no one can pretend that women priests do not exist and their ordination cannot be taken from them. We are indeed "priests forever!" So now, let us as women do our job — ministry — regardless of where we must do it. The battle has been won! No one can turn it to defeat!

We, as women, can be rectors, vicars, assistants, lovers of Christ. There is no doubt about it. But, as new persons in Christ we must show the world that we are priests. Bemoaning our lot will only irritate our brethren. My style is to perform my ministry wherever I am. It is my life! No one can take my ordination away. It has been bestowed on me by God! I wear my collar wherever I go so that people will know I'm a priest. I celebrate the Euchrist anywhere I can. I reach out to the poor, the persecuted, the sick. I need to let people know I am a priest who happens to be a woman. That is my job for the furtherance of women in the priesthood. I do not write articles bemoaning my lack of recognition, I am there and I am seen. Perhaps in the fullness of time the people of God will recognize that women make good priests because I am a good priest.

The Rev. Wendy Raynor
Edenton, N.C.

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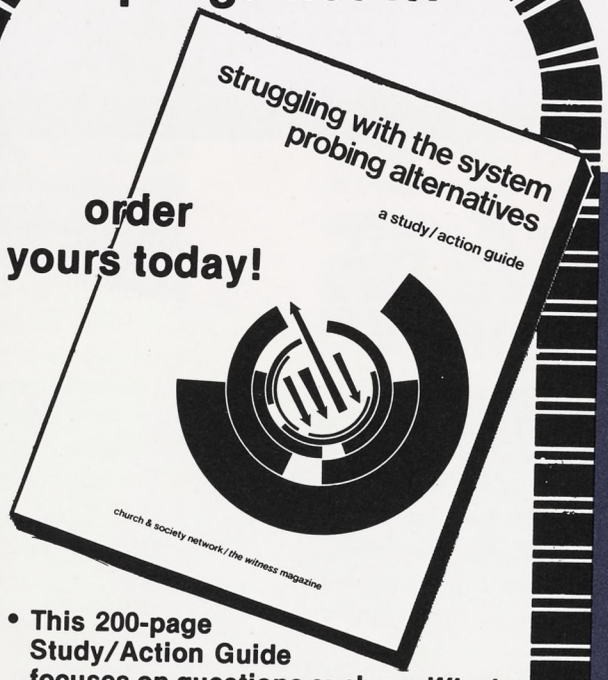

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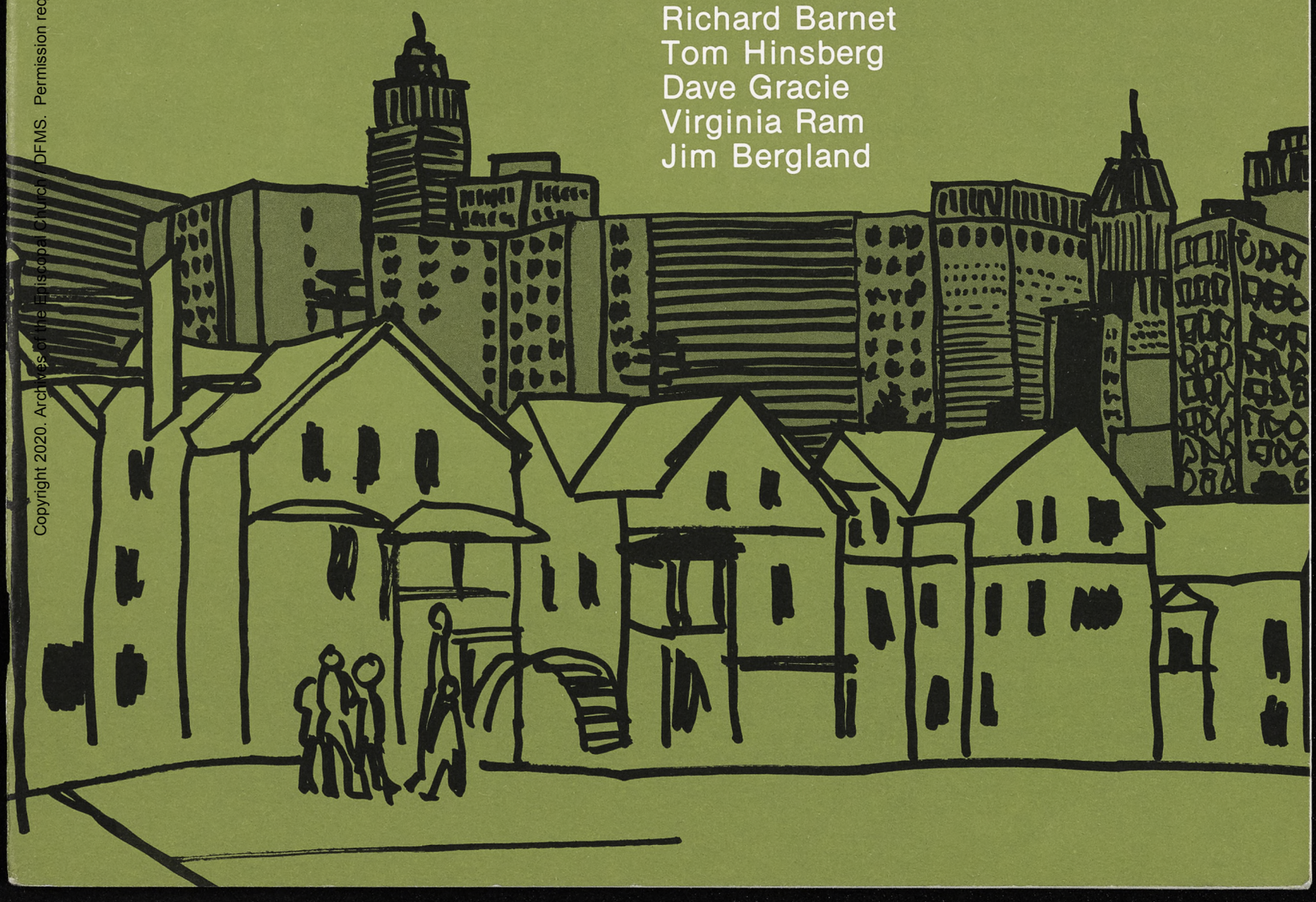

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Letters to the Editor

Behavior Irresponsible

Let us say it outright, the behavior of our administrative superiors and Executive Council in regard to the cases of Maria Cueto and Raisa Nemikin was irresponsible. Perhaps this lack of responsiveness stemmed from naivete. Perhaps it was simple incompetence. Whatever the reasons, Bishops Allin and Wood missed a great opportunity for mission in the name of Christ.

But if they missed one so did we. Belatedly, the Executive Council (April 26-29) approved a policy on investigations which clarifies the *shared* responsibility of "senior corporate officers," legal council, and staff. Some of us were under the impression that similar guidelines had been established in the '60s. We do know for fact that this was not the first visit by federal investigators to "815 Second Avenue." Still, we muffed a great chance. At least "we" — in some representative way through Executive Council and through the bishops *we* have elected — failed to see *through* to God's judgment upon our household of faith.

"The Cross is above the flag" our bishops once wrote to us (1933). How like this branch of our Anglican household once more in our mission of reconciliation to follow the flag rather than walk before it. How sorry a scene when we relate as Christians to *any* nation-state on a level of practical convenience. How we are revealed to be conforming to human authority rather than being transformed by Our Lord the Spirit.

The Partners in Mission report that just came out of Louisville says in part:

"Episcopalians, along with all God's people, must be seen to stand for justice and reconciliation, though it may call for sacrifice, and must concern themselves in the world with hunger, human rights, and inequality of opportunities among nations . . . We see a need for a total vision undergirded by Biblical faith and Christian experience to enable the Church to take initiatives and anticipate rather than merely react to events and cultural change."

Isn't this, then, the point? The Gospel of Jesus calls us to embrace his cause as our own. Clearly his cause is the reign of God in our lives now. In other words: We have by God's saving activity become, for better and sometimes for worse, part of God's mission in the world. We are the message — not all of it, but always a part of it. When one part of the Household denies or blocks the message, all of us grieve.

What we do with that grief can lead us more deeply into the way of the Cross as the way of life and peace.

Thomas Lee Hayes, Chairman
Episcopal Peace Fellowship

Support Position

We would like to express our support of your position on Maria Cueto and Raisa Nemikin. The articles in your magazine were excellent. We are proud that we know both of these courageous women personally. We have initiated in our area— Colorado and New Mexico— a Grand Jury awareness committee, to inform residents of the abuses, intimidation, and harassment of these two sisters, and now of our brother, Pedro Archuleta. We believe that these three are paying a high price for not cooperating with Grand Juries, and that the system should be exposed.

Priscilla Falcon
Alamosa Committee to Stop the Grand Jury
Alamosa, Colo.

Corps of Trained Elites?

With reference to Richard Shaull's seminary critique (June WITNESS), yes, here in Princeton we have been sucked into a process in which our faith as vocation is rapidly being reduced to a scramble for professional skills. We are being turned into a corp of trained elites. The professional priesthood is the only group admitted into the church's holy of holies, and this institution has become our port of entry through the sacred veil.

Was it not the vocational orientation of the Christian faith that brought us to seminary? Why then have we been so easily regimented into a technical program for training professionals? Why is it that we have allowed our quest for a fuller understanding of our faith and calling to be parceled up into 24 different studies, many of which are required and specified as to subject matter and content? Why have we allowed theology as a vocation to be reduced to a demonstration of our ability to grasp and master a body of material a high priest has decided is important? Why have we not resisted a field work program that sets us up as para-professionals who are to use the churches as training grounds to show us what skills we still need to perfect? Why

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THE WITNESS

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Subscription rates; $9.00 per year; $1.00 per copy. *The Witness* is published monthly by the Episcopal Church Publishing Company. Board of Directors: Morris Arnold, Joan Belknap, Robert L. DeWitt, Lloyd Gressle, Barbara Harris, John Hines, Brooke Mosley, Charles Ritchie, Helen Seager. Copyright 1977 by the Episcopal Church Publishing Company. Printed in U.S.A.

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Need for an Urban Theology

Robert L. DeWitt

What has theology to do with the urban plight? A great deal. *"To see life clearly and to see it whole"* is the role and function of theology. Apart from such perspective, such vision, the people perish.

Consider the urban crisis. It is a cacophany of strident issues, each seemingly insoluble: fiscal bankruptcy, a shrinking tax base with rising taxes, public education producing functional illiterates, low productivity of municipal workers coupled with the rising demands of their unions, the flight of the white middle-class to the suburbs, the flight of industry to cheaper labor — the inventory is almost endless.

Given this urban dilemma, two reactions of Christians are dangerously damaging.

The first is to pass by on the other side, viewing the crisis as no proper concern of the church — a reaction condemned in the parable of the Good Samaritan. Yet this response is a perennial visitor to the human scene, and raises its voice recurrently within the church itself. It is a distortion of the Christian view, trying to keep an incarnational faith spuriously "spiritual." Jesus Christ, who used food and drink as the sacraments of his life, who healed the sick, cured the lame, and raised the dead, cannot lightly regard the distress of the cities where his people dwell.

The posture of indifference also manifests the self-righteousness of the pharisees. It callously seeks to fix the blame for urban ills on city officials, teachers, parents, students, firemen, police. This censorious fingershaking also has a long history. It is the lurking heresy which, generation after generation, seeks to associate illness with sin, seeing it as God's punishment of the waywardness of people.

The second damaging reaction to the urban crisis is that precisely of *not* seeing life clearly, nor whole. This reaction results from missing the interrelatedness of the parts of society, perceiving them rather as entities sufficient unto themselves. "If only parents would create a better home life for their children . . ." (as though they were not trying!); "If only teachers were more dedicated . . ." (they were trained as teachers, not as custodians); "If only municipal workers didn't keep asking for more money . . ." (but more money is being taken *from* them by the rising cost of living) . . . . and so on.

St. Paul's description of the relatedness of all members of the body to each other can be seen as a parable of the urban crisis: If the leg becomes swollen because of poor circulation we do not condemn the leg, but we look for the cause of the poor circulation. Because if the leg suffer from poor circulation, let the lungs beware, and the head, and the heart.

Intelligent people are wary of simple solutions to complex problems, and rightly so. But it is clear that we need to see the urban crisis theologically; that is, in its entirety, holistically, as God sees it. And with proper Christian humility to see that we are all responsible, that the dynamics of the life of the human family — the systems whereby the necessities of life are produced and distributed — are the "poor circulation" which has accounted for the illness of our urban sisters and brothers and, if uncorrected, will by contagion afflict us all.

Such an approach will require doing many things differently. And abandoning, therefore, the American dogma that "we already have the best system." That system has *produced* our current urban dilemma, and that dogma reflects, at best, a fatalistic attitude. Hope for the forlorn cannot be placed in a forlorn hope. But hope can be placed in a God who cares for his people. And there is hope if people believe in that kind of God, and work to bring about a more humane social system. ■

For Whom the Economy Toils

by Richard Barnet

Richard Barnet, director of the Institute for Policy Studies, Washington, D.C., was invited to do a systemic analysis of the U.S. economy by a group of 20 urban Episcopal bishops who met in Chicago recently. The following is excerpted from his presentation.

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Today it is easy to give a thumbnail sketch of any large city, even though one might never have visited there, for all major urban centers have the same basic characteristics of decay.

Unemployment, lack of services, underutilization of people, the breakdown of community (a term frequently used in the '60s as a synonym for suburb, to which it bears little relation), child abuse, despair— these are the danger signals which merit a serious analysis of our society over the past 30 years.

Primarily, urban centers should be understood as they relate to the national and to the international economy. It does little good to see big city problems as separate entities— a race problem here, a traffic problem there, pollution here, etc. The crisis of our national economy is profound and structural.

We tend to think of this economy as something which has good times and bad times, and from which there is eventually a recovery from the bad times. Over a short span, that is true. Viewed from a somewhat longer perspective, however, say, back to the near collapse of our economic system in 1929, we begin to see that some of the problems about which we have recently become increasingly aware have deep roots.

The New Deal, which many think of as the instrumentality which solved our economic problems of the late '20s and early '30s, in fact left a much more ambiguous legacy. In 1937, there was a serious recurrence of the depression and when the U.S. entered World War II, millions were unemployed.

The economy did not begin to respond in a vigorous way until the huge infusion of government funds into the war during 1939-45. This "military economy" into which the government is still pumping some $50-$60 billion each year has been the mainstay of the peculiar prosperity we have enjoyed as a nation. I say *peculiar prosperity* because, while it has produced a greater profusion of goods per capita than any other society in history, it rests on myths which hide grave injustice.

One of these myths is that the engine of our prosperity is debt: The more we owe, the more we grow. During the years of the New Deal and the post war boom, the notion that we were saddling the next generation with the bills of that time was considered "reactionary." So we have arrived at a situation where a couple of years ago, the average American making $11,000 a year owed more than $2,000 in consumer debts exclusive of what he owed on his house.

Corporations in 1973 held $2 in cash for every $10 in current liability. But the credit explosion (more than 60 million people have either American Express or Bank Americards) and the notion that debt was a way one could permanently finance prosperity has run into real trouble. The new generation of reactors to that kind of liberal conventional wisdom say that what it is doing is buying inflation and a great deal of trouble for the next generation.

The second myth that sustains a peculiar prosperity is that the quality of growth is not important. Growth is inevitable, says this myth, and the creed of the corporation and society is "grow or die." The crucial question is whether the quantity of goods and services can be continually increased. So the measuring rod of progress becomes the Gross National Product, the sum total of goods and services. Here is where the military budget— now over $100 billion— comes in. (The earlier figure of $50 billion was the amount that the Pentagon can put into the economy through procurement; it does not include salaries for the armed forces, military bureaucrats, etc.)

In the late '40s and early '50s, conservatives who raised questions about military spending said that it would eventually bankrupt society if not controlled. Some of Eisenhower's advisers honestly believed that the secret weapon of the Soviet Union was to trick us into an endless arms race wherein we would bankrupt ourselves. During much of this post-war period, about 80¢ of the tax dollar was going to the military. Today it is less than that but well over 50¢, and we are on the threshold of a major new escalation in which, conservatively $100 billion or $150 billion in new weapons systems will be programmed through the 1980s if projected programs go through.

But sparking economic growth through military production was simply part of a more general notion regarding stimulation of the economy; namely, that the quality of goods was not significant. What was important was quantity.

The issue of relating product to need or even developing the notion of need was not part of the way in which the economy functioned. Rather, we operated on the notion of what we called consumer sovereignty. That which consumers wanted necessarily determined the need.

This theory works rather well under ideal conditions of capitalism. And indeed, if we had a capitalist economy in the classical sense, there might be much to be said for it.

The problem, of course, and this represents the third myth, is that what we called and continue to call the free enterprise system is really a marriage of big business and big government operating under fundamentally different sets of principles than the system Adam Smith talked about. We have witnessed a period of enormous concentration of economic power in the hands of a smaller and smaller number of economic decision makers. Adam Smith's prediction of the "magic of the market" and his whole concept of market was extraordinary but it doesn't operate if producers stop competing. And that is precisely what has happened.

What we've seen is a process of perpetual merger. Between 1953 and 1968, there were over 14,000 mergers in manufacturing corporations in the U.S. in which the acquiring corporations, usually the bigger corporations, obtained $66 billion in assets. Some 60% of these mergers took place in 1965-68.

This means that in every major area of our economy we have a situation which economists call oligopoly; that is, the market is controlled by three to five major firms.

In 1963, the year of the last major comprehensive study of concentration, the top four corporations were listed as controlling 99% of the market in automobiles; 96% in aluminum; 93% in steam engine turbines; 80% in cigarettes; 78% in copper; 58% in TV, and so forth. In other words, firms do not compete over prices. The day after General Motors announces a price increase, Ford and Chrysler follow suit. What firms do compete on primarily is expanding the market, with heavy emphasis on advertising. They try to develop an "aura" about the product to increase sales. As a result, advertising costs are substantial. In the soap industry, for instance, advertising accounts for at least 10% of the price of the product, — passed on to the consumer — who has to pay the cost of his or her own seduction!

On the other hand, a 1971 study by the Federal Trade Commission showed that where the top firms controlled only 40% or less of the market, there is increased competition and prices fall 25% or more.

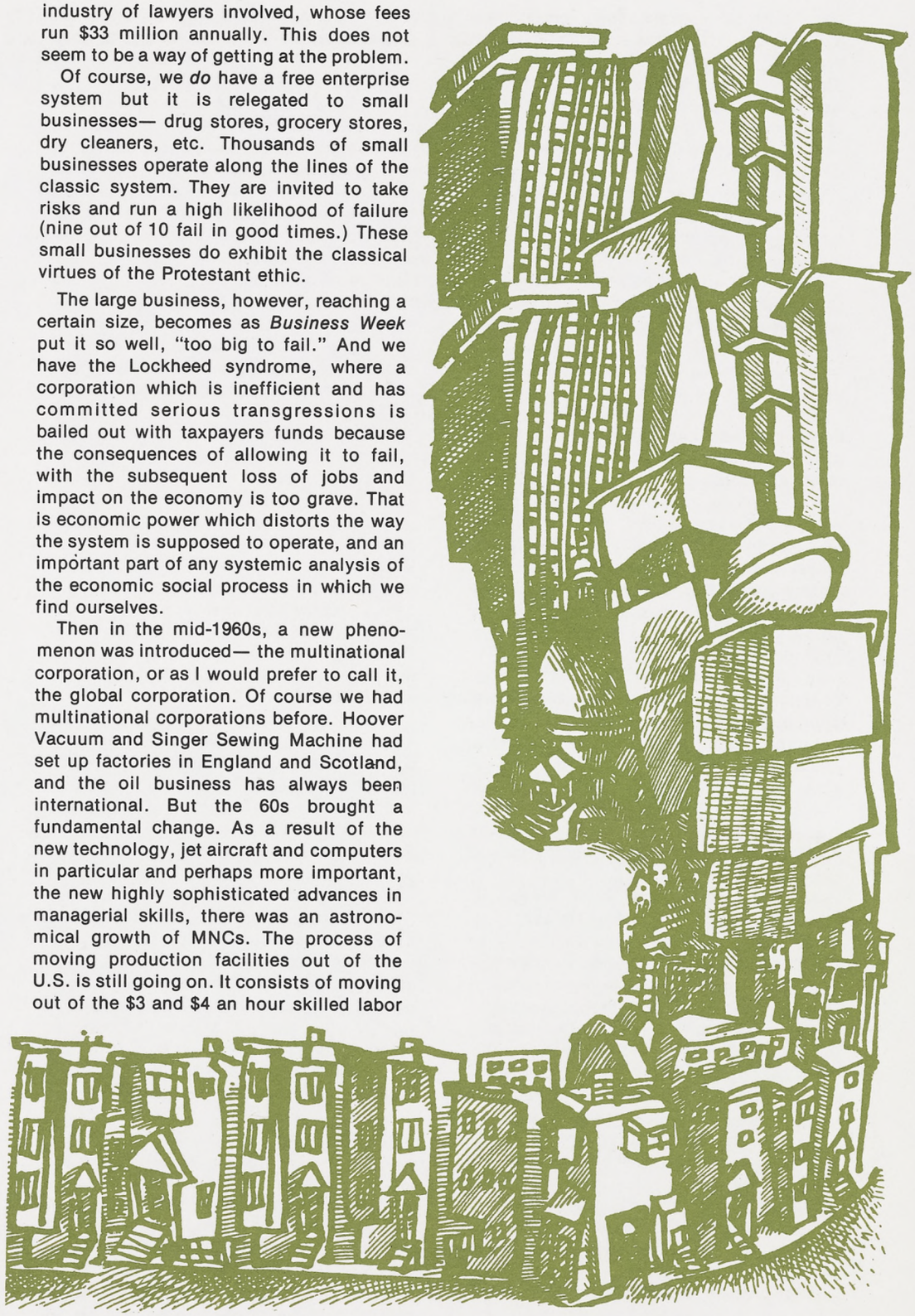
One of the subsidiary myths of the free enterprise system is that government regulations keep our large corporations from getting out of line and maintain competition— the so-called anti-trust laws. It turns out upon examination that while these laws where written with a ferocity which would intimidate almost anyone reading them, they are, in fact enforced with a great deal of charity. Of all the business mergers between 1950-67 only 199 were challenged. Almost half of these were small firms of less than $100 million in sales. The government won only 90 cases, and in only 48 out of 14,000 mergers during that period was any company required to divest itself of anything.

As another example, it is estimated that the current case against IBM will take some 15 years to resolve, with an entire industry of lawyers involved, whose fees run $33 million annually. This does not seem to be a way of getting at the problem.

Of course, we *do* have a free enterprise system but it is relegated to small businesses— drug stores, grocery stores, dry cleaners, etc. Thousands of small businesses operate along the lines of the classic system. They are invited to take risks and run a high likelihood of failure (nine out of 10 fail in good times.) These small businesses do exhibit the classical virtues of the Protestant ethic.

The large business, however, reaching a certain size, becomes as *Business Week* put it so well, "too big to fail." And we have the Lockheed syndrome, where a corporation which is inefficient and has committed serious transgressions is bailed out with taxpayers funds because the consequences of allowing it to fail, with the subsequent loss of jobs and impact on the economy is too grave. That is economic power which distorts the way the system is supposed to operate, and an important part of any systemic analysis of the economic social process in which we find ourselves.

Then in the mid-1960s, a new phenomenon was introduced— the multinational corporation, or as I would prefer to call it, the global corporation. Of course we had multinational corporations before. Hoover Vacuum and Singer Sewing Machine had set up factories in England and Scotland, and the oil business has always been international. But the 60s brought a fundamental change. As a result of the new technology, jet aircraft and computers in particular and perhaps more important, the new highly sophisticated advances in managerial skills, there was an astronomical growth of MNCs. The process of moving production facilities out of the U.S. is still going on. It consists of moving out of the $3 and $4 an hour skilled labor



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areas such as Massachusetts, one of the early points of exodus— to the 30¢ an hour, $1 a day labor pools in Taiwan, Singapore, Haiti, Mexico, etc. around the world. And what one sees on a global map is a shift of the world's production systems downward— into the southern hemisphere.

Relocation is a matter of company policy; the public is not involved, but the community suffers the social consequences of the move.

The mobility of companies is set against the immobility of the community. It is easy to move capital from one company or one bank to another, but not so jobs and people. This has increasingly become a major cause of urban poverty.

And it is not only the fact that the companies do move out. The mere *threat* of moving out has changed the power relations of this country.

It is well to reexamine another myth here— the social axiom that we have a system in which there is a balance of power between business and labor and government. The rise of organized labor during the 1930s did much to reverse unfavorable income trends and check the growing power of business. We're beginning to see a reversal of that. The mobility of business or the threatening of a move cripples labor's basic weapon, the strike. In some cases today unions are even negotiating wage reductions to keep a plant in the community, with the result that over the last four years there has been a decline in real wages of workers of about 8.7%, according to the Department of Labor.

Another comfortable myth we've all grown up with is the myth of equality. The moral basis of our system is that it is based on equality of opportunity. The justification of some having a lot of money, in theory at least, is that everybody has an equal crack at it and our laws and mores are all designed to get everybody to an equal position at the starting line.

Nobody expects *actual* equality but the theory is that the system makes it possible to count on the *trends* moving toward equality. And indeed, in the early period of this century, such trends were favorable. Some argue it was the New Deal. Others, that the real social force moving this society towards egalitarianism in this century was the war.

Extraordinary changes in standards of living took place for the bottom third of the country during World War II. What has happened since the '70s, according to a 1972 library of Congress study, is a slow persistent trend toward inequality.

I believe that the impact of the corporation on the city and the impact of these major trends should be looked at with great seriousness. When we view pressing needs— low income housing, adequate mass transportation, delivery of health services beyond a small strata of society— we see that the major corporations have been unable to reconcile the production of these goods and services with the basic corporate goal— profits. There is a fundamental conflict between what society needs and the kinds of goods and services that produce the best balance sheet.

It is not possible for any single corporation to reverse this trend, because of the nature of the competition. When I said that oligopolies don't compete on price I did not mean to suggest they don't compete. They compete fiercely— for shares in the market, and in ways that put enormous pressures on companies not only to show the best possible annual statement but the best possible quarterly statement. The last thing they can think about is what their city is going to look like in five years.

What it comes down to is whether the ground rules around which they operate will be changed. As long as the myth persists that they are simply entrepreneurs in the tradition of Adam Smith and the corner drug store, they are going to stay as they are now— the only real social planners in our society, making profit without regard to social consequences.

We have been through a period where we have assumed that all of the dislocations, all of the inequities of our society were essential to a continuing process of growth. The basic notion of Keynesianism was that as the pie grows, it becomes possible for a better distribution to the poor and to those who are losers in the race, who are not as "productive" as the winners.

Now we are moving from the age of Keynes to the age of Milton Friedman. More people are talking about limits. We have seen in the United States and in the Western world in general the decline of productivity, the inability to control inflation and at the same time provide social services which have come to be the basis of expectations of the people. We are in the process of abolishing the "free lunch" that Friedman likes to talk about— the transfer of payments in the form of social security, welfare, unemployment, health benefits, benefits to the old and sick— simply dismissing them as luxuries which the system cannot afford to sustain.

The underemployment problem is also greatly increasing, as manifested in U.S. university graduates. More and more people are becoming "honorary members of the middle class." They have been reared on a high set of expectations, received extraordinary training, and can find nothing to do to put their gifts and skills to work.

Today the watchword around the world has become "austerity." It is interesting to hear it from President Carter. The general feeling is one of tightening up, and in that tightening up the impulse, of course, is to tighten up on the poor and those who don't produce.

The fundamental question is: Who is the economy for?

We have no ready made theologies that can help us in this area. This is an entirely new situation and it is very unclear as to which directions institutions can take to deal with the crisis of the city and the majority of the people in this country.

One thing is clear. We are in the middle of a real examination of what democracy is about. Our economic system and our political system are out of "synch," and to many corporations the implication is clear: The political system will have to adapt to the economic system.

I suggest it has to be the other way around. Before there was General Motors there was a Constitution, and I'd rather start with some of the political and moral values of our society and examine our economic institutions to see whether they can be made compatible to those values. The alternative is to accept what has been presented to us as the survival of the fittest ethic, the lifeboat ethic, triage, etc. in which we are prepared literally to count out of our streamlined economic system a majority of the people of the world.

The final quarter of this century is going to be less stable than the last, and we are going to have to recognize that the price of maintaining life in the United States is the redistribution of economic and political power. We are either going to have more democracy in the next quarter— or much, much less. ■

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Tale of All Cities

Detroit: Ashes or Hope?

by Thomas F. Hinsberg

***Speramus resurget meliora cineribus.* (We hope that it will rise better from the ashes).**

— Motto: City of Detroit

The motto of the City of Detroit dates from 1805, when Detroit was destroyed by fire. It *did* arise better from the fire of 1805. Its rebirth from the fires of 1967 and the depression of 1975 and 1976 is still awaited and hoped for by those of us who call Detroit our home.

I am one of those people. I was born here, expect to live and die here. My wife and I recently purchased a house on the east side. As we were looking for a home we kept saying that we wanted something *"for the rest of our lives."* We found an excellent older home which could not be duplicated in the suburbs for twice the price.

That house embodies the city for us. It has interesting nooks and crannies. It manifests the labor of loving craftsmen and an architect who believed in arches, rough plaster, ceramic tile, wrought iron. It brings together the tradition of Europe and the skill of modern technology.

Detroit is like that with its widely diversified ethnic population, its classical architecture standing side by side with the new Renaissance Center, the Gas Building, the new fountain in the riverfront plaza. The craftsmen of bygone days who did the carving, wood working, tile setting in the older buildings have almost disappeared from the scene, victims of Detroits's contribution to manufacturing—the assembly line. Having broken down the complex job of assembling an automobile to routinized parts, the skills of the craftsmen have become unmarketable and unneeded, not only in automobile production but in most other areas of our society — a disappointing fallout of *"progress."*

As I drive home each evening I pass through vacant land which has been turned into small vegetable plots. I glance at burned out homes still reflecting amid the charred ruins, traces of their past beauty. Many of the homes which are still occupied show signs of decay.

The factories on Vernor Street are humming again but, early morning when the word has gone out, hundreds line up at the employment office searching for a few jobs. The Kercheval office of the Department of Social Services is a grim reminder that for so many of these people there are no jobs now or in the forseeable future.

There is death all about. The title *"murder capital"* while it is not fairly bestowed has enough truth to it to be believable. Crimes of all sorts are part of the air we breathe in the city.

While many of the crimes are violent, violence is not confined to the street crimes. Violence has first been done to these violent offenders of the law and public tranquility. There is no word other than violence for a situation in which the right to a decent job has been denied to between 10 and 15% of the employable citizens of Detroit. It is violent that close to 50% of our young people between the ages of 19 and 25 are unable to find work. It is violent that our school system is unable or unwilling properly to educate the city's young people. It is violent that welfare regulations require the unemployed or underemployed male to be out of the household so that his children can eat.

With this violence all about is it any wonder that the young people have learned to react to their condition in violent ways? They have been well schooled by the institutional violence in which they have been forced to grow up. They may not have learned well from their formal education, but they have learned too well from the experience of how society has treated them.

The economic problems of our industries and our city have had their effect on government services. It is an anomaly of our governmental plan that at the time intervention of government for the welfare of the citizenry is most needed the government itself is poor. The not too benign neglect of the major cities during the Nixon-Ford administrations has severly limited what government can do. Those least able to bear the burden of the depression have been the first to have their share of governmental benefits cut. The Department of Social Service's budget is the favorite target of demagogic politicians and comfortable citizens. False myths about huge numbers of welfare cheats have received easy credence by the citizenry. Millions of dollars have been spent by governmental agencies to discover that less than 1% of the people on welfare are cheats.

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Enough of the signs of death. We can look forward either to final interment or to resurrection. Do we have reason to look beyond the grave to a new morning, new life? This article is dedicated to those who hope.

In what can we base our hope? Traditional European theology would urge us to place our hope in the God transcendent and in Him alone. But a new current in theology urges us to seek for and to find God active in history, struggling on the side of the poor as they seek liberation. If this is where God is to be found, in the struggle for new life, then God is certainly present in Detroit. But we must look for signs, for indications that there is basis for the hope which is in us lest it become merely wishful thinking.

As one sign, some would point to the Renaissance Center, which even bears the name of resurrection — rebirth. It is certainly a sign of something new and alive situated as it is on the edge of the water, the symbol of rebirth, the instrument of baptism into the death and resurrection of Jesus. Will the tallest hotel in the world flanked by smaller office towers become a mountain of glory or a tower of Babel?

The hope of the investors and of the city administration is that it will indeed be a source of new life for downtown, generating new jobs and reaching out to the rest of the district to fill other office buildings with auxiliary services and related industries and professions. The proposed mass transit plan, the downtown-people-mover, the waterfront plaza, the string of waterfront parks are all predicated on the hope that rebirth will take place. But at this moment the Renaissance Place stands only as a symbol, although an awe-inspiring symbol, of hope.

More importantly, what does this symbol mean to the many impoverished and disillusioned citizens of the great city? Even if the enterprise succeeds and downtown receives a new burst of life this may have very little effect on the people who live at Kercheval and St. Jean, in the Jefferson-Chalmers area or even in northeast or northwest Detroit.

The problems of these people, the problems of the school system, the social service system, the health care system, the police and recreation system which service them are too complex to be solved by a single project.

I was in a discussion recently about the crime problem. One of the participants offered as a solution the strengthening of the family and the schools. I took objection to this as being too simplistic.

The schools and the family are dependent institutions critically affected by other more basic institutions. At the danger of also being too simplistic, I would affirm that there

can be no solution to the other problems of Detroit without a serious change in the economic base and philosophy which dominates this city and, in a real way, the nation.

As an example let me take my friend's suggestion that the solution to the crime problem is to be found in the strengthening of family life. The majority of young people who get into trouble with the law come from single-parent homes headed by the mother. Even in the homes in which there are two parents there is evidence of deterioration of parental authority, caring, and control.

A critical element in the deterioration of family life is the belief fostered by the economic institutions and philosophy of this nation that personal identity and dignity depend upon holding an income-producing job. In the poor family, the male head believing this myth finds himself unable to provide, loses his self-esteem, and leaves or resorts to deviant behavior. In the affluent family of the professional an inordinate amount of time is demanded and given to the job, making his presence and influence minimal.

In addition, the amount of advertising to which the family and the young are exposed through the medium of

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television is astronomical. Before television, moral leaders were warning of the dangers of materialism and materialistic value systems in our society. The danger is present now in a new and virulent way. One can easily turn the pages of a newspaper and ignore the ads. It is much more difficult to turn off the advertising on TV, which has a subliminal effect even when we divert our attention.

One of the major causes of youthful crime in our city is the violence of television advertising which tells the young person that he or she is what he or she owns. If he or she does not own the products the screen portrays then he or she is nobody. If this young person is poor there is no way he or she can expect to get those products legitimately—no way he or she can become somebody. Those ads are produced so that companies can sell a product and make a profit.

Here, then, is the dilemma. As long as the economic institutions of our society maintain as their goal the making of a profit and use the ordinary means at their disposal to sell their products they will be contributing to the skewing of the values of society. This skewing results in the breakdown of the family and the increase of crime. As long as these economic institutions cannot assure that everybody that they reach can buy their products, they are increasing dissatisfaction and alienation. If Detroit is to again become a safe and peaceful place in which to live some solution must be found.

Some solutions offered are greater police protection, recreation programs, family counselling. But all of these and others get only to the symptoms, not the causes. Minimally a way must be found to assure that every one who wishes and is able to work will be provided with the opportunity, with a decent family wage. There is certainly enough work to do, if not in the factories then in the streets, the neighborhoods, the professions, social services.

Values at Stake

The cost of failing to provide such jobs is much higher than the cost of the jobs themselves. We are spending billions for new jails, judges, police, security systems many of which would not be necessary in such volume if jobs were provided. We are dealing with priorities and values.

But where is the hope in all of this? Solutions seem to be more and more remote. It is as though we are in a maze. We move toward an exit and find it blocked by another obstacle. Maybe there is no exit.

But there is, if we have the will. My hope lies in the conviction that all the elements of a solution to Detroit's problems are in existence. They must, however, be brought together. This requires the conviction on the part of diverse numbers of people that Detroit is worth saving, that its people are important enough for the effort and sacrifice required. It requires a commitment to long-range planning and short-range implementation.

Let us take as another example the much publicized gang problem and the associated criminal activity of young Blacks in Detroit, especially on the east side.

We have for the most part, young males who have adopted uniforms for purposes of identification. They are unemployed and have despaired of getting jobs. Their fund raising activities are what is classified as criminal activity—robbing stores, stealing from people younger and older than themselves. Their actions sometimes result in violence and even death to their victims. They have cleverly developed game plans and strategies for their operations. They have leaders and a large number of followers. One becomes a leader by doing the things which are valued in the gang.

Absent the criminal activity, the above description could be applied to a football team or a fraternity or even the Boy Scouts.

These young people are seeking what all human beings seek, an identity; and they are doing it in the accepted human way by identification with a group which shares their values and offers them the chance to be somebody. The extra ingredient is that they are poor and they have despaired of acquiring the accouterments of the American male through the lawful method of getting a job and earning the money to buy clothes, a car, a home. The system is not working for them and they know it.

The few hardened criminals must be removed from the gangs. This requires police action, speedy, fair and firm justice by the prosecutor and the courts.

Now we come to a choice. Business and government interests have to come together and decide where best to spend their money — on increased security forces, larger prisons and more judges, or on providing jobs. The money will be spent one way or the other. Society cannot forever endure the kind of lawlessness that has occurred in this city in the past few years. Ultimately, and even now, the choice must be made between a police state, martial law or jobs for all who want them. The objections are raised, our stockholders will not stand for this, or we are so automated that there are no more jobs.

If, as some of its proponents say, ours is not the best system possible but the best that has yet been invented then the time for delivery is now. Any institution in a human society must face the ultimate test — Is it capable of

Continued on page 15

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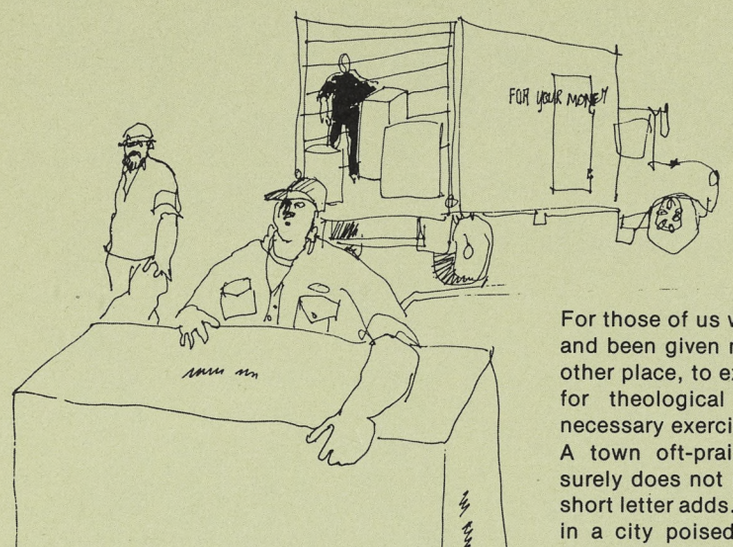
How to Find the Real Ne

From Union Seminary in New York comes this "
Student," by Jim Bergland, professor of prac
newcomer, written by one who knows and loves t
many facets of humanity of New York, seeing it n
political problems, but as a setting for human c



Deliveries

For those of us who have lived here longer and been given more life here than in any other place, to extol this city's advantages for theological inquiry seems an unnecessary exercise in stating the obvious. A town oft-praised by famous persons surely does not need the faint praise this short letter adds. But your coming to study in a city poised again on the threshold between collapse and renaissance prompts me to share this non-elitist affirmation of New York and to welcome you to the struggle to build a new kind of city.

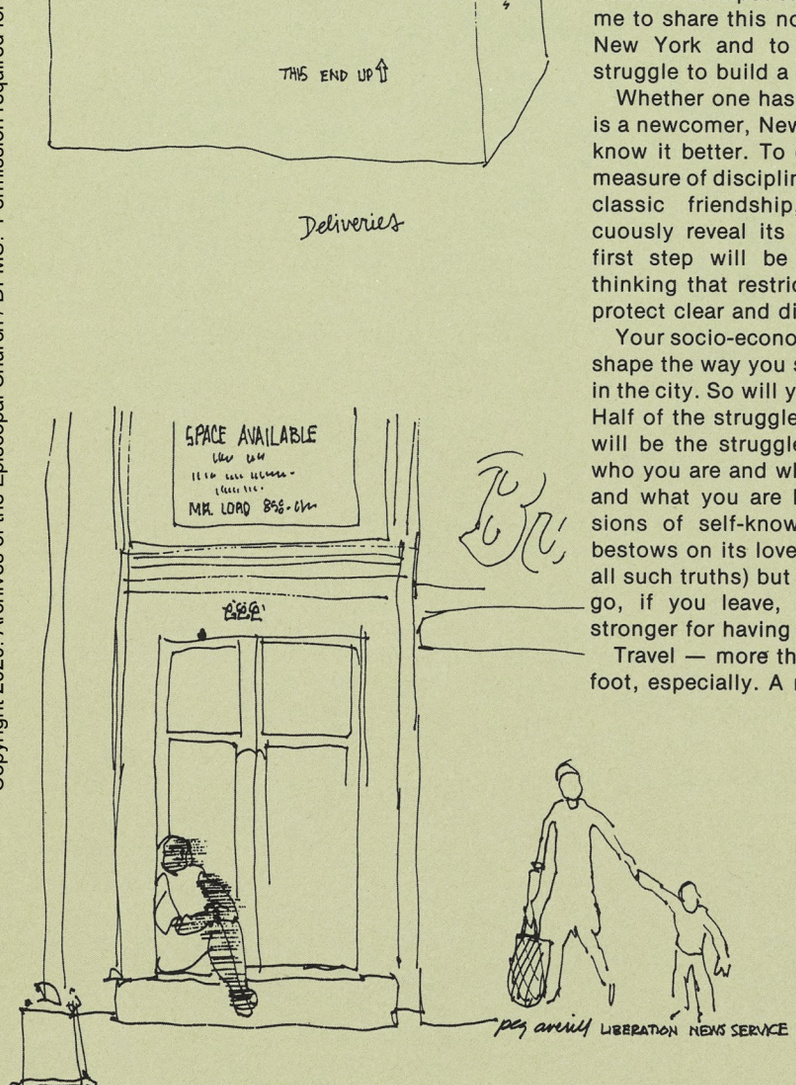
Whether one has lived here for years or is a newcomer, New York challenges us to know it better. To do this takes a sturdy measure of discipline since the city, as in a classic friendship, does not promiscuously reveal its inner mysteries. Your first step will be to abandon ways of thinking that restrict evidence in order to protect clear and distinct ideas.

Your socio-economic class will indelibly shape the way you see/feel/know and live in the city. So will your race, sex, and age. Half of the struggle to live and grow here will be the struggle to know yourself — who you are and where you've come from and what you are becoming. The dimensions of self-knowledge that this town bestows on its lovers are bittersweet (like all such truths) but durable. Wherever you go, if you leave, you'll be clearer and stronger for having been here.

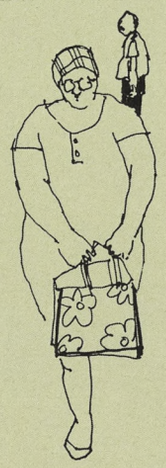
Travel — more than in most towns. On foot, especially. A reasonable goal would be to visit each of the five boroughs and to be able to use the whole subway and bus system as soon as possible. There are many kinds of space to explore — social, architectural, personal — and the key is being able to move around. Learn to use the system.

Some wonders of this city can only be properly enjoyed if you're by yourself. That's what anonymity is partly about. But most of New York can't be experienced alone. The best discernment is social. If you're in love and your lover is with you, so much the better: You'll see and feel and know three times as much. Dialogue with a companion will clarify your observations.

Your visits to different parts of the city will need to continue for three or four years because there are several layers of history in each of the boroughs and hundreds of sectors: The "worlds" of stores, museums, parks, restaurants, theaters, institutions, landmark buildings, businesses and banks. A good guidebook (Michellin, Cook, *New York on $10 a Day*) is indispensable, as if you were visiting Mexico City or Paris for the first time. Beyond the guidebook, spend some Saturday mornings in September in libraries, reading the city's history: Its geology, geography, and



Stoop sitting



Shopping

street singer

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New York

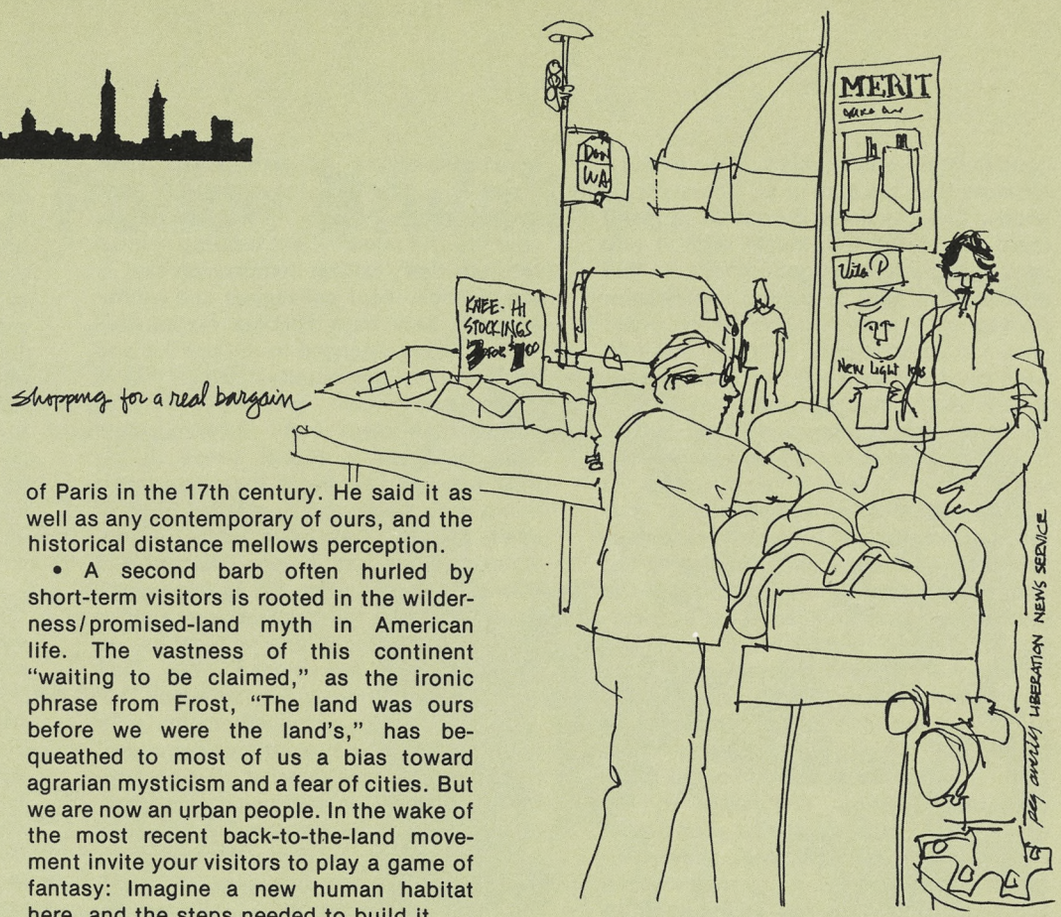
es this "Memo to an Entering Theological of practical theology. As a guide to a d loves the city, it offers some clues to the eeing it not as a complex of economic and human opportunity.

climatology; its economic, cultural, literary, and political past. Urban pluralism remains confusing and opaque unless one works to develop a sense of a town's history.

You'll find a variety of crazy-people loose on our streets. Some may repulse or even frighten you; others' pathos may break your heart. Some are "that way" all the time; others merely have bad days. As a passerby, you probably won't be able to relate to them in any real way, but with as much sophisticated naivete as you can muster, pay attention to them. The images and languages of unreason in our city ought not be ignored, exiled, or degraded. They are part and parcel of the human situation, and the crazies you meet on the subway have no monopoly on unusual behavior.

Sometime in October, friends from out of town will want to come and visit you and the city. Normally, they'll have one of three ways of looking down their noses here:

• The first reflects a traditional ambivalence about life in cities: they're exciting, but immoral. This critique of urban life has been made since the earliest days of Mohenjodaro by folks who by temperament or deliberate malice can see only the city's decadence and ignore its power to open and to free, to humanize and to civilize. My advice is that you ask such friends to read Rousseau's criticisms of Paris in the 17th century. He said it as well as any contemporary of ours, and the historical distance mellows perception.

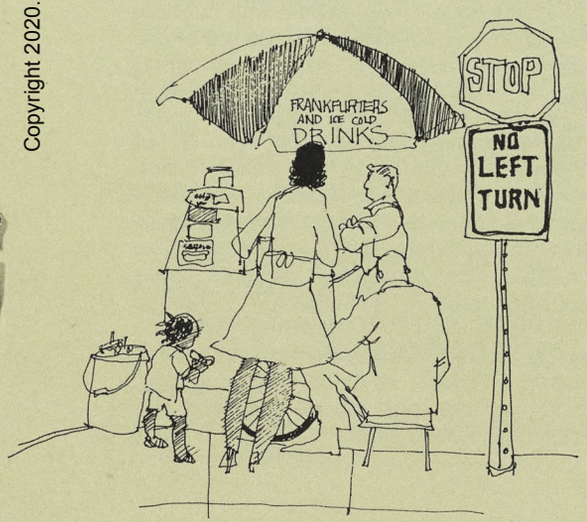


Shopping for a real bargain

• A second barb often hurled by short-term visitors is rooted in the wilderness/promised-land myth in American life. The vastness of this continent "waiting to be claimed," as the ironic phrase from Frost, "The land was ours before we were the land's," has bequeathed to most of us a bias toward agrarian mysticism and a fear of cities. But we are now an urban people. In the wake of the most recent back-to-the-land movement invite your visitors to play a game of fantasy: Imagine a new human habitat here, and the steps needed to build it.

• The third way some visitors express their anti-city sentiment is in terms of scale. New York is too big; the pace is too fast; the mass of data clamoring for attention too much to sort out. Most of their perplexity about scale (and ours) is justifiable. It has always been the essence of wisdom to discern rightly the patterns in a body of evidence. But it is in places like New York and Rome and Calcutta and Tokyo as well as in thousands of expanding metropolitan centers in Third World countries that this is most difficult to do. The size and complexity make one feel impotent, and this threatens those who are comfortable only when *they* are in charge. But in the face of this city's puzzling dilemmas we can relearn the merits of creative humility and begin to take ourselves less seriously as paternalistic social engineers.

The best way to deal with the bigness of New York is to develop an appreciation for its neighborhoods. No particular neighbor-



Brother & sister

Lunch counter

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hood tells the whole story and the city is a lot more than the sum of all its neighborhoods. But this place cannot be properly loved, cared for and fought with if one can't grasp "the neighborhoods." This means you'll have to belong somewhere: Access to a neighborhood is by being known in a community. You won't be told what you most want to know until you are known and trusted by some people in a particular place. So you can't be a tourist-style student and understand the urban setting in which you're living. To deepen the roots and authenticity of your theological studies, become a citizen of this town. Join our local struggles as the struggle of people everywhere. Taste the local joys. Ponder in silence the perplexities, in sadness the sorrows found in our common urban lives. Protest vigorously the injustices you'll find here, while acknowledging your own complicity in them and working to overcome them. Feel in your face the seasons come and go in your neighborhood, and share in the excitement on the streets as your neighbors blossom in the spring, show their bodies in the summer, enjoy their clothes and socializing in the fall, scurry about in winter. It's a four-seasons city.

Problems of food and energy are complicated by the seasons and the size of the city, and particularly for the poor whom you'll meet in your adopted neighborhood. Acquaintance with the voluntary associations and service institutions designed to "serve" them — in welfare, unemployment, housing, health, education, criminal justice — will plunge you into an urban dilemma at least as old as Rome: Poor folks weakened and rendered dependent by charity; service professionals becoming dependent on institutions. Resist the temptation to become an eager spokes-person for the city's poor or to reform quickly these institutions! Rather, listen long and deeply until your imagination is free enough to find new ways to empower poor people to gain their own voice. Such diligent listening to the city's poor in local neighborhoods will cause you to endure a painful silence as you wait for them to find their voices in confrontation with complex structures of oppression, and will lead you to the creative fringes of religious communities, many of them Christian.

Politics and worship will be warmly mixed together there and you'll find — as have generations of seminarians from Union — that by shouldering local responsibilities weekly in such situations your life and ministry will become marked by a creatively critical compassion that is full of hope. Your colleagues and former students here have become responsible local citizens, engaged in the politics and worship of the community in which they're trusted and known, and felt their own growth from lower levels of professional responsibilities to higher levels during their three or four years here. In limited hours each week, and in a small slice of one's lifetime, they have gained clarity about the city as human habitat and themselves as citizens and believers, and have found that the knowledge and skills developed, the social and political graces given, are not left behind when their vocation leads them to another place.

Such a vantage-point will clarify your thought about the international context of the Christian message. Most of us here are first- or second- or third-generation immigrants, and the problems we're wrestling with lead quickly to a global framework for our imagination and strategies. If at first the variety of languages and cultures and life styles makes you nostalgic for a simpler setting, fight off this sentiment as a demonic temptation and make a new friend outside of your own culture. Soon — and sooner still if you'll work at a second language — both faith and thought will grow and be nourished in this broader environment.

Reading a racing form

Finally, this city will more readily become a living part of your theological journey if you leave behind all ways of thinking which consider nature to be purposeless and humanity its master, and styles of life which consider onself to be more important than the realms of life "that exist to serve us." Bring with you a relationship to nature that is collegial rather than exploitative. If you are a naturalist, it will be easy to love this city. Or is it rather the other way around? Whatever. Its miseries and grandeurs, memories and hopes are mirrors of what we all are and of what each of us is.

A non-elitist affirmation of this town, then, is an invitation to struggle and to contemplation, and the reconciliation of each within one's own life. Here you'll ponder the human prospect in ways both frightening and ecstatically hopeful. Here you'll feel the yearning for liberation among the oppressed and in yourself, and be forced to take sides. Here you'll be cared about by particular people in local communities in ways that will strengthen your faith, feed your spirit, clarify your vocation.

On some occasions, your life and work here will lead you to places where you'll be asking for help. If a false pride prevents you from reaching out when that time comes, the city will either destroy you or drive you away. That happens not because the city is cruel, tough, and impersonal, but rather because false pride is self-destructive whether one's encounter with nature is in a wilderness or in one of the world's great cities. Nature in the raw — whether in the country or on the ocean or human nature in the city — is not genteel and innocent. People hurt in cities because people hurt people and because evil exists — not because cities are cities.

I stood on a ledge at sunset in Pompei once and realized that neither cities nor nature were everlasting. New York, for all its concrete and steel, is a fragile human construct dependent on food and water and heat from somewhere else and is as responsive to love and to neglect as a fine violin or a garden, as your personal library or your own body. If you learn while here to care for this town with critical affection and to love its people and yourself in the midst of shared struggle, both your faith and your theology will be deepened and become more hopeful. ■

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Once More: Police Brutality

by David Gracie

Police brutality is not new, but it has become the talk of Philadelphia. The reason is that the *Philadelphia Inquirer* (a Knight paper) has been printing front-page, well-documented accounts of police beatings.

The story which received most attention concerned the beating administered to a law-abiding Black worker who was on his way at midnight, to pick up his wife from her job. Policemen actually broke their nightsticks on his body while pounding him unconscious on the street. This was witnessed by several women from Society Hill — a rare case of members of the White establishment seeing the evil at first hand.

The *Inquirer* also did a series which documented systematic beatings of murder suspects by the homicide squad. About the same time this series was running I was talking to a member of our parish whose son was being held in prison on suspicion of murder. I asked if he was well. "Yes," she said, "except that he still needs medical attention because the police kicked him in the testicles while they were questioning him."

It used to be that you had to read the newspaper of the Black community or know people who lived in the ghetto to find such information. Not many White people availed themselves of those sources. Now, as much of it comes to light in a major daily paper, more people realize that Philadelphia police have to be added to the list of leading governmental offenders against human rights.

Newspaper accounts have led to a federal investigation by the U.S. District Attorney and a planned investigation by the state legislature. Since the tenure of the Republican-appointed District Attorney is doubtful and since a battle is going on to keep the legislature from having subpoena power, it is too early to rejoice that help is on the way.

The response of the man at the top in Philadelphia, Mayor Frank Rizzo, is still unchanged. He is saying now what he has said over the years, including his years as city police commissioner: "The bottom line is: Nobody will get to them (the police) while I'm mayor of Philadelphia. Nobody." (*Inquirer,* 6/30/77)

A classic front page of the *Inquirer* (6/24/77) carried a picture of Rizzo, John Cardinal Krol and Italian Senate

President Amintore Fanfani. The mayor, in Italy for ceremonies surrounding the canonization of St. John Neumann, was giving advice to Fanfani on how his police should deal with crime and terror. The Cardinal was the interpreter, but the Mayor threw in an Italian phrase of his own. "With a pounding gesture of his fist, the mayor said the way to treat criminals was 'spacco il cap' . . . the phrase, freely translated, means 'break their heads'." He went on to arrange for 10 Italian policemen to come to Philadelphia, to learn our ways of doing it, promising, "We'll show them how to eat those guys up."

Directly under this article was a picture of Edgardo Ortiz, wearing torn, bloodstained clothing, after having been beaten by Philadelphia police in his own home in the presence of his wife and daughter. "His overalls were torn in the course of the beating and fell to the floor. As Ortiz, handcuffed by then, bent over to try to pull them up, a policeman clubbed him with a blackjack, cutting open his head and splattering blood across the porch, which was littered with toys and dolls." As in several of these accounts, there was a racial epithet, a policeman calling Ortiz a "big Spic bastard".

We can only expect what we are getting from the mayor since it was the fact that he *would* crack heads that made him the hero of frightened and angry White voters during the years of the racial rebellions. In 1967, as police

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commissioner, he personally led a billy club charge against 2,000 Black high school students who were demonstrating for better education in the public schools. Since there was no racial uprising in Philadelphia in the late '60s, Rizzo was rewarded by being elected mayor. But his quips and boasting register less favorably with the public now, since the newspapers present him in a different light than they did in the days when he was being promoted as the great White hope, especially by Walter Annenberg — then publisher of the *Inquirer.*

A change at the top may be forthcoming in a few years' time. Until then, each policeman who wants to see it that way can argue that the road to the top, from cop on the beat to mayor of the town, is a road marked *spacco il capo.*

How have the churches responded? The Baptist Ministers' Conference (Black pastors) have been most forthright. They supported the federal investigation and demanded the suspension of the officers in the Society Hill case. Heads of judicatories including our own bishops met off-the-record with the mayor to express their concern. Bishop Lyman Ogilby, in addition, has made public his support for the Baptists' demands.

An incident some years ago indicates what impression all this makes on the mayor. One of our priests had witnessed a police killing on the streets. The man gunned down was deranged and had been swinging a big board. He was dangerous, no doubt, but the priest wrote the newspapers saying that he thought he need not have been killed but could have been apprehended some other way. Rizzo's response was: "I don't tell preachers how to preach the Gospel. I don't expect them to tell me how to run the police department."

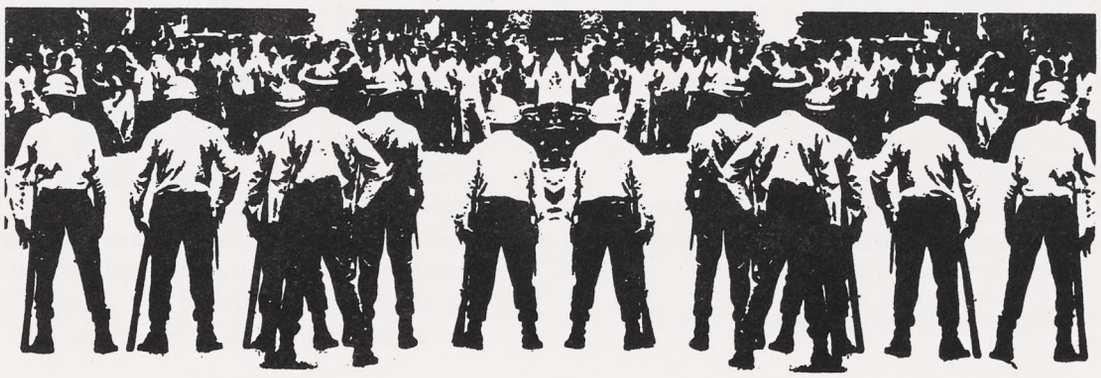
One Protestant leader has suggested developing an approach to the officers on the force who are concerned as Christians about carrying out their work in a way that is compatible with their faith. But he and others realize that in a town with a big Roman Catholic population, it is the Cardinal who holds the key to that door, and he will not use it.

To effect change in the Department one has to move from strength. A parishioner of mine who used to ride with a motorcycle gang told me of an encounter they had with the police in which they were reminded: "*We* are the biggest gang in town. We have the most weapons and the best communication. Don't you forget it."

When that force moved on the Black Panthers back in September, 1970, shooting their way into their headquarters in a dawn raid and stripping young Black men naked in the street, an emergency community meeting was held at Diocesan headquarters. The assembled representatives of community organizations, churches, and civil liberties groups looked for a position of strength and decided they could find it in the courts and the Constitution. A temporary restraining order was obtained in federal court which stopped the police from further illegal arrests and attacks on people based on their race or their politics. That Labor Day weekend, while thousands of people invited by the Panthers gathered at a People's Constitutional Convention, the police were forced to keep a low profile and peace reigned in North Philadelphia.

A serious legal effort was undertaken to make that injunction permanent and to have a court-appointed master supervise a reorganization of the Philadelphia police until observing the Constitution became the rule and not the exception. The judge heard much evidence but delayed his ruling for years. And when he did rule it was only to order some changes, albeit important changes, in the police internal complaint procedures. The City of Philadelphia appealed to the U.S. Supreme Court which overturned even the mild remedy.

That took the wind out of much community effort to bring about reform until recently when the Public Interest Law Corporation succeeded in obtaining LEAA funding (under the Safe Streets Act) to provide legal help for those whose rights have been abused by the police. That enabled a real step-up of legal defense and offense. Several suits have been won in cases of police beatings and killings, thereby



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raising the price of brutality. Then the *Inquirer* began its crusade.

That is the big picture. From the perspective of a city parish it all seems the same somehow. Just six blocks from St. Joseph's church in Detroit the police kicked off the rebellion of 1967 by the way they raided a "blind pig." About nine blocks from St. Barnabas Church in Philadelphia this weekend police shot and killed a Puerto Rican man in the doorway of his home, sparking a minor rebellion there. Bricks flew, police and neighborhood residents were injured, and 18 people were arrested.

As we discussed this latest incident at announcement time at Sunday morning worship, these points were made:

• "It sounds very much like what happened to one of our families a year ago, only, thank God, no one was killed then. There was a broken door, a beating and three false arrests. That's all." (I was in court as the three young men defended themselves against the charges the police lodged against them. When the prosecutor summed up the police case, the judge laughed out loud. It was that absurd.)

• "The police didn't have to kill him. There must have been other ways to deal with the man."

• "There was anger at the big show of police force: paddywagons, mounties and helicopters. Why don't the police just withdraw? The neighbors aren't going to fight each other. It is the police they are angry with. If the police withdrew, everyone would go home and be quiet."

I thought about that question as I visited the scene of the slaying and the riot that afternoon and talked to the very angry widow. ("The police had a contract out on my husband," she said.) Is the reason they don't withdraw smply that an occupying army cannot withdraw without admitting defeat? In a newspaper story one of the policemen rationalized the whole thing this way: "People we've talked to who knew the guy said we did them a favor. He was a violent nut." (*Inquirer,* 7/4/77)

I write this to ring the alarm bell again, but more than that I want to invite discussion and exchange of experiences. Is there a united Church and Synagogue approach that can be of more help in curbing police abuse in our cities? Is there a lay ministry strategy that can be designed? Or has some city somewhere had success with a political approach to the problem?

Some of the pieces of a possible solution are evident here. If the *Inquirer* keeps it up, if there are federal indictments, if there are more successful lawsuits, if we in the churches and other institutions keep the pressure on, if the mayor is replaced, then maybe we will begin to deal with this constant violation of human rights which has the force of law in our city today. ■

New Publishing Company Directors

The family of the late William Spofford took the initiative some several years ago to make possible the re-publishing of THE WITNESS magazine. A new board of directors of an entity called the Episcopal Church Publishing Company was constituted to carry this out. It was comprised of Bishops Morris Arnold, Robert DeWitt, Lloyd Gressle, John Hines, John Krumm and Brooke Mosley, and Dr. Joseph Fletcher. The board established a system of rotation for the directors, and also made provision for enlarging its membership.

Consequently, at the June meeting Bishop Krumm and Dr. Fletcher retired from the board. New members elected were Joan Belknap of Los Angeles, law student at the University of Southern California and assistant to the director of the National Committee Against Repressive Legislation; Barbara Harris of Philadelphia, who is in public relations, has been active in the Union of Black Episcopalians and serves as a director of the Absalom Jones Institute; Charles Ritchie of Saranac, N.Y., who is in the investment business, has served as a deputy to General Convention and is on the board of the Episcopal Divinity School; and Helen Seager of Pittsburgh, an educator who has been active in civic affairs.

Continued from page 9

meeting and dealing with human problems? If it is not then it must be replaced. No element of the society can deal with all of its problems. But the problems in Detroit are basically economic problems. If those are solved then the others will admit of solution. If those are not solved no solution is possible.

Pope Paul VI says in his encyclical, *The Development of People,* that "every human being has the right to food, clothing, shelter, basic education, health care, a decent job." If the right exists then the dominant institutions of the society have the obligation to provide real opportunities for the fulfillment of that right. They have not done that in Detroit.

The hope of the city, then, lies in the ability of the system to work for the welfare of all the people. It rests also in the power of the people themselves who have continued to make their will known and to exercise their not inconsiderable, if unconsidered, power. They do this not only in the ballot box but in the exposure of their needs in such recent happenings as the reversal of the Wayne County Board of Commissioners' policy of forcing indigent non-emergency cases to go to Wayne County General Hospital and their demonstration of opposition to the Department of Social Services' move to take away funds for chore help in the homes of indigent poor and disabled.

Some might say that the hope is very tenuous. If so and it is unfounded, then where do we go? ■

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It All Began at Epiphany

by Mary Lou Suhor

Should you drop into the office of Epiphany parish in East Los Angeles some afternoon to see what's happening, your mental computer could get overloaded within a short span of time. When I visited there for a couple of hours recently, the following took place in rapid order:

• Maria Martinez, the first woman in the parish to serve as senior warden, volunteered to take me on tour of the church, pointing out wall hangings with Aztec motifs, Mexican crucifixes reflecting the heritage of the parishioners, liturgies printed in Spanish and English, a niche holding a 300-year-old statue of the Virgin, from Latin America.

• Rosalio Munoz and Joel Flores introduced themselves and explained some of the services they were concerned with: Immigration problems, human rights for undocumented workers, current legislative battles, forums, marches.

• Father Roger Wood, pastor, returned from a community meeting with the sheriff and police, loosened his collar, sat by an oscillating fan and briefed us on the event. "Not a bad meeting, but it's a long struggle to set up an ongoing group to deal with police brutality and related matters. You're called a Communist at the slightest suggestion of a Police Review Board. We exchanged views and discussed our differences. The police claim, for instance, their computer says that calls are answered within 3½ minutes; the community says it's 20 minutes to never . . ." He is interrupted by a series of phone calls.

• Nancy Van Lauderbeck came in to work on tickets for the next parish fundraiser. "Did you see the church basement, where *La Raza* newspaper was started and where the Brown Berets met?" she asked.

I turned to the program director in disbelief. "Is it always like this?"

"Oh, this is a slow day," said Virginia Cueto Ram, prominent Episcopalian laywoman who has worked for 30 years in the parish, the last 12 on the staff. "Let's go out into the streets so you can see us from other angles."

As we drive up and down the barrios, Virginia Ram says sadly, "Now you are going to understand some of my nightmares about Maria. If I hadn't invited her to spend summers with me to work in the parish, she might not be in jail today. I did this to her. The church did this to her. We are all culpable."

Virgina Ram and 300 year-old statue of the Virgin

This Maria, of course, is Maria Cueto, Mrs. Ram's niece, the former executive director of the National Commission on Hispanic Affairs of the Episcopal Church Center. She is in jail since March for refusing to testify before a Grand Jury investigating bombings attributed to the FALN, a militant Puerto Rican group. Maria and her secretary, Raisa Nemikin, claimed that the Grand Jury system as presently constituted did not protect their First Amendment Rights or the confidences they enjoyed with the people with whom they worked.

Mrs. Ram pointed to a complex of buildings. "There's the General Hospital, and there's the Juvenile detention center. Father Wood spends a lot of time getting our kids out of there. Now I'll show you St. Bartholomew's, which has been converted into BUSCA — the Barrio Union Scholastic Community Association.

We got out and circled the grounds. "Look there's a tree Maria planted. The idea here was that after services on Sunday we had an empty building all week long. I thought, why lock God up and say, see you next week, Jesus? So Maria and Rose Marie Ramos and Inez Hernandez and Bea Arellano started a center here during the week to develop remedial reading classes and a bilingual and bicultural

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Ricardo Reyes, parish artist, and friends

consciousness for children and parents. Maria worked three summers on this project.

"In the Fall, there was a marked difference in the progress of the children. Their teachers were mystified and asked the parents why. They proudly said, 'We sent them to our *own* school.' Now the community has taken over the center and Father Wood and I simply oversee activities. Our policy is to get the *people* to do things. Now I'll show you where the gangs hang out . . ."

We drove some distance and stopped in front of a small building.

"See that's where Maria started a storefront ministry for

BUSCA: Barrio Union Scholastic Community Association

Virginia Ram, program director, and Rosario Gasparro, former vestrywoman and community organizer,

gang-oriented kids. We had a pool table and a juke box in there and called it PELA Storefront. Some of those kids went on to school, some found jobs like in the post office, and some were killed. One of the kids who hung out there was an artist and Maria supervised the mural he painted." Now we had stopped in front of a long wall covered with two scenes. I asked if we could take a picture.

"OK, but I'll have to get out so the people will see me with you. In some areas you have to be escorted through by gang members to see murals."

Photo taken, we got back into the car. Over a Mexican meal, Mrs. Ram explained:

MURAL: Our Lady of Guadalupe, and of the Barrio

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"Now perhaps you can begin to understand the consciousness of Maria and Raisa. They are in jail not because they want to be martyrs, not because they are obstinate or rebellious, or have something to hide. It's just that you don't betray the people you've been working with. You deal with them to the fullest consequences. Our consciousness was heightened by serving on the Hispanic Commission. Our loyalty was to the *ministry*, not to any 'terrorism.' "

Ironically, a strong non-violent strain runs traditionally through Virginia Ram's family. Her husband, a pacifist, studied under Gandhi and was a first cousin to Nehru. He was killed in a liquor store holdup in Watts. Viginia had to take over his business and raise her sons, Phil and Richard, who were then 12 and 9 years old, respectively. Phil was a conscientious objector during the war. ("It would have been like putting another bullet into my father," he said.)

Mrs. Ram even tells how she admonished the young parish artist for designing a wall hanging of an Aztec Christ with a clenched fist. " ' Hey, isn't that a rather violent posture for Jesus?' I asked him." The next day she found that the artist had sewn a flower in the clenched fist.

Emotionally, the jailing of Maria has torn apart "Tia Butch" — as Virginia is affectionately called by her niece. "I'm trying not to let sentiment interfere with my work, but it's hard to get my head together. I'm loyal to the church and I've never confronted bishops like this before. I don't want to be vindictive, but we're trying to relate here to a ministry almost unknown to the church — dealing with identity problems, oppression, poverty, and relating at our own level — at the level of the people."

That "loyalty to the church" and "Virginia Ram" are practically synonymous is manifest in her long years of church service. She was elected to the Executive Council on the first ballot at General Convention in 1976, and has been highly honored by both church and civic officials. A plaque from the Mayor of Los Angeles and a diocesan Bishop's award — the only one given in 1973 — decorate her walls. (When an FBI agent left his calling card in her door recently, a Church and Society colleague suggested she frame it and hang it up "between the Mayor's citation and the Bishop's award.")

There was one period when her faith wa vered. For three years after her husband was killed, she did not go to church. "I cried every night and ended up exhausted, having to take three pills to get to sleep. But the parish priest brought me back, and Father Luce ultimately talked me into taking this job. I gave up $600 a month to do it, since I was working with a government program at the time. Now I still end up nights exhausted, but I don't need the sleeping pills."

After she was elected to the Executive Council in Minneapolis, the parish wanted to give her a testimonial dinner. "Over my dead body," was her response. "I consider my election a tribute to the *people* of this parish."

Virginia Ram drops me off at the end of the day and we make arrangements to meet again. I head for bed. The indefatigable Virginia Ram drives off to her next meeting, and to begin preparations for a *lechon* dinner for 14 Church and Society members at her home the following night. ■

RECENT EVENTS AROUND THE GRAND JURY

• *Pedro Archuleta, the third member of the Hispanic Commission to be jailed for refusing to testify before the New York Grand Jury, was flown to Chicago (without the knowledge of his attorney) and held in contempt of the Grand Jury there. The move seemed superfluous since he as well as Cueto and Nemikin are serving possible sentences through May, 1978, in New York, where the "life" of the Grand Jury runs longer than that of Chicago. Over 300 people marched to the courthouse to support Archuleta.*

• *Bombs exploded in two midtown Manhattan office buildings Aug. 3, killing a 27 year-old man and injuring seven other persons. The FALN claimed responsibility for the explosions. More than 100,000 people were evacuated as threats were received, including those who worked at the World Trade Center and Empire State Building. Commented THE NEW YORK TIMES, "Three people are in jail for failing to cooperate with investigations, but neither these arrests nor others, including one last week, have put the police closer to determining who planted the bombs." (Week in Review, 8/7/77).*

(Deadlines prohibited further coverage, but THE WITNESS will present an analysis of these and other events in future issues).

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Continued from page 2

can't we see that a Ph.D program constructed along disciplinary lines and demanding comprehensive examinations as the main mechanism for accreditation has abandoned vocation in favor of professionalism?

The veil has been torn! We are free to realize that the high priests have been using their vestments of expertise, curriculum requirements, field work, teaching assistantships and comprehensives to defend law and order through professionalism and to oppress the liberating power of the Gospel.

Our classrooms, chapels and churches must become the foothills of critical struggling in the battles for liberation instead of training camps for professionals and performing arenas. Our hierarchical structure of high priests and initiates must give way to a priesthood of all people where everyone is engaged in the crucial action of theology as a vocation. I for one have been forced to recognize the rent in the veil and must spend the rest of my time here at seminary attempting to live out the implications of God's radical act in Jesus Christ. Such activity can be carried out only in a community of faith. Can there be such a community here at Princeton Theological Seminary? Or will it be that we are so offended by the transgressive style of Christian life and work that we will close our ears to the teaching of the Gospel?

Joe Nyce
Princeton, N.J.

Why a Lesbian?

By this time the public is well aware we Episcopalians have something most exciting happening all the time. I've been an Episcopal priest for over 50 years. During that time we've never been without some schism about to divide and destroy when, unexpectedly, another crops up, causing us to forget the other. There are always some Episcopalians who fret about controversial issues. I do not. But I do sympathize with those so seriously concerned.

However, I find much that is disturbing Episcopalians, and others too, appears to be on the side of humanity instead of legality. Certainly that is where Jesus would have us be. When he walked up and down the roads of Palestine he comforted some, challenged others, loved all sorts and conditions of people. Naturally, he caused raised eyebrows when he informally talked to the prostitute at the well.

He said to the adultress when the men about to stone her walked away, "I certainly don't condemn you. Go and sin no more." He included the prisoner on the cross with him in Paradise. He ate with Zachaeus whom the crowd said earned his money unfairly charging too high profits for his efforts. His real charge to mankind was, "Inasmuch as you have visited the prisoner, fed the hungry, cared for the fatherless, and made the stranger welcome you have done it unto me."

And now the Episcopal Church in the name of the very humane Jesus ordains a woman who publicly states she is a lesbian. Of all women, why a lesbian? Besides, some insist it isn't legal. Even though it becomes increasingly evident anything done in the name of Jesus can't be kept within the confining legality of organized religion. Jesus was crucified because he couldn't be. And he was so consistent in his humanity.

When Jesus and his disciples were chided by the orthodox of his day for plucking grain to eat on the Sabbath thus violating the Sabbath, Jesus said, "Legal or not the Sabbath was made for man and not man for the Sabbath." So impossible for some to accept. But then so much of Jesus is impossible to accept by those who put the canons above the way Jesus would have us live.

Today we are increasingly recognizing the homosexual (and the lesbian) has the same rights as others. That he or she is not sick or handicapped as we have previously thought. They may be anathema to some but not to Jesus.

Healing the sick, saving the lost and understanding the sinner. Seeking redemption for those who have lost sight of the unique reason God placed them on Earth. We Episcopalians may agonize in our efforts. But we must keep trying.

The Rev. W. Hamilton Aulenbach
Claremont, Cal.

Coming up in THE WITNESS:

- *Homosexuality-- a special issue featuring Malcolm Boyd, Ellen Barrett, Ron Wesner, and others. Guest edited by Brian McNaught*

- *Thanksgiving Day as seen by an American Indian*

- *Liberating liturgies...and more.*

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Cover, Vicky Reeves; p. 5, CPF; pp. 8, 13, 14, *The Iron Fist and the Velvet Glove,* Center for Research on Criminal Justice; pp. 10-12, Peg Averill/LNS.

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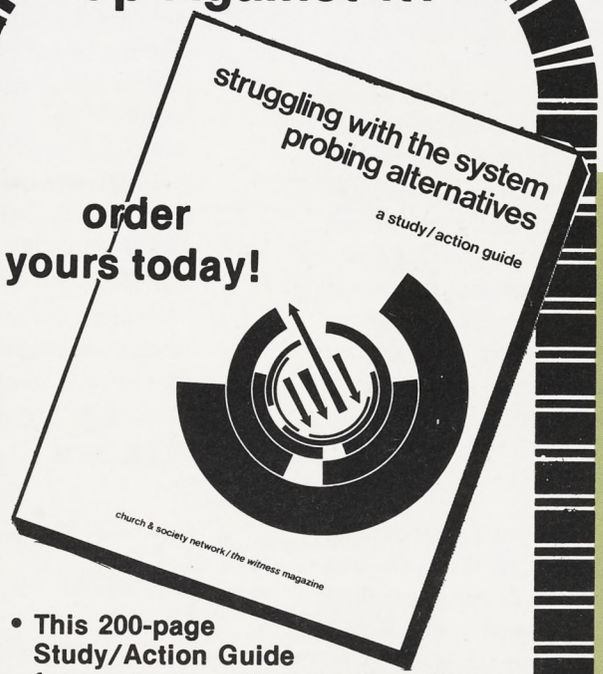
Up Against It?



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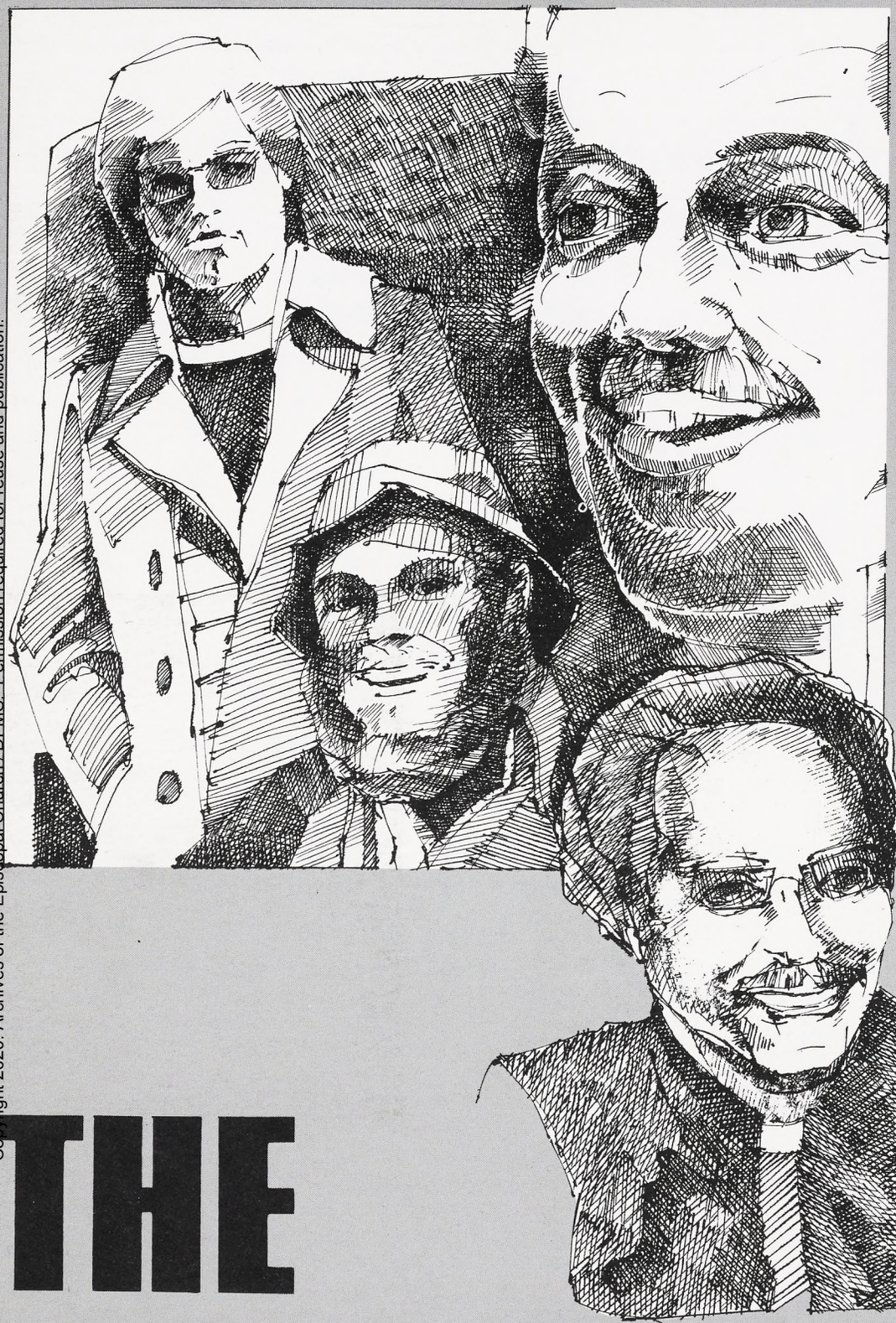

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Gays in the Church Speak for Themselves

- ellen barrett
- malcolm boyd
- ron wesner
- louie crew

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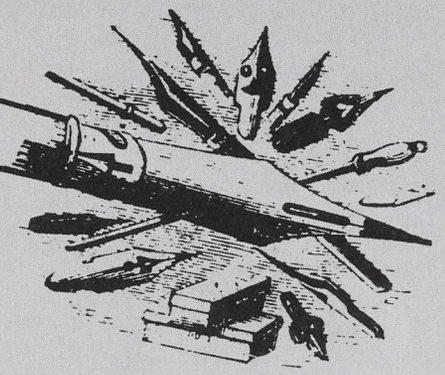
THE WITNESS

letters



TO: The Rev. Ellen M. Barrett
The Right Rev. Paul Moore, Jr.
The Standing Committee of the Diocese of New York
The People of the Diocese of New York
and The Right Rev. C. Kilmer Myers,
Bishop of California

FROM: Women clergy of the Diocese of New York

Whereas nothing in the canons of the Episcopal Church forbids the ordination of homosexual persons — closeted or avowed, latent or active; and

Whereas "sexuality" has never been set forth canonically in the Episcopal Church as an issue in ordination or licensing procedures; and

Whereas the decision of the 1976 General Convention not to consider the question of ordaining, or not ordaining, homosexual persons cannot be construed in any way as a prohibition against the ordination of such persons; and

Whereas many persons who are known to be actively involved in sexual relationships with members of the same sex have been — and continue to be — ordained, and licensed, as deacons, priests, and bishops of the church; and

Whereas candor about oneself has never been deemed an impediment to ordination and has in fact been expected in the canonical processes leading to ordination; and

Whereas Ellen Marie Barrett had fulfilled all canonical requirements, and was judged qualified for ordination by the General Theological Seminary, the Standing Committee of New York, and the Bishop of New York — all of whom were aware, at the time, of her sexuality; and

Whereas, with the permission of the Standing Committee of the Diocese and in the presence of other laypeople and clergy from the Diocese, the Bishop of New York, Paul Moore, ordained Ellen Barrett to the diaconate and to the priesthood;

THEREFORE,

1. *We extend our support to our sister priest, Ellen Barrett,* noting especially her call, her candor, her courage, and the irreversible sacramental validity and canonical regularity of her Holy Orders.

2. *We extend our support to our bishop, Paul Moore, and to the Standing Committee of the Diocese of New York,* noting especially the canonical precision with which they undertook the processes leading to Ellen Barrett's ordination; the strength and courage of their corporate conviction; and the justice of their willingness to treat Ellen Barrett as they would, and do, any person whom they believe to be spiritually, morally, academically, and otherwise canonically qualified for ordination.

3. *We urge the Bishop of California, Kilmer Myers, to re-issue* a license for Ellen Barrett to function as a priest in the diocese where she presently resides.

(Signed)

The Rev. Laurel Artress-Ulrich
The Rev. Columba Gilliss, O.S.H.
The Rev. Emily Hewitt
The Rev. Carter Heyward
The Rev. Barbara Schlachter
The Rev. Julia Sibley
The Rev. Mary Michael Simpson, O.S.H.

cc: Bishops of the Episcopal Church
Women clergy of the Episcopal Church
The Rev. Ronald Wesner, President of Integrity

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THE WITNESS

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Subscription rates; $9.00 per year; $1.00 per copy. *The Witness* is published monthly by the Episcopal Church Publishing Company. Board of Directors: Morris Arnold, Joan Belknap, Robert L. DeWitt, Lloyd Gressle, Barbara Harris, John Hines, Brooke Mosley, Charles Ritchie, Helen Seager. Copyright 1977 by the Episcopal Church Publishing Company. Printed in U.S.A.

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Witness to Truth

Robert L. DeWitt

We have a problem, we Christians. It is an old one. It is the penchant for making the wrong decision when confronted with a new question. It seems usually to result from the tendency to fall back on old habits and attitudes, rather than to look openly at a question with fresh eyes. This failing seems particularly to pertain to questions concerning the proper understanding of natural science — the understanding of God's creation.

Galileo, in the 17th Century, was excitedly "thinking God's thoughts after Him," and his brilliance in astronomy provided proof that the planets, including this earth, revolve around the sun, rather than the earth being the center of the universe. The reaction of the church was to try him as a heretic and, under the threat of the penalty for heresy, to force the aging man to recant.

In more recent memory, the institution of human slavery was likewise defended by orthodoxy; texts from the Bible were found which forestalled for generations the acceptance of what is now an established and accepted fact of anthropology — that there are no inferior races of people in the human family.

Now comes the question of the relationship of the church to homosexuality, and once more we are asked to try to understand God's creation. It is a melancholy fact that the church, again, seems wont to fall back on old and accustomed attitudes rather than be open to a deeper and truer understanding of God's creation.

It is not accidental that the one diocese of the Episcopal Church which is most nearly open to a fresh understanding of this question is the Diocese of Michigan. In that diocese the bishop initiated some serious study of the question of homosexuality in order that his people might inform their own consciences. Vestries, for example, were invited to inform diocesan council of their opinion on the question, but only after having done some serious study on the subject. As with astronomy and anthropology, human sexuality is more correctly understood if people engage in informed reflection than it is if they simply reflect the currently prevailing attitudes.

"Faith Alive," the new and vital charismatic group within the Episcopal Church, glories in and celebrates the experience of being in tune with and responsive to the movement of God's Spirit in the lives of His people. Several weeks ago, the board of directors of this fervently evangelistic group sent a resolution to the bishops of the Episcopal Church urging them "not to ordain professed and practicing homosexuals," and suggesting the bishops "pray about possible actions that should be taken in connection with those already ordained." It is not so much that their resolution was simply a reflection of the prevailing attitudes of the times, but that precisely this group, which seeks to bear testimony of the *aliveness* of God's Spirit in the hearts and minds of people, falls back on *proof-texts* to support that prevailing attitude.

We do have a problem, we Christians. When Jesus encountered an incorrect but fixed position or attitude on the part of people, a position which they sought to support by an appeal to the presumed witness of tradition, His response was to point out

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Ellen Barrett

...tired, angry and in pain

By BRIAN McNAUGHT

Detroit blacks have successfully petitioned their mayor to name the stretch of concrete which winds through the site of the 1967 riot/revolution the "Rosa Parks Boulevard." It has been 20 years since the elderly black woman from Montgomery, Alabama refused to give up her seat on the bus to a white man, thereby igniting a successful boycott of the city's bus system and ushering in a new awareness of black power.

Rosa Parks and Ellen Marie Barrett share a common heritage. Both will be remembered in the annals of history long after the voices of their foes have been silenced by death and by the movement of the Spirit to renew the face of the earth.

As the first known woman in the history of Christianity to be ordained to the priesthood as an "acknowledged homosexual;" as a woman who's unintentionally controversial stepping forward has been the source of vicious hate mail, pulpit denunciations, House of Bishops' debates, speculation on "schism" and obvious entanglements to ecumenical dialogue, her presence in this issue of *The Witness,* devoted to an airing of personal perspective by gay Episcopalians and others, was seen by the editorial staff as being *essential.* At a time when much of Anita Bryant's rhetoric has focused on "liberal Churches ordaining homosexuals," this issue of *The Witness* without Ellen Barrett would be like a day without sunshine.

But Ellen is unable to write at this moment in her life. Initially she jumped at the opportunity and talked excitedly about a "forward-thinking article based on the Theology of Liberation." It was our hope that she would tie her own experiences into the philosophy of Gustavo Gutierrez, the Third World theologian who is captivating audiences with his belief that truth about God and the Will of the Creator is most authentically realized in the real life experiences of persons struggling to liberate themselves from oppressions. To that we hoped the article would add an over-view of the recently-released findings of a growing number of other theologians who insist that the traditional Scriptural passages used to condemn homosexuals have been taken totally out of context. This type of presentation would complete the package and also be right up Ellen's alley. Ellen had told Bishop Paul Moore, Jr., the New York Prelate who ordained her to the priesthood January 10, 1977, that she couldn't afford to adopt a "defensive posture;" that "what I am trying to do is something creative, and not to have continually to be answering other people's questions and working from their point of view."

But that's not happening right now. Right now Ellen Marie Barrett is very tired, hurt and angry. She called and wrote an apology, themselves reflecting a frustration which pleaded "please don't make me explain." No explanation was needed. While some editors might have responded, "Come on kid, get with it. You're famous. You've been written up in the *New York Times, Newsweek, Time* magazine and have the potential to be a real household word," there was an empathetic understanding that Ellen had reached a point we all reach at one time or another; a period of delayed shock we eventually work out; a "please leave me alone, I need to think" situation which defies much outside influence.

"I really wanted to write the article," she said, "but every time I tried to put down positive thoughts, I got angry." Then write about your anger, I told her. "I can't even do that. I can't verbalize it. Every time I try I lose the words."

What kind of an experience immobilizes a 31-year-old

(please turn to page 6)

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Malcolm Boyd

...life without a mask

The Rev. Malcolm Boyd, popular author, "night club priest," civil rights advocate and Vietnam War foe, came out of the closet in September, 1976, when he affirmed his homosexuality. Cautioned by friends that it would put "limits on my usefulness as a spokesperson for other causes," Boyd told his friend Roy Larson, religion writer for the Chicago Sun Times, *"I'm tired now of all the preoccupation with public-relations packaging . . . I do not want anything more to do with masks." Currently on a national whirlwind speaking tour, having completed yet another book, Malcolm Boyd took time to respond to personal questions concerning his present attitudes and those of others to his latest civil rights crusade.*

How are you doing as a person at this moment? Do you feel good, bad, energized or drained?

You are really asking me what happens to a person whose mask has been shed. Speaking for myself, I feel better now than ever before. I am incredibly energized. This is because I acknowledge the mystery of my creation, and my own mission within it. The reality of my self, as a person created in God's image, is openly shared for the first time. Thank God, I did not go to the grave without sharing it — thankfully, gratefully, happily — with my sisters and brothers. My closet door is unhinged. Light and air are flooding into that claustrophobic dungeon cell in which I spent more than 50 years of my life.

There is a mystery about particular masks — of the Jew, the black, the gay. What does it mean to be the Jew, the black, the gay? What does God intend in the creation of people who must suffer in a particular way within the "normal majority" culture? What unique mission to others is involved in such creation? To what "vocation" is one called simply in terms of such creation?

A friend of mine, a Presbyterian minister who is gay, describes himself this way: "I am Cain wandering — in the land of Nod east of Eden with God's mark of grace upon me."

What has "coming out" meant to you as a person, and most particularly as a Christian?

To me as a person and particularly as a Christian, "coming out" means to be born again. It means shucking the secular false "security" of existing (even inside the church) in a tightly choreographed social lie. It means risking everything. Mustn't a Christian grow and evolve — and risk? Everlasting life requires many earthly deaths, in the Gospel sense of risk and faith.

I stayed in the Taizé Community in France for a while in 1957. The Rule of Taizé speaks of abandoning oneself: "March henceforth on the steps of Christ. Do not concern yourself in care for tomorrow . . . And so, renouncing henceforth to look back, and joyful with an infinite thankfulness, never be afraid to precede the dawn to praise and bless and chant CHRIST YOUR LORD." This provided the base of *Are You Running With Me, Jesus?*: "Never remain in your place but march — running to your goal on the steps of Christ."

The Taizé Rule speaks of taking risk for Christ's sake: "You would narrow your comprehension of the Gospel if, because you feared to lose your life, you would keep it yourself. *If the grain does not die,* you cannot hope to see your person open up in the fullness of the Christian life . . . like Abraham you can advance in this way only by faith and not by sight, being assured that he who will have lost his life on account of Christ will find it."

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woman who is bright, articulate and clever with expression? Why, nine months after your ordination do you suddenly lose your breath and wish to vanish in the crowd?

There is a marvelous scene in the film "Jesus Christ Superstar" in which the Nazarene is being approached by a multitude of persons, crawling from every direction with simultaneous pleas for healing. Initially, the face of Jesus displays the compassionate caring we all associate with God-Man but within a few moments his countenance is one of anxiety, fear and a plea for escape.

How did I get here? What went wrong? Is it the Spirit or just me? Do I hate the hate-mailers or try to understand where they are coming from? Some Christians tell me I am an abomination. Others tell me to go to hell. Is this the Church I love and seek to serve? Who am I serving? Some gays say I am perpetuating our source of oppression by staying within the Church. Some scream that I am perpetuating the evils of the priesthood by opting to be ordained! A heroine? The devil incarnate? Why me? Why now?

In April, 1977, Ellen Barrett was interviewed by Dean Gengle at the *Advocate,* a bimonthly national gay newspaper out of California. When asked by *The Witness* which source of information she suggested our using to write her story, Ellen stated the *Advocate* interview was the best that has been written. It is with their permission that we present a selection of those questions and answers.

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I was born in Kansas and raised mostly in Virginia except for my father being in the diplomatic corps in South America for a couple of years. I went to high school in Virginia, and about the time when it seemed like everyone else in the world was being a college drop-out, I was a college drop-in. Finally I graduated from a small, Catholic girl's school in New England — Albertus Magnus in Connecticut. I worked in New York for a year, at the public library. I went to graduate school at NYU and got my master's in history; went to the seminary from there.

Was yours a primarily Catholic background, then?

No, I was raised an Episcopalian, but. . .in my late teens I was looking for answers and the Roman church had lots of answers; it wasn't until about seven years later that I discovered I wasn't asking the right questions.

Were they theological, interpersonal or personal questions?

Mostly theological. Most of the priests I knew who were Episcopalians were very good at interpersonal relationships but couldn't explain much of anything. I picked up some Roman catechisms and they seemed to have all the answers very neatly stacked up. That appealed to me. But I discovered that I missed the freedom the Episcopal Church has, even though we fight a lot. We do manage to live together with a lot of very diverse opinions. It just seemed like a more congenial environment, so I came home.

What about your decision to enter the priesthood — how did it happen?

It was a decision I hadn't thought about since I was a little girl and I asked my mother "Why aren't there any women priests?" and she said "Because there aren't." Women don't do that. So I was working as a volunteer at one of the parishes in New York and two different people — without consulting each other — on the same day, said "Why don't you apply for ordination?" I said, "Huh? Who, me?" and thought about it, and did.

Didn't you kind of suspect that your decision would create the controversy within the church that it did?

It seemed like the right thing to do. I have sort of a thick Irish head. Being very stubborn, I decided that if I was going to do it at all, I was going to do it honestly. So I did.

I prayed. Sometimes it was more like yelling at God and saying, "Why did you do this to me?" A lot of good people have helped me out along the way.

I'd been doing gay movement work before I got into the church thing full time. Also a number of people in the seminary and the diocese were very helpful, even when it looked like I wasn't going to make it.

Why is it important for anyone to be a priest, particularly a lesbian?

In terms of the world at large, I suppose it isn't important. We're about as monumentally useless to anybody but Christians as anyone could be. I kind of like that.

What is your use to Christians?

I suppose we're sort of a focus point, a kind of crossroads. I hate the sort of attitude that says that either we're some sort of magicians with strange, occult powers, or the attitude that says that priests are professional Christians 24 hours a day. I think any Christian ought to be a professional Christian 24 hours a day.

I see the priest's role as that of a focal point, bringing people's prayers and hopes and aspirations together and presenting them in a way that one person can do better than a whole group can. Committees never get very far, and congregations as a whole are an amorphous kind of

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What reaction have you had from family, friends and those persons who before had made you their hero because of your sensitive prodding to personal prayer?

Every conceivable reaction — disbelief, rage, suspicion, hate, fury, and also quiet support, sharing secrets and pain, matter-of-fact acceptance, low-key dialog, gentle reaching out, and beautiful (indeed, vulnerable) manifestations of love.

All this has meant a Christian experience of growth for myself and a number of other people. I am deeply grateful that, turning 55 years, I have been blessed with this profoundly disturbing experience of "shaking up" by the Holy Spirit instead of "security," being too easily "settled," and false peace.

Do you regret publicly affirming your homosexuality? Do you regret not doing it before?

Instead of regret, I feel joy. I believe that my feelings are explained in this prayer that I wrote in *Am I Running With You, God?* **(Doubleday, 1977):**

I am Malcolm
This is my baptismal name.
I am male and a Christian.
I am an American and white.
And I am gay, as you know, Lord.
Essentially I am a person created in your image, God. I am also a sojourner, a pilgrim, a runner, and one who wishes to be free but still belong to a community.

I never liked masks, yet have felt forced at times to wear them. I have lived in two different parts of life, seemingly split down the middle of my being. Let my naked face now be seen by others as it is seen by you, Lord. Let me look upon the naked faces of others in all their created and natural beauty, and not upon fabricated, complex, painted masks that obscure truth.

Let me move closer into wholeness, and help others to do the same, as I openly share the fullness of my being. Why should any part of my life be withheld from communication with others or treated in secret or shadowy way? For I am warmly and happily grateful for joy and love, and the unfettered sharing of these in your wondrous world.

I thank you with all my heart for my creation and wholeness, God.

Do I regret not having "come out" before? No. God did not call me to do so. I was not yet ready.

Taking into consideration the fact that you had a national reputation which you could fall back on in terms of continuing a source of income, do you feel it is good for other Episcopalian clergy to come out?

Let me say, first, that I have been a "tentmaker" for many years. I am grateful that I've been able to work and earn my living this way. But it has never been easy or simple. Indeed, I risked the loss of this, too, when I came out.

Other gays — laity and clergy, Episcopalian or Roman Catholic or Protestant or Jewish — should come out only when they feel strongly that the moment has arrived when they can — when they must. No one should ever prod anyone else to come out. It is an incredibly sensitive, personal decision. There are gay bishops, priests, deacons, nuns, monks, ministers, rabbis, organists, church school superintendents, vestry members — women and men in every part of the church's life. A few nationally-recognized American religious leaders have told me that they wonder if they will ever feel able to come out. It is not their gayness that stands in the way; it is public pressure and social oppression. Yet, for many closeted gays, existing inside the closet becomes intolerable; it even seems, in stark moments, a denial of the depth of the Christian life.

What gifts do gay women and men have to offer the church?

My answer to this question is this prayer that I wrote in *Am I Running With You, God?:*

They're prophets, Lord, and they're gay.
They stand inside your church, and know a wholeness that can benefit it.
Long ago they learned that they must regard the lilies of the field, putting their trust in you.

Pressured to hide their identities and gifts, they have served you with an unyielding, fierce love inside the same church that condemned them.

Taught that they must feel self-loathing, nevertheless they learned integrity and dignity, and how to look into your face and laugh with grateful joy, Lord.

Victims of a long and continuing torture, they asserted a stubborn faith in the justice of your kingdom.

Negativism was drummed into them as thoroughly as if they were sheet metal. They learned what it is to be hated. Yet, despite such rejection, they insisted on attesting to the fullness and beauty of all human creation,

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body in a lot of ways.

I really see the priest's role as being largely sacramental. And for myself — as a person who wants to keep on studying, questioning, learning, and as a teacher — maybe I see it as sort of a rabbinical role with the sacramental dimension added.

In some of the previously published interviews with you, you've placed great emphasis on your scholarship. That's why I asked you the question about the priesthood. If you're being a focal point, and bringing these energies together, what part does your scholarship play? How do those two things come together?

I see myself as a woman priest and as a gay priest representing to the church two groups of people who have frequently been left out of the church, consciously or unconsciously. I feel that as a scholar and teacher I can bring together the sense of inclusivity that I would also like to bring together at the altar.

For instance, what I hope is going to come together as my dissertation is going to be on women and the Church of England in the 19th century. It's kind of a detective story. There's not a whole lot written specifically, except for the revival of religious orders, but I get the feeling that a lot of our traditions that we think came down from on high to the Episcopal Church are really sort of layovers from the Victorian family. You know, "Daddy says it, therefore it's right."

I'd like to explore some of the things that that means. I want to figure out how the Episcopal Church got here from there. I have a strong suspicion that a lot of our background attitudes do stem from that period. I'd like to bring that into more conscious focus.

There are many congregations, bishops and priests who are actively opposed to the fact that you were ordained. Some of them claim that you are not a legitimate priest. If these people don't believe that you are, in fact, an ordained priest, does that make you any less of a priest?

I would say that it doesn't. We could get into a whole historical theological hassle about "where the bishops are, there is the church." At least according to St. Clement. If half your bishops say one thing and the other half say another, who's right? It's hard to say.

By any canonical standards of valid ordination I am validly ordained. As a matter of fact, Bishop Allin [the presiding bishop] has said that it is a valid ordination, although he thinks it was ill-advised.

A lot of bishops, clergy and laity too, who have opposed my ordination and say that they don't recognize it are the ones who don't recognize the ordination of women *at all.* My being gay is adding insult to injury. It's like some of the congregation who have withheld money from the diocese: frequently they're the one's who would be discontented over the women's issue, and if it weren't that it would be the prayerbook changes or something else.

In looking at other traditions, other belief systems, do you think we will ever collectively outgrow the need for an organized belief structure?

I would say probably not. I think the organized church structure may change radically so that it's not all that recognizable from today's perspective. I rather hope it does, since there are lots of things wrong with practically every way a church is organized. I have great discussions with people in women's groups and gay groups and the church, too, about how probably the only really dynamic and working organization is the small cell of people, about six, and as soon as it starts establishing rules and regulations it sort of kills itself. On the other hand, how can you reach more than a half-dozen people if you haven't got some kind of structure? There's got to be some openness to change that I think our structures have lost over the centuries. Structure, I think, is always with us.

What would be the ideal structure for you? What would you like to work in?

I haven't really had very many fantasies about what the ideal situation would be. I think the local parish, though not perhaps in its present form, is the main body of the church. I think that's really where the "action" is . . .That's where 90 per cent of our people are. I don't see myself on a parish staff anywhere. I rather like the set-up I have here in Berkeley, where I fill in on weekdays as extra or understudy, as it were. I'd like to teach in a university seminary or graduate school somewhere. But I'd always like to have a parish connection because I think one can become too "ivory tower" and lose track of where the church is. It really is out there with the 99 per cent and not with the one per cent of us who wear the white collars.

How have things changed for you since you were ordained?

Well, the hate letters have been a downer. I'm really not at my best early in the morning, and I get these things

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including theirs, in your image.

They are alive and well and standing inside your church. Bless them, Lord, to your service.

What gifts does the church have to offer gay women and men?

The sacramental life, the prophetic tradition, the whole Gospel, a theology that comprehends the incarnation and the atonement, the Great Commandments, and the self-righteous sharing of the love of Christ.

Do you see what George Gallup predicts as a new "religious revival" in this country affecting the gay civil rights movement?

Very much. Gays are as implicitly religious as non-gays, perhaps a bit more so. Living on the edge of society, and always confronting a Kierkegaardian abyss, gays are instinctively sensitive to the realities of God, life, death, success and failure. As I said in a recent interview in Boston's *Gay Community News,* I do believe that the spiritual-religious impulse is as central as the genital impulse. It's a part of life and always has been. Gays who are Christians understand this in a unique way. The gay civil rights movement will be greatly advanced by the "religious revival," especially by a healthy emphasis on the whole Gospel (social as well as personal) and the kind of Bible study advanced by Fr. John McNeill and others, that substitutes reason for fundamentalism. I speak of authentic "religious revival," of course. A phony travesty of it is blasphemy.

What is the greatest obstacle the church has to overcome in effectively dealing with its gay brothers and sisters?

I address this question in the Foreword to the American edition of *We Speak for Ourselves* (ed. by Jack Babuscio, London: SPCK). Fortress Press will publish it this Fall. As I state in the Foreword, organized religion often holds the keys to the closet. In the church, gays are stifled, too often denied human and civil rights. A major persecutor of gay people, the church adds salt to inflicted wounds when it refuses — or finds itself inadequate — to give effective pastoral help. When the church acts in a simplistically self-righteous — and, therefore, self-judging — manner toward gay people, by identifying the "sinner" and then refusing to love the "sinner," a curious result is set in motion. Then, according to the book, "the promiscuity so vociferously condemned by heterosexuals (who blithely ignore their own . . .") becomes "a direct by-product of those very prohibitions imposed by society against gay relationships."

The church has to overcome two main obstacles. First, it must deal with its own history in terms of people who claimed to be Christians and twisted the meaning of Holy Scripture so that it might seemingly support their hate — of Jews, of blacks, of women, of gays. *The Negro a Beast,* a "religious" book in 1900, argued against accepting the fact that blacks are created in the image of God. It did this *on the basis of* its interpretation of the Bible. Millions of Jews have been killed *on the basis of* interpretation of the Bible.

Second, the church must soberly deal with a complex question: Are not gays, as well as non-gays, created in the image of God? Or, did God make a mistake when he created gay people?

Is God running with you, Malcolm, or have you become more comfortable walking?

I began walking a few years ago. No, I wasn't comfortable doing so, for it is my nature to be a runner. Now I am running again. We gays are not so "settled" as other people, even if we happen to be married or occupy a place in a nuclear family ambience. We are not so "established" even if we happen to be recognized as establishment leaders. Always there have been so many masks to be worn. This is one reason why the gay bar is a central symbol in gay life. Masks, worn even — or especially — inside the church, can be taken off in the gay bar.

I wrote in *Are You Running With Me, Jesus?* (Holt, 1965): "This isn't very much like a church, Lord, but many members of the church are also here in this bar. Quite a few of the men here belong to the church as well as to this bar. If they knew how, a number of them would ask you to be with them in both places. Some of them wouldn't, but won't you be with them, too, Jesus?"

The wandering Jew is an archetypal figure. So is the wandering gay, who knows the experience of no place to lay his head. A gay Christian recently told me: "No one can take another's place. But we all need someone to cry with, be with, laugh with. This is the reason why I find Barnabas so important a person in the New Testament. He was alongside of. He was *there.*"

As I have learned to run again, I've come to a sense of self-knowledge, an altogether new awareness of awe in God's mystery, and the exciting discovery of wholeness in

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DR. SOL GORDON

"It's No
To be An

(Editor's Note: During the recent American Library Association convention in Detroit, the ALA Task Force on Gay Liberation sponsored an address by Dr. Sol Gordon entitled "It's Not OK to be Anti-Gay." Professor of Child and Family Studies and Director of the Institute for Family Research at Syracuse University, Gordon received his B.A. and M.S. from the University of Illinois and a Ph.D. in psychology from the University of London. During over 25 years of practice as a child psychologist he has served as Chief Psychologist of both the Philadelphia Child Guidance Clinic and the Middlesex County Mental Health Clinic in New Brunswick, N.J., and has been Associate Professor of Psychology and Director of Project Beacon at Yeshiva University in New York City. He is author of many books on sexuality including "Facts About Sex for Today's Youth," "Facts About VD for Today's Youth," "Sex and Birth Control for the Mentally Retarded," "The Sexual Adolescent" and others. Following are selections from his delightfully humorous and insightful presentation.)

Ladies and gentlemen, an American patriot once said, "If we don't hang together, we're going to hang separately."

If you scratch the surface of somebody who's anti-gay, you're going to find an anti-E.R.A., anti-Jew, anti-black. That's my main message.

The Bible has been abused for a long time in history. It's been used to kill Jews, to justify slavery, to promote inequality among women. I wonder what would happen if I got up in a church or synagogue and I said, "Well, ladies and gentlemen, if God wanted black people on this earth he would have created Adam and Sheba." What would happen if I would get up and say, "Listen, everybody, incest is *not* bad. It says in the Bible — don't you remember — that Lot slept with his daughters. Incest must be all right." What would happen? I would be considered an idiot because I quoted directly from the Bible.

Anita loves homosexuals — that's what she says — but I don't have a short memory. I remember when the bigots from the South would say, "We loves our blacks, our nigras; we loves them and they loves us too." With such friends, we don't need any enemies.

They're worried about gay people being teachers. I don't understand it. If there are 100 teachers and one might be gay, *all* the students are going to flock to the gay teacher for a role model? I don't understand. Are there no heterosexual models? If there is a gay model is the gay person the most attractive, the most interesting, the most exciting? Don't deceive yourselves. I would like to say, to declare without *any* equivocation, that there are some people who are straight who are also models!

Part two: I have a message for Jimmy Carter. I don't know if you read the newspapers and saw Carter's view on homosexuality. It's not bad. He says "I don't see homosexuality as a threat to the family." He is the first important person who has said that. Carter says, "What has caused the highly publicized confrontation on homosexuality is the desire of homosexuals for the rest of society

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to approve and to add its acceptance of homosexuality as a normal sexual relationship. I don't feel it's a normal sexual relationship." But then he adds, ". . . but at the same time I don't feel that society, through it's laws, ought to abuse or harass the homosexual." Not bad.

I would like, however, to say to Mr. Carter, to me the issue is *not* that homosexuals desire acceptance of homosexuality as a normal sexual relationship. That's *not* the main thing. The main thing that gay people are worried about and that I am worried about is the question of *rights.* If you don't think it's normal, I'm not that worried about it. There are some people who don't think that lustful thoughts are normal. I have real serious questions about celibates, but you know that the celibates are not really worried about my questions about them. They think they're normal, and, you know, they might be?

We have to raise some questions. They're worried about child molestation. Did it occur to anybody that 90 to 95 per cent of all child molestation is between heterosexuals? Heterosexual adults — usually a man — against a heterosexual child. And they point out statistics that of the number of people who are arrested that a disproportionate number are homosexuals. Well, it's like the judge in Wisconsin who says that rape is normal for young men who see scantily dressed women. A lot of people think it's OK for a boyfriend or husband or stepfather to sleep with a girl, because, after all, she must have provoked it. She's five years old. You know what it is? It's heterosexual! But if it's a man with a five-year-old boy, that's sodomy! Do you know that there are thousands and thousands of cases of incest and heterosexual abuse that nobody is recording.

We have to know that and say, "Listen, state legislature in Florida, how come you're so worried about homosexuals marrying and adopting children? Is that a really serious problem in the state of Florida?" Do you know what is really a serious problem in the state of Florida? Child abuse! There are one million cases of child abuse, thousands of them resulting in death, and you know who they are? They're heterosexuals! Maybe you ought to worry about child abusing parents who might adopt children and who might marry each other. Those are the questions we have to raise. We have to say that it's not that important that you worry about homosexuals adopting children because I have never heard a case of a homosexual parent who has abused children, but I have heard of one million heterosexual parents abusing their children. We have to raise those questions.

Part three: and some of you aren't going to like this part, and I don't care. A young man came to me for counseling and said, "I don't know how to say this, but I have to talk to somebody; I don't know how to say it." I said, "Say it, already." He said he's gay. Do you want to be gay? "No, definitely not; I'm terrified by the whole thing; I can't tolerate it; I don't know what to do. Can I trust you?" I said, "No." He said, "What do you mean? You're a psychologist; you're supposed to be trusted." I told him, "Me, you can't trust." "Why," he said? I told him, "Trust comes at the end, not at the beginning. All meaningful interactions involve risk. You have to risk the possibility that I might not like you, that I can't help you. Trust involves time. All meaningful interactions between people involve risk."

He said, "OK, I'll risk it." I said, "Do you want to be a homosexual?" He said, "My God, no." I asked if he had ever had any homosexual relations. He said, "What do you take me for?" I said, "I don't know yet." I asked if he had ever had any heterosexual relations and he said, "Of course not, are you making fun of me? I'm a homosexual." I said, "So far, you're an anti-sexual. Any homosexual I know is better off than you are." He said, "Oh, my God, am I that bad?" I said, "Yes. Tell me the story of your life. You have five minutes." He said, "Ever since I can remember I've had these homosexual thoughts and fantasies." I told him, "Stop, already. I know the rest of your life history. You felt guilty about these thoughts and as long as you feel guilty about a thought you'll have these thoughts over and over again. It becomes a self-fulfilling prophecy. Guilt is the energy for the repetition of unacceptable thoughts."

If there is one dynamic in all of sex education that I consider most important it is that all thoughts are normal.

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"It's not OK

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All thoughts, all wishes, all dreams, all fantasies are normal! If you have a thought that you're guilty about, you'll have that thought over and over again until it becomes a self-fulfilling prophecy. If I walk down the street and I see a pretty girl that captures my fancy, I rape her. Now, the girl doesn't know about it, my wife doesn't know about it and it enhances my walk. But I don't want *you* to think that that's my total repertoire, because it isn't. I have all kinds of thoughts about men *and* women — and animals. (Editor's note: there was pronounced nervous laughter from the audience at this point.) Why is that funny? *Who* has *never* had a thought about an animal, stand up! (Following a pause and much more laughter it was clear that no one intended to stand.) That, ladies and gentlemen, is known as research. (Wild applause.) Who thinks that only Jimmy has had lustful thoughts? Gerry Ford has them; Mrs. Ford has them and some people in this audience as well. But where does an intellectually-minded young man go to seek his identity? To *a* psychiatric textbook. And he looks up homosexuality and he finds it and it says, "someone who has had sex with a member of the same sex . . ." and it doesn't exactly fit him because he's never had sex, so he goes to an advanced psychiatric textbook and what does he find? "Latent homosexuality." There he is, latent, and he hasn't done *anything* yet.

Well, I have messages for some of you, perhaps even for all of you. Latency is a figment of the psychiatric imagination. You might as well say, "all women are latently pregnant." We are *all* latent everything there is! We are all latent homosexuals! We are all latent heterosexuals! We are all latent bisexuals and we are all latent trysexuals. Would you like to know what a trysexual is? That's someone who tries everything!

They go around saying, "Oh, my God, what kind of society have we created? If ever a faggot approaches me, I'll kill him." Why do you have to kill him? Why can't you say, "No thank you"? Why can't you say, "Not tonight — maybe tomorrow — I'm busy — I have my period tonight." Why can't you say (there are ten things you can say) so why do you have to kill him? Why have we restricted ourselves to one message.

We have a sort of weird society. I'm talking to my colleagues, university professors — having this intellectual conversation — and along comes a woman and they say, "Boy, did you see the boobs on her?" I say, "What's the matter? What kind of conversation is that?!! And do you know what they say to me? "What's the matter, don't you like women?" That's the level at which we have to communicate in our society. We can't talk the truth. We can't talk to each other the way we want to feel. At any point in any situation I have to somehow say, "wow," about somebody's ass, or somebody's tits, in order to be a male, in order to be masculine. And I want to spread around the message, if you're going to relate to somebody, if you're going to marry someone, don't relate to a *part* of a person. You can't have a conversation with an ass — even a smart ass.

We're going to have to carry the message, "People are people," and we're going to have to learn to relate to people *as* people, *not* as parts of people. And I refuse somehow to live a kind of life that says, "I can't allow myself to show any kind of intimacy with a member of my own sex for fear of being diagnosed."

I don't want to — I'm fed up — I'm sick and tired as a male of dying 10 or 15 years before women do. I don't want to do that anymore, you see. I'm fed up with the heart attacks and the ulcers. I want to be able to relate to people — and that's the message we *have* to offer. And I don't want to live in *fear.* I want to say what I feel and say what I think. And we have to give those messages to everybody.

And what happens? We create delusions and diagnoses that destroy and hurt people. We say that somebody who is afraid of homosexuals must be a latent homosexual. I say that somebody who is afraid of homosexuals is afraid of homosexuals. If you are afraid of dogs does that make you a latent dog? It is barbarous, this whole notion of latency. We have to accept people as they are. We are *all* latent.

There is only one definition of homosexuality, the way I feel about it, and that is, "A person who in his or her adult life has and prefers relations with members of the same sex." Period. I don't know if we among ourselves need a fancy explanation. Some people think it's convenient and strategic and political to consider it "constitutional." That's all right; I'm not worried about that. But after all the research that we know about — all that I have been able to review — I don't know why somebody

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wants to be gay. All I know, with all of the research that we have been able to review and study — hormonal and hereditary and the whole thing . . . (You remember when you had to have a strong mother and a weak father? You remember that? It didn't work. There were *more* heterosexuals with that combination; everybody I *know* was a strong mother and a weak father. Do you know any strong fathers anymore?) . . . The only thing we know for sure about homosexuality is that they were probably brought up by heterosexual parents. That's the only thing we know for relatively sure — and we're not even sure about that, but it looks pretty good.

The issue is political. I'm not sure that everybody *has* to come out of the closet, you see; I'm not sure. And I caution some people who are contemptuous of those who remain in the closet. Until the National Gay Task Force has a fund of a billion dollars and states "We will support anybody, anybody's family, who has been fired from their job," we should be a little cautious. Not everybody is a hero and not everybody should be a hero in everybody else's situation. People also have a right to privacy. I admire greatly the people who have come out because they have made a political statement, and this political statement is important in our time — in just the same way that the women have had to come out and the blacks have had to come out. And of course there are going to be some people who come out who are *not* good for the cause in just the same way that there are some women who are not good for the cause and some blacks that were in the civil rights movement who went around and said that if you didn't sleep with me you're a racist. Well that black is not good for the cause, and there are some people who are flamboyant and provocative and they're not good for the cause. But we're not responsible for everybody and everything that happens. We're just going to have to say that we believe in this as a right; it's an inalienable right.

I am vitally concerned with the politics of this issue because I am a sex educator. And I want to tell you something about being a sex educator. We don't get too much in the way of hate mail, but 99 per cent of all the hate mail we get is anti-semitic. There is a close, powerful relationship between the anti-sex educators and anti-semitism. Here is a letter we just got: "Sex education in the schools is a filthy and obscene thing. No stranger has a right to talk about fornication to any child or teenager. To do so is to contribute to the delinquency of minors. It's just a plot on the part of Jews to first destroy the gentile family, then this gentile nation. It is succeeding only too well. May a curse be upon all of these sons of bitches."

You know this person is also anti-gay. He is also anti-

To be Anti-Gay"

E.R.A. He is also anti-black, and that's the message we have to get across to people: that this is a conspiracy of the people who are bigots, who hated us from the start. And they're using the symbol of Anita Bryant as a way of saying, "Now Jews are all right, blacks are O.K., Cubans are O.K. but gays are going to destroy us." And once they have destroyed gays, they're going to move to Jews and then to blacks and then to Cubans. And we have to caution our old friends in the civil rights movement and say, "Let's stick together; let's not let these bigots deny us the unity that we all need because, if we're not going to stick together, we're going to hang separately."

That is my message to the people in Miami — like the blacks in Miami who forgot about the civil rights movement, the Orthodox Jews who forgot about what's happened to Jews, the Cubans who think that there's no connection between homosexuality and the fight against communism. These are *all* connected because freedom *is* connected, and we have to make this a political issue. If we don't stand together we're going to destroy each other.

Of course people who are in the gay part of the political movement need to concentrate, need to give it priority, in just the same way as Planned Parenthood must, in just the same way as I have to in terms of sex education. But, you know there are some universal concepts that must unite us all, and that is, equal rights for everybody.

Parents come to me and they say, "I'm a liberal. I'm a progressive. I fought in the civil rights movement, but between you and me, I don't like to admit this, and I feel a little guilty about it, but I don't want my children to grow up gay." And I say, "Liberal, liberated, wonderful parent, it's all right." You know if a parent says to me, "I don't want my children to have sex. I want them to wait until marriage, " I say, "That's all right. Tell them. It's all right for you to convey your value system and it's all right for you to want to bring up a heterosexual child. But you know some of you, maybe five or ten per cent of you, are going to have to wonder; you're going to have to make some decisions. Suppose that at 20 your child announces

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Ron Wesner

...Integrity's offering

By the REV. RONALD D. WESNER

"This whole venture is psychologically unhealthy, not to mention sinful. But I must say that my greatest problem is that, sooner or later, absolute loneliness is going to drive me out, either of hiding, or my mind! Sure, some of it is a matter of being horny, but there are various kinds of that. It's not the raw, "I gotta get my rocks off" kind of horny that keeps me awake at night. It's the need to be tender, the need to share a field full of poppies, the need to be close, to hold, to be warmed and to warm, that hurts. . . . The point is I am not being as good a priest as I can be, and should be." — **a letter from a hidden gay priest.**

"I got big news for you, having to do with my life. I 'came out' in my small group last Thursday. I asked them how they were feeling about me—what I wanted to know was—were they experiencing me as warm and open—the answer was no, not really. They said my insights were excellent, and my group work was fine, but they felt a wall between me and them. It confirmed my suspicions that to hide my sexuality I hide too much of me. So I thought for a time. The leader, who knew what was happening, came over and sat close to me and held my hand. I told them. It went great. Their response was warm and open. . . . I know you know well the feeling of freedom when you don't have to hide with a group of people . . ." — **a letter from a hidden gay seminarian.**

The Episcopal Church is in the midst of a controversy, the likes of which it has never seen before. Questions about sexuality, specifically about homosexuality, are being raised, debated, studied, and agonized over. The unique element in the debate, unique in the entire course of the Judaeo-Christian tradition, is that for the first time, homosexual persons themselves are a vocal part of this debate. No longer is the Church talking about "them," because we are raising our voices, asking to be a part of the discussion. We are now willing to talk openly about our lives, our struggles, our experiences, our issues. Our willingness to be candid, much more candid than our heterosexual sisters and brothers are with their stories, is a part of our strength and a significant part of the debate.

The primary voice of homosexual women and men in the Episcopal Church is found in Integrity, a three-year-old organization which now numbers more than 2,000 and has 30 chapters in cities from coast to coast, Canada, and is currently in discussion with gay Christians in Europe who hope to form chapters there.

Integrity has three stated purposes: to carry out an affirmative ministry with gay people, to work peacefully within the Episcopal Church to change attitudes regarding homosexuality, and to challenge the Church to work to change local, state, and federal laws which discriminate against gay people.

At the General Convention of the Episcopal Church, held in Minneapolis in 1976, six resolutions sent from diocesan conventions asked the General Convention to state that the Episcopal Church stood in opposition to the ordination of "avowed, practicing, open homosexual persons to the priesthood or diaconate." The debate was sparked by the ordination, and ensuing publicity, of Ellen Marie Barrett, a woman who chose to be honest about being a lesbian. Her choice was honored and respected by Bishop Paul Moore and the Standing Committee of the Diocese of New York. After faithful adherence to the

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process, they approved her ordination to the diaconate and to the priesthood. It was her ordination to the diaconate which inspired the six negative resolutions from such dioceses as Milwaukee, Texas, and Upper South Carolina. These resolutions were all referred to the Standing Commission on Religion and Health. That commission has been charged to come to the next General Convention (Denver, 1979), with specific recommendations regarding the ordination of homosexuals. Since the Minneapolis Convention, many dioceses, including Washington, Pennsylvania, California, Southern Ohio, Los Angeles, Pittsburgh and Western North Carolina, have established their own commissions on human sexuality or homosexuality, to deal with this on a local level.

Integrity supports this process with great enthusiasm. The situation prior to the last three years has been one of confusion, silence, conspiracy of silence, and fear. The Church has ordained homosexuals throughout its history, but always with the tacit or stated assumption that the homosexual would keep silent about his (her) sexual orientation. The excerpts of two letters with which this article began indicate briefly and poignantly the stress and damage which this "conspiracy of silence" has given to the Church.

Integrity believes that the central issue of this debate is one of honesty. The dishonest heritage which we all have inherited has fostered the confusion and ignorance which has damaged the lives of untold thousands of men and women, not only homosexuals, but the families, friends, and parishioners of those homosexuals.

A conversation recently between a closeted (hidden) homosexual priest and this author contained most of the details of tragedy which have been repeated too many times over the centuries. While a seminarian he feared he was a homosexual and sought out a counselor. After many sessions the counselor declared he was "cured" and to "set the cure" the counselor advised him to fall in love with a woman. He followed the advice with sincerity and enthusiasm, met a woman, fell in love, and during the first 10 years fathered more than four children. Each child seemed to him to be a certification of his masculinity and heterosexuality, but the awareness that he was not "cured" grew in him as the children grew in his family. Now he is a successful parish priest with many of the symbols of stability and health — wife and several children — contemplating suicide because of the trap which separates him from his authentic self. His last words to me, recently, were, "And the sad part is that the Church is the last place

(please turn to page 16)

Louie Crew

Dr. Louie Crew, associate professor of English at Fort Valley State College, is the founder of Integrity, the national organization of gay Episcopalians and first editor of the Forum, *newsletter of that caucus.*

(a villanelle)

The Agony and the Ecstasy

Once bundled faggots burned till witches died.
"Why won't you let me kiss you?" Jim asked Bill.
On moonbeams fairies cross the countryside.

Invisibility is genocide,
bloodless and quiet, but as surely shrill.
Once bundled faggots burned till witches died.

No more must homoflesh be mortified.
Each with her own her needs may now fulfill.
On moonbeams fairies cross the countryside.

Phallae and mind through soul both coincide:
erotophobes their fullness spill.
Once bundled faggots burned till witches died.

Wet tongue against wet tongue with love applied
the very thought of spirit does instill.
On moonbeams fairies cross the countryside.

Nears a love that never has been tried:
ours is the chance to sexualize goodwill.
Once bundled faggots burned till witches died.
On moonbeams fairies cross the countryside.

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wesner...

(from page 15)

where I can be honest." There are clearly no easy solutions to the dilemma of this man and his family, but avoiding honest conversations is the most bitter of all solutions.

In most of the denominational studies, such as that of the Presbyterian Task Force, diocesan studies, such as those of Pennsylvania, Pittsburgh, and Washington, and seminary studies, such as EDS, it is becoming clearer that those who approach this issue with openness and integrity of purpose are discovering that homosexuality is an authentic condition, void of generic pathology, and is a morally-neutral orientation. Myths of seduction, deviant role models, and promiscuity are all being consigned to their proper place: dustbins of ignorance, along with watermelon-eating blacks, and bank-owning Jews.

An impediment to these studies is that too many leaders of the Church are more sensitive to public opinion than to the findings of the commissions. The mood of many bishops, diocesan councils, and the Executive Council is one of economic concern and the marketability of the studies. Truth is feared when it opposes long-held myths. The fear of economic reprisals is inhibiting the support of these studies.

Some bishops are still advising their unmarried clergy to get married and raise families, even after some priests have disclosed their homosexuality to their bishops. Stones are being offered when bread is requested.

To this date, the only diocese which has experienced the process entirely — of study, education, debate and vote — is the Diocese of Michigan. Despite the courageous support of the bishop and the diocesan paper, the study was rejected by a close vote of the 1975 Diocesan Convention. One wonders what the vote would have been if the climate in that diocese had allowed the clergy and the laity, who are gay, to have talked openly about themselves.

Integrity is the tip of the iceberg, the proportionately small number of open gay people who are willing to talk with candor. But if these remained silent, even the stone would cry out — as they have in the past, with tragic and sordid headlines.

It's not OK...

(from page 13)

that they're gay. What are you going to do? Are you going to throw them out? Are you going to say, "It's because I was a liberated parent? I should have told my kids that the Bible says no." Is that what you're going to do?

It's all right for parents to say what they want and feel, but, you know so many parents these days are having some second thoughts. They have children who are gay and creative, working, functioning. They're happy. But they have other children or they see their friends' children who are drug addicts, in jail, insane, rotten kids. I wonder if they say, "I have a rotten kid, but I'm so grateful that he's heterosexual"? We're going to have to raise this kind of question among everybody.

And, finally, let me say that we're going to have to tie this all together with the women's liberation movement. We're going to have to say that we're all related to the civil rights movement, to the women's liberation movement because the women's liberation movement is the key to the liberation of all of us. We can't allow the enemy to define the women's liberation movement for us or to define who gay people are for us. We cannot allow the enemy to define us. In the same way, in the women's liberation movement people are saying, "Women are aggressive these days. They're aggressive. They're so aggressive that men are impotent as a result of the women's liberation movement." I've got news for you. For every impotent man ten thousand of us have become liberated as the result of the women's liberation movement. And where do I get those statistics? I made them up! They make up *theirs* and I will make up *mine*! Women are assertive. The women's liberation movement is identified in terms of women who feel equal; equal responsibility, equal decision-making, equal opportunities for a career. It has nothing to do with whether they stay at home, go to work, have children or not. It has to do with equal opportunity, equal responsibilities, equal decision-making, etc. That's what the women's liberation movement is all about. Things are beginning to happen in this field because women have become assertive. They become aggressive when they don't get their rights, and there's a parallel here.

People in the gay movement need to become assertive and not allow the bigots to define the field for us. And when we don't have our rights, then we have to become aggressive. All of us. I hope that I *don't* have to say that I am gay in order to be able to say I am going to stand with you all in a common bond of solidarity. Perhaps I can say for the time being, "I am a human being and all of us must have the same rights."

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barrett... *(from page 8)*

and open them and say "Oh Lord, why. . .why did they have to do this today?" But reading them over, I realize that the people who write these things are, if anything, more disturbed than they think I am. So in charity, if nothing else, I have to take it where they're coming from. But there are some really good letters too, and I've had a chance to go places and talk to people I haven't before, which is good. But I hate all the publicity and controversy. One somehow feels a bit raped — or at least very vulnerable.

Do you think other lesbian priests will have as difficult a time as you have had? What would you advise women who want to become priests?

I'm not the only gay priest of either sex in the Episcopal Church. I'm also not the only one who's been open about it. The crunch comes from my having been open about being gay before I was ordained. That's where the difference lies, I think.

We're in a period of backlash at the moment in the church, on the gay issue particularly. We did very well at the general convention last September. They declared that we were children of God along with everybody else. So now it's official. But I have a feeling that my ordination has brought forth only the tip of the iceberg in terms of the protest that's being raised. I think a lot of deep-seated feelings, very gut level, almost irrational, feelings have come up that are going to take a lot of time and energy to deal with.

In terms of looking at it politically, I would say that this was a time, perhaps, to be very careful in evaluating whether or not to come out before being ordained — even, perhaps, on friendly territory. It's going to be a lot harder for a while. On the other hand, I wouldn't advise anybody *not* to, necessarily. But look at it very carefully to see what the responsibilities are, and there are a lot of negative possibilities, too — either in being turned down for ordination or getting a heck of a lot of flack along the line.

It sounds like you're saying it's not going to be any easier for those who come after you.

I don't think it is going to be any easier. For a while yet, anyway. I think the collective process of evaluation has got to go on, and some of the initial anger and hostility and hurt have got to be healed over. It's sort of like walking for a long time and getting a blister on your heel; you can't walk very far in the same pair of shoes afterwards. You must build up a little bit of callous there. In a way, I'm almost horrified at using that image, but I really think it's true. People's sensitivities having been so peeled down, they have got to heal a little, to allow a certain amount of distance. You can't really evaluate an experience without that distance. I don't think it's going to be any easier for a while. I don't see it as a major breakthrough, that now everything's going to be all right.

Well, certainly the press will pay a little less attention to the next one, don't you think?

Sure, in those terms it may be easier. But within the church, I don't know.

Well, to use your metaphor, the shoe seems to have rubbed hardest in the area of human sexuality, in its entire range.

Well, with the whole women's ordination thing, over the last six or eight years we've noticed how insecure people are with sexuality as a subject, and the sort of peculiar fantasies that people have of changing patterns in it.

Do you think then, that the church's role in sex education has to change?

Some things, like the women's movement and gay liberation have impinged on the church's consciousness enough that it's beginning to have to say, "All right, we've really got to look at this, and we've really got to see how we stand on sexuality in general." I think that's a good thing. I think it's very good that studies are being done and are coming up in major denominations. What I'm afraid of is that specific facets of the question of human sexuality will get swamped in vague, general statements.

The fact is that we have a group of people who are hurting from the church's attitude on sexuality, and they need to be dealt with in the here and now at the same time the whole question is studied. In the best of all possible worlds, we could study the whole question and then break it down into its various parts, but that's not how we live. It's a simultaneous set of problems. We live in the middle of a big question that has lots of little questions and they all need answers now.

I think the first step toward finding answers is admitting that we haven't got them yet.

* * *

Some people climb mountains "because they are there." Rosa Parks stayed seated because she was "too tired to get up." Whatever combination of hopes, circumstances, and the Will of God were involved in Ellen Barrett's ordination to the priesthood, it was an act which has and will dramatically affect people's lives and the course of human events.

Be at peace, Ellen. It passes understanding.

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Witness to Truth

(from page 3)

how the graciousness of love goes beyond the cold disdain of the law, as typically interpreted.

Realizing our tendency as Christians to avoid openly looking at a question with fresh eyes, trying to "think God's thoughts after Him," this issue of *The Witness* seeks to shed some illumination on the subject of homosexuality.

When the church is seeking to deal with a matter involving people who, for whatever reason, are a problem to the church, it usually discusses them in their absence and not in their presence. By their exclusion from the discussions and from the decision making, those groups are effectively treated as non-persons. It is easier to deal with people judgmentally, and unjustly, when they are not present.

Yet, the ancient principle of jurisprudence insists that a person should be allowed to confront his accusors. For that reason, we have sought contributions to this issue from people who are homosexuals, that they might speak for themselves. We hope, thereby, that the on-going discussion in the church might be that much more honest, just, in touch with reality, and authentic.

We are delighted that Brian McNaught consented to be guest editor for this issue of *The Witness.* The Recipient of the 1976 Journalism Award for Best Magazine Article of the Year from the Catholic Press Assn., Mr. McNaught has had a prior relationship to *The Witness* in his assistance to us with special assignments of editing and re-writing. He is a freelance writer, columnist, lecturer and civil rights activist. A 1970 graduate of Marquette University's College of Journalism, Mr. McNaught is the former national director of Social Action for Dignity, gay caucus of the Roman Catholic Church.

boyd...

(from page 9)

Christ.

Where do you go from here, Malcolm? Your sexual-spiritual autobiography has been finished. You stand naked. What other area will you energize your spirit into?

Yes, my candid personal autobiography *Take Off the Masks* will be published early in 1978 by Doubleday. I have begun work on my first novel, perhaps an even deeper look into the sexual impulse and the spiritual impulse.

I am not really looking for "another area." I am simply open to the Spirit. For one thing, if I live for 20 more years, I will be an "elderly person," a "senior citizen." I observe the grace and marvelous dedication — integrity, commitment, energy and openness — of my mother who is 80, and other friends, including David and Elizabeth Corrigan, and Paul and Marion Roberts. I cherish the experience of learning about old age from them. I hope that I may be equally creative and courageous in my own aging process. This is a matter of primary concern for me.

Meanwhile, I celebrate life with great zest, even youthfulness of soul and body. I have countless friends. I am filled with joy and gratitude. I love. I am evolving as a person and a Christian. How could I possibly ask for anything more?

ESCHATOLOGY

My Church grew rich on tithes and invested in a
bookstore
in a neighborhood that grew too sleezy for Bible
buyers
so my Church doubled its capital by selling
the property to Allied Cinema, Inc., which placed
thirty stalls under a blue light, each fitted
with a double sofa, a screen, a projector,
and a slot for quarters.
Troops of men came from the highways and hedges
miles around there to discover in pairs
simple affection, which my Church
had never considered a profitable investment.

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THE COVER: ***The front cover, depicting the Reverends Ellen Barrett, Malcolm Boyd and Ron Wesner and Integrity founder Dr. Louie Crew was created by Boston-based artist Stephen Hultgren.***

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Three More Jailed In FALN Investigation

By MARY LOU SUHOR

Three brothers — one of whom was a consultant to the National Commission on Hispanic Affairs of Episcopal Church — were jailed in New York Aug. 22 for contempt of a Grand Jury investigating the FALN (Puerto Rican Armed Forces of National Liberation).

Their sentencing brings to nine the number of witnesses jailed in related inquiries in New York and Chicago since March 1.

Julio, Luis, and Andres Rosado were sentenced by Judge Richard Owen for refusing to provide fingerprints, palm prints, handwriting samples and voice samples. Luis had served as a consultant to the Hispanic Commission and, in 1977, as director of the Grand Jury Project of the National Council of Churches.

"We have had our printing presses demolished, our newspapers seized, our deliveries sabotaged, and our people arrested, beaten, jailed, framed, intimidated..."

"We have killed no one, bombed no one, committed no crime," the brothers said in a prepared statement. "We harbor no fugitives, and our fingerprints, voice prints and photographs are in the hands of the various agencies of the Federal Government."

Three other witnesses had been jailed the previous week by a grand jury in Chicago. They are Juan Lopez, Jose Lopez, and Roberto Caldero, who had also refused to produce fingerprints which they claimed were already in the government's possession.

Prior to that, three witnesses had been jailed March 1, March 8 and June 30. They are, respectively, Raisa Nemikin and Maria Cueto, secretary and director of the National Commission on Hispanic Affairs, and Pedro Archuleta, a community worker from New Mexico, who represented Chicano affairs on the Episcopal Church commission. All New York prisoners face possible incarceration through May 8.

In the most recent jailings of the Rosados, Attorney William Kunstler argued that the brothers were singled out for harassment because of their affiliations and political beliefs. All have been open advocates of Puerto Rican independence. Their offers to prove abuse of power by the FBI — including illegal wiretapping — were rejected by Judge Owen.

The brothers said they joined the six others in prison — "none having been charged with a crime — except that of upholding the dignity of humanity, the rights of nations to be independent and the human rights of people to think freely and associate freely."

"The American people know very little about us, and the little they know has been terribly distorted by a compliant press," they said. "At best, the most well-intentioned journalists are ignorant about our history, our struggle, and Puerto Rican public opinion."

The brothers said that after 80 years the United States has developed almost total dominance of Puerto Rico, "controlling commerce, communications, entry and exit to and from Puerto Rico, all laws (which are subject to the Appellate Courts in Boston) and the entire economy." (Coincidentally, the Rosado brothers were originally subpoenaed on the day the United Nations opened hearings on the applicability to Puerto Rico of UN Resolution 1514 on decolonization. U.S. administration specialists were surprised when representatives of nearly every organized political party in Puerto Rico — including advocates of statehood — criticized the island's present status as "colonial," according to the *New York Times.*)

Puerto Ricans favoring independence have suffered over 300 bombings, the Rosados said. "We have had our printing presses demolished, our newspapers seized, our deliveries sabotaged and our people arrested, beaten, jailed, framed, intimidated . . ."

The Rosados said that over the past two years FBI agents had visited countless of their friends and neighbors showing photos and describing them as "dangerous radicals" and inquiring about everything, "including our sex lives."

"Our going to prison means much to our families. We are the principal providers. Our families will probably be forced onto welfare rolls — something we have tried to avoid at great costs . . ."

Julio, 38, former reporter for the *San Juan Star,* is presently a warehouseman and father of two with a third on the way. Luis, 26, also has two small children and worked as a porter. Andres, 32, is father of two and family counselor for a poverty program.

The Rosados urged that "the American people take notice of what their country is doing. They cannot ignore the desperate situation which is developing for the Puerto Rican people . . . . There is, in fact, an undeclared war going on," they said.

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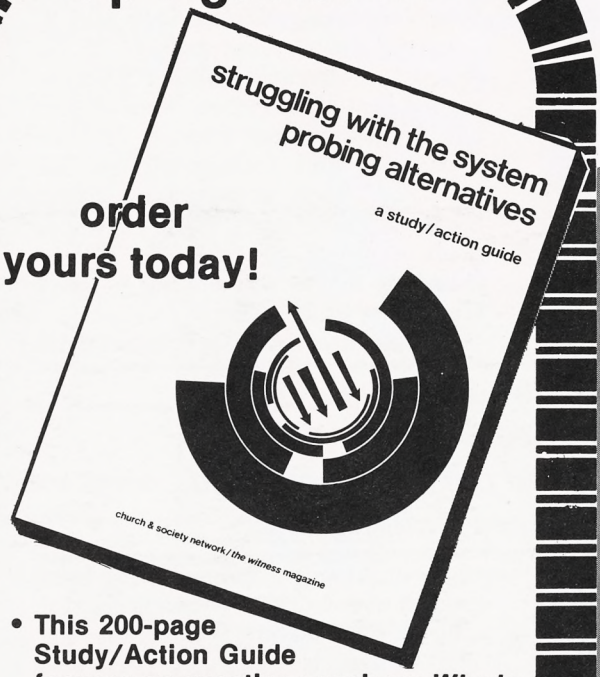
Up Against It?



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Labor Needs Help On Three Fronts
Lynda Ann Ewen

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s third birthday, THE WITNESS is gratified
aying a modest role in helping its readers to
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God Calls Peculiar People

I feared the week was off to a bad start when I noticed that I had picked up the shaving cream to clean my teeth, and this fear was later reinforced when the car wouldn't start and a new battery was indicated. Then a conversation with my dentist revealed that we should have to spend a longer time in the chair this morning . . . I was walking to his office and a man my senior by a few years got up from a stoop and said, "Father, may I give you my blessing for this day? I'm sure you give so much of yourself to others and I just thought that it would be good for you to know that someone else cares about you and what you do."

At that moment I knew the day was taking a change for the better. I later came to my desk where lay the June issue of THE WITNESS, read your editorial on homosexuality, and almost screamed for joy!

There are signs aplenty that the Holy Spirit is not only alive and well, but very much active in the Church these days, and that the Spirit's activity did not disappear after Pentecost. After Bishops Moore and Myers shocked the Church back into consciousness (by ordaining and accepting a lesbian), someone asked me what I thought about it. I took it as a mandate to get into the pulpit and speak to my people. I had to say that it was no problem for me; I had a bigger one — trying to make my peace with the fact that God had called *me* to the priesthood, a case of God calling into service "peculiar people," which means all of us.

It seems to me we just haven't got quite used to the fact that God has always done things in rather strange and "unorthodox" ways. If only we had the courage, and trust, like Mary, who, when she got that strange bit of news, could say, "Fine! Let it be as God wants it."

The Rev. James M. Harvey
Philadelphia, Pa.

(Tainted) WITNESS Praised

Many thanks to you for your courageous June editorial about Bishop Myer's indecision (to license Ellen Barrett). Thank you too for asking Brian McNaught to prepare your October issue on homosexuality. I know that you are aware of the taint of being thus associated with us, and of the victory that thus overcomes the world.

Dr. Louie Crew
Integrity National

Support Hiatt, Deployment

On behalf of the Board of the Episcopal Women's Caucus, thank you and the Rev. Suzanne Hiatt for the telling and prophetic article "Priests Wanted: No Women Need Apply." The Rev. Hiatt aptly calls to our attention that "we are entering a new and subtle phase" of the struggle to authenticate the ministry of women.

The Board of the Episcopal Women's Caucus is gravely concerned about the issue of the deployment of our ordained sisters within the Church. The Board at its summer meeting committed itself to continuing the full authentication of those women who have been ordained deacon and priest within this Church. We are painfully aware that the General Convention of 1976 was in many ways just another beginning point in the long difficult process of recognizing and affirming the ministry of each of us. While our purpose will always be validating the ministry of women at all places in the Church, we are convinced that we must work diligently to continue to explore avenues in which we can take a more active role in the deployment of our sister clergy. To that end we have begun the exploration of a Caucus Task Force on Deployment.

To the Rev. Hiatt, again, thank you for that prophetic voice that calls us to a "firm, united and positive effort." We would be part of that effort.

Susan Skinner, President
Episcopal Women's Caucus

Ministers to 'Scared' Church

The Rev. Wendy Raynor's response to Suzanne Hiatt's June article raised some painfully familiar memories for me. I remember having "problems" with Sue Hiatt at ETS in 1972. She was a bemoaner back then, too. At that time I felt that if I just closed my ears to Sue and my eyes to the church and studied real hard and was a good girl things would work out just fine. As it turned out, Sue Hiatt was not bemoaning then. She was witnessing to the truth, a witness she continues to be faithful to — much to my discomfort and, it seems, many others.

I am glad that the Rev. Raynor is happy in her ministry. I do think that she is lucky. Unfortunately, my experience is closer to what the Rev. Hiatt was bemoaning: I just don't see many qualified women being placed within the church. And not just women. Presently I am working in an alcoholism service with two male EDS graduates. Because of sex, sexuality, and support for the Philadelphia 11, none of us are ordained. But I think that we are all doing ministry and, like the Rev. Raynor, I take pride in it and know that no one can take it away.

Unfortunately, more and more my ministry has less and less to do with the Episopal Church. My ministry takes me among the poor, the sick, the outcast, the imprisoned and, frankly, I just don't see the Episcopal Church there. As a friend of mine who has been active in the civil rights movement said recently, "I seem to be in the same place, but the church has moved." And now Sue Hiatt still gives me problems. She continues in her

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THE WITNESS

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Subscription rates; $9.00 per year; $1.00 per copy. *The Witness* is published monthly by the Episcopal Church Publishing Company. Board of Directors: Morris Arnold, Joan Belknap, Robert L. DeWitt, Lloyd Gressle, Barbara Harris, John Hines, Brooke Mosley, Charles Ritchie, Helen Seager. Copyright 1977 by the Episcopal Church Publishing Company. Printed in U.S.A.

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WITNESS-ing: Requiem and Reveille

Robert L. DeWitt

THE WITNESS was reborn three years ago. At that time there was in the Church a growing repudiation of social liberals. By "social liberals" we mean those who are convinced that the Church should support causes which promise to right wrongs, but who have no underlying theory concerning the basic source of those wrongs. Too often, therefore, social liberals have been characterized as being well-intentioned, but naive.

The last two decades have shown ample evidence of this. Those years were marked by a bewildering succession of crises in our society — racial tension, student rebellions, Vietnam, illegal governmental repression. Martin Luther King, the Berrigan brothers and a host of others, like Peter the Hermit calling the faithful to a crusade, sparked a brief era of social involvement on the part of the Church. Social activism was the "in" thing for clergy and for a large number of laity.

However, there was a conservative reaction in the national mood. And conservative forces in the Church, motivated partly by their own stake in the status quo, succeeded in arresting that activist trend, pronouncing the verdict that liberalism had been weighed in the balance, and found wanting.

THE WITNESS agrees with that verdict, but for a different reason. Liberalism in the Church has been found wanting because it lacks a sufficient understanding of the deep rootage of the evils it seeks to remove. The evils are evident. The Equal Rights Amendment is in deep trouble. Blacks, Hispanics and Native Americans are beleaguered by the blights of second-class citizenship. Our urban centers are decaying. The gulf between poverty and affluence is widening. But these causes are undertaken separately, without an awareness of their inter-relatedness. It is like Ulysses, fighting the hydra-headed monster.

Before THE WITNESS began re-publishing three years ago, a working paper prepared for a discussion of editorial policy stated the need for a requiem to the liberal syndrome: "Liberals are jaded because their approach is demonstrably ineffective. For Episcopalians, the last General Convention (Louisville, 1973) was illustrative. It is time for a reveille for a radically systemic approach . . ."

Over the past three years THE WITNESS has sought to make connections amongst the manifestations of social disorder and injustice to show that behind the issues there is one cardinal issue: *The economic and political structures of our society are so constituted that they do not function in the best interests of people.* And until that common source, or rootage, is seen clearly for what it is, there will be no end to the wearying succession of causes on which church liberals can break their swords.

But eventually there is a pay-off. When sufficient numbers of church persons, and other members of the society they serve, begin to ask the deeper questions, more adequate answers will begin to emerge.

On this third birthday, THE WITNESS is gratified to be playing a modest role in helping its readers to look beneath and beyond the old liberalism in order that we may together find, in a progressive spirit, the clues to a more just society. And these clues will emerge from a more accurately critical understanding of our present social/political/economic system. That system, like the well-intentioned liberals who fought only its abuses, is being weighed in the balance, and found wanting. ■

Is There a Leader in the House?

by Arthur E. Walmsley

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It is ironical that a church which designates itself by the label "episcopal" has in a radical way lost the office of bishop as either meaningful symbol of unity or effective center of authority. Issues of leadership surfaced at the meeting of the House of Bishops in Port St. Lucie, Fla., this Fall; the crisis has been brewing for more than a decade.

The heresy trial of James Pike in the mid-'60s set in motion forces which continue to undercut the capacity of the bishops through their collective body to exercise leadership on issues confronting the church, or to face conflict with compassion and disciplinary matters with firmness and consistency.

A visit to the House of Bishops impresses the viewer with the studied decorum of the body, one which is apparently as solicitious of the members' sensibilities as the equally select Senate of the United States. When Presiding Bishop John Allin threw his weight publicly in opposition to the ordination of women, an issue which deeply divides the church, the matter was treated as a question of conscience and not a test of his ability to lead the church. Members acted as if they were being polled on his good will, integrity, or character. That the titular head, chief spokesman, and principal administrative officer of the church had chosen the moment to exercise his conscience made it a political act; that his fellow bishops chose to treat it in a non-political way is a sign of their abdication of leadership as complete as his.

There is more involved than a question of style. The lot of ecclesiastical overseers in our time is no easier than that of officers in government, education, or other disciplines. But the church claims to be an arbiter of truth, and a community which models behavior for its members. The moral acuity and leadership of a gathering of bishops is thus an earnest of their seriousness about the standards of responsible decision making in other centers of human life.

How the bishops responded to Bishop Allin has to be viewed against the history of their treatment of James Pike 12 years ago. Pike was clearly an embarrassment to some of them. His outspoken advocacy of liberal theological and social positions had ruffled feathers, and his capacity for publicity, often in other bishops' dioceses, put him in the public eye. Yet the House of Bishops treated this issue as if it were a debate on the limits of conscience for a bishop of the church, with the bishops collectively acting as embattled defenders of the faith. Privately, it became a shabby persecution of a sick man and his expulsion from the community of his peers.

"That the titular head of the church had chosen the moment to exercise his conscience made it a political act; that his fellow bishops chose to treat it in a non-political way is a sign of their abdication of leadership as complete as his . . ."

In the decade since, there have been frequent opportunities to demonstrate what the House had learned from the Pike affair. "Collegiality" is the decorous name for the deadening conformity which the bishops developed as a way of seeking to contain heterodox views or precipitate action by any of their number. But it is a doctrine which has been applied with curious selectivity.

The Pike affair disclosed that heresy trials are folly in the 20th century. When Bishops Daniel Corrigan, Robert DeWitt, and Edward Welles broke collegial ranks by ordaining 11 women in an irregular service, pleas for a trial were squelched, and the bishops managed to get off with a censure. Two lesser clergy were tried, however, for disobeying the "godly admonitions" of their bishops. When the judicial process of their trials took on circus dimensions, including a contempt citation to the Presiding Bishop for failing to honor a subpoena, and appeals to provincial courts, the use of ecclesiastical trials was quietly dropped. The hapless women priests suffered for their part with more consistency, being inhibited from their ministries and subjected to various degrees of censure.

After the 1976 General Convention opened the door to the licit ordination of women, the House of Bishops affirmed a new stance, a "conscientious objector" clause for its members. A kind of "states' rights" compromise on

The Rev. Arthur E. Walmsley, rector of St. Paul's Church, New Haven, was for 13 years involved in the church's ministry in public affairs at the national or state level. He served as treasurer of the Boston Industrial Mission for three years.

ordination has descended on the church, with some dioceses ordaining, and some not.

At the Florida meeting, the erosion of "collegiality" has been completed. By presenting himself before the House of Bishops as a newly-declared opponent of ordination (his opposition has heretofore been reserved) Bishop Allin asked for, and was able to receive, a vote of confidence which places him as the leader of the opposition party in the body of which he is the presiding officer! The new doctrine is of "freedom of conscience".

In the light of this newfound liberalism, the bishops found it impossible to take action against Bishops Paul Moore and Albert Chambers. Although many are incensed that Moore had ordained an acknowledged homosexual woman, the House tabled a motion to disapprove of his action. Whatever chastisement there was had to be closeted in a general resolution opposing the ordination of "advocating or practicing" homosexuals. Chambers, who has been officiating at confirmation services in separatist parishes, simply pointed out that they (and presumably he) are now outside the jurisdiction of his fellow bishops. Although "deploring" his separatist confirmation services, the bishops hesitate to resort to a trial.

Thus the retreat from an effort to use coercive sanctions against each other is complete: from the archaism of an authority based on heresy trials to a standard which, in effect, lets each one go his own way. In this light, the question of the church's commitment to standards of responsible decision-making must be raised again, with great urgency. The House of Bishops has shown that it cannot coerce behavior, even among its own members. The question is whether there is "a better way" or a higher guiding principle for bishops and other church people in these times. Stanley Hauerwas, professor of ethics at Notre Dame, asks the question well:

> *Does the church, for example, expect and require her leaders to tell her the truth? Politics, understood as the art of the maintenance of a good society, is an art that is at the heart of being Christian. The crucial question is whether we are a determinative enough community that our politics can provide a basis for authority rather than the politics of fear. For if there is no authority that can speak from the shared loyalties of a community, then we have no recourse against those who must resort to power and force.*

It is unfair to blame the leadership vacuum in the Episcopal Church on Bishop Allin, or on the House of Bishops. Our communion as a whole errs in permitting the anomalous gathering of a group of bishops in insolation, in country club setting, apart from the poor, from those who present the claims of the dispossessed and desolate of the Third World. Separated from the laity and clergy who share with them the struggle to hold up a vision of faith and Christian community for these times, the bishops by themselves unwittingly find their meetings turned into a debate on the nature of ecclesiastical power or authority, when what the church and the world cry for is the Word of life.

The only meaningful authority is moral, and that is earned as we submit to the powerful and enabling authority of the Spirit. Men and women look to us and through us for the Lord, for a richness of faith, for a compassion more compelling than that of the world, and for a community which invites loyalty and sacrifice. They find, in the tiresome arguments over episcopal authority and the defensiveness over women's ordination, a quality of fear where they look for hope. But we are accomplices in that process, not expecting more of those who are Fathers in God, and thus their problem is ours.

Franz Kafka probably said it as well as anyone:

> *The Fathers of the Church were not afraid to go out into the desert because they had a richness in their hearts. But we, with richness all around us, are afraid, because the desert is in our hearts.* ■

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'Gays Watching With Hope'

Despite the strongly negative feelings concerning homosexuality in the church expressed at the recent meeting of the House of Bishops, the Rt. Rev. Kilmer Myers of California asserted his diocesan prerogative and licensed the Rev. Ellen Barrett to officiate in that diocese. In the course of the debate on the issue, the Rt. Rev. Paul Moore of New York, who ordained her last year, made the following statement.

I have been called to the mission of the Church in New York, that enormous, strange, desperate, vital city where the customs and the culture are so different from other parts of the country. It is not easy to relate to such a mission, to make any impression on such a city, to be heard in such a noisy place. However, from time to time, we have been heard there. From time to time, we have been able to lift up a sign of hope in that city.

One such sign of hope was the ordination of Ellen Barrett. It was not intended to be such, but because of the time at which it occurred and the media coverage it received, the city and the country came to know that we affirmed her candor, her courage, her honesty. When she was ordained, the gay community felt it to be a sign that the church finally accepted them as human beings.

Do you realize that every gay person in America will be watching what happens here this week? Do you realize that if you officially condemn this ordination you will be casting a judgment upon the ministry of hundreds, perhaps thousands of bishops, priests and deacons of the Church who live with this problem? Do you realize that you will be removing a sign of hope they finally see in a Church that has treated them so shabbily over the years?

We have shown great concern for the 1,500 church people at St. Louis. Have we no concern for this huge and most misunderstood of all minorities to which our brothers, our sisters, our children might belong? Gay people live in constant fear for their jobs, their homes, their very lives. You have no idea what this condition can mean in someone's life.

A priest who started me on my vocation lived a haunted, broken life because of the way the Church treated his homosexuality; and yet, were it not for him, I would not be here today.

No one of you dares deny the effective priesthood of homosexual clergy you have known. Are you about to say that the grace of priesthood cannot function in such persons when their effectiveness has been shown again and again?

If you censure or deplore the action of the Diocese of New York, you are deploring the priesthood of any homosexually oriented priest whatever his or her behavior; and you are insulting hundreds of the clergy of our Church.

Please carefully listen to the possible consequences of this proposed action. Aspirants for holy orders who sense a vocation within themselves will be encouraged to lie to their psychiatrist, standing committee, ministries commission, and Bishop. Ordained clergy of the Church who have declared themselves to be gay, will be left wondering when charges for deposition will be brought against them. The Episcopal Church may become the scene of a McCarthy-like purge, rife with gossip, charges and counter charges. Also the General Convention study process will be frustrated. It may result in many communicants leaving this Church.

Bishop Myers and Bishop Corrigan's papers have set forth the deep reasons for not witholding orders from gay persons, reasons found in an understanding of the humanity of Jesus. I need not rehearse them here. But let me say that the sexuality of an ordinand is not what I am most concerned about. When I interview a person for the ministry, I try to see into the heart. I search for love, sensitivity, and courage in dedication to our Lord Jesus. Of such qualities is the priesthood made. The quality of courage has been sorely lacking in our church of late. Perhaps courage is even more important than sexual orientation!

There has been much talk here about freedom of conscience. We have said in many comments that our own Presiding Bishop has a right to deny the action of the General Convention of the Church. Given this principle of freedom of conscience do you then proceed to censure or deplore a Bishop and Standing Committee acting with full canonical scrupulosity in ordaining someone whom they believe qualified and whom most of you have never even met? I think such an action is outrageous!

I have been a member of this House for almost 14 years where, often with some difficulty of conscience, I have remained loyal to the doctrines, discipline and worship of the Episcopal Church, and to the so-called collegiality of this House. To be coupled for criticism or perhaps censure with a bishop who has flagrantly and often broken Canon Law, who is leading the Church into schism, makes me ashamed, humiliated, and brought to tears.

I have not broken any Canon Law. I have not been accused of immorality. I have not been accused of making any heretical statement.

What is the crime? Am I being criticized for the remarks attributed to one of my clergy, after ordination, based on hearsay, and not made by me? I remind you that the ordination itself had nothing to do with

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Keep Christ Out of Christmas?

by Helen Seager

"God is great, God is good
He'd have to be to do what he dood."
Christmas dinner grace by Tom Seager, age 10

Last year our diocese "activated" (their word) a project called "Sharing the Spirit of Christmas." Its principal feature was a booklet sold in all of the parishes giving "useful, practical, and easy (their word) how-to's for Christmas traditions, parties, and gifts."

It was loaded with things for folks — most likely women — to do, not only to interfere (my word) with Christmas, but to make all of Advent truly miserable. It suggested books, bulletin boards, even more cards, library projects, home-made Christmas caroling robes, parties (complete with handy checklists and deadlines) gifts conveying spiritual messages, recipes, ornaments and other stuff to make, animals to feed, gift books, projects for your handy home mimeo (doesn't every home have one?), and other ways of giving away even more of your self this year than last.

But it contained no unsafe thoughts about, for example, changing conditions in the world that cause human suffering. Shades of the unconsciousness and togetherness of the fifties! Just thumbing through the booklet made me tired.

And determined. It took no great insight for me to understand that the project was designed with the old slogan "Keep Christ in Christmas" in mind; it was also clear that the business of the project was busy-ness, as if somehow that would earn the doer a visit from Christ. Believing firmly that Christ comes to us in quietness, readiness, and in the fullness of our time, and that most Christmases provided *none* of these, especially if one took the booklet seriously, I determined not to confuse Christ's coming with the Christmas box in which pious people are fond of containing our Saviour. I prayed for the grace to keep Christ out of Christmas — or was it to keep Christmas out of Christ?

Either way, my prayers were answered; temptations to do the busy distracting things like those suggested in the booklet were rendered impossible by a force larger than myself. Mail order gifts for far away relatives weren't delivered to me until mid-January. A museum visit and a

kiddie party I had planned, perfect Mother-making Christmas style, were canceled by two well-timed cases of measles — a genuine divine intervention, since both children had been immunized.

There were no choir robes to wash and iron, no Christmas Eve pageant, no church to decorate, no candles or altar hangings to change, no brass to polish, no Christmas tea or bazaar, all because we had to spend Christmas 750 miles away from the parish in which we would have been expected to do these things. With all that out of the way, gone too were the hostility and anger that accompany the feeling that one was being impelled into something, a feeling with which most family women become quite familiar at one holiday time or another. Cooking Christmas dinner was a cinch!

In this grace-full state, I did not even try to control the Christmas happening; it flowed, or rather we flowed with it, trusting ourselves and the love that holds us together and the opportunity of Christmas. Unquestionably, it is important to use all of our human abilities, for which we have God alone to thank, in centering down on the Incarnational event. Yet, one cannot manage the event by oneself, or with human resources such as booklet/projects or choirs or pageants. Such efforts may even have set up barriers between many individuals and the religious reality.

If one is to understand the reality of what God "dood," a better slogan than "Keep Christ in Christmas" may well be "Sit Down, Shut Up, and Listen." ■

Helen Seager is Church and Society convener for Pittsburgh and a member of the Board of Directors of the Episcopal Church Publishing Company.

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Thanksgiving: Unfair to Indians

by Chris Cavender

Thanksgiving to most people means turkey, cranberries, pumpkin pie — a veritable feast to commemorate the "first Thanksgiving" celebrated by the Pilgrms and oh, yes, the Indians. But how does an American Indian feel when the United States celebrates Thanksgiving every year? As a member of the Dakota tribe, I offer these reflections on misconceptions that exist in the dominant society.

First, I think about how white historians have distorted the concept of "good Indians" and "bad Indians;" second, I am concerned that the stereotyping of Indians as hunters, predators, and nomads was used as a justification for stealing Indian land; and third, I regret that the concept of giving thanks — as practiced by Indian peoples millenia before the white men came — is downplayed.

Indian historians, or those sympathetic to the Native American side, would tell a different story. (Such is the case with the writers quoted below).

First of all, there is the misconception in American history that the "good Indians" were those who helped the white people. At Thanksgiving it is traditional in elementary schools for teachers to talk about the Squanto and Massasoit (Tisquantum and Wasamegin were their real names). Instead of focusing on the hospitality of native peoples and the respect and courtesy given strangers, they convey, either consciously or unconsciously, that these tribes were good, not by Indian standards, but because they helped whites. Historian D'Arcy McNickle says:

> *If they [the Indians] had foreseen how it would turn out, they might have reacted with forceful decision against the first visitors [the white people], though that would have violated the almost universal rule of hospitality.*

Rarely would a teacher say anything about gift-giving, a trait that is almost universal among tribes in North America. Again, McNickle points out:

> *The French followed a simple strategy in their approach to the Indians. At every meeting with an Indian group, they gave gifts, thus adapting to their use a custom that was practically universal among Indians.*

Another example that comes to mind is John Other Day. John Other Day was a Dakota (Sioux) who during the beginning of hostilities between the Indians and whites in 1862, helped 60 white people to safety. A Minnesota history textbook reads: "And here is a portrait of that good Indian, John Other Day, who saved the lives of many white people during the dreadful Sioux massacre." From a Dakota perspective this man could be considered a traitor. Roy W. Meyer has a relevant comment in his book, *History of the Santee Sioux: U.S. Indian Policy on Trial:*

> *Among the Indians there were John Other Day, Lorenzo Lawrence, Paul Mazakutemani, Simon Anawangmani, and others, who took very real risks to help their white friends. They were praised in the newspapers and from the pulpits, and some of them received a more tangible reward through a congressional appropriation for their benefit a few years later. But no amount of praise for their courage can disguise the fact that they were the betrayers of their people.*

This, then, is one of the things I think of — the tendency among white historians to make value judgments according to their own standards and present it as "truth," or to present their perspective and call it "objective."

Secondly, there is the pervasive concept that Indians were not farmers. The literature of the invasion period (or the Colonial period) conveys the notion that the Indian near the Atlantic coast was a nomad, a beast of the forest, a wanderer. This attitude made it easier to steal the land from the Indian. European man was going to put the land to higher use. He was going to *farm* it.

But there were several centers of plant domestication in the Americas; that is, where Indians who were hunters and fishermen were also farmers. One of these areas was what is now eastern United States.

Yet Euro-Americans would persist in viewing Indians as hunters and nomads, even when burning permanent, settled communities and stealing from the Indians'

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storehouses of grain — two obvious characteristics of a farming society. McNickle says:

> *The Indians did not become farmers, not of the kind envisaged by the law-makers. Many Indians had always been farmers, from a time that antedated the countries of modern Europe. But they farmed to eat, not to exploit a market. In this, they remained unchanged.*

The struggling colonies of Jamestown and Plymouth would never have made it without the technical assistance, "foreign aid" if you will, of the nearby farming societies of Indians. Concerning the agricultural expertise of the Indians and their technical assistance to the white settlements, Vine Deloria has this to say in *Custer Died for Your Sins:*

> *When Indian people remember how weak and helpless the United States once was, how much it needed the good graces of the tribes for its very existence, how the tribes shepherded the ignorant colonists through drought and blizzard, kept them alive, helped them grow — they burn with resentment at the treatment they have since received from the United States government.*

Indians at Bottom

Indian people are the least educated, least employed (e.g., unemployment rate is approximately 10 times the rate for non-Indians in Arizona and New Mexico), and poorest (income of Indians is $3,000-5,000 below the median for non-Indians in Arizona and New Mexico). Indians suffer because of poor nutrition, housing, etc., from more disease. Their medical services are extremely poor. TB is a rare disease for all other Americans, but affects Indians at eight times the national rate. In fact, the mortality rate for Indian infants is 33% above the national rate. The life expectancy of Indians is 36% less than the national average.

Finally, all the above contribute to an Indian suicide rate three times the national average. Even the President of the United States has admitted that "on virtually every scale of measurement—employment, income, education, health—the condition of the Indian people ranks at the bottom."

— U.S. Commission on Civil Rights
Southwest Indian Report

Yet these facts are not stressed in the history books at any level — elementary, secondary, or higher education.

Finally, I think of the commonly held notion that the "first" Thanksgiving began with the Pilgrims. The concept of giving thanks is practiced among almost all native peoples, who give thanks not only to the Creator but to each other as well.

Recently, I attended a memorial feast for my deceased uncle (in the Dakota way: since he was the brother to my father, he was my second father) at the Upper Sioux Community near Granite Falls, Minn. Following a death in the family, the Dakota celebrate a memorial feast a year later. Among the several traditions practiced at this event are: Feasting, oratory, honor songs and dances, and gift-giving. The gifts express appreciation to all those who helped in the time of sorrow. To most Indian men and women religion was personal and permeated every aspect of their day-to-day existence. This included giving of thanks to the Creator not just once a year, but daily. I am reminded of McNickle's words:

> *What the Europeans could not appreciate was that they had come face-to-face with customs, beliefs, habits, cultures, which had been some thousands of years in the forming.*

Thanksgiving is so much more to me than turkey, pumpkin pies, and cranberries. It is the ancient and continuing way of life for my people. ■

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Ending an ERA

by Georgia Fuller

"Where are the main-line churches?" That is the cry of thousands of women and men working desperately against a deadline for final passage of the Equal Rights Amendment each time a state ratification is defeated by a Right-wing/ Church coalition. The ERA will die if it is not ratified in three more states by March 22, 1979.

At a Stop ERA rally in Tallahassee, Florida, last April, journalist Lucy Komisar reported that "almost everyone I spoke to had come in bus and car caravans organized by their ministers." Last winter and early spring, lobbyists from the National Organization for Women (NOW) observed these tactics in the anti-ERA galleries of legislatures in several crucial states. Opposition leaders obtained an impressive age-span of women against the amendment by "dumping in a parish," according to Eleanore Curti Smeal, NOW National President. Most of these women did not know what the ERA was and had never read its 24 words:

Equality of rights under the law shall not be denied or abridged by the United States or by any state on account of sex.

These two dozen words — that would put women's rights completely under the protection of the U.S. Constitution for the first time in history — are said to be un-Christian, anti-God, and anti-family. Such charges have successfully defeated the ERA for five years, despite support by 43 religious groups, including the national governing bodies of the Christian Church (Disciples of Christ), the Church of the Brethren, the Presbyterian Church of the U.S., the United Presbyterian Church of the U.S.A., the United Church of Christ, the United Methodist Church, and the Unitarian Universalist Association. "Obviously the religious organizations and persons who support the ERA have not been as persuasive and effective in communication to their own people as have the opponents who are capitalizing on the fears of many church women and men," concluded Nancy Fifield McConnell, Coordinator of the ERA Support Project for the United Methodist Church.

Georgia Fuller, Ph.D., is a member of the Episcopal Church in Exodus, Washington, D.C., and has been active in the feminist movement since 1970. She was appointed Coordinator of the Committee on Women and Religion for the National Organization for Women (NOW) on April 2, 1976.

Who is this exploitative leadership? The resurging radical right, according to NOW national representatives who are completing an extensive survey of the political, economic and social situation in the 15 unratified states. The opposition is an effective, interconnected, nationwide network that includes the John Birch Society, the Ku Klux Klan, the American Conservative Union, the American Party, Young Americans for Freedom and White Citizens' Councils. Phyllis Schlafly, founder and president of Stop ERA, is recorded as belonging to the John Birch Society in the early '60s, although she denies it. Propaganda and rallies against the ERA feature support of right-to-work laws and American control of the Panama Canal and opposition to school busing, workplace safety laws, an embargo of Rhodesian chrome, and gun control.

Not Spontaneous

"The national campaign to defeat the ERA is not a spontaneous movement by housewives and others who want to maintain women's traditional role or who fear the loss of benefits or protection," reports Komisar in the *Philadelphia Inquirer* (6/27/77). "It is a movement aimed at organizing women into a political machine to elect conservatives to office and to support right-wing views on a host of national and international issues." Komisar quotes Henry Dent, a former Nixon aide, as saying that if the Birchers "did not have the ERA as an issue, they would invent it."

Opposition to the ERA has been an effective right-wing organizing tool, and local churches have provided the base. Nowhere has this been more visible than at state International Women's Year conferences. These conferences were organized as a follow-through to International Women's Year (1975) to raise women's consciousness at the local level.

"Where are the main-line churches?" was uttered publicly for the first time by the Rev. Jeanine C. Rae, an ordained Baptist minister, after she watched several thousand ultra-conservative Christians take over the Indiana International Women's Year Conference last July. In an open letter to Indianapolis newspapers and religious organizations, she said, "I stood in the midst of a huge crowd of fundamentalist church men and women, hearing the loud rantings of soap-box preachers condemning

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women as subordinate and inferior by 'God's commandment.' " All but one delegate to the forthcoming National IWY Conference elected to represent Indiana — the latest and 35th state to *ratify* the ERA, are opposed to the amendment.

That IWY National Conference (in Houston, Nov. 18-21) will be a show case for the resurging radical right, if Robert Shelton, Imperial Wizard of the United Klans of America, has his way. He has been quoted as saying that the Klan's Ladies Auxiliary has infiltrated the feminist movement enough to affect the Houston meeting. "While we are an independent organization, we work with any group with a Christian base," added Shelton (*Detroit News,* 9/1/77).

The wife of George Higgins, Grand Dragon of the Mississippi Klan *and six men* were elected to the twenty-delegate, *all white* slate at their state IWY meeting. About 1,000 people were transported to the Mississippi meeting by a coalition of Stop ERA, the Ku Klux Klan, the John Birch Society, the American Party and local fundamentalist churches, according to Kathy Bonk, Public Information Officer for the National IWY Commission. Jessie Mosley, State Coordinator of the National Council of Negro Women, said "I heard a number of ministers instructing the women they had brought with them on how to vote. These men gave signals from the floor when they wanted the women to object to something."

At the Oklahoma IWY meeting, the final score was "Christians 1000; Lions 200," according to Anne Bowher of Tulsa. These 1000 "Christians" defeated resolutions for federally funded child care and enforcement of equal credit and equal employment opportunities. They passed a resolution against the ERA. "We started organizing about six weeks before the meeting," Diana Edmondson told Betty J. Blair of the *Detroit News.* "We relied heavily on the fundamentalist church groups here to tell their members to attend and to vote against the feminist slate."

The Oklahoma organizers had 400 pre-conference registrations. They were unprepared for the additional 800 who arrived on early morning buses from all parts of the state. James J. Kilpatrick's version in the *Washington Post* (7/5/77) conveys a different tone. "By 7 a.m., as Mrs. Bowher describes it, '500 good Christian ladies were waiting quietly in line' (to register). . . . The libbers were aghast. More buses arrived. There were reported hysterics. Language was heard more suited to stevedores and to hockey players than to gentle ladies." Kilpatrick concludes, "When the dust settled that night in Stillwater, little remained but a scene of dreadful carnage. The surviving libbers had fled in disarray. The victorious anti-libbers had boarded buses to take them back home to church."

15 States Yet to Vote

"Where are the main-line churches" as the ERA is being defeated, maybe for the last time, by the Right-wing/Church coalition in Oklahoma, Mississippi, Florida, Missouri, Alabama, Arkansas, Georgia, Illinois, Louisiana, the Carolinas, Virginia and the Mormon-influenced states of Utah, Nevada and Arizona? *"Where are the main-line churches"* as women's rights are being eroded by the cutting edge of the resurging radical right and Christianity is being used as a battering ram against individual dignity, equality and opportunity?

Despite the turbulence and limited successes of the feminist movement, which has become *the* social justice movement of the 1970s, women are losing ground. In 1972 women's salaries averaged 64% of men's salaries; in 1977 the average dropped to 57%. Women are also losing in equal employment opportunities. The 1977 Supreme Court decision (*Gilbert v. General Electric*) that said discrimination against pregnant persons was not discrimination against women has set a precedent against Title VII enforcement. Also, this year's Supreme Court decision that ruled that sex-segregated and unequal public education is not unconstitutional (*Vorscheimer v. the Philadelphia School System*) has set a precedent against Title IX enforcement.

The history of women in the United States has been two steps up and one, two or even three steps back. Colonial women enjoyed property and business rights only recently regranted in some states. Women in the 1920s were entering universities and professions in numbers undreamed of by their daughters of the Depression. By the end of World War II, every advance made for women by the First Wave of Feminism was lost, except for the one advance guaranteed in the Constitution, suffrage.

Women need the Equal Rights Amendment. Men need it, too. No one gains from an economic situation in which the family, struggling to keep its head above inflation, supplies two working parents to the labor market for the salary of 1½. Machismo is NOT the answer. Few fathers really value their pride at the $5,000, $7,000, or even $10,000 annually that their wives cannot now earn. The answer is to be found in the moneyed interests of the resurging radical right.

But that answer is well hidden by their Bible-quoting

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Labor Losing on Three Fronts

by Lynda Ann Ewen

Texas farmworkers, feet bleeding, first marching the breadth of Texas and now marching the breadth of the South; a coal mine in the West that's hiring all women to avoid the union; a nation-wide boycott against J.P. Stevens products; continued attacks on the United Farmworkers in California — what do all these developments have in common?

These continuing struggles all reflect the fallacy of the same myth — that unions are a guaranteed right of the American citizen.

In the struggle for economic justice in this country, most progressive individuals take unions for granted. Unions have now become part of "apple pie, motherhood and baseball". Even conservatives critical of unions will grudgingly admit that the relatively high standard of living for many Americans is a function of unions. Even non-unionized white collar employees often automatically receive raises and benefits when the unionized blue collar workers get them. And the vast majority of people would shudder at the thought of returning to the excesses of industrialization without unions.

Unfortunately, the assumption that unions are a "given" on the American scene is sadly mistaken. The percentage of workers belonging to unions in the last decade has not risen, but has declined.

If there is a "key" to the emerging scenario in the U.S., it must be Section 14-b of the Taft-Hartley Act. This clause, passed as the law of the land in 1947, rolled back key victories won by the labor movement in the 1920's and 30's which were embodied in the National Labor Relations Act. And 14-b allowed the states to pass state laws forbidding the "closed shop." Without a closed shop, workers do not have to be members of a union. Thus, even when a majority of workers desire a union, the employers can use any number of devices to get rid of pro-union workers and hire anti-union (or too-scared-to-stand-up-for-the-union) workers. The open shop is a paradise for employers who use the traditional weapons of hiring females against pro-union males, balcks against pro-unions whites and, even in some cases, whites against pro-union blacks. The result is that sexism and racism are heightened and unions destroyed.

With the passage of 14-b the National Association of Manufacturers (NAM), the National Chamber of Commerce and its affiliates in individual states, and support groups linked to the John Birch Society began a national campaign to pass what *they* called "right-to-work" laws in every state. Not surprisingly, they have been primarily successful in the South, where racism worked to their major advantage. They have also been successful in the West, where small and economically threatened farmers could be wooed to their cause on the basis that union "collectivism" was opposed to American freedoms. Today, 20 states have such laws and all are states in the South and the West.

Historically, then, the existence of states where unions were much more difficult to organize provided a convenient blackmail weapon for employers in the North. If existing

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Lynda Ann Ewen is Assistant Professor of Sociology at West Virginia Institute of Technology. She is author of *Urban Crisis and Corporate Power in Detroit,* (Princeton University Press, January, 1978).

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unions got too pushy on the question of wages and benefits, the employer could always threaten to "run-away" to the unorganized South. And indeed, that is precisely what the textile manufacturers of New England have been doing for the last six decades, and increasingly, the auto and mining industries in the more recent period.

The strategy is clear — with increasing inflation, the tight money market and unstable international conditions, moving industry to non-union areas within this country may be the new "breathing space" to maintain profits. Unfortunately for the profit makers there is a major snag in their plans — the workers themselves. For in the past two decades, the unorganized workers, largely ignored by the powerful and overly bureaucratic major unions, have begun to demand organization, either of their own making or from the large unions. Martin Luther King, beginning as a leader of civil rights, died at a time of a major struggle to unionize Southern hospital workers and sanitary workers. Today, in addition to the continuing struggle of the California farmworkers, (see THE WITNESS, May '77), there are three major fronts of what may well become another series of labor wars in American history.

Perhaps the least known and most repressed of these struggles is that of the Texas farmworkers. The TFW is an off-shoot of the original organizing effort in Texas begun by the United Farmworkers. Facing brutal resistance from the Texas Rangers, the importation of thousands of illegal workers from Mexico, and the fact that Texas forbids closed shops (Texas has passed a 14-b law), the UFW made a tactical decision to concentrate on California. The result was that some of the organizers and union militants, failing to receive support from the UFW at that point, organized a state-based union against great odds. Consequently, there is an obvious tension between the TFW and the UFW.

The fact that Texas has no large Liberal and Radical community like that of California and that the racism in Texas against Chicanos and Mexicans is the most brutal and repressive in the country all worked against any successful organizing drive. And yet the economically desperate farmworkers have produced the leadership capable of vision, hope, and organization, and the TFW has come into existence. This spring TFW members and supporters marched from San Juan to Austin to publicize their plight and seek repeal of the state's 14-b law. The national media assiduously avoided covering the march although within Texas a wide base of support was built. This summer the TFW have taken their struggle to the nation by carrying on a 1,482 mile march from Austin to Washington, D.C., and passing through Baton Rouge, New Orleans, Birmingham, Atlanta, Greensboro, and Richmond. During the march the TFW will be linking up with workers and supporters involved in the textile organizing efforts in the South, the second "front."

CREDITS

Cover and pp. 2, 7, Ben Grim; p. 6, Integrity; p. 9, *Akwesasne Notes;* pp. 10-11, Women's Press, LNS; p. 12, Andy Willis, Miners' Art Group; p. 14, Dave Hereth, LNS; p. 15, Hageman, LNS.

TFW Goal Partially Met

Since this article was written, the Texas Farmworkers' march reached Washington, D.C., over Labor Day week-end. The marchers survived harassment by the Ku Klux Klan, arbitrary and illegal jailings, and received massive support throughout the South by civil rights, religious, and labor organizations at the local level. In Washington, the three major television networks carried the message of the Farmworkers to repeal 14-b legislation and include agricultural workers under labor legislation which protects other workers.

The media estimated that up to 1,200 people marched with the farmworkers on the last leg of the journey. President Carter refused to meet with them and several of the TFW leaders went on a hunger strike. Two weeks later, Vice-President Walter Mondale met with them, promising empty generalizations. The major purpose of the march — to call attention to the need to repeal 14-b and to link their struggle with that of the black farmers in the South — was accomplished, however.

Second Front in South

The struggle of textile workers is currently focusing on a nation-wide boycott of J.P. Stevens Company, the second largest textile manufacturer in the country and a powerful multi-national corporation. The high profit rates of the textile industry are based on the fact that after the New England textile workers organized, at a bloody cost, the industry was able to "run-away" to the South and employ female and black labor at extremely low wages, under very bad working conditions, and with minimal benefits. Maiming injuries, brown lung, rampant sexism and racism all characterize the textile industry in the South. This last year the Amalgamated Textile and Clothing Workers Union launched a nationwide boycott against J. P. Stevens in an

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effort to apply the economic pressure necessary to get Stevens to cease harassment and intimidation of union organizing efforts. Again, the efforts of the ACTWU are severely hampered by the fact that all the states in which major textile industries are located are states that have 14-b laws.

Coal Miners Third

The third front of the struggle is that of the coal miners. The energy monopolies (the major oil companies within the last two decades have bought up the major coal companies) are now in a position to control the market. The result is skyrocketing utility costs and gasoline costs. But again, the energy companies' drive for profits and productivity has hit a snag — the coal miner.

Facing a dangerous occupation and employers that consistently cut corners on health and safety, the coal miners of Appalachia have militantly used their union to enforce some level of minimum control over the companies' greed. This has often taken the form of so-called *wildcats* (or unauthorized work stoppages) where the men at the Local Union level by-pass the often unwieldy and stifled legalisms at the International Union level and exercise their muscle at the mine site.

Such *wildcats* are literally life and death matters and are the only genuinely effective means by which many companies can be forced to abide by safety procedures or contractual provisions. The enforcement machinery of the government in the area of mine safety is too often a cruel joke. It is common knowledge in West Virginia that there are far too few safety inspectors to start with, that many of those are bribed by the companies, and the few honest ones find it difficult, if not impossible, to ever have the fines they levy actually collected.

The coal companies, and their oil company parents, are furious that the coal miners cannot be "disciplined" and controlled like "good workers." In an effort to break this union and lower the wages and benefits paid to miners, the companies are increasingly turning to Western coal, where major deposits are located in states that have 14-b laws. This strategy allows the companies to open mines that are non-union and, at the same time, threaten the union in the East that if it doesn't "behave", coal production in Appalachia will be cut back and the union broken. Again, the coal companies are using the familiar strategies — hiring women (at Westmoreland's mine in Paono, Colorado, almost primarily women), and therefore using male supremacy as a weapon to divide the work force; and hiring Navajos, thus using racism against Native Americans to divide the work force.

In many Western states, the potential workers are ranchers and farmers who have little union background or history and are easily misled and intimidated. Nonetheless, several Western mines have been organized by the Union, but only after bitter armed opposition from the coal companies and intense suffering of the pro-union miners. Meanwhile, in the Appalachian states the miners are being told that they will have to accept less if they do not want to lose out entirely to Western coal. Ironically, many of these new non-union mines are being opened on *Federal* lands, supposedly owned by the American people and covered by a law that prohibits scab mines.

What are the implications of these struggles? I believe they run deep and are of fundamental concern to all caring people. If these struggles are defeated, it may be several decades before they arise again — and the march of industry into non-union states and the passage of more 14-b laws in other states will be inevitable. On the other hand, if these struggles are supported and are successful, they must ultimately lead to the repeal, on a *national* level, of the 14-b statute, which would help make more secure the right to unions.

The second alternative is obviously the desirable one, but it can also be a trap. Why is it that after the bloody and difficult battles of the early part of this century by the labor movement and the passage of "laws" to protect those rights that were won — why must working people pay the price all over again?

The answer, it seems to me, is in the very nature of the system that formulates laws and legitimates power. For inherent in that system is the concept that the right to profit takes precedence over the basic human rights of working

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people and that in any conflict between the two, the right-to-profit will triumph. For those in power, 14-b is a "right-to-profit" law; for workers it is a "right-to-work-for-less" law.

What to Do

The options for concerned churchpeople (working within the church or within the community) to support these struggles are many. Information on, and suggestions for support of the Texas Farmworkers can be obtained from the Texas Farmworkers' Union, P.O. Box 876, San Juan, Texas, 78589 (phone number 512-787-5984).

National co-ordinator for the J.P. Stevens boycott is Harriet Teller, ACTWU, 15 Union Square, New York, N.Y., 10003 (212-AL5-7800). The ACTWU movie on the boycott, entitled "Testimony," is an excellent film for use in church groups. Information on the organizing of Western coal can be obtained from the United Mineworkers' of America, Organizing Department, 900 15th Street, N.W., Washington, D.C. 20005.

Passing resolutions supporting these struggles within local, regional or national church bodies is extremely helpful. The annual conference of the United Methodist Church of West Virginia in June passed a support resolution of the J.P. Stevens boycott. The resolution, introduced by a small local church with an active social concerns committee, included in its support the following revision of the Parable of the Good Samaritan:

A certain woman left her garden and took her produce to market and sold it for what it was worth. On the way home, she fell among thieves:

One thief cut off two of the fingers of her hand, saying, "You should be more careful;"

One thief forced a bag of cotton dust into her lungs saying, "There are plenty of other people around to do your work if you can't;"

And the third thief took three-fourths of her money saying, "Someone needs to take care of capital investments;"

They departed, leaving her bleeding, gasping for air, and poverty-stricken.

And by chance, there came down a Christian minister that way; and when he saw her he said, "The church should not get involved in political issues. We must care for the inner aspects of people's souls." And he passed by on the other side.

And likewise a social worker, when he was at the place, came and looked on her and said, "According to the regulations, you do not qualify for aid." And he passed by on the other side.

But a young black man, who was unchurched, as he journeyed, came to where she was: and when he saw her, he had compassion on her. And went to her, and bound up her hand, using the first aid kit out of his truck, and took her to her home. And he asked her what he could do and she told him of the injustice she had suffered. He told her about how his union had gotten people together so they would not be preyed upon by thieves and gave her the name of the organizer in her area.

Which now of these three, thinkest thou, was neighbor unto her that feel among thieves?" ■

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organizers wrapped in the altar cloth. None of us can have equal rights until three more states ratify. The events of the Oklahoma, Mississippi and Indiana IWY conferences are not an amusing tale of quaint, intense, fundamentalists in far-off places.

If they taste success by defeating the ERA — and they only have to hold out for a little more than a year — who will be the next target of the Right-wing/Church political coalition?

Where, indeed, are the main-line churches? ■

"Some day all this will be yours."

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On the One Hand . . .

GREENWICH, Conn. — In a wide-ranging series of resolutions, the Executive Council of the Episcopal Church gave support — and, where needed, money — to a number of issues. The Council met here Sept. 16-18.

Two of the resolutions addressed United States grand jury investigations which involved a number of people affiliated with the Church's National Commission on Hispanic Affairs. The first deplores misuse of the grand jury system and urges return to the principles upon which that system was based. The second records anew the Church's "deep concern" for two Episcopal Church Center employees who are in jail in New York for contempt in refusing to answer questions from the grand jury.

The first resolution is grounded in a paper approved by the American Bar Association at its August, 1977 meeting on grand jury reform. The resolution asks Congress and state legislatures to enact a number of reforms — including restoration of transactional immunity and permission for witnesses to have legal counsel present in the grand jury chambers — which, Church leaders believe, are strongly implied in the ABA position paper.

The immunity issue stems from the Fifth Amendment guarantees against self-incrimination. In order to secure testimony from persons who may be involved in offenses, judges are authorized by law to offer immunity from prosecution to witnesses. Federal grand juries and some states employ what is called "use" immunity which means that witnesses may not be prosecuted by any evidence gained through their testimony. The broader transactional immunity — which the resolution supports — bars any prosecution whatsoever for matters raised by the witness in his or her testimony before the grand jury.

The second resolution concerns Maria Cueto and Raisa Nemikin — former staff officer and secretary to the National Commission on Hispanic Affairs jailed for contempt after refusing to answer questions from a New York-based federal grand jury in spite of a grant of immunity. The grand jury is investigating a number of bombings, including the one at New York's Fraunces Tavern in which four people were killed. That investigation has centered on a Puerto Rican terrorist movement — The Armed Forces for National Liberation (FALN) — and the alleged involvement in that group of some people affiliated with the Hispanic Commission.

The resolution takes note of the fact that the two women were "deeply committed to their work and loyal to their constituents" and of the fact that the Church officials — including Presiding Bishop John M. Allin — have made repeated efforts to secure the release of the women. It expresses the Council's *"deep concern for the women and for the Hispanic people"* and commends them *"to the Church for our prayers and such spiritual and physical aid as the Church ought to render."* The resolutions follow:

GRAND JURY ABUSE

RESOLVED, That the Executive Council of the Protestant Episcopal Church in the United States of America:

1.(a) Deplores any abuse of grand jury jurisdiction in the State and Federal judicial systems:

(b) Urges the return to the historic functions of the grand jury in the United States, restricted to:

(1) the impartial weighing of the prosecutor's evidence to avoid spurious, harrassing and capricious proceedings and to avoid useless trials of cases upon unconvincing evidence of guilt;

(2) investigations initiated by the grand jury of institutions, officials and persons which cannot or will not be done by public officials;

2. Urges, consonant with the recommendations of the American Bar Association at its August, 1977 meeting, the Congress of the United States and the Legislatures of the respective states to pass laws necessary to:

(a) Prohibit unreasonable and oppressive use of the grand jury and of its processes to force witnesses to provide evidence under unnecessarily adverse conditions such as compelling unduly long periods of time away from the witnesses' occupation; attendance at grand jury sessions in inconvenient conditions; causing witnesses to incur expensive transportation, travel and living costs to bring evidence and their testimony to the grand jury when they are not needed or could be produced at a nearer hearing;

(b) Restore transactional immunity to witnesses who claim the privilege against self-incrimination so that they cannot be prosecuted on any evidence for a crime about which they are forced to testify;

(c) Permit witnesses to have legal counsel present to advise them while they testify at grand jury hearings;

3. Commends to Congress and to the various states the other reforms of the grand jury system recommended by the American Bar Association at its August, 1977 meeting.

4. Urges the Episcopal Church to take initiative to acquaint its members of their rights and responsibilities in

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But Then on the Other . . .

Episcopal Church Center
815 Second Avenue
New York, New York 10017

April 25, 1977

Ms. Elizabeth M. Fink
Attorney at Law
351 Broadway
New York, New York 10013

Dear Ms. Fink:

This is in reply to your letter to me of March 14, 1977 enclosing a bill for services rendered and expenses incurred on behalf of Maria Cueto and Raisa Nemikin in the amount of $13,848,46, "less retainer" of $3,500, or a total of $10,348.46. Incidentally, I have been waiting to receive the papers you stated were being sent under separate cover.

I wish to note that your bill is not "as per our previous communications" or "in accordance with our previous agreement".

You were retained by Maria Cueto and Raisa Nemikin to represent them as an attorney in respect of their own personal interests and problems. You were not retained by The Episcopal Church or its Executive Council or The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America. You have not represented the Church or the Society and you have not rendered any services or incurred any expenses on their behalf or for their benefit.

In my letter to you dated January 21, 1977 I enclosed a check for $3,500 for your fees and disbursements for rendering services to Ms. Cueto and Ms. Nemikin in connection with their appearance before the Grand Jury in the United States District Court, Southern District of New York, in response to subpoenas served on them. As stated in that letter, this payment was made voluntarily by our Presiding Bishop, out of his personal Discretionary Fund, was limited to that amount, was subject to an accounting (which he has yet to receive) and was made with the understanding that this Grand Jury proceeding relates to "acts of these employees while acting within the scope of their authority" and not to acts committed by them outside of their authority.

I am advised that Ms. Cueto and Ms. Nemikin have refused to testify before the Grand Jury on the ground that their testimony might tend to incriminate them, even though they have been granted immunity from criminal prosecution by reason of such testimony. Also, I understand that they have taken proceedings in the Courts to quash the subpoenas served on them and have refused to testify on the ground that their First Amendment rights, such as freedom of religion and association and the church-state relationship would be violated.

We do not believe that there is any basis for these grounds and Judges of the United States District Court and of the United States Court of Appeals have now rendered decisions that such grounds are without substance.

The indemnification clause referred to in your letter relates only to employees "acting within the scope of their employment". In the opinion of our counsel, Ms. Cueto and Ms. Nemikin have not been acting within the scope of their employment in the acts and positions which they have taken in the matter before the Grand Jury and in the Courts. On the contrary, they have been engaging in acts and activities and in making public statements which have been detrimental to the Church and to the Society and directly in conflict with the position that the Society has taken in this matter.

"Your understanding" that the Church has publicly stated its intention to pay Ms. Cueto's and Ms. Nemikin's legal fees is not correct, if your understanding is different from my letter to you of January 21, 1977.

I note from your bill that you have devoted only ten hours of time in respect to the Grand Jury, which at $75 an hour would amount to only $750. Since I have not received such an accounting it would appear that the Presiding Bishop is entitled to a refund from you of at least $2,750, even assuming that the Grand Jury proceedings involved acts of these employees while acting within the scope of their employment. Accordingly, I request you to make a refund to the Presiding Bishop for that amount.

Very truly yours,

Matthew Costigan
Treasurer

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And Now Science Fiction Fans . . .

by Elizabeth Stephens

Persons of St. Joan's seminary, our dean has asked me to announce a change in school policy. I'm afraid it's going to shock some traditionalists but we want you to be perfectly fair in your treatment of minorities and to behave like Christian gentlepersons and not chauvinist sows. What I have to tell you is this: we are admitting several men as students in the Fall. Persons! Persons! Please! Langauge!

Purists may remind us that the aim of St. Joan's, stated in our catalogue is "to mold persons for the parish ministry in the Protestant Episcopal church." Although men are certainly not persons, they are not inferior or ineligible for ordained ministry at some future date. As the dean explains it to me, it's all a matter of semantics. She says that we need to reexamine our sexuality and discard 22nd century stereotypes about men as the creative, nurturing, home-making gender.

Let me trace the history of this vexing issue. A short three centuries ago, the first persons entered Episcopal seminaries including St. Joan's (which was still under it s provisional name: St. John's). We have very meager data about their experiences. A single ancient fragment of notebook paper survives. It is written in a feminine hand and bears the puzzling inscription, *'No fox gets fat in fox-hunting season."* It is not generally known that the great hymn, "The Persons Are Taking Over," originated in a frequently repeated lamentation of men students and professors in this very seminary.

And, of course, the hymn was prophetic. It's difficult for us to imagine, since we are not the imaginative sex, the period of economic disaster when the government analyzed our society and ruled that the two pivotal jobs were homemaking and secretarial work. Salaries for these kinds of work were subsidized at $45 and $60 dollars an hour respectively. There was a mass flight of males into these fields and persons were crowded out into medicine, law, army and church.

Please don't think I am mything when I say that as late as the 20th century, persons were housekeepers and typists. Incredible that the rough, impatient nature of persons was considered adaptable to the making of souffles and that their weak arms and backs were used to lift heavy children and grocery sacks.

Persons, let us be honest! We can only think of man as parent, that tender being to whom we entrust our newborn, reciting the beautiful old words, "Enjoy the 2 a.m. feeding, darling!" Man's are the quick fingers which type our letters and thoughtfully place a rose in the vase on the desk. He is that self-effacing Altar Guild member who keeps our brass immaculate and our albs from having ring around the amice. Will these same sweet creatures jeopardize their masculinity, even lose it, in the feminine atmosphere of the seminary? Is it only misguided idealism which brings them here instead of leading them to the grateful shelter of the monastery?

No, persons, I am convinced that these are human beings as well as men. I thank heaven that my own two boys are happily married, busy with the grandchildren and making all their own suits, but if one of them had come to me with tears in his eyes and shyly confessed his intention to study for the ministry, I would feel compelled by conscience to support him, warning him at the same time that there are more suitable church occupations, such as religious embroidery, for his sex.

Before we adjourn, would those persons who have thrown prayer books, hymnals, doughnuts and large pink plastic curlers at me, please come forward and retrieve them? The janitor asks me to remind you that she is only paid as much as the average clergyperson and she is tired of picking up all the feedback in this seminary. ■

The Rev. Elizabeth Stephens is a member of The Women of St. Luke's, University of the South, Sewanee, Tenn., which publishes *First Wave*, where the above article first appeared.

Continued from page16

relation to the grand jury system, and how to serve intelligently and effectively as grand jurors.

Maria Cueto and Raisa Nemikin

WHEREAS, The Executive Council of the Episcopal Church recognizes that Maria Cueto and Raisa Nemikin were engaged in the work of the Church in its ministry to Hispanic people and were deeply committed to their work and loyal to their constituents, and

WHEREAS, The Presiding Bishop and other officials of the Church continue to seek the release from prison of these two women,

THEREFORE BE IT RESOLVED, That the Executive Council again express its deep concern for the women and the Hispanic people, and that they be commended to the Church for our prayers and such spiritual and physical aid as the Church ought to render. ■

—Diocesan Press Service 9/22/77

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Continued from page 2

witness to minister to a blind, stubborn, scared church. She says unpleasant things about unpleasant realities. She proclaims the Good News. I pray that we all may learn to hear her.

Susan DeMattos
Newton Centre, Mass.

Cutting Grooves in Brains

THE WITNESS does much to explain the plight of us all, both on broad political and individual spiritual terms. I breathe "Amens" during the reading of each copy. I do "expose" friends, both within and without the church, to your writings. It has been an influence on a local editorial writer. But the problem of reaching those who "need it most" is ever with us!

Some thoughts on that: Only the secure, in SPIRIT, welcome the awful truths about ourselves. Inevitably, most of our shortcomings are related to our security consciousness. Henry Atkins, in your March issue, says: "Racism is nurtured by fear of individual loss to non-whites." Is not insecurity at the basis of most of our wrong-doing? I believe that under a system that really guaranteed our basic needs, some of the myths about our "differences" might melt away. (How does the spirit grow when survival means "beating out the other guy" or settling for a degrading life style?)

A WITNESS writer recently equated barbarianism with short-sightedness. The long run vs. the short is the dilemma in a nutshell. There are those who, understanding the cosmic laws that Christ explained, look far enough ahead and think big enough to make the necessary day-to-day sacrifices possible, even logical and meaningful.

Keep right on cutting grooves in our brains, inspiring us with the nobility of the peace and justice-makers, giving us facts — the Trilateral Commission story was another eye-opener — and making us prayerfully grateful.

Virginia S. Meloney
Claremont, N.H.

Stars Reassure

As a member of a sailing family, I especially liked the poem, "Names of the Stars," by Laurence Barrett in the July WITNESS. The problems of our world are so complex, so confusing, so immense — it is reassuring to know the stars endure, fixed and dependable.

Ann Smith
Bryn Mawr, Pa.

Cheers Tom, Dave, Ham

Your September issue on "Problems of the Cities" was great! It is heartening to know that Tom Hinsberg and his kind are contributing to rebuilding of a great city; refreshing to read Dave Gracie reporting on police brutality so candidly; and exciting that a priest of 50 years (Hamilton Aulenbach) can accept lesbianism. Beautiful!

The Rev. James Guinan
Windham Center, Conn.

Continued from page 6

sexual practice but only with admitted orientation. I also remind you that I was not called to task at the General Convention meeting of this House, by which time Ellen Barrett had been made Deacon.

What is the crime? To rejoice that a sign of hope and compassion finally has been lifted up for a beleaguered community who until recently has not dared to say it exists?

What is the crime? To attempt to bring the message and love of Christ to the great city of New York in a way that people outside the Church can understand?

In New York we are not ministering to the "ideal American nuclear family." Instead our churches minister to alcoholics, the aged, the divorced, homosexuals, poor Blacks, Puerto Ricans, Chinese, Haitians, immigrants — in a word the dispossessed. These are our people, God's children, the poor beloved of Jesus of Nazareth.

If this action is formally disapproved, my brothers, I will feel that this House and I differ radically about what the meaning of this apostolic office is. Is it to manage, administer, and keep safe a steadily decreasing number of frightened and confused people; or is it to see the modern world as it is, and bring to that changing, suffering world the liberating, loving message of the Gospel of Christ. ■

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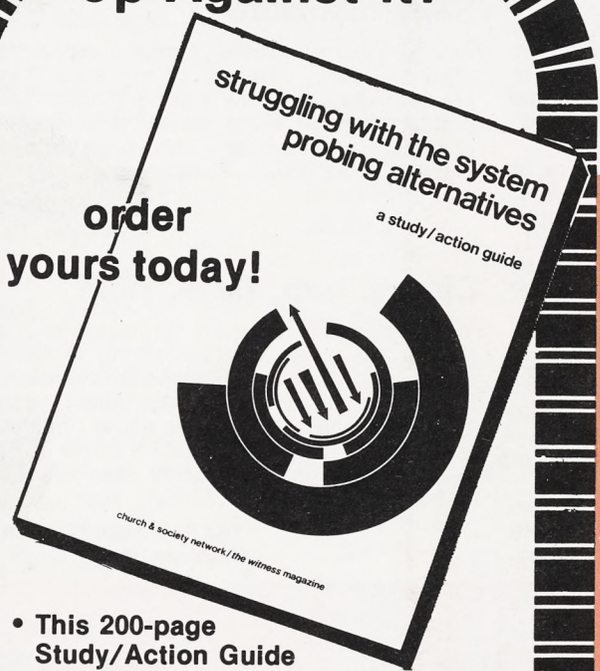

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Abbie Jane Wells
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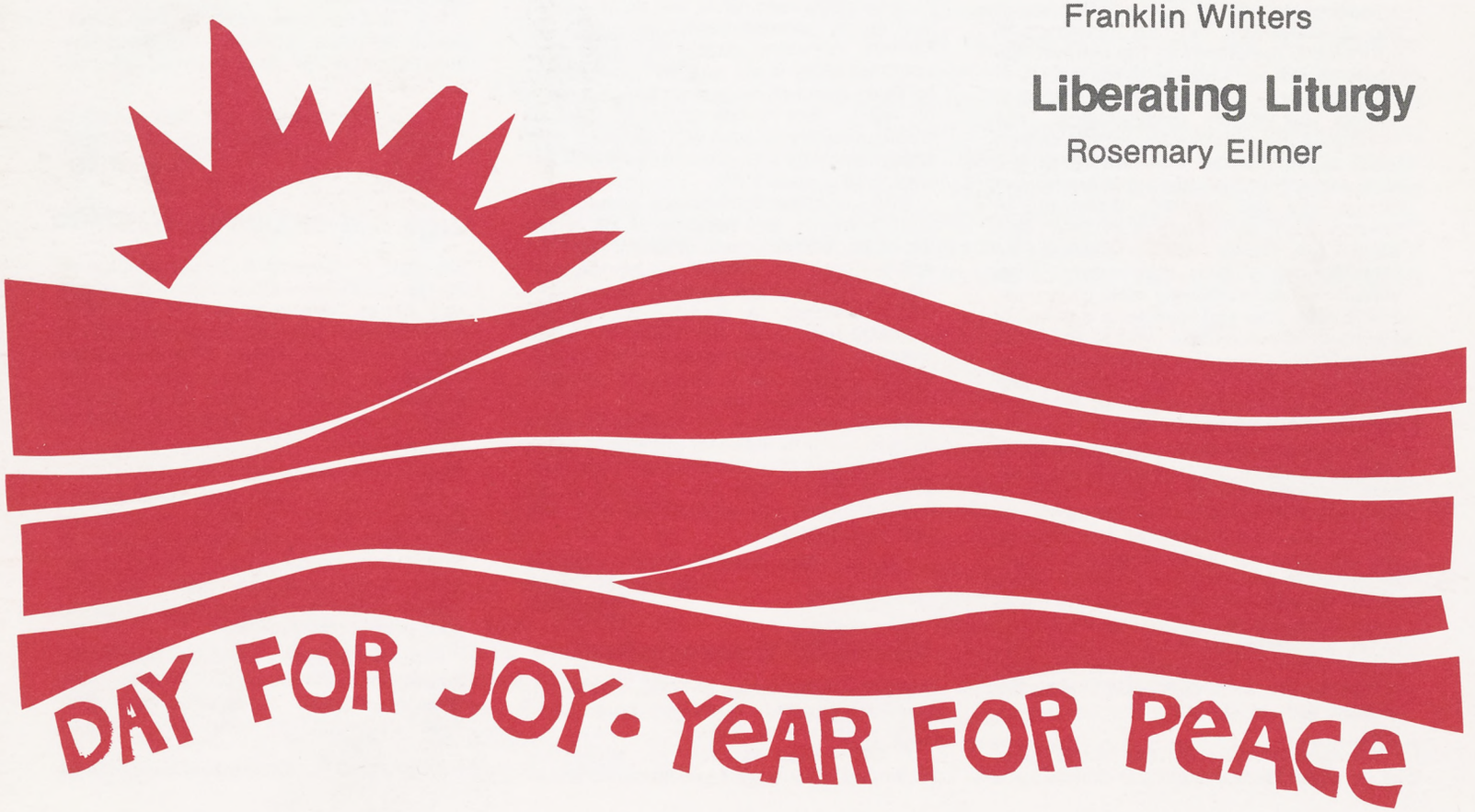
Liberating Liturgy

Rosemary Ellmer



Humanism Not the Enemy

In a recent statement to the news media, one of the so called "dissident" priests in the Los Angeles diocese defined the invasion of secular humanism into the life of the church as the issue behind the need for separation. The implications appear to be that the ordination of females to the priesthood is related to the influence of secular humanism and that humanism is intrinsically the enemy of the church. The issue, as stated, merits exploration.

The obstacles to changing the status of woman are largely psychological, not theological. In some sectors of the church there appears to be an absence of the ability to accept that all people are human beings and are entitled, therefore, to develop their potentialities in their own ways. The reality is, as considerable research has shown, that most human beings are not exclusively male or female. Inside each man and woman is a complex duality of personality traits that are recognizably masculine or feminine or an equal blend of both. This scientific fact seems to be ignored or denied by some persons in the church today.

The church also needs to become better informed concerning humanism but most Episcopalians probably have more in common with the principles of psychological or religious humanism than they do with the tenets of fundamentalistic Christianity. Many theists and humanists would agree, for instance, on free will, individual conscience, sense of morality, obligations to self and others, personal responsibility, ethical behavior, love, peace, transcending self by moving towards a good beyond the present self, to list but a few commonalities.

The facts seem to indicate that religion, as an expression of spiritual beliefs, and humanism, as a direction-giving philosophy, are in a state of convergence. There are those who believe that the past dichotomy between religion and humanism was nothing more than an exercise based upon fear, misunderstanding and inadequate data.

Thomas Aquinas took humanistic and classical ideals and effected an impressive synthesis with revealed religion. If a more enlightened humanness is to prevail in contemporary society, then a similar synthesis of theism and humanism is imperative.

Robert W. Renouf, Ph.D., President
Human Relations Institute, Inc.
Tustin, Cal.

'Homosexuality Is Sin'

In re the letter from the Rev. W. Hamilton Aulenbach, ("Why a Lesbian?" September WITNESS), I call your attention specifically to the paragraph, "Today we are increasingly recognizing the homosexual (and the lesbian) has the same rights as others. That he or she is not sick or handicapped as we have previously thought."

I would like to urge you and the Rev. Aulenbach to read what the Bible has to say about homosexuality, especially in *Romans 1,* which clearly indicates that homosexuality is sin and an abomination to God. Another most enlightening book on the subject is *The Christian View of Homosexuality* by John W. Drakeford, with commentary by a Christian music director who lived a double life.

God loves the homosexual person, but abhors his sin, and because of his or her life of sin, a homosexual *does not* have the same rights as others! A homosexual should not have the right to marry or to adopt children. A homosexual should certainly not have the right to teach children. Researches agree that the homosexual usually has a desire for youthful and inexperienced partners.

Jesus was humane. He loved all kinds of people, but they were not allowed to serve with him until they had changed from their lives of sin. I urge you to seek God's leadership lest you condone the very sins that God forbade.

Mrs. Sarah B. Welch, Librarian
First Baptist Church
Katy, Tex.

WITNESS Conservative?

The September issue of THE WITNESS provoked thought, disturbed some illusions, and gave me hope.

It also raised for me an increasing awareness of how we have abused classic terms like conservative, liberal, radical, in our time. Because it is fairly clear to me that the real *conservatives* in any society are people like you and me and the authors of the September issue of THE WITNESS. Most clearly does Richard Barnet represent that when he suggests that the Constitution and everything it represents come before General Motors. And it is General Motors, the multinational corporation, the oligopolies, which are foisting on this nation new and radical ideas about how human life should be lived.

After all, prophets of Israel were conservatives, men (and I suspect women, too) committed to a desert morality, to an ancient vision of the reign of God, aghast at what was happening to their ancient faith as Israel increasingly slipped into the moral evil the prophets so vividly describe — "selling the innocent for silver and the destitute for a pair of shoes." (*Amos 2:6*)

The great battle of our time has been and I think will continue to be the battle for the minds of the people. Will the people buy a distorted and corrupted version of history that makes the prophets into radicals, and the forces that would disrupt and overturn traditional values through increasing oligopoly into conservatives and defenders of the social order?

I think Christians need to take themselves far more seriously than they have for a long time and learn to speak the truth far more boldly.

The Very Rev. J. C. Michael Allen
Christ Church Cathedral
St. Louis, Mo.

Urge Aid to Cueto, Nemikin

The Rev. F. Sanford Cutler, convenor of the Church Persons Concerned Over Grand Jury Abuse, forwarded to THE WITNESS the following letter he wrote Sept. 22 to Bishop Quintin E. Primo, Chairman of the Church in Society Committee of the Executive Council. For text of the resolutions referred to, see November issue of THE WITNESS].

Dear Bishop Primo:

I was glad to learn that the Executive Council took action at its meeting (in September) both on the overall problem of Grand Jury Abuse, and in regard to Ms. Maria Cueto and Ms. Raisa Nemikin. Please accept the thanks of all of us for your part in this process.

In connection with the longer resolution, the National Council of Churches has recently officially accepted Church Persons Concerned Over Grand Jury Abuse as

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THE WITNESS

Robert L. DeWitt, Editor; Mary Lou Suhor, Managing Editor; Robert Eckersley, Kay Atwater, Peggy Case, Susan Small, Lisa K. Whelan, Hugh C. White Jr. Editorial and Business Office: P.O. Box 359, Ambler, Pennsylvania 19002. Telephone (215) 643-7067.

Subscription rates; $9.00 per year; $1.00 per copy. *The Witness* is published monthly by the Episcopal Church Publishing Company. Board of Directors: Morris Arnold, Joan Belknap, Robert L. DeWitt, Lloyd Gressle, Barbara Harris, John Hines, Brooke Mosley, Charles Ritchie, Helen Seager. Copyright 1977 by the Episcopal Church Publishing Company. Printed in U.S.A.

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gift comes from you.

A Christmas Meditation

To the Unknown God

Robert L. DeWitt

I don't know who you are, and how can I be sure you know me?

Oh, I have heard all the arguments, read many books, including "The Book." I have tried to pray. I have struggled to believe. I have attempted to have faith. I have recited the formularies of the tradition. I have received the rites of the church — baptism, the laying on of hands, the sacrament. I have sung with the faithful. I have observed the high days. But I don't really know who you are, and how can I be sure you know me?

Perhaps I have developed an alternative strategy. Not that I have given up on you, but I suspect that after all, it may be up to me. It is a lonely and earnest business, this matter of being human. It involves being weighted with the awareness of so much that is heavy. My own past: The paths taken, the choices made and the results of them. And the paths not taken, the choices rejected, and the unanswerable but tormenting question of what might have been, but now will not be. My future: Is it a hostage to my past, the inevitable product of factors already existing in my present? How really free am I? My origin and my ultimate destiny: What do I really know except that I am here, thrown into an infinitely intricate network of relationships, responsibilities and opportunities, hopes and apprehensions.

I seem to have created my own world, as lonely as yours, God, but I'm not sure I have the divinity to pull it off!

Now, that strikes a familiar note. Once upon a Christmas there was born one who did things strangely similar to what I have done, who thought things strikingly parallel to what I have thought. He, too, was part of a religious tradition. The customs, the rites and the writings — he studied them and participated in them. Yet he was always questioning the experts, not easily satisfied with the neatness of their answers, their systems. And just as he questioned the ways of religion and of religious people, so was he dissatisfied with the ways of the world. He seemed to feel that the religious and the secular were both in his province.

He acted, at least, as though he was responsible for his own world. He decided to do this, and not to do that. He chose to face certain things, and to leave other things unaddressed. And he lived resolutely with the consequences of what he did and did not do, of what he said and did not say. At times he certainly seemed unmistakably lonely. He wept. He went off by himself. And yet at the same time he had been thrown into an intricate web of relationships, responsibilities, opportunities, hopes and apprehensions. Yes, I would say he seemed to have made his own world, and was lonely. It is interesting that he said a great deal about the divinity in himself necessary to pull it off. Was that his alternative strategy?

I am not really sure. But I do find in him the single, most helpful clue to the riddle of my life. And, God, although I do not know who you are, I honor you for him, for his assuming the divinity necessary to make a go of it. Because I suspect he was revealing the divinity present in anyone who attempts to lead an authentic human life. Am I in fact made in your image? He makes me think so, and I am strengthened by the access to divinity which that implies. It gives me a grasp on eternity. It provides a basis for dignity and self-respect. It supplies a motive for ascribing that same eternity, dignity and self-respect to all my "others" who are similarly made in your image.

It is hard to manage one's world without being divine. And I have a world to manage. Noel! ■

When to Resist Authority

Charles V. Willie

"I have come to stir up a whirlwind, to set seminarians against bishops, congregations against clergy, and dioceses against their conventions . . ."

Charles V. Willie, former president of the House of Deputies of the Episcopal Church, received a standing ovation following his recent address [excerpted below] on Matriculation Day at Episcopal Divinity School, Cambridge. Dr. Willie is currently professor of education and urban studies at Harvard University Graduate School of Education.

I want to discuss with you the mission of a professional religious practitioner in training. In your courses of study you will learn about Nietzsche and Niebuhr, Bonhoeffer and Buber, Tillich and Temple. The words of these and other leading lights will be made known to you. If you remember well, you will be able to sprinkle your sermons with erudite quotations and impress your listeners that you are a learned leader. This you may do if you wish to be vain.

Others may focus on prayer and piety, public worship and church polity. This you must do if you wish to become a bishop. But I must warn you that the world is not waiting for such graduates of our seminaries.

You are in training to become professional practitioners of religion — nothing more, nothing less. How can you support and help sustain society as a religious practitioner? By interpreting that which is religious in all reality. By making that which is obscure plain, and by simplifying that which is complex. To summarize, you may become a good religious practitioner by helping others to apply the knowledge and information of religion to their everyday life.

One thing that the professional religious practitioner must have is hope (it could be called purpose) that pathology is reversible, that good may overcome evil, that death and disaster are not the end. This hope is not different from the hope that characterizes the professional physician or public administrator.

Another thing that the professional religious practitioner must have is faith (it could be called method) that there are no imponderable problems, that a solution ultimately can be found, if not today, then tomorrow. This, also, is similar to that which is held by other professional practitioners.

Finally, the professional religious practitioner must have love (it could be called justice) that is manifested as fairness. Thus all professional practitioners should seek the best solution that is obtainable in love; and the best solution that is obtainable in love is always just.

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Thus, the faith, hope, and love of the religious practitioner are similar to that which characterize the way of life of other professional practitioners. Seminaries should emphasize and teach their students this fact. Such information and the understanding of it would lessen the burden of guilt that seminary students and many professional clergy carry for their arrogant affirmation that they were set aside by God to do God's work, as if others were not participants in the purpose of God.

Nation Troubled by Ism's

In the history of this nation, three great institutional sins — racism, sexism, and elitism — have troubled us, damaged the effective functioning of our institutions, and for many persons, created experiences of inequality. There is no way that the church as an insitution in our society can sanction these "isms" A society does not need the church to sanction injustice and unfairness. A society can do this on its own. The reason for being for religious institutions is to enable any society to be just, merciful, and humble. When professional religious practitioners do not help people so to be, they are ineffective and the church as an institution is irrelevant and perhaps even sinister.

In years gone by, before the Civil War, the Baptist Church was racist. The record shows that it owned slaves. And even as late as this decade, the Baptist Church in Plains, Ga., split over the issue of race. The Baptist Church has committed the sin of racism.

Also the church has been found to be sexist. There are no women priests in the Catholic and Orthodox Churches in 1977, and few in the Worldwide Anglican Communion. in the United States, for example, the Episcopal Church discriminates against women. It has a Presiding Bishop who has stated that he cannot accept women in the role as priests. For verbalizing this sexist remark as late as 1977, this church leader was supported by the House of Bishops, urged not to resign, and thus far has not been dismissed by a General Convention. The Episcopal Church has committed the sin of sexism.

The church also is elitist. Roman Catholics are led by a Pope. That church has declared that its highest leader is infallible, despite the fact that he is merely a man. The doctrine of the infallibility of the Pope is an excellent example of elitism.

How can churches that are racist, sexist and elitist help our societies overcome sin? If by their actions we shall know them, it is clear that many institutions in our society are more kind, just, and forgiving than the church. For example, a Secretary of Agriculture was dismissed from government for uttering a racist remark. An Attorney General would not have been approved by the Senate if he had not resigned from his racially segregated social clubs. This is what the institution of government has done.

In higher education, could you imagine what would happen if the president of Harvard should say to the Fellows and the Board of Overseers that he could not accept women in the role of professors? Rather than justify sexist actions, our colleges and universities struggle with affirmative action and are beginning to make headway.

In the economic system, business and industry rejected human infallibility when the assertion by the GM leader that what is good for General Motors is good for the United States became a national joke. The government has taken active steps against racism, while the church silently looks on. Educational institutions are battling sexism while the church silently looks on. Economic institutions have ridiculed elitism of business executives while the church silently looks on.

A book published in 1972 called *Punctured Preconceptions* by Douglass Johnson and George Cornell has helped us to understand what North American Christians think about the church. It revealed that both clergy and lay people believed that providing worship for members was a more important function of the church than helping the needy or supporting minority groups or serving as a social conscience to the community. Now I must respectfully ask: Of what benefit is public worship if it does not enable church people to free those who are oppressed and to help those who are broken-hearted. The essential role of the professional religious practitioner is to help individuals to help others. In the performance of this function they and the church are found wanting. What most professional religious practitioners have done is to aide those committed to their charge to become more self-centered and more self-righteous.

The human social system is unlike the physical system of this universe. In the physical system, the whole is sound only if its component parts are sound. This also is true of the human social system. But this is only the beginning; how to get well-functioning component parts is a more intriguing issue that is resolved in a way that is unique to the human social system. In the physical system, the parts are the foundation of the whole. In the human social system, the whole is the foundation of each part. People, of course, are the parts in the human social system. They can be helped only by other people.

In the physical system, each part is significant only if it contributes to the whole. In the human social system, the whole is significant only if it contributes to each part. Thus,

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the church or any other human institution has no reason for being if it does not support and sustain individuals, all individuals, and help other institutions become more kind and gentle toward human beings and just and merciful in their relationships.

In the physical system, defective parts are disposed of and done away with. They impair the well-functioning of the whole. In the human social system, people who are less able are given care and support. Their presence and the compassion they evoke contribute to a sense of community. It has been said that "you can measure the compassion of a community by the condition of its jails." Please note that whoever was the source of this conventional wisdom did not mention the solvency and soundness of the church.

The meaning and the message of the church is in jeopardy because this institution has separated itself from the rest of society and the tempering effects of the whole. By so doing, the church has begun to live by itself and for itself. It is in danger of isolation and disintegration. The world will be the worse with its demise. These are examples of how the church has cut itself off from the rest of society:

- The Civil Rights Act of 1964 was for the purpose of overcoming racism in this nation. The church is exempted from its requirements.
- The Equal Rights Amendment is for the purpose of overcoming sexism in this society. There is little interest among church members for its passage. The League of Women Voters is doing a better job of mobilization.
- The freedom movement by all sorts and conditions of oppressed minorities (not racial minorities only) is for the purpose of eliminating elitism and inequality in this society. Most minorities have been denied, ignored, or opposed by the church, which has turned its back on their human rights.

The church cannot save itself. But it can be reformed by the efforts of other institutions, even as the society must be helped by the church. But a society cannot be helped by a church that sets itself apart from other institutions, denies that it is subject to community public policy, sanctions racial segregation, supports sex discrimination, and declares that one of its leaders is infallible. The world has need for religion. But the world has no need for this kind of church.

There is no justice in a church that persecutes women. There is no mercy in a church that persecutes women. There is no mercy in a church that excludes minorities. There is no humility in a church whose leaders believe that they are called by God in a way that is special and different from the calling of other workers.

What Seminarians Can Do

If this is the situation as it exists today, what can a seminarian do? To paraphrase scripture, I have come to stir up a whirlwind, to set seminarians against bishops, congregations against clergy, and dioceses against their conventions.

First, no seminarian ever should submit to the authority of a bishop when that authority is unjust, unmerciful, and arrogant. Such authority does not fulfill the requirements of the Lord and does not deserve to be obeyed. Freedom is an essential condition in human society and is necessary for the growth of loving relationships. Arbitrary authority is wrong whether exercised by priests and bishops or presidents and business executives.

Seminarians must resist capricious ecclesiastical authority. They must cease cooperating in their own oppression. No human has the right to rule another. How can this institution help set at liberty those who are oppressed in the world while keeping seminarians in captivity in the church? If you cannot answer this question, you are on your way to freedom. May the Lord have mercy on you and your bishop. "The peace of God, it is no peace; but strife closed in the sod." Seminarians should ask for but one thing — the marvelous peace of God.

I call upon the seminarians to help free the church so that the church can help free society. The prison-like church is incapable of serving, set in stone and separated as it is from the rest of society. Seminarians would be doing their duty to God if in addition to saying their prayers and exhibiting good form at public worship they would shake up the hierarchy that is stifling the church and seize sufficient power to renew it, first by calling the church to repentance for its haughty and arrogant ways, second, by teaching church members how to forgive and to be merciful to those who are disabled, and third, by helping the church to be loving and just, helping the church to be fair.

I do not approach this subject lightly, encouraging seminarians to resist the admonition to obey their bishop. The issue with which I am dealing is simple. The issue is *simple freedom,* a necessary condition for any loving relationship. Where there is not freedom, there is not love. If the church is concerned about love, the church must be concerned about freedom. The demand of obedience to the bishop as a condition for admission to the office of priest in the church is coercive and incompatible with the concept of freedom. Where there is not freedom, there is not love.

In the *Proposed Book of Common Prayer* service for the ordination of a priest, the bishop says to the ordinand:

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Catholic Woman Finds New Way To Affirm Ministry

*Extraordinary Minister of the Eucharist is the term used in the Roman Catholic Church which designates those few lay persons who are allowed to distribute communion to people unable to attend Mass, such as patients in hospitals. That term exploded into new meaning recently when Rosemary Ellmer, a senior in the Pacific School of Religion, Berkeley, conducted a service of "affirmation of ministry" — the affirmation of her **own** ministry. Present were students and faculty of the seminary, a host of friends, and some relatives. At the climax of the service when Ms. Ellmer was vested with a stole by a member of the community, spontaneous applause broke out.*

But a deeper current ran throughout the service. Despite the absence of bishop or priest, the other traditional elements of ordination were observed: The young woman whose ministry was being affirmed read a statement of faith; several friends who knew her well attested to her qualifications for ministry; a score of persons came forward for the laying on of hands; and the congregation joined in a celebration of the Eucharist. The words of institution were sung by another seminarian; creating the feeling that the whole congregation was consecrating the elements.

The usual questions of regularity and validity seemed somehow out of place. The people of God were responding to God's initiative as has always been true in the designating of one of their number as a minister. The question of "validity" seemed eclipsed by authenticity.

Was this just a Protestant gesture of non-conformity briefly surfacing in the Roman Church? What led up to this event? Robert L. DeWitt, editor of THE WITNESS, was present at the service, and had an opportunity to discuss it afterward with Rosemary Ellmer. The interview follows.

Rosemary Ellmer

Rosemary, had you had thoughts about ordination when you came to seminary, or is that something which just wouldn't even cross a woman's consciousness in the Roman Catholic Church?

Since grammar school, given my personality and religious experience, the job description of a priest was what most excited me. The pastoral dimensions, a position that enables speaking out about larger concerns in the world, celebrating people's experience in community, and identifying the transcendence of that experience — these things have always vitalized me.

You must, then, have thought a great deal about the position of the Catholic Church on the ordination of women?

I have to question with all sincerity whether the hierarchy within the church practices obedience to the Spirit. I do not claim to make a judgment but I cannot see how a community which does not encourage the expression of people's gifts, the exploration and validation of those gifts, can with integrity be called a community. There is something lacking, and I think what is lacking is fidelity to the Spirit, fidelity to the authority of the Spirit.

What do you think is going to happen regarding the ordination of women in the Catholic Church?

I don't know. I see the church as being very, very resistant to the ordination of women.

Are not the women religious in the Catholic Church creating quite a bit of pressure?

Yes, they are, in a way. Certain groups are working for change, mostly by verbal and written appeal through the official channels. Demanding change involves a tactical as well as a spiritual discernment process, and I don't think

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there is a definitive way which is right or wrong to go about it. But if the nuns in this country alone completely organized, boycotted, and protested the institutional church's injustice, then you would see some profound changes. I think that ultimately the Catholic Church is going to be faced with a pastoral need due to the lack of men going into the ordained ministry. It has already caused the church powers to move to the point of allowing women to be extraordinary ministers of the Eucharist, because they needed personnel. The ordination of deaconesses also came about because there were not sufficient numbers of men. When the shoe pinches, people will change the shoe, and I feel that is what will happen.

Have you done much thinking about the relationship of this vocational frustration of women in the church to other ways in which people are closed off from their fulfillment, other struggles that are going on?

I think there is an important political connection to all forms of oppression. It's a power situation where one group has access to "goods," if you will, to which another group does not have access.

The question of the ordination of women is a question of justice. We learned from the Civil Rights struggle that "separate but equal" does not hold water. That's the same kind of distinction the church is trying to make — "different but equal." But it's not true. Unless people are given the same access to all ways of expressing themselves, and are not pre-socialized into desiring certain things and have full freedom to choose the best way to lead their lives, then there is not real freedom.

Have you ever been involved in some of those other struggles?

Yes, I was active in the anti-war protest, particularly throughout college.

I grew up in New Jersey in a town bordering on the ghetto of Newark, and that profoundly influenced me. I was personally involved in the riot in Newark in 1967, because I was working there while in high school. I can remember while on the job that a message came over the loud-speaker saying that the city was being sacked and that we had better get out immediately. And I also remember the terrifying experience of riding home in a bus with bottles being thrown through the windows. When I arrived home a national guardsman was standing on the corner with a gun and a helmet. These realities of oppression and class struggle have been something that I have grown up with. I could not avoid asking myself questions about equality and justice.

My family is a middle-class family, very religious in the sense of participating in the institutional church. They have incarnated the Gospel in their own lives, and that has been an influence on me. They are people who have thought for themselves. I am sure my early growing-up experiences have had a profound effect on who I am now. Those were fertile times — Martin Luther King was in Newark, Newark elected its first Black mayor, Msgr. Fox's program of "Summer in the City" — these were things that were going on throughout my high school years.

Were you a part of a consciousness-raising group of women in college or seminary?

Sure. My friends are my C.R. group! I think it would be very difficult for anyone to maintain the kind of lifestyle I have without a support group. I know I am asking questions which are threatening to the whole traditional way of looking at things. This is threatening to the whole authority system within the culture and, in this particular case, the church. One needs support to ask those questions, because it is a very lonely position to be in.

Where have you found a community that provides that kind of support?

At seminary, I found support from other women who needed to ask such fearful questions as: Does God really love, value, and respect men more than women? Who is the Church? Where does authority for the ministry truly lie?

People who realized they had a responsiblity to answer these questions for themselves gravitated together. Since I have been involved in theology for a number of years, such questions were easier for me than for other people. I began helping them to articulate some of these things and to realize the connection between their sense of personal alienation and the way the institutional church responds to these questions. Many people feel alienated and don't know why. They haven't had access to the tools with which to do good theology and spiritual reflection.

How do you feel about your service of affirmation being publicized?

I have been very hesitant to do anything about press releases because I wanted to be sure that people understood what the service was about. I was careful not to use words like "ordination" and "priest" because I think such terms are culturally loaded and carry with them centuries of tradition.

So it was important for me to talk about my service in terms of an affirmation of ministry, an affirmation of gifts. And affirming not only *my* gifts, for the question of ordination to the ministry leads to the question of who is the church. And in the Roman Catholic and Episcopal traditions the concept of church has been contained in a very elite group of people. I believe that the commission for ministry was given to the entire people of God, united in

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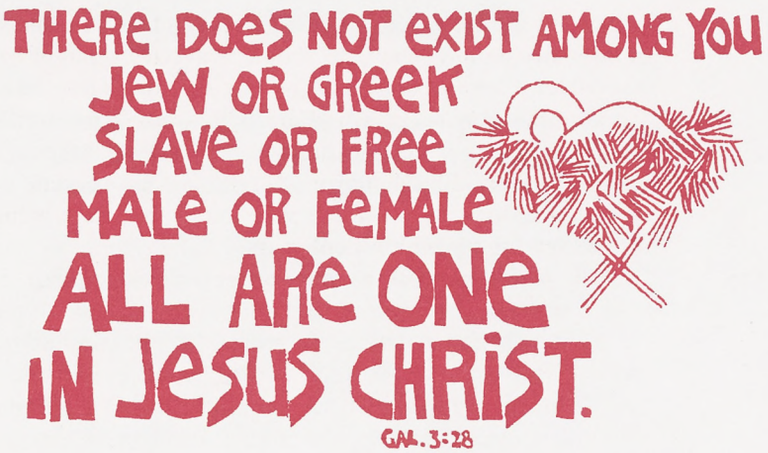

faith. That is what I tried to capture in the service.

If anything in the process touched people, I think it was because they began, consciously or unconsciously, to realize that *they* are the church. And they began to see that indeed the authority for ministry comes from a gift which the Spirit gives, and to see themselves as community, and also therefore as gifted people. One of the things that people keep saying to me since the service is: I'm realizing I have gifts. I had never thought about my gifts until you publicly said what you thought *other* people's gifts were."

That service represented the culmination of a great deal of experiences and reflection, then?

My own life process led me to that service. The service was born out of a deep longing within me to celebrate publicly my thanksgiving and commitment to the community and to God. I could not be myself with integrity and not do that service. And I imagine that I cannot be myself with integrity and not deal with the ramifications of that service, whatever they may be.

Where do you think your life will lead you in the future?

I haven't planned out my life. I respond to my life through the people that enter my life, through the things that happen to me, and through prayerful discernment within this process. The question that consumes my interest is: what does it mean to be a whole, human person? I feel that in many ways the liturgical forms within the church, the God-language in the church, really prevent people from recognizing their own religious experience, and from an awareness of the gifts they have been given by God. I think therefore there is much brokenness within individual people in the church, and within the community as a whole.

If anyone is minister, if anyone is called to be Christian, it is a calling to minister to that brokenness in whatever form it presents itself. People have entered my life in the past six or seven years who are crying in pain from this brokenness. They have come to me with their needs, and have said to me: we see you as someone who has something to say to our brokenness. In the way you minister to us, and with us, and let us minister to you, you have spoken to some of our needs. We have come more alive by our relationship with you. There is a vitality in what you are doing amongst us, and we want you to minister to us more.

How do you expect to be able to sustain this ministry of yours?

I'm not sure. I have been trained in theology, psychology, and also in medical ethics. I have consciously tried to educate myself with marketable skills with which to find employment. I have never counted on getting a salary from the institutional church.

With an enlarged meaning, then, you perhaps see yourself as "extraordinary minister of the Eucharist?"

Minister of the Eucharist, yes. Extraordinary, no. That is one of the reasons I refused to use that term "ordination," because I don't believe myself to be one set apart. I believe ordination is open to all people. We all have different gifts, and the community of the church will become whole only when everyone's gift is utilized.

It would seem that your theology of the church would almost make it a matter of indifference to you whether or not women are recognized for regular ordination to the priesthood.

I cannot be indifferent when there is a real question of justice involved. I myself at this time do not choose to enter into and perhaps perpetuate the hierarchical, authoritarian structure. I believe that at my service the community validated the authority for ministry granted by God.

And if at some time the Roman Catholic Church authenticated the ordination of women, would you desire that ordination?

I think we always have to act on our discernment of what is the most loving, Christian thing to do. If I feel that having a ceremony would aknowledge my relationship to a larger community — if I felt that was the most loving, Christian thing to do, I would do it. But I think the Catholic Church has a great amount of work to do around defining what ordination really means. ■

[*Rosemary Ellmer is currently working with the Department of Pastoral Care at Dominican Santa Cruz Hospital in California*].

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Theotokos: Mother of God

"I am the handmaid of the Lord," said Mary, "let what you have said be done to me." And the angel left her.

Mary set out at that time and went as quickly as she could to a town in the hill country of Judah. She went into Zechariah's house and greeted Elizabeth. Now as soon as Elizabeth heard Mary's greeting, the child leaped in her womb and Elizabeth was filled with the Holy Spirit. She gave a loud cry and said, "Of all women you are the most blessed, and blessed is the fruit of your womb. Why should I be honored with a visit from the mother of my Lord? For the moment your greeting reached my ears, the child in my womb leaped for joy. Yes, blessed is she who believed that the promise made her by the Lord would be fulfilled."

—Luke 1:38-45

Wondering: With M

by Abbie Jane

I often think of what Elizabeth's spontaneous response must have meant to Mary and Joseph. Here was one more person besides themselves who *knew* — and *they* hadn't told her.

It had to be true, then, and not a figment of their imagination. For there must have been times, at the first, when they sort of had doubts themselves — like maybe it was just a dream. It always helps loads if just one more person is "with you" — the proof needed. For when only one or two know, people might think it is something they dreamed up between them. But if a third person also knows — and they didn't tell 'em — then it is more than just something they dreamed up.

I once asked my husband, "You know what I think Joseph's first thought was when he saw Mary returning from her three months with Elizabeth?" He said, "No." And I said, "I bet he thought, 'Oh, God, I didn't know she would look so pregnant! Conceived of the spirit — I thought it would be like spirit and not like flesh — and here she looks just as pregnant as any woman.' "

Who Was Th

by Richard W.

I didn't notice him and his two small boys at first; I was too absorbed in my task. When I did look up, I realized that all three had been watching me for several minutes while I struggled with the cumbersome, rented chain saw. A tree in my front yard had collapsed during a rainstorm.

"Quiere ayuda, senor?" Do you want some help? And so for the next two hours, the Mexican man expertly wielded the saw with hands familiar with the outdoors. He spoke little, but when he did it was with warmth reflected from a face that had seen many seasons of Aztec sun and wind. My oldest boy, a bilingual "gringo" teenager, had developed a casual friendship with his small children and perhaps this present kindness was a result.

He had come to Pasadena the year before from the province of Jalisco in Mexico, he said, bringing six of his nine children.

Things were desperate there. *"Muchas familias estan saliendo,"* he said. Many families are leaving. Inflation is

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n Mary and Joseph

ie Jane Wells

For Mary probably had a bit of a waddle to her walk, and maybe was already showing a bit. I have had friends who had a bit of a pot belly at two months . . .

I have often thought of Mary and Joseph talking about the coming baby: "And who do you suppose it will look like? Mother or Father, or a combination?" (You know, as prospective parents do). And Mary and Joseph wondering if the baby looked like his Father, would they be able even to stand to look at it, as they remembered the stories from the Old Testament of how one cannot gaze right at God. Would they be able to take the *sight* of the Son of God? Fortunately, the Son looked more like his Mother than like his Father. But there was no way for Mary and Joseph to know that before he was born.

And they must have been worried about such things as "Will we be able to handle the Child? Are we competent to raise this Child?" And stuff like that. There was no book on "The Proper Care and Feeding of the Son of God" for them to bone up on.

I almost knew by heart the "Better Homes and Gardens Baby Book" by the time my Brian was born. I was so afraid I wouldn't know the right thing to do with this baby when I got it, and it must have been much worse for Mary than for me. She knew she was just an ordinary woman, having an Extraordinary Child — and she must have wondered if she was woman enough, and if Joseph was man enough, to be up to it.

People talk of praying for what they want. Well, I am quite sure that what Mary got wasn't in answer to her prayer! A woman would have to be out of her mind to pray, "Oh, Lord, conceive of me Thy only Son . . ." Perhaps some did who didn't have the foggiest notion of what they were asking for — or all that would be entailed in getting what they prayed for.

I have listened to people who pray for everything in the book — parking spots, clear weather for picnics — anything and everything, and when they get what they want they

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s That Man?

ard W. Gillett

rampant; agriculture is mechanizing; jobs are scarce. And he spoke before the drastic devaluation of the peso in October.

Yet here in Pasadena life was only a little better. As a carpenter/gardener, he had skills, but no stock of tools. The family apartment was tiny and the graffiti of neighborhood gangs defaced its front walls. "How can I repay you?" I asked when he'd finished the tree — now neatly converted to firewood (and my whole day salvaged). *"No es nada."* It is nothing; a man helps his neighbor wherever he may be.

Wanting to be helpful myself, I ventured a hope: "Maybe you're eligible for food stamps." He seemed grateful for the inquiry. I later checked the rules; as an "illegal alien," he was not.

Time passed. Christmas was upon us. The pace of church activity was frenzied. Ah yes, I thought; look in on the family of my neighbor. So, the Tuesday night before Christmas, two of my children and I did that.

Anita, his pretty oldest daughter (just 20) was there. She works in a Pasadena nursing home at minimum wage. She has to be a mother now — for Pepito, the little one; for Jorgito and Maribel, ages 7 and 8; and for Paco, 17; and she is household head for her father. Another, older brother had run off with a married woman since they had come to the States. "I feel sorry for him; he is so stupid and mixed up," Anita said.

She filled me in with more details of the family. They had all left Jalisco last year when their mother had died. Another young child had also died that year. Anita sends money home to the three children who stayed behind in Jalisco and live with a friend.

Next day, Wednesday, I took Anita to the welfare office. "Is her family eligible for any form of assistance?" I asked the supervisor. The answer was polite, but very clear: if

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proudly proclaim how God answered their prayer.

And then the day comes, and it always comes, when what they are praying for is a matter of life and death and they don't get it, then they wonder what is wrong with them and what is wrong with God that He didn't answer this prayer like He did the others. Like they *thought* He answered the others. So they doubt themselves and doubt God . . .

I wonder how much shunning Mary and Joseph got in Nazareth? After all, they weren't married yet, and Mary was pregnant. I wonder how much company they had, or if they had any, from their religious community and from family and old friends?

I wonder if, by the time they went to Bethlehem, Joseph was all Mary had left. I wonder if she had gradually learned how to be alone with Joseph as people turned away — first one and then another — so that she was used to being alone months before she got to Egypt.

Perhaps Egypt was not so bad after all, for there she did not have to see people who had turned and left her. Maybe she was ready to be alone in Egypt because she had learned how to be alone in Nazareth.

Perhaps Joseph *had* to take her to Bethlehem in those last stages of pregnancy. I wonder if all the men who went to Bethlehem, or anywhere else, to be enrolled for taxes also had their wives along if they were pregnant, just like Joseph did, because there was no one to leave her with in Nazareth who would care for her like he would? I have always wondered about Mary's mother and father. Who would let their daughter go off on this trip without seeing that there was someone to take care of the birthing? If Joseph couldn't afford to take a midwife, I would think her relatives would see to it — or if they couldn't afford it either, that they and their friends would take up a collection or one of them would go along. What happened to all Mary's women relatives and women friends? Was this of no concern to them?

Perhaps Egypt was a pleasant change for Mary — for there she would not have to see people who no longer spoke to her or had anything to do with her because they didn't believe her like Joseph did — because they said, "She sure can't pull the wool over *our* eyes like she did over Joseph's — she can't con us as she did Joseph, and Joseph can't con us either."

If a woman today were to give birth to the Daughter of God, and that is a possibility, if not a probability (I don't think God is satisfied only to be the Father of a Son and not of a Daughter), I wonder how much support she would get during her pregnancy from her church community? From her family? Friends? Town? Country?

What if a woman alone — without a man like Joseph she was betrothed to — were to be the woman God picked to bear his Daughter? I wonder if she could go it alone from start to finish? I doubt if I could, even with an unearned income like I have to pay the costs of it all. I guess a woman could if she had to, but it sure would help if she had a man

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none of the children were born here, and if you don't have green cards from Immigration, you are eligible for nothing.

"Pues, no perdimos nada," said Anita cheerfully afterward. "We lost nothing by asking."

That night, I visited the family again. Cheer and graciousness prevailed. The little kids tumbled about the living room. I gave them Christmas money from the church, but it was a feeble gesture compared to the natural friendliness of a man who had helped his neighbor with a tree.

Back in Mexico, I reflected, in the father's neighboring state of Sinaloa, the peasants were marching. They were angry about the huge unemployment in Mexico, about inflation, and about so little land being theirs to farm. Even the big city newspapers in the U.S. were writing about it. Diplomats in Washington and Mexico City were keeping a close watch: a possible trouble spot.

And in our country a new law had just been passed: "Illegal aliens" will now be deported back to Mexico in greater numbers. The quirks of history, I thought; this land was theirs long before it became ours.

And what of my neighbor family? One is reminded of many biblical images: Of Abraham, looking for the promised land. Of Mary and Joseph, looking for room at the inn; of a parable told by Jesus. "Lord, when was it that we saw you hungry and fed you, or thirsty and gave you drink?" And our Lord answers the righteous: "Inasmuch as you have done it unto one of the least of these my brothers, you have done it unto me."

Who was it that September morning that stepped forth and lent me a hand with a fallen tree? I remember; he'd said he was a carpenter. ■

The Rev. Richard W. Gillett is director of social concerns and Christian education, All Saints Church, Pasadena, Cal. The above first ran in the All Saints parish bulletin last Christmas.

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They Wrote the Songs

by Franklin Winters

In the history of Christmas carols, there is nothing on record to match how two organists, exactly 50 Yule seasons apart, came to the rescue of their pastors who had written the words of beautiful poems but lacked music to make them hymns.

On Christmas Eve more than a century and a half ago, the assistant pastor of a little church in Austria returned to the rectory with a joy he could not keep to himself. Father Joseph Mohr had visited a peasant home where a baby boy had been born, and the happiness of the parents seemed to reflect all the rapture of the season. The humble priest was so carried away by his feelings that he was inspired to write some verses.

His poem began *Stille Nacht! Heilige Nacht!* ("Silent Night! Holy Night!"). As he thought of it, Father Mohr became certain that it would make an appropriate carol for the Christmas Eve Mass in his Oberndorf church. However, he had to find somebody to write a melody.

Why not Franz Gruber, the church organist, he thought? Franz was a gifted young musician, and could rearrange scores with no trouble at all. Father Mohr went to him.

"Good Franz, you must help me out. Here's a carol that we can sing on Christmas Eve, if you will only write music for it."

Franz Gruber shook his head. He was not used to composing original tunes, and even if he had been, this was such short notice. Yet he wanted to please his young pastor. He took the lines home, promising to have a try at it.

The next morning he was back with a score, and the two men rehearsed the carol together. Mice had eaten away the bellows of the church organ, so they had to be satisfied with guitar accompaniment.

The carol "Silent Night" was first sung in 1818 at St. Nicholas church, Oberndorf, at the Christmas Eve Mass. Father Mohr sang tenor, and Franz Gruber sang bass. The worshippers seemed delighted. Both author and composer would have been surprised had they known that tens of thousands would some day come to know and love their simple carol.

A man who happened to be present carried the words and music back to his home town in the Austrian Tyrol. There four little children picked it up and sang it at the big trade fair in Leipzig. It wasn't long before "Silent Night" was known all over Austria and Germany.

When emigrants struck out for America, they carried the carol along with them as part of the Christmas tradition of their homeland. Soon it captured world-wide popularity, and was loved in the English version as well as in the original German.

Fifty years after Father Mohr dashed off his verses, just before Christmas, another clergyman took his pen in hand. At Philadelphia's church of the Holy Trinity where Phillips Brooks was rector, a special children's service had been planned for Christmas Sunday.

Only three years before, Brooks had been spending the holiday season in the Holy Land. Now, as he looked back to that time, he remembered how he had seen the ancient city of Bethlehem as it lay bathed in quiet starlight on Christmas Eve.

It was a haunting memory, and the rector was inspired to write a poem about it. When he had finished, he happened to think about the Christmas service for the Sunday School. He was sure the boys and girls would be glad to sing these stanzas — if only the right music could be provided.

But who could do it? Then Brooks remembered Lewis Redner — the Sunday school superintendent, choir director and organist, all rolled into one. He should not mind doing a job of composing on the side.

"Lewis," said the rector when he delivered the verses, "if you will write a tune for these, we'll call it "St. Louis!" (The name by which the carol tune is known to this day!)

Redner took the lines home and went to bed feeling quite discouraged. He had tried all evening, but had made no progress. But in the middle of the night he woke up with a beautiful melody ringing in his mind. He put the notes down on paper, and had the score ready for the children's rehearsal the next morning.

It goes without saying that the carol pleased the entire congregation. From Philadelphia it traveled to many cities until it became a great favorite all over the country. Today it is more popular than ever, for no Christmas season comes along without thousands joining in to sing "O Little Town of Bethlehem" — words by Phillips Brooks and music by Lewis Redner.

Again, an organist had helped to make a carol immortal!

Franklin Winters is a free lance writer living in Poughkeepsie, N.Y.

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Tierra Amarilla:

Missing Pedro, But Moving On

by Mary Lou Suhor

I had left Santa Fe more than two hours earlier, and now, near Tierra Amarilla, I had somehow taken a wrong turn. In my best textbook Spanish, I hailed a young woman walking along the road.

"Por favor, senorita, donde esta la clinica de la coperacion del Pueblo?"

She smiled and replied, "The clinic is just down the road; turn at the grocery store. You can't miss it. But if you do, ask anyone. *Todo el mundo* around here *sabe* where is the clinic."

A marvelous mixture of Spanish and English frequently flows through conversations in Rio Arriba County, New Mexico, where more than 80% of the residents have Spanish surnames. I was on my way to the home of Pedro Archuleta, one of the early members of the Episcopal Church's National Commission on Hispanic Affairs, who is in jail in Chicago since June 30 for refusing to testify before a Grand Jury investigating the FALN bombings.

The NCHA had given a grant to set up a maternity wing at the clinic, which is part of a cluster of services developed by the Chicano community under a self-help program called "La Cooperacion del Pueblo." Also included are family counseling and law offices, an agricultural co-op, an art shop, a garage. But it was the low cost, "parallel health system" which the clinic represented that especially interested THE WITNESS. Given the fact that Pedro was both coordinator of the clinic and its ambulance driver, trained in emergency procedures, how was the community reacting to his absence?

I walked past a waiting room filled with men, women, children and headed for the receptionist.

"Oh, yes. Beronice, Pedro's wife, is expecting you, and so is Valentina Tijerina. They will be here shortly. It's a shame Maria Varela is not here today. Perhaps you would like to read this early history she wrote."

I took a seat and leafed through the pages.

"La Clinica del Pueblo de Rio Arriba was started because people had to travel 70 miles to see a doctor. Besides the problem of distance, if a family wanted good health care it would have to go into debt to get it . . .

"In 1966, Tierra Amarilla had a doctor who belonged to the New Mexico National Guard. In 1967, the Guard was activated and sent to Vietnam and Tierra Amarilla's doctor went with it. The summer of 1969 was especially rough. Two people bled to death on the highway waiting for an ambulance and health care had become a major concern.

"In 1969, also, 15 families formed La Cooperativa Agricola, to farm the land and work on the land grant problem. When our doctor came back in 1969, and let it be known that he was going to sell the clinic, La Cooperativa decided to buy. The people hoped it would be a start toward everyone helping each other. In September the clinic was set on fire and the entire north end was gutted. It was pretty common knowledge that certain ranchers had put the money up to have this done. But there were no prosecutions. The police investigation never got any further than saying it was definitely arson.

"We had insurance, but it was December before the company would settle. Then we were told as soon as we were given the insurance money, the bank was going to call in our mortgage even though we were two or three months ahead of our payments. With a lot of hard work and help from some friends we convinced agencies within the Presbyterian Church to lend us money so we could buy the mortgage.

"We knew that the politicians, ranchers and bankers wanted us out of the way. That is why our board made the policy that they would not take government money, loans, or second mortgages . . . We decided to look for private money to help us get on our feet. We wanted to approach foundations, churches and wealthy individuals . . ."

Valentina Tijerina

Maria's account hinted at the struggle that had gone on in the community between Sheriff Emilio Naranjo and those who were against his "patron" system of politics. Naranjo, head of the Democratic Party for more than 20 years, set the full weight of his police and political power against La Cooperacion in 1975 after a chapter of La Raza, a Chicano activist party, had developed in the area. People at La Cooperacion worked for the election of its candidates, including Moises Morales, who opposed Naranjo for sheriff.

"Hi, I'm sorry to keep you waiting," said Valentina Tijerina. "Beronice will be here in a few minutes. I see you've found some reading material."

I asked Valentina about the patient load at the clinic. "Beronice can tell you that better than I. I'm wearing two hats now but that isn't one of them. I'm involved in overall administration and the family counseling program."

What is the nature of the family program?

"Well, we found a number of problems in our community to be interrelated. It's a vicious circle. Many health problems are caused by improper diet, and that, in turn is the result of our families' not being able to get food stamps, or to get on welfare. Then some families might have a crippled or retarded child, and may not know how to go about getting help. We couldn't offer health care solely and leave the rest for the people to cope with. For example, we have more than 600 families enrolled in La Clinica. Of these, only 100 are on medicaid. But we know that more than 350 are eligible."

"We also hope our program will eventually change, either through direct action by the people, or through court suits, the way welfare and food stamps are administered in the county. A group from the community who have worked with La Clinica on the food stamp problems may eventually evolve into a welfare rights organization."

When Beronice arrived, the conversation switched to Pedro. She and her two children, Beverly, 12, and Pedrocito, 10, had just returned from a visit with him in the Chicago jail — 2,000 miles away from home.

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Maria Sanchez

"He's in good spirits," she said. "Seeing him made me strong. The children and I had agreed beforehand: 'No crying,' because we didn't want to make him sad. Pedro had a long talk with them before he left about what he was going to do, and its consequences, and they are old enough to understand. So, they are very proud of him."

Beronice suggested a walking tour of the facilities to get a sense of what the complex housed. In the Taller Grafico we met Philo Martinez, who was in charge of filling orders for calendars and stationery designed and silk screened on the premises. Then we roamed through large meeting and conference rooms where community events take place. Beronice explained that the Oficina de Ley, a legal assistance corporation, was used by members of the community who felt they had been fired unjustly by public agencies or beaten and jailed illegally. The offices of La Clinica, La Cooperacion and La Oficina de Ley were all broken into by the Sheriff's men after dynamite exploded in 1975 in a bar some three miles from Tierra Amarilla. As Maria Varela's history tells it:

"Residents were shocked. Although this valley has struggled for some 50 or 60 years over the land grants and although some county residents had publicly denounced the brutality and corruption of Naranjo, the struggles in this area had never been characterized by the use of explosives. Hours after, several arrests occurred, the first designed to link dissidents with the bombing. No charges have ever been brought. Other arrests followed designed to link activists with marijuana and possession of arms . . .

"Close on the heels of these arrests, four families had their homes raided before dawn and the offices of La Clinica, La Cooperacion and La Oficina de Ley were illegally broken into by the Sheriff's men. A civil suit for damages was then filed against the Sheriff's department.

"Three weeks after these events, a man claiming to be from the town of Espanola came on the grounds and approached Moises Morales, who was then candidate for sheriff, about buying a case of dynamite. Moises chased the man and immediately informed his attorneys . . ."

Upshot of all this was that in January, 1977, former Sheriff Emilio Naranjo was forced to settle with La Clinica and other plaintiffs for $8,000. Naranjo is now State Senator. Prior to that he had the County establish the office of "law enforcement coordinator" with a salary of $14,000 a year. Then he resigned as sheriff to take up the new post.

I asked Beronice about Moises, who had been subpoenaed to Chicago also, but released after providing exemplars — fingerprints and voice samples. "Would you like to meet him? He's working in the garage."

Moises was busily engaged under the hood of a truck. On top of other problems, he was also personally burdened by the recent death of his daughter, so we did not tarry except for a photo.

Beronice and I had now circled the grounds, and entered the clinic where Maria Sanchez, assistant in OB, joined us for a briefing. The clinic staff includes two doctors and a physicians assistant from the National Health Service Corps, two

Beronice Archuleta and her mother-in-law... Collecting signatures.

Moises Morales

dentists, three nurses, a manager and two receptionists, as well as those who work in patient outreach. Prenatal classes are held on Wednesday mornings, and deliveries in the maternity ward are running two to six a month. Everyone except the doctors is on a salary of $350 a month. Someone is on call around the clock, in case of emergency.

Was it difficult to build the current case load?

"Very" said Beronice. "People at first were slow in coming, so we decided we would go out to the people. For example, we went to the local grammar and high schools and offered to examine and clean the kids' teeth free. If our dentist found cavities, he would send a note home to the parents so they could make an appointment."

Beronice and two other TA residents had gone to California for training in vital signs and lab work, and after 81 hours of emergency training and passing an exam, are now licensed by the New Mexico Health and Social Services department. They do outreach work in the community, taking blood pressure, urging pap tests, checking for diabetes, doing follow through work, etc.

How does Pedro's absence affect La Clinica?

"Terribly," said Valentina. "We feel the whole community is being punished by Pedro's being in jail. We're collecting signatures now to send with a delegation to Attorney General Griffin Bell to ask for his release." (As THE WITNESS went to press, the community had collected some 1,500 signatures and had planned to send a delegation, including Beronice, by bus to visit Attorney General Bell and legislators

POR ANDRES VALDEZ TIERRA AMARILLA, N.M.

on the Hill to plead for Pedro's release, during the week of November 14).

Now it was late and I wanted to meet Pedro's parents, so Beronice and I took off to visit Mr. and Mrs. Pete Archuleta. Pedro's mother told us that her husband was off looking for a stray cow. She proudly showed Beronice a list of names she had completed to send to Washington. She showed me pictures of Pedro's two brothers and two sisters, and a nephew raised with them. "I have faith in God and know my son is going to come back," she said. "I can't understand why he is being punished for doing good things."

The Archuleta family is close, and most supportive of Pedro. He calls home once a week and all his family have given him instructions to call collect.

Saying adios at the Archuletas, we headed for a visit to Beronice's parents' home in Placita Blanca, where her mother was watching the children. Beronice has six sisters and three brothers. She and Pedro met in high school and have been married 13 years. At Beronice's home, the conversation is totally in Spanish.

Then we swing by Pedro and Beronice's home in La Puente. "I want to show you how Pedro was fixing up the place. He had started a porch and a bathroom, and he was digging a well. Right now we must still get water from the neighbor. And notice we do *not* have a basement. The sheriff's deputies broke in at 7:30 one morning with a search warrant which said to seize the marijuana kept in a large cardboard box in a basement beneath the living room,' if you can believe that."

Pedro and Beronice live in a simple home in the rural area. In the back, the young couple grow corn, pumpkins, beans, and potatoes. Now all the work is left to Beronice, including wood chopping in winter. The situation is exacerbated by the fact that she had an operation recently for varicose veins and was in bed for six weeks.

"Now you can see how Pedro jokes about the jail being a 'country club.' He has air conditioning and central heating, indoor plumbing, meals. He calls it his 'vacation.' But of course he misses home."

The atmosphere was heavy as we drove back to the clinic and my car. It was sunset in Tierra Amarilla as I said goodbye to my Chicano hosts. On the long drive back to Santa Fe it struck me that some of the people whom the government has jailed in a "terrorist" investigation may be just people who have been "struggling with the system and probing alternatives." ■

SEEK FUNDS FOR FAMILIES

Nine men and women -- all from minority groups and all of whom were connected in some way to the Episcopal Church's National Commission on Hispanic Affairs -- will be spending Christmas, 1977 in jail for refusing to testify before Grand Juries in New York and Chicago.

The families of these prisoners need financial help.

In jail since early March in New York are Maria Cueto and Raisa Nemikin. Three Puerto Rican brothers, Andres, Julio and Luis Rosado, joined them Aug. 22.

In Chicago are Pedro Archuleta, Jose Lopez, and Roberto Caldero. Most recently jailed there was Ricardo Romero of Alamosa, Colo., a Chicano who represented the Crusade for Justice on the NCHA. The father of six children, he was imprisoned Nov. 9.

All of those jailed have no other source of income except what their families are able to provide. The Board of the Episcopal Church Publishing Company joins THE WITNESS in suggesting that contributions for assistance to the families of those imprisoned for their principled stance be sent to: New York Committee Against Grand Jury Repression, Box 268, 161 E. Houston St., New York, N.Y. 10002. Make checks payable to the Committee, earmark "Survivors' Fund."

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like Joseph around to give her a hand. I wonder if Mary would have been able to get the Baby to Egypt without Joseph? I doubt she could have made it. Even today, with unearned income, it would be almost impossible without someone to help, without someone to believe as Joseph believed, in you and what you were doing for God . . .

And I wonder if Joseph ever got around to enrolling for the census before they left Bethlehem in a hurry. With all he had to do, it is easy to see where getting enrolled for taxes might not have been Number 1 on his list — especially after the Baby was born — for here was a Baby that Joseph *knew* was special, even if nobody else in Bethlehem did, save Mary.

I have been thinking about Joseph and all he had on his mind during that trip to Egypt — not the least of which would be traveling with those Christmas gifts — gold, frankincense, myrrh — and worrying about getting robbed in the desert. Then there was the daily grind of providing food and shelter — not only shelter at night but from the midday heat. That was sure no "pleasure trip" for any of 'em.

Much later, I recall that two of the apostles tried, with the help of their Mom, to reserve the two seats of honor at the table in heaven for themselves. Well I think those seats were reserved at the Conception by God for Mary and Joseph. And if I am right, that must be the shocker of heaven for many, many men and women — a WOMAN yet, in one of them; and Joseph, yet, not one of the apostles in the other. Well, just on seniority alone, Mary and Joseph put in more time in living with Jesus. And Joseph had to live with him in his trade, too, answering questions about any of his business practices. Imagine *any* business man having to do that today! Even in a one-man business, it wouldn't be easy if you wanted to make a buck or two extra on the bottom line.

Jesus on the Payroll?

A prophet like Jesus on the payroll would cut down on the profits, I would imagine. No business man in his right mind would want Jesus on his premises, much less as right hand man. But Joseph put in a good many years at his carpenter's bench with Jesus right there asking questions.

I think Joseph is the example for the laity of "living with Jesus." Perhaps the apostles are the examples for the priestly ones. But Joseph is the example par excellence for those of us who live and deal in the world's market place.

Well, I see Mary and Joseph as the "new Eve and new Adam" and I see Mary and Joseph in the honor seats of heaven's banquet table — and I see it all starting with the Conception rather than the Resurrection. As I see it the Conception is proof that God is reconciled to his earthly kids. The Conception is the vehicle of Reconciliation between God and Mankind. We have now learned the hard way that having a baby rarely ever reconciles estranged man and woman. We have learned the hard way that having a baby won't hardly ever save a marriage. But I think God knew that all the time — 2,000 years more or less, before humanity found it out. I think God had to be reconciled to Creation in order to have a child by one of them — for that's about the only way having a child works out well or successfully.

A baby, conceived of love, won't keep the love a going concern, either. Estrangement can come even after you have a baby together with love. It looks like maybe that is what has happened between God and Creation lots of times.

Well, anyway, these are just my suppositions, and my nose won't be out of joint if I happen to be completely wrong. ■

Abbie Jane Wells is a free-lancer who from time to time provides THE WITNESS with meditations (like the above) written in her kitchen in Juneau, Alaska.

CREDITS

Cover, adapted from an original Christmas card designed by Vicky Reeves; p. 4, Edward Dephoure; pp. 9, 10, 17, Vicky Reeves; p. 16, Andres Valdez, Taller Grafico, Tierra Amarilla.

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"And will you, in accordance with the canons of the Church obey your bishop and other ministers who may have authority over you and your work?" The Episcopal Church does not have faith that a free person called by God to be a priest of the church will know how to answer this. So the authors of the *Proposed Book of Common Prayer* suggested an answer — a ringing affirmation of the authority of the bishop and the subordination of the priest. The person who is to be ordained should surrender his or her God-given freedom and say, "I am willing and ready to do so," which means, "I am willing and ready to obey my bishop."

Deep down in their hearts, the authors of the *Book of Common Prayer* recognized the incompatibility between a requirement of obedience and the requirements of love. In the marriage rite, for example, both the wife and the husband are asked if they will promise to love, comfort, and honor each other, but not to *obey* one another. Where there is not freedom, there is not love. If the church is concerned about love and justice, which is a requirement of God, according to the Prophet Micah, then the church and its people, including the church and its priests, must be free.

If you will pursue these goals and pursue them diligently during the course of your study, the controversy over the new versus the old prayerbook will fade as insignificant. The debate over the validity of men versus women priests will be reserved for small talk during the silly season and discussed, if at all, for comic relief. Fear of your bishop's authority will subside in direct proportion to your capacity for compassion for a church leader who, you recognize, is also afraid. If you will pursue this course of action during your course of study, the people will call you wise. You may be able to renew the church. ■

STATEMENT OF OWNERSHIP MANAGEMENT, AND CIRCULATION

TITLE OF PUBLICATION: THE WITNESS

DATE OF FILING: December 1, 1977

FREQUENCY OF ISSUE: Twelve times a year

LOCATION OF KNOWN OFFICE OF PUBLICATION: P.O. Box 359, Ambler, PA 19002

NAME AND ADDRESS OF PUBLISHER, EDITOR AND MANAGING EDITOR:
Robert L. DeWitt, Editor; Mary Lou Suhor, Managing Editor
P.O. Box 359, Ambler, PA 19002

OWNER: The Episcopal Church Publishing Company

KNOWN BONDHOLDERS, MORTGAGES, AND OTHER SECURITY HOLDERS OWNING OR HOLDING 1 PERCENT OF MORE OF TOTAL AMOUNT OF BONDS, MORTGAGES OR OTHER SECURITIES: (NONE)

*Postage in the total amount of $927.45 was paid with respect to the January through December 1976 at third class non profit rate

EXTENT AND NATURE OF CIRCULATION:	Average No. Copies Each Issue During Preceding 12 Months	Actual No. of Copies of Single Issue Published Nearest to Filing Date
A. Total No. Copies Printed (net press run)	4950	4000
B. Paid Circulation		
1. Sales through dealers and carriers, street vendors and counter sales	0	0
2. Mail subscriptions	2265	2453
C. Total Paid Circulation	2265	2453
D. Free Distribution by Mail Carriers or Other Means		
1. Samples, complimentary and other free copies	1266	849
2. Copies distributed to new agents, but not sold	515	350
E. Total Distribution	4046	3652
F. Office Use, left-over, un-accounted, spoiled after printing	904	348
G. Total	4950	4000

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a working group of the Council. As part of the activities of this group, a mailing was sent to all diocesan bishops of the Episcopal Church and to the equivalent middle judicatories of the other member bodies of the Council asking for names of contact persons in their dioceses or jurisdictions. Returns are only just beginning to come in, but there does seem to be considerable support. The resulting network will enable the working group to carry out an educational campaign similar to that envisioned by the resolution, not only within PECUSA but in all churches affiliated with the Council. Each member denomination has also been invited to name an official representative to the working group and this too seems to be succeeding.

At our recent meeting, the group was concerned as to how the Second Resolution would be implemented; specifically, how the "physical aid" would be provided. The first whereas clause seems to eliminate the confusion that occasionally had been expressed as to whether the two women were indeed "engaged in the work of the Church and its ministry to Hispanic people," and would seem to clearly indicate a responsibility for the payment of legal fees and, hopefully, the restoration of their salaries. We would, therefore, be most appreciative of hearing from you as to the way in which this will be carried out.

Again, thank you very much for helping in this matter.

The Rev. F. Sanford Cutler
Morristown, N.J.

Understood September

That September issue of THE WITNESS was a real honey.

Your "Need for an Urban Theology" was absolutely the very best thing you've done, thus far, for the book. Tom Hinsberg's "Ashes or Hope" piece was a beautiful, glorious job of work. Can't really express how solidly they both delivered important messages.

On top of all that, I found — somewhat uniquely — that I could understand what each of you was saying!

Charles F. Moore, Jr.
Orleans, Mass.

Need to Pray, Cry, Laugh

Richard Shaull laments that he has allowed the religious institutions of church and seminary to legitimate a dehumanizing society and "to socialize each new generation of students into the order that is 'passing away' — in church and society" (June WITNESS). Creative non-conformity, or just plain non-conformity is stifled, at the cost of leaving the contemporary order of existence unchallenged and unresisted. Professor Shaull then proceeds to state some specific tasks that he can pursue as a seminary professor.

One can look at the processes Shaull describes and recognize how overwhelming are the forces against which the individual or the "messianic community" must contend. One can see, as William Stringfellow does, in his article "Living With Defeat" (May WITNESS) that defeat in the battle against these powers of legitimization and socialization is an act we must learn to expect, even to anticipate.

This does not prompt our withdrawal, however. From this type of experience we learn, hopefully, with the apostle, to be "strengthened with all might according to his glorious power unto all patience and long-suffering, with joyfulness" (*Col. 1:11*). Our victory is not the victory of arms and the Psalmist is continually reminding us not to put our strength and trust in horses, in the very powers of the opposition. We may be Easter people, as the celebrative slogans go, but our life always winds its way before the Cross and through Good Friday.

The unfaithful people and the faithful prophet — that is the perennial story. But the story is only perennial when the faithful ones know how to turn to the Lord and to unburden their tears and their laughter often in spite of the conditions about them.

So what? So we in our attempts to change institutions subservient to corporate wealth, the principalities of mammon and the intellect need to house a heart more readily available to turn to tears and laughter. Perhaps as Jacques Ellul reminds us, we try every imaginable political, economic and pragmatic method and technique because we have not yet learned to pray, to cry and to laugh in the community of the faithful.

The Rev. Roland M. Kawano
So. Pasadena, Cal.

No Turning Back

I am a teacher and writer but consider my potential unfulfilled, my promises not kept. Even after years of psychiatry I don't know exactly why I failed, but I have a good idea; and women's liberation is a wonderful thing in my eyes as is the admission of women to the priesthood. Especially that last.

I grew up in an Episcopalian home, and when my brother, who was much younger, became a crucifer, I wondered why I couldn't have been one. When he went later to theological school and became a priest, I no longer wondered. I knew then that I was inferior in the eyes of everyone, including God.

This letter, prompted by the deep and continuing division in the church over the ordination of women, is a letter of gratitude. The past is past. The future will be different for all of us.

Betty Phillips
New York, N.Y.

How to Save $105,000/Week

The time has come for a clarion call for Episcopalians to get back to the fundamentals of Christianity. The symbol of our faith is the crucified Christ. He did not get on that cross by accident; he was executed as a criminal by the State because he was dangerous — a person who got involved — a person who was a trouble-maker because he reminded the common people that they were important persons with a God-given right to freedom, justice and dignity.

The Episcopal Church today is spending money, time and energy on secondary issues relating to liturgical finesse, theological hair-splitting, and clerical sexuality. When are we going to take seriously our Lord's teaching in *Matt. 25*? Notice the conclusion of that lesson: Compassion for the hungry, the alien, the needy, the sick, the prisoner is not a secondary concern of the church after it has solved its liturgical and theological problems; Our Lord said that our eternal salvation depends on it!

Take on specific example of ecclesiastical myopia — altar flowers. I have no specific statistics, but would you say a fair estimate is that the average parish pays $15 per Sunday for altar flowers? There are approximately 7,000 parishes in this country. Our church spends roughly $105,000 per Sunday for altar flowers. I don't need to elaborate as to the amount of help this would mean in strategic areas of human need.

The Rev. Eldred Johnston
Columbus, Ohio

COMING UP IN THE WITNESS:

Roy Larson reports on the Urban Coalition Hearings in Chicago; James Cone and Howard Dodson on Black Theology; Helen Seager on Abortion... and MORE

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Ambler, Pennsylvania 19002
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