

THE WITNESS

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Seminary Crisis

Richard Shaul

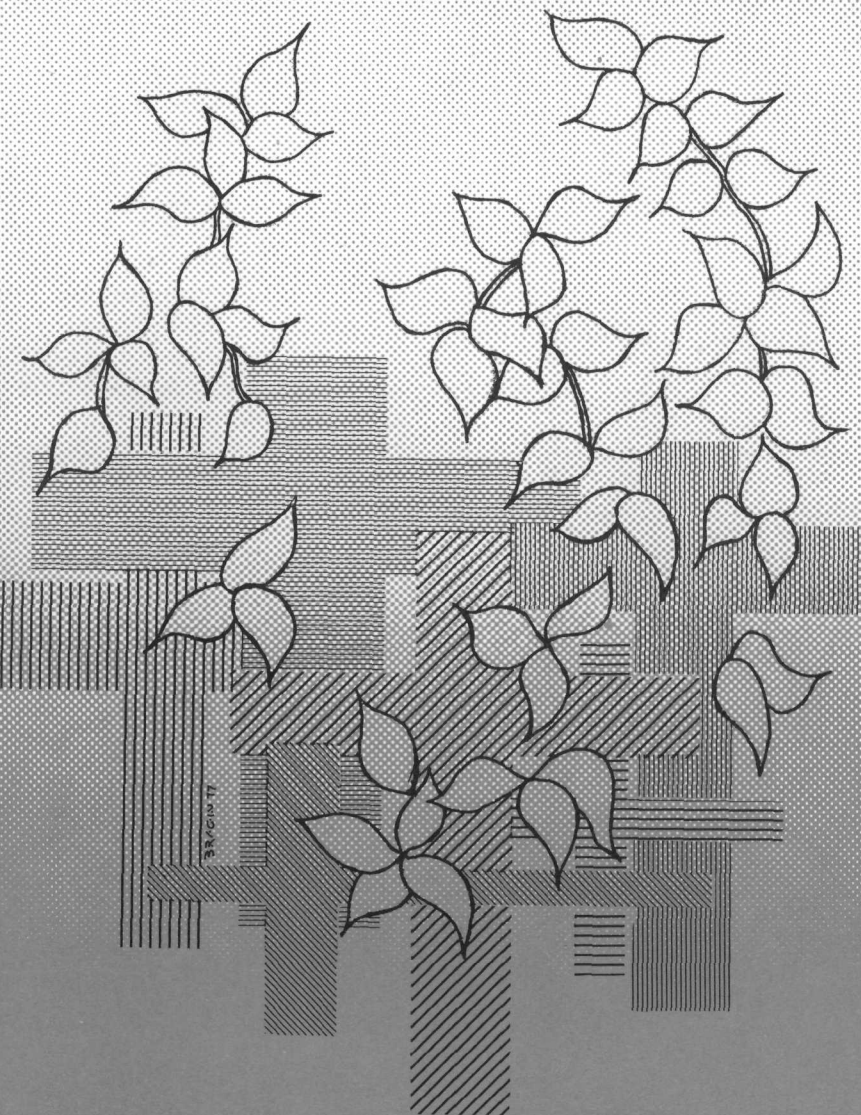
Priests Wanted: But Not Women

Suzanne Hiatt

Free Puerto Rico?

Richard Gillett

... & the Hispanic Desk



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.

THE WITNESS

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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? ■

A Generation in Crisis

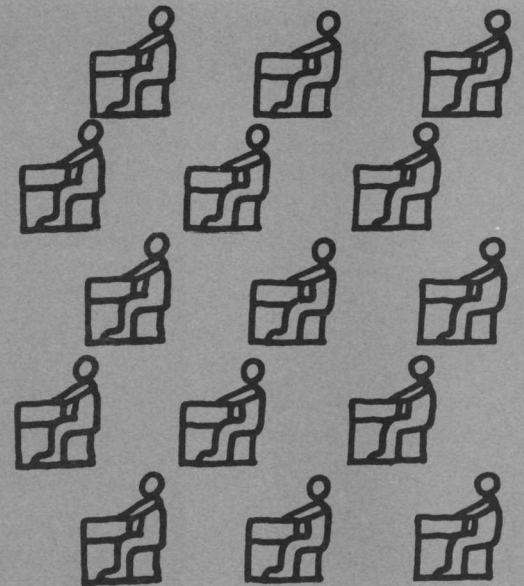
by Richard Shaull

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*



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 non-existent 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 legitimization 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



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. ■

'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

Continued on page 14

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

Continued on page 14

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

Continued on page 12



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 Americans 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 Munoz 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.

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% (unofficially, 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. ■

'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

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 Proano 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 government 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

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." ■

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*.

Coming up in THE WITNESS:

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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:

The Rt. Rev. Paul Moore
Diocese of New York
1047 Amsterdam Ave.
New York, N.Y. 10025

Rev. Henry Bird
Farmington, N.M.

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.

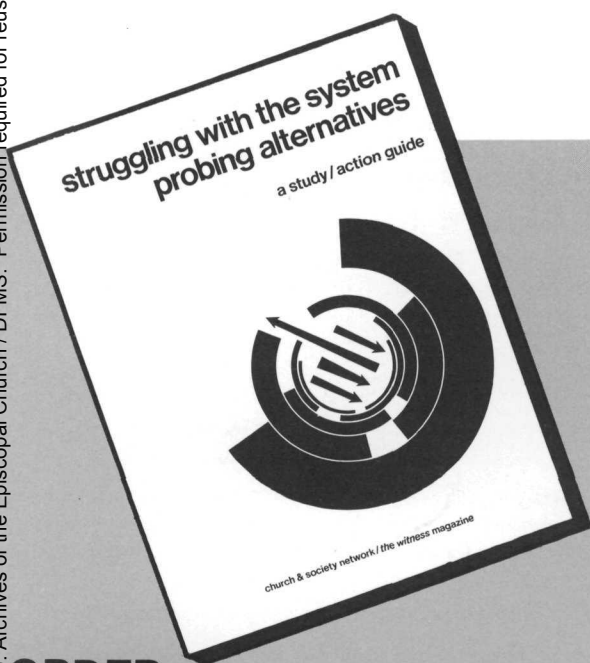
I just wanted to tell you how much I appreciated what you said — and the feeling that I'm *not* really out of tune with what I feel the Church should be. The Methodist layman, who teaches at the Navajo Methodist Mission School, was trying to say something about the need for helping the Navajo to break 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.

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