

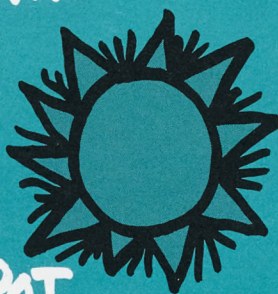
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# THE WITNESS

JULY, 1977  
\$1.00

JUDGE NOT  
THE PREACHER...  
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.

GEORGE HERBERT



## Power of the Pulpit

John E. Hines

## Hispanic Crisis:

## View From Overseas

Francisco Reus-Froylan

## Hunger is Sexist

Mary Roodkowsky

Lisa Leghorn



# 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

*Continued on page 15*



# THE WITNESS

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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."*

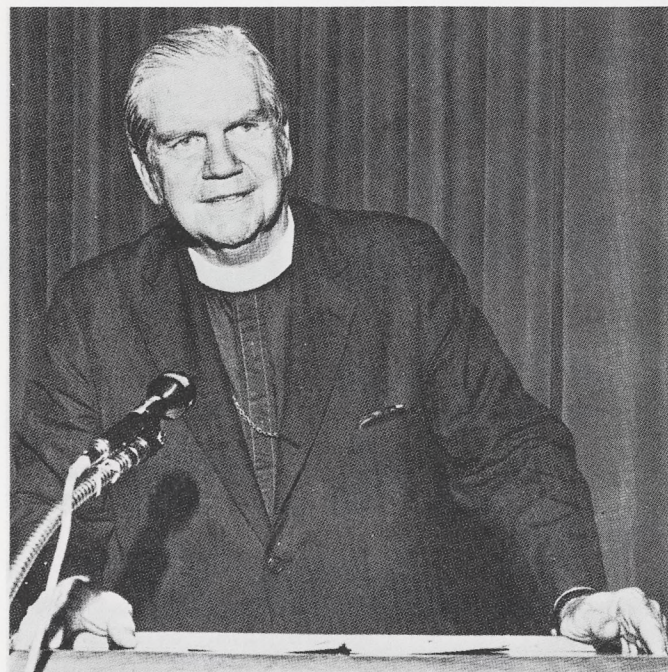
*"But—my Lord," protested the Clergyman, "What can a preacher possibly say in ten minutes?"*

*"That," replied the Prime Minister, "will be a matter of indifference to Her Majesty."*

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

**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*.



Bishop Hines

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.



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, “Christian 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 su-

premacy 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



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 spokesman 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



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 realistic 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 ex-

posed, 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 little 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. ■



# 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



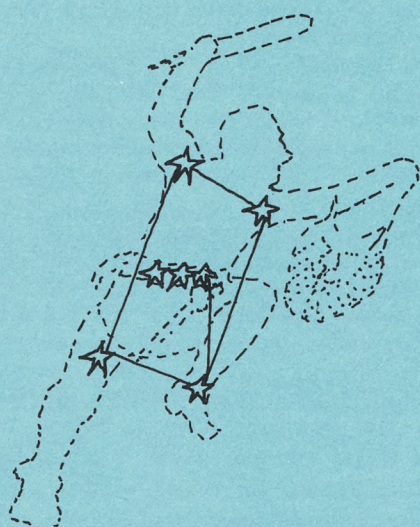
religion because it lacked grace and beauty. He understood dogs and spoke to them with affection and knowing. He knew that life could be swept away as the sand castles of the seashore because there was always the sea — the sea from whence all life has come.

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

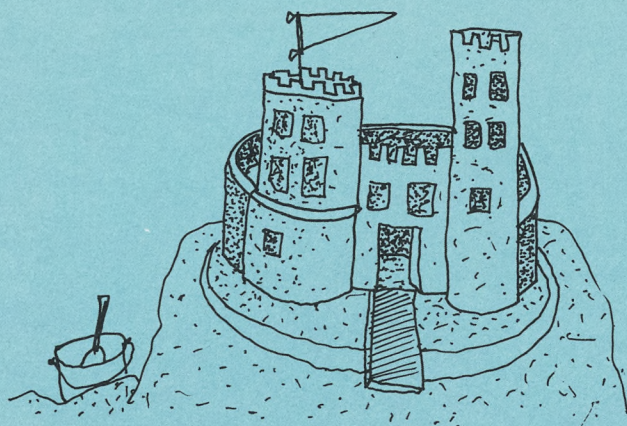
*Antares, Arcturus, Alphecca, Deneb and Vega*  
Remember them all. Remember their names and their places  
You will find you forget them, unless you remember them daily

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

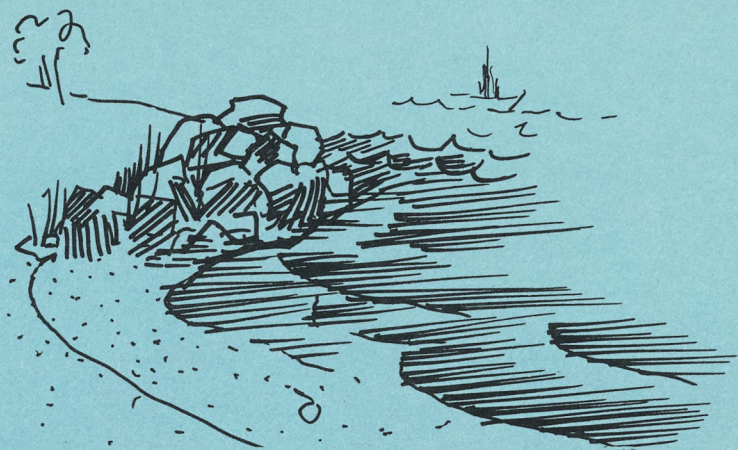




heart, could not rejoice in a new day. *"They are bound,"* he would say to me, *"by chains forged in their own souls; victims who need some good news so that their hearts can soar."*

*"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.

## 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



# 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 resources 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.

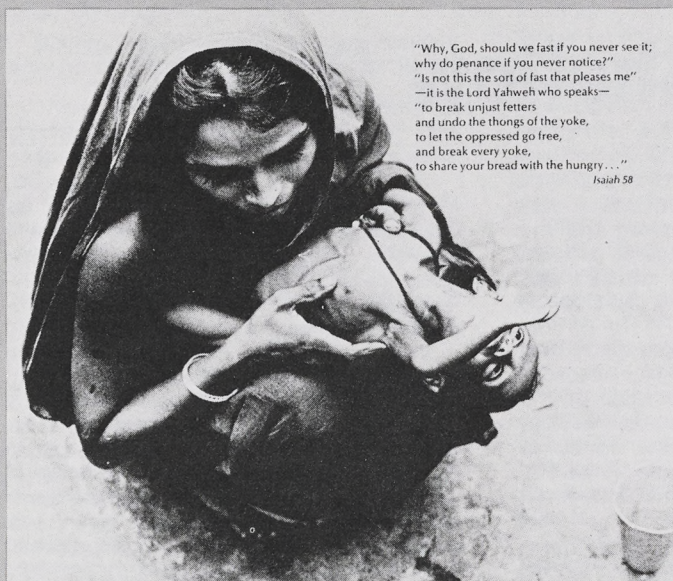
Women involved primarily in agricultural work — in their families' own fields or for a wage on other people's land — do not receive a great deal in return for their tremendous output of energy.

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.





"Why, God, should we fast if you never see it;  
why do penance if you never notice?"  
"Is not this the sort of fast that pleases me?"  
—it is the Lord Yahweh who speaks—  
"to break unjust fetters  
and undo the thongs of the yoke,  
to let the oppressed go free,  
and break every yoke,  
to share your bread with the hungry..."  
Isaiah 58

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 agricultural 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 tubers 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

*Continued on page 14*



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.

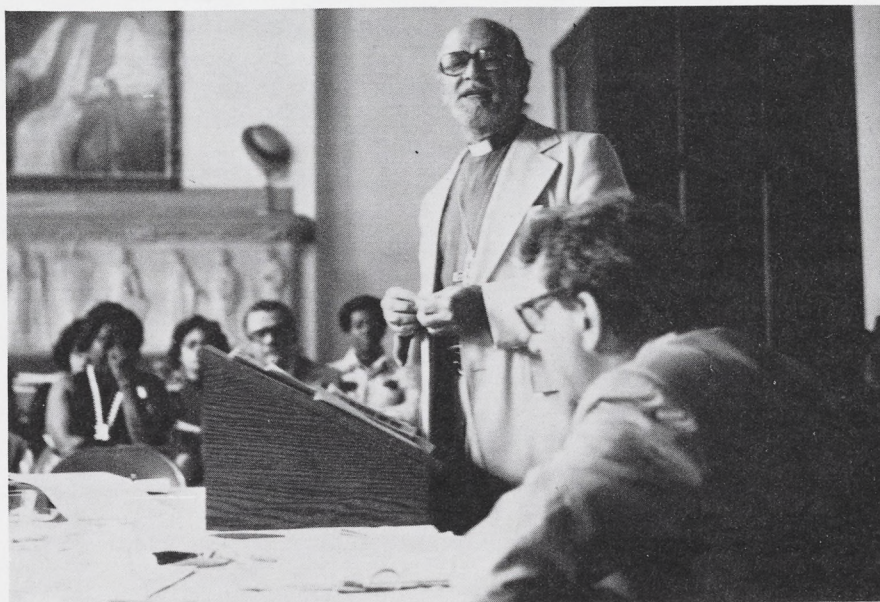
"Work of the Episcopal Church, which began as chaplaincies, developed over the years into national affirmations, leading to dreams of autonomy and self-expression. The Episcopal Church took a hard look at paternalism and colonialism and developed a new approach to mission. Latin dioceses began to take their place in the sun, conscious of their own mission, their own particularities, indigenous riches, vitality, culture, and resources. This renaissance 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-Froylan 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.



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, eking 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.



*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. ■

## Be Prepared, America

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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*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.

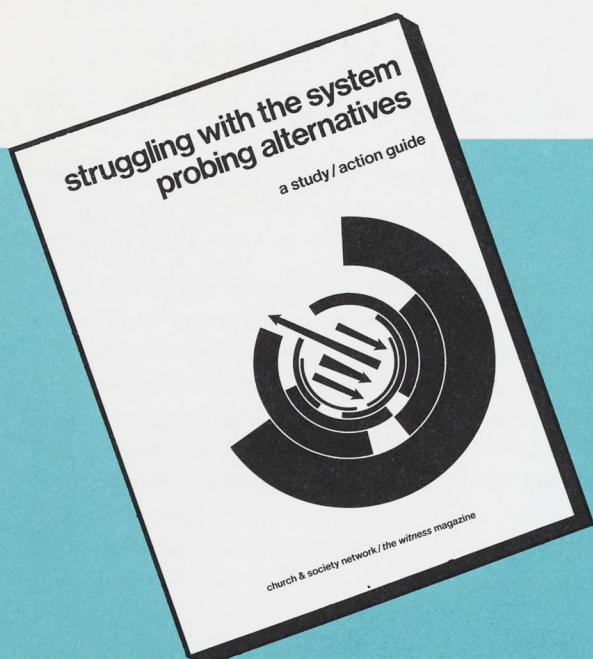
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