

THE WITNESS

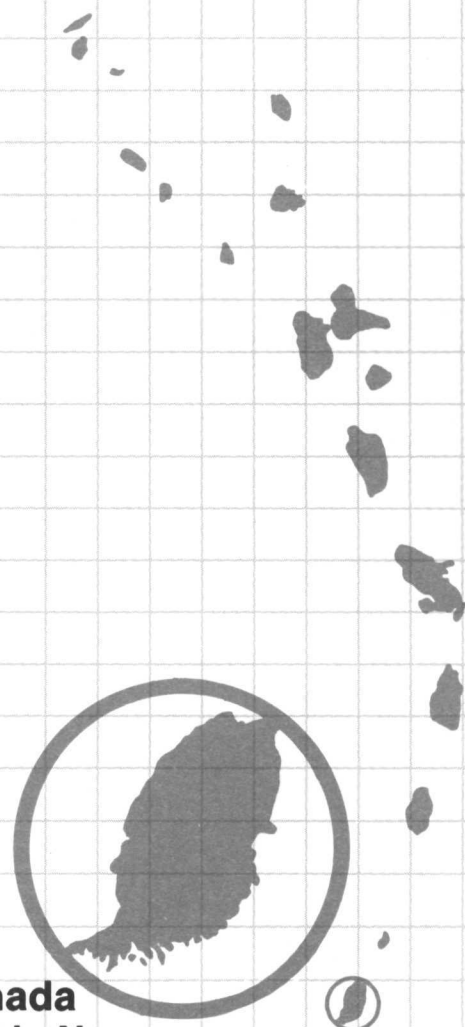
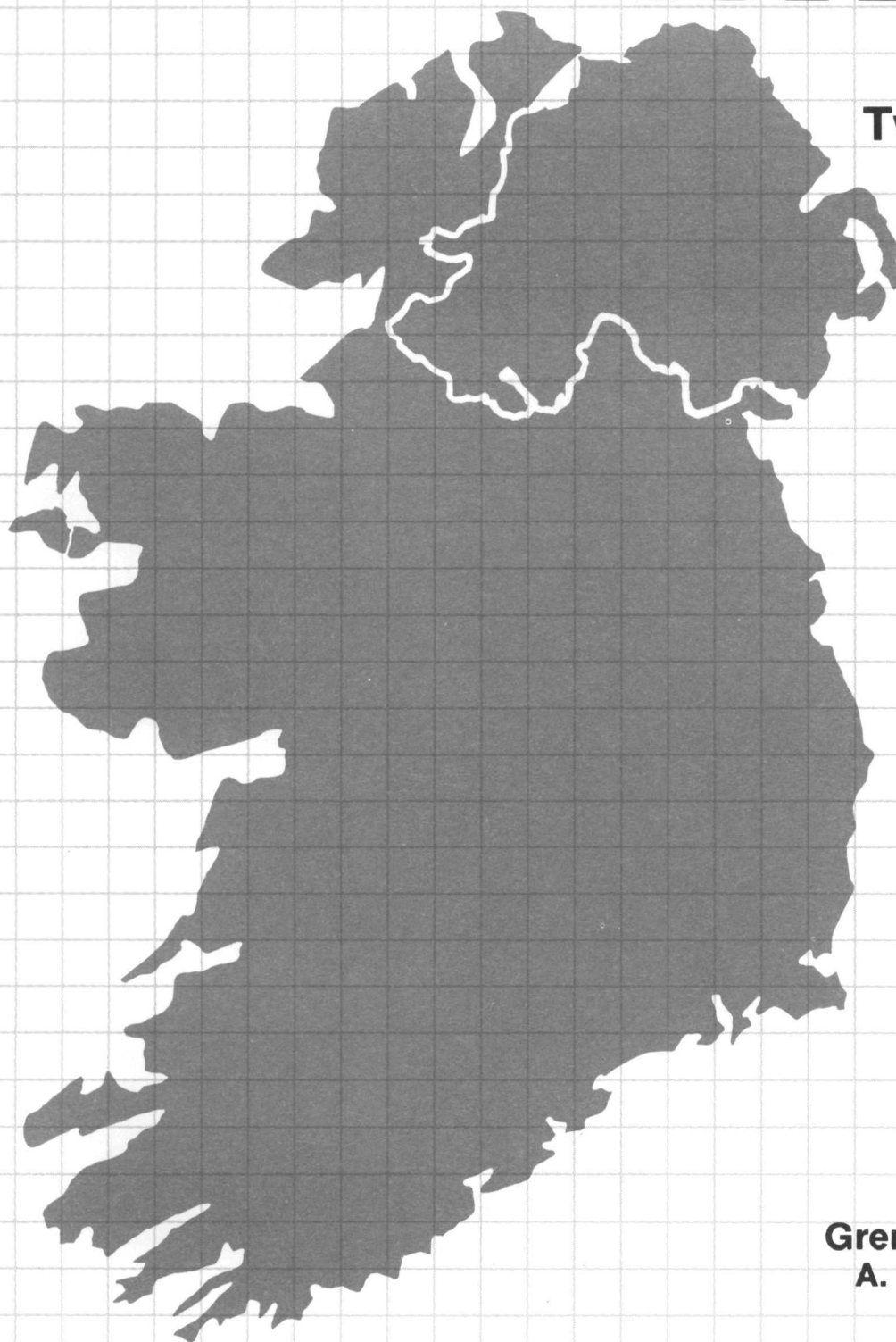
VOL. 65 NO. 4 APRIL, 1982

Two Islands . . .

Ireland

Mary Condren

Nancy Montgomery



Grenada

A. Lin Neumann

LETTERS LETTERS LETTERS LETTERS LETTERS LETTERS

Is WITNESS Serious?

Your magazine is a relatively new periodical in my household. Your professed reason for being, your editorial thrust, and your selection of articles seemed to be a much needed voice in this rather inert church of ours. You gained entrance into my home because of members of your staff such as Robert Dewitt, Hugh White and Joe Pelham and of course H. Coleman McGehee, my canonical bishop.

However, your January issue was very bad, indeed. The article by Charles Hawes, "A Letter From the Country," is so typical of the Episcopal Church's technique of engaging in inner battles while the problem is ignored and most often goes unattended. Ye gods! Are we now going to do battle over who is poorer, those in the city or those in the country? Why not let "Country Charles" drop "City Jack" a note telling him he has no idea of what he speaks, instead of wasting space in the issue?

The article "Should the Church Divorce the State" was extremely amusing. Rev. Wilson insinuates that the real marital mess is tied to the church-state relationship, and uses such terms as *divorce*, *Christian marriage* (whatever that is?) and *civil contracts*. He makes these statements while standing within an archaic church structure that still maintains that marriages are made in heaven; that divorce and remarriage is adulterous; and that annuls marriages (and the children by those unions) in order to live by its own beliefs. Come on! The marriage situation is in a mess, but not because of the state. Let's look at the church's contribution to the mess instead of pointing fingers.

Your editorial was somewhat provocative. The article on "Death

Planning" was old hat. The essay on "Christians and Jews in Context" was a good exercise in clinical therapy. Mary Lou Suhor brought us some news, and Mrs. (Ms.) Wells added a bit of trivia.

Hey! I thought you were serious.

The Rev. William F. Kehrer
Durham, N.C.

Used Article for Forum

I received for Christmas a subscription to your magazine. I am thoroughly enjoying your publication and have even used your January issue's article on death planning to prepare a public forum on the subject. I look forward to reading future issues.

Judith M. Kessler
Binghamton, N.Y.

Thoughtful Revolution

Thank you for publishing "Death Planning: What We're Afraid to Ask," by Chuck Meyer in the January issue. My husband and I have been members of the San Diego Memorial Society for approximately 14 years, dating to almost a year after our marriage. Knowing that we had wills, that we knew each other's wishes regarding our burial or cremation, about organ and body donation, has given us a freedom to enjoy life and not worry about the burden of last-minute arrangements.

Belonging to the Memorial Society also helped me greatly when I was called back East to help my mother die. Knowing that final arrangements were made, I was able to focus in, during those 2½ months, on what Rev. Meyer so beautifully says: "Death is also healing." I was better able to handle the grief and to learn the profound lesson that death *is* birth.

As far as the church's handling of death and dying, some educational efforts have been made, but the back of many Sunday church bulletins perhaps explains some of the failure of the church to help people learn to die. The mortuary ads help pay the church's bills.

By the way, I think THE WITNESS is a

great name, contrary to a recent Letter to the Editor. It captures what you're doing and what I pray you will continue to do.

If you and *National Catholic Reporter* and National Public Radio and TV could get together, who knows, we might have a thoughtful revolution!

Jeanne C. Wulbern
San Diego, Cal.

Building Coffins

Chuck Meyer's article on "Death Planning" raises important issues, but I have found that *awareness* is an insufficient motivator for effective action by the individual, particularly when it involves something we all have to do in the end — die.

I have discovered people most willing to confront their own mortality (discounting easy intellectualizing) when they memorialize their own lives with life-storytelling; i.e., "spiritual legacies". The hidden agenda, of course, is death planning. There have been friends of *Firerose*, my ministry to prepare people for death, who, after videotaping a spiritual legacy, were even able to build their own coffins. That's idea-motivated action!

The Rev. John W. Bennison
San Rafael, Cal.

Poor Mrs. Job Studied

In the January issue, you printed a meditation on "Poor Mrs. Job," by Abbie Jane Wells. We have used that in one of our study groups, by reading it aloud, and talked about it quite a bit. We would like permission to copy it for our church newsletter.

Nancy Simons
Grace Episcopal Church
Willoughby, Ohio

Bennett Not Retired

Contrary to the article, "U.S. Ordains Woman from England" in your February issue, the Rev. Joyce Bennett is not

Continued on page 19

THE WITNESS

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THE WITNESS EDITORIAL

Life in an Unratified Country

How apropos that the countdown campaign for the Equal Rights Amendment coincides in part with the Liturgical period of Lent, for "crucifixion" is not too strong a word to apply to the suffering of many women in this society and worldwide.

Projections are that in the United States by the year 2000 — less than 20 years away — nearly every poor person will be a woman or a child. The National Advisory Council on Economic Opportunity calls this condition, *the feminization of poverty*. And when we think of the plight of women and children in Third World countries, we realize, with the poet, that "our star-spangled sorrows are in the kindergarten of the world's woes." But since our economic system deeply influences the world's woes, the feminization of poverty is a profound thought to hold onto as we ponder the fate of the ERA.

Three social factors weigh heavily to tilt the scales, allowing poverty to overtake women and children: economics, racism and

the changing family profile. The ERA addresses all. In our economy, on the average, women are paid 59¢ to every \$1 paid to men. Enter racism, and for Black women, the 59¢ shrinks to 54¢, and for Hispanic women, to 49¢. Today, the average family of four with an employed father, full-time homemaking mother, and two children under 18 describes less than 10% of U.S. households. Unfortunately, many of our laws are based on the assumption that *all* men are breadwinners and *all* women, fulltime homemakers who will never be widowed, divorced or separated from their family.

Support for the ERA goes up 80% when the language is known: "Equality of rights under law shall not be denied or abridged by the United States or by any state on account of sex." Essentially, that is the *full text*. The struggle for equal rights has been obfuscated by the Moral Majority, the Mormon Church and the Phyllis Schlaflys to mean any number of things — unisex, co-ed toilets, co-ed armies. Basically, the ERA is a bread and

Continued on page 19

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The response of an Irish woman  
to numerous requests to "help people understand"  
the deep, historical roots  
of the struggle in her native land.  
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Ireland:

A Primeval Drama With Economic, Political Roots

by Mary Condren

In the 12th century, Giraldus Cambrensis, a topographer, wrote an account of his travels in Ireland. He was noted for his hatred of the Irish, and in the course of his work he recounted a conversation with the Archbishop of Cashel. Giraldus had complained to him that the Irish were degenerate, and he drew as his principal evidence the fact that they had not yet produced any martyrs among their prelates "for the church of God." The Irish at that time apparently had a unique capacity to absorb and tolerate diverse religious opinions and even the most vicious of their many conquerors eventually ended up becoming more Irish than the Irish themselves. On this occasion,

however, the Archbishop sensed some fundamental changes, and replied to Giraldus:

"It is true, that although our nation may seem barbarous, uncivilized and cruel, they have always shewn honour and reverence to their ecclesiastics, and never on any occasion raised their hands against God's saints. But now there is come into our land a people who know how to make martyrs, and have frequently done it. Henceforth Ireland will have its martyrs, as well as other countries."

The Archbishop was referring to the first British invasion and his words were an ominous foreboding of events to come.

Here, I will try to give a brief overview of the historical events which have led to the present situation, a situation which alternately shocks, mystifies and compels the world to

participate in what has almost become a *primeval* drama. It is my response, as an Irish woman, to the numerous requests I get from people to "help them understand."

Before the arrival of the British, Ireland was governed by what is known as the Brehon Laws. These laws are still a source of wonder to contemporary legislators for their remarkable humanity, common sense and compassion towards offenders. Unlike Roman laws, they were pragmatic rather than principled; inductive rather than deductive. The emphasis was always on the rights of the offender, and insofar as punishment existed it was aimed at re-absorbing the offender back into the life of the community and repairing any damage that his or her act might have caused. The basis for this was the understanding that the individual was part of a wider social network, beginning with his or her

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family and extending outwards. An individual offense was a sign of a deeper malaise. As such, this malaise would have to be rectified as well as the specific act for which compensation might be necessary. The awareness of the family's duties and responsibilities was the basis for stability, rather than a hierarchical or centralized form of power as we know it.

In Brehon law, there was no such thing as an illegitimate child. All children were cared for automatically in the social structure and their rights were recognized. It was probably this awareness that prompted Bernadette Devlin to retort, when asked about the morality of her bearing an "illegitimate" child: "There is no such thing as an illegitimate child. There are only illegitimate parents."

The respect accorded to women's rights was such that in the 17th century Sir John Davies, writing on *Why the Irish are So Hard to Conquer*, concluded that one of the main reasons was that:

"The wives of Irish lords and chieftains claim to have sole property in a certain portion of the goods during coverture with the power to dispose of such goods without the assent of their husbands; therefore it was resolved and declared by all the (English) judges that the property of such goods should be adjudged to be in the husbands and not in the wives as the (English) common law is in such cases."

The process of overthrowing the ancient Irish system began in the 12th century with the first invasions from England, but it was not until the 19th century that the full implications of British rule became apparent. One of the incredible ironies of the present situation, characterized as the "War Between Catholics and Protestants" is that few people in Ireland are aware that the first invaders had the support of the then Roman hierarchy and the full sanction of the Pope. Pope Adrian IV

gave permission to King Henry II to go into Ireland and extract from its population the payment of what has become known as Peter's Pence. In writing to Henry, Pope Adrian asked that he take care that "the evil customs of that country may be abolished and that the barbarous nation, reckoned Christian only in name, may through your care assume the beauty of good morals, and that the church there, hitherto disordered, may be set in order and the people may henceforth through you attain the reality, as well as the name of the Christian profession."

Ireland's religious and political fortune was so intricately tied up with England that when the Reformation break with Rome took place, the Catholic Church of Ireland was effectively dispossessed and the tithe was now paid to the "Established

Church," the Church of Ireland, the Irish version of Anglicanism. The payment of this tithe, levied largely on the small scale tillage farmers, was a considerable source of anger to the Irish as late as the 19th century. The tithes had to be paid, for instance, even in the Penal Days, so-called because it was a capital offense for a Catholic priest to be caught celebrating the Mass. The Irish were forbidden to speak the Irish language and in a desperate attempt to retain some control over the propagation of their culture, Irish children were educated literally in "hedge" schools — supremely portable institutions which could be dismantled upon the approach of the English bailiffs.

Ireland's relationship with England is a classic case study in the mechanisms of colonization. Not content with wiping



Irish activist Bernadette Devlin McAliskey addresses a rally for the hunger strikers, organized by the National H-Block Armagh Committee. Photo: © Derek Speirs (Report)

out the Irish language and attempting to proscribe the Irish religion, the English abolished the Brehon system of land-holding. In this system land was held by the entire tribe and was equally available for any member of the tribe to use. The English brought in settlers and gave them large tracts of land in return for favors, mostly war-prizes. In the North of Ireland, or Ulster, the settlers were predominantly Scotch Presbyterian, the ancestors of today's Ulster Protestants. Elsewhere the British operated by cultivating the typical dependency elites, including some members of the Irish aristocracy who could be counted on to protect the interests of the English in return for their own protection from native Irish rebellion.

American-Irish mythology usually claims that it was the Great Famine which finally struck a mortal blow to the Irish way of life when a million people died and millions of others were forced to emigrate to America and elsewhere. However, contemporary social historians point out that the massive emigration had started long before the Famine, when English landlords were trying to clear the land of the small scale tillage farmers. This was in order to make way for large scale pastoral farming in response to the English need for food in the birth of the English Industrial Revolution.

Irish agricultural methods were forced to switch back and forth recklessly in response to those changing needs, without regard for the widespread social disruption which it caused. Small scale farmers unable to pay the rent on what had previously been their own property, were now summarily evicted and left to wander the roads, emigrate or die. The Great Famine of 1845-1848 put the final blow to Irish morale as the starving people were forced to watch large ships leaving Irish harbors, laden with food extracted from the peasantry to pay

their rents.

The extent of Ireland's forced dependence upon England at this time can be illustrated with reference to a proposal on the part of Sir William Petty, an English official who seriously suggested that the whole population of Ireland should be cleared with the exception of some cattle farmers who would be left to take care of the cattle and sheep needed to feed England's rising population.

The current strife between Catholics and Protestants is a source of mystification in this ecumenical world. However, deep-seated analysis will reveal that the divisions have economic and political roots and there is even evidence to suggest that the ecumenical movement was well under way in Ireland in the 19th century. At the funeral of a Protestant Vicar General, the Roman Catholic clergy, with their titular bishop at their head, walked in procession, as far as the entrance of the west door of the cathedral, arm-in-arm with their Protestant brethren. During the serious illness of a Protestant Archbishop, Dr. Jebb, the Catholic faithful were exhorted:

"Let us fall now upon our knees, for the good bishop of Limerick. None before has done as he has done for the poor. Never will they have such another benefactor."

Apparently few Catholic priests had doubts about the validity of Anglican orders. There is one report of a Catholic priest walking along with a Protestant bishop. Upon leaving him, he bent his knee, as to his own ecclesiastical superior. However, the kindly Dr. Jebb was not so liberal with regard to the possibility of the Roman Catholics retaining any measure of political power:

"My conviction is unalterable, that the worst consequences, civil and political to England and to Ireland, must result from admitting, under any modification, the Roman Catholic

body or any part of it to political power."

Even within the 18th and 19th century struggle for Irish nationalism, Protestants played a major part. The legendary Protestant Wolfe Tone, in 1790, argued that the old divisions between Catholics and Protestants should be put aside in order that they might work jointly to break the stranglehold which England had on Ireland. Immediately prior to the 1916 Rising in Dublin, Protestants and Catholics walked the streets together in common chorus, demanding just wages, under the leadership of Jim Larkin.

This co-operation was rudely shattered by the old colonialist mechanism, divide and conquer, when the Protestants were given marginal advances over the Catholics in return for their support of the dependency elite through the mechanism of the Masonic Orange Order. To this day, the Orange Order can be counted upon to sabotage any efforts at co-operation between North and South, Protestant and Catholic, in the interest of maintaining their own supremacy in an increasingly scorched patch of earth, Northern Ireland. The parallel between the white settlers of Rhodesia and Northern Ireland would be complete, were it not for the fact that the majority of the "settlers," the Protestants, like their Catholic neighbors, live in relative poverty. Their hopelessness finds relief in the periodic chanting of ancient Protestant supremacist mythologies.

Ireland is now divided into two parts. The Twenty-Six Counties are in the South of Ireland, and the Six Counties are those which comprise Northern Ireland. Catholics are in a 95% majority in the South, while in the North the ratio is 60% to 40% in favor of Protestants. With a rising birth rate among Catholics, Protestants endure the ever present fear of being marginalized or obliterated. In addition, their political usefulness to

Britain has long since passed. To this situation, they react with all the violence and fear of an endangered species. In the last 50 years this has included such means as gerrymandering political boundaries so that even in predominantly Catholic areas, Protestant leaders would be returned to power. In addition, Catholics were often denied access to jobs, housing and political representation.

This situation has lifted up such Catholics as Bernadette Devlin. As a child, she saw her father for two weeks of each year when he returned from his job in Scotland for their annual holidays. At nine years of age, she saw him for the last time. Shortly after he waved goodbye after his annual journey home, he collapsed and died on the emigrant ship.

One of the reasons why the situation is so hard to understand, for outsiders, is that for Protestants the struggle takes on the character of a religious war because their political identity is

integrally tied up with their religion. To be united with the Twenty-Six Counties would be to be swallowed up in a predominantly Catholic state. For Catholics, the problem is different. Insofar as it is a religious war, the god in this case is Mother Ireland. Reunification would solve all ills. Recent studies show that this theme is one which runs right through the poetry of the 1916 leaders of the Rising, a Rising in which many of them expected to lose their lives. Their blood-sacrifice aroused the Irish population to stand behind the previously unpopular political agitators.

It is precisely this mentality which was behind the recent hunger strikes. Without in any way wishing to disparage the validity of many of the requests which the hunger strikers were making, and their courage in so doing, I think it is important to understand that they were drawing on a religious tradition deeply rooted in the Irish psyche.

In many ways their "religion" has solid grounding. Never in the history of Anglo-Irish relations has England conceded anything, without the loss of life on the part of Ireland's most idealistic youth.

Articles like this should end on a hopeful note. Unfortunately, no such optimism is possible on my part. We are no nearer a solution now than 13 years ago when the Civil Rights movement started, a movement which awoke the half-buried corpses of Orangeism and Republicanism, and was quickly swallowed up. There are many who see some hope in the possibility of a socialist Ireland organized on a federal basis. The federation would take in the four provinces of Ireland — Ulster, Connaught, Munster and Leinster — the famous "Four Green Fields."

A socialist Ireland would be far more in keeping with the pre-colonial structures and, I would go so far as to say, with the Irish mentality. Such a

possibility would be fiercely resisted by those who in their own words "have taken Ireland into the 20th century." The 20th century in this case means being tied up with international capitalism and in particular with Ireland losing her neutral status in world warfare and becoming a member of N.A.T.O. Western Europe, and indeed America, could not tolerate the possibility of a bastion of socialism on the edge of Europe.

The fate of Ireland once again becomes intricately connected to interests other than her own — the "Russian Threat" performing the same role as the 12th century Pope, dragging Ireland unwillingly into "civilization." Is it any wonder that the most popular song to be sung in Ireland in the last 13 years, ends with the lines:

*When apples still grow in
November,*

*When blossoms still fall from each
tree.*

*When leaves are still green in
December.*

*'Tis then that our land will be
free."*

The 12th century Archbishop who spoke of martyrdom, could not possibly have foreseen to what extent, and for how long, his prophecy would be realized. The para-military groups of Catholic and Protestant persuasion are only the tip of the iceberg. The legacy of colonialism has left all the typical traits of victimization, the hatred of the oppressor turned in by the oppressed, against themselves. In this situation, despair, cynicism, and acts of desperation substitute for the concrete political realization of specific goals. England may well, in future years, withdraw physically and militarily from Ireland, after her economic interests have been assured. But it will take centuries after that for the deep wounds inflicted by her on Irish culture to heal. In the meantime, Ireland will continue to have her martyrs. ■



~~~~~  
"A British friend told me,  
'Northern Ireland is our Vietnam.'"  
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Needed: The Conference Table

by Nancy S. Montgomery

Four Green Fields

"What did I have? said the wise old woman.

What did I have? that wise old woman did say.

I had four green fields, each of them a jewel.

The strangers came and tried to take them from me . . ."

© 1980 Keady Music Company

The poignant words of the modern folk song by Irish composer/performer Tommy Makem have become a rallying anthem for the movement to unite the north and the south of that lovely green island made up of that part of Great Britain known as Northern Ireland and the Republic of Ireland. Other verses speak of blood and bondage and the "wise old woman" cries for her children who starved and calls on her sons' sons to bring them all together again.

The wise old woman is Ireland, of course, and the four green fields are the four provinces. Only Ulster remains a part of Great Britain, separated from the rest of Ireland by the treaty that brought hard-won independence to the republic in 1922.

The emotionally charged problem of a divided Ireland was never far from my

thoughts or from conversations that I had during my trip last summer to that beautiful country. Two of the hunger-strikers in the Maze prison H-block in Northern Ireland died during my visit; the anniversary of the Battle of the Boyne — July 12 — took place then. (King William of Orange, who was Protestant, defeated the Irish Earls in a definitive battle which helped bring all Ireland under British rule for the following two centuries.) The date of that battle, still celebrated by Orangemen of the north with parades and drums, mock skirmishes with soldiers in costume, was 1691. Almost 300 years ago, but fresh to the Irish people. Americans have a hard time understanding this concept of history; ours had barely begun then.

On the day after the marches and celebrations, the *Irish Times* in Dublin said, in an editorial: "Unionists or Nationalists, we cannot remain forever prisoners of our history and our myths. The British political and military presence in this island is finite. In the end, we will all have to come to terms with ourselves. We may bewail generations, even centuries of misfortunes and wrong turnings, but we have to start somewhere.

"We can start — and so can the British — by abjuring every kind of

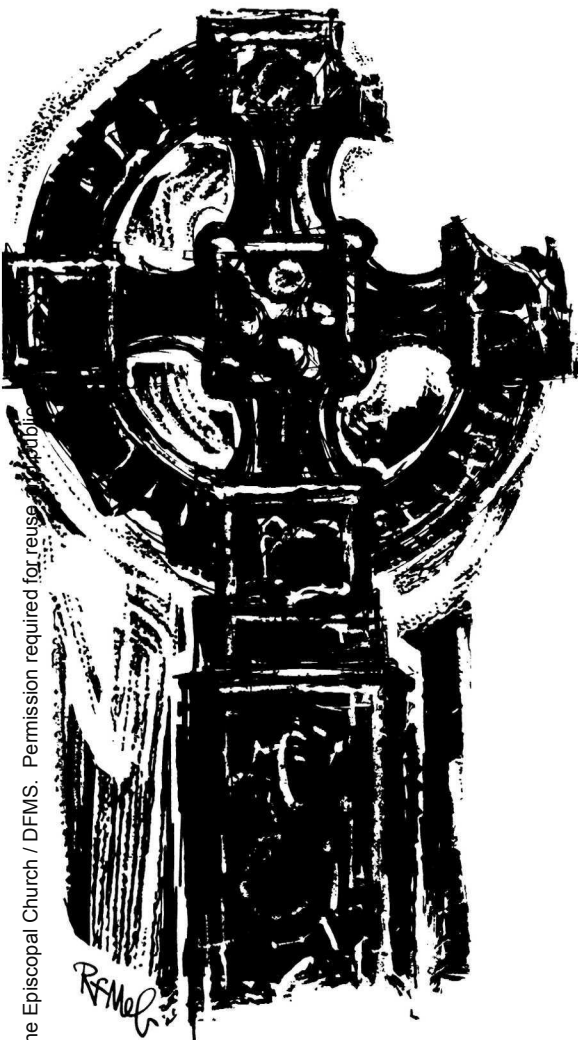
violence and ending the dreadful procession of ghastly and needless deaths . . . Let the British show the humanity and flexibility demanded of them; but let the IRA (Irish Republican Army) learn the futility of the violence they inflict and lay down their guns.

"The guns of the Boyne still sound too loudly today. The question of Ireland will not be settled on the battlefield but at the conference table and it is high time that conference table was brought back into play."

Everywhere I went, everyone with whom I spoke, both North and South, echoed this same sentiment. There must be an end to the violence, to the bloodshed, to "the open wound that is Northern Ireland," as one Dublin newspaperman characterized it.

In Enniskillen in Northern Ireland I saw British soldiers in full battle dress patrolling in trios. The soldier on point at the front had his automatic weapon at the ready across his chest. He walked facing front for three steps, then facing backward for three; the man in the middle faced the street in a sort of sideways sidle and then turned to face the houses; the man at the rear moved from side-to-side covering the whole width of the street with his arcing gun as they progressed. When they reached an

Nancy Montgomery is editor of *The Cathedral Age*, published quarterly from Mt. St. Alban, Washington, D.C.



there, I'd send him to Canada or Australia. There's no reason for our chaps to keep on; it's a stupid waste."

Two weeks in the south, peaceful and prosperous as it is, had not prepared me for the harsh differences one could see in the north. Just a few of the contrasts: the Republic of Ireland is enjoying a prosperity that shines in the eyes of well-fed people basking in the economic upturn that followed their joining the European Economic Community; Northern Ireland lost its last major manufacturing industry which closed in late July. Unemployment there now reaches close to 50% in some parts. For persons under 25 in the hard-hit industrial areas it is well over that figure. It would seem obvious that foreign capital is not going to invest in a country where terrorist guerrilla activity can bring whole cities to a halt. And, despite an annual investment of 1.2 billion pounds by Britain, Ulster's economic future is grim, while the two major industries in the south, agriculture and tourism, are booming and foreign investments grow steadily.

One foreign investment that citizens of both countries deplore is the money sent by Americans to the Provisional IRA, money which is used to buy weapons and explosives. Individuals on both sides of the border begged for greater understanding by Americans, especially those of Irish ancestry.

"The Provos (the Provisional Irish Republican Army) are *not* the old IRA," one Roman Catholic Dublin resident said to me. "They are terrorists, anarchists even. Americans have romantic dreams of the old days when the IRA were fighting the British for Irish freedom. These people are not the same. And they would soon have to stop the shootings and bombings were it not for the money that comes from America."

The only light that shines on the horizon in these dark and troubled days for both Irelands comes from the young

people. A nurse on her way back to Belfast after a holiday in the south explained to me that she and her friends enjoyed the friendship of Roman Catholics in their age group and that "Many of the old prejudices our parents hold" simply did not exist for her. In the south a handsome young Roman Catholic engineer and his beautiful pregnant wife told me how they longed for peace, for reconciliation, and they also said that they felt the old myths of anti-northern, anti-Protestant feeling were rapidly fading away. When the singers in the pub where we sat and talked after dinner began the familiar "Four Green Fields," the voices of my new young friends joined with the others in the plaintive tune.

The Right Rev. Robert H. A. Eames, Anglican Bishop of Down and Dromore in the north, during his visit to this country in the spring, reiterated a plea that I heard many times last summer.

"If Americans want to help Ireland, please do it through a bona fide, worthwhile organization such as Friends of Ireland, not through a group which will feed the terrorists. We are striving for peace and reconciliation, please help us with your prayers."

It is disarmingly easy to talk to Irish people; a smile and a nod, a request for help with a map and you've made a new friend. They will talk with humor on any topic. But they are intensely serious on every level of age, class or educational background about the schism between North and South and about the small number who hold the two countries apart. They speak wistfully of reconciliation and reunion, recognizing the complex cultural and economic differences which exist. Their main hope is that slowly both countries will realize that together they can be stronger and wealthier than they could ever be apart.

"Then my four green fields will bloom in the sun once more." ■

intersection they deployed, crouching low to run across the street. And all this time women did their Friday afternoon marketing and a group of tourists looked on from a bus stuck in traffic.

The tour guide explained, "Oh, the terrorists blew up a bridge near here last week and what with the anniversary of the Boyne coming up, they're taking no chances. The British soldiers are the ones that get it, don't you know."

A British friend of mine had stated the same thing some weeks before as he and I discussed Northern Ireland and the responsibility felt by the British people to that terrorist-stricken segment of the United Kingdom.

"It's our Vietnam," he said. "If one of my three sons were called up to serve

Grenada: A Revolution A Republican Tourist Could Love

by A. Lin Neumann

*T*iny as Grenada is, it merited mention in President Reagan's speech before the Organization of American States recently, when he announced the Administration's Caribbean Basin initiative. He characterized Grenada, along with Cuba and Nicaragua, as being part of the "tightening grip of the totalitarian left" in the region.

In a recent visit to the Island-nation, this reporter saw little evidence to bolster the claim that Grenada had become "totalitarian." No restrictions were placed on my movement, individuals were free to criticize the government, soldiers were not seen in the streets. If Grenadians offend the Administration, it would appear that it is because of their relations with Cuba and their strong anti-imperialist rhetoric. — A.L.N.

Grenadians like to call it the "big revolution in a small country." The Department of State sees it as "in fact a Cuban client state." A businessman on the island referred to it as "Most needed — before no one paid any heed to the needs of the country."

"It" is the revolutionary transformation being attempted in Grenada. Beginning with an essentially bloodless coup on March 13, 1979, this island-nation with an area of 133 square miles and 110,000 people, has become a

focal point of change in the English-speaking Caribbean. As the first revolution in the Black Caribbean, its importance many times outstrips its size.

Before the "revo," as the Grenadians call it, the island was little more than a spice station in the British Commonwealth, noted for lush, pristine beach resorts and the idiosyncratic rule of Sir Eric Gairy. Gairy, to whom the British turned over the reins of power following independence in 1974, brooked no opposition to his rule and allowed the economy to wallow in stagnation. One conservative foreign hotel owner said, "I think everyone was happy when Gairy was kicked out. He was really on

the dictator side." Sir Eric now lives in California.

When Gairy was displaced, the United States was displeased, and served notice that the New Jewel Movement (Joint Endeavor for Welfare Education and Liberation), the party that led the coup and took power, was going to be watched very closely for any signs of pro-communism. NJM leaders were told, for instance, not to attend the meeting of the non-aligned states in Havana in 1979 nor to accept any Cuban aid. Go they did and accept they did and relations between Washington and this tiny island quickly soured.

Much like Nicaragua, Grenada found itself diplomatically isolated after turning for friendship to the only other

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socialist country in the hemisphere. The revolutionary government insists that it is Grenada's prerogative to establish relations with all nations and to resist being dominated by any foreign power. Cuban assistance, and there has been plenty, is therefore warmly received.

"Cuba is a Caribbean country — they are a natural friend of ours," said Unison Whiteman, Minister of External Affairs. "They have been very fraternal, very helpful to us at a critical hour . . . They have put no conditions on us." Grenada also continues to have diplomatic and trading relations with all nations in the Caribbean and most of Latin America.

The New Jewel, which is led by Prime Minister Maurice Bishop, a charismatic London-educated lawyer, emerged out of a discussion group begun in the early '70s by Bishop, Whiteman and others in the current leadership. Originally influenced by the Black Power Movement, an import from U.S. campuses, the NJM has become consciously a part of the socialist world since seizing power. "We are clear we are a nation on the socialist path," said Whiteman. Their program emphasizes a blend of state controlled enterprises with a revitalized private sector. Food self-sufficiency, support for the sagging tourist trade and much-needed social reforms are all on the agenda.

The situation of the People's Revolutionary Government (PRG) is one of near-classic underdevelopment. They must make something of a virtual mono-crop economy with bananas, nutmeg (Grenada produces a third of the world's supply), and cocoa accounting for about 95% of exports in 1980. Export earnings that year were \$17 million; imports, mostly foodstuffs, ran to \$50.6 million.

"We inherited an agricultural situation that was the result of years of neglect by the Gairy dictatorship," said Agriculture Minister George Louison. "Grenada was a land of hunger,

malnutrition, unemployment, poverty and idle land during the 1970s."

Unemployment still hovers around 35%. Tourism brings in about \$20 million a year but that is nowhere near enough. The remainder of foreign exchange reserves come from aid and private remittances sent home by the Grenadians living overseas, commonly believed to be 400,000.

Despite the unemployment it has been difficult to lure workers back to the fields. "The people have left the farms, there is a kind of slave stigma attached to agricultural labor here. Part of the British heritage, I suppose," said a foreign technician. The farmers are simply getting too old and are not being replaced. Bob Gordon, the head of the government's cooperative development office, said, "The age of the farmers here averages 62 years. The overwhelming number of them are over 50."

Gordon, an energetic and capable man in his late 30s, seemed to exemplify many of the promises that the revolution holds for people in the Caribbean. A Jamaican who studied at Howard University in Washington, D.C., he worked for several years in the government of Michael Manley. With the swing to the right under Edward Seaga he decided to get out. Grenada offers an environment where "you have the political will to accomplish something."

The co-op movement is at the ground level of a discernible seed-to-table agricultural model. With a high percentage of unused private land in several-acre plots, the PRG has been linking up groups of unemployed farmers with the soil.

Sitting in an office that was little more than a ramshackle cubicle, Gordon seemed the very soul of optimism as he discussed his project. "The government here is very serious about the co-ops. What we are establishing is an alternative model. We are being watched very carefully in the

eastern Caribbean."

Guava jam, banana nectar, and nutmeg jelly will eventually, it is hoped, complement the co-ops and the larger network of state farms inherited from the last government. Much of the cooperative produce goes into a factory that resembles a large home canning operation in which employees grind out a wide variety of nectars, extracts, juices, and jellies. It is a bit startling to the industrial-minded viewer to see women hand stamping cans and pasting labels on each tin individually. But the plant, under the direction of the Agro-Industry Board, and similar operations in coffee and spices, was a part of a 1973 NJM manifesto and is seen by many as a bold step in the import-dependent Caribbean.

Grenada uses mass rallies as a kind of nationwide town meeting. I can't think of another country where the Prime Minister would congratulate a local youth group for building a neighborhood basketball court before launching into a major address. The gatherings are the forum for the dissemination of national policy. As one observer said, "There's a high level of illiteracy and there's no media apart from the radio station so they have to put a lot of emphasis on these speeches."

"Dig the band. They're the best reggae group on the island," said a companion of mine at the start of one rally. And indeed the music was good if a little odd to someone who has always associated military bands with Souzaesque renderings of martial favorites. The reggae beat is in harmony with the popular tone being sought by the PRG. Though the rallies may seem endless — in a recent six-week period there were mass rallies on five Sundays — they provide a light carnival-like atmosphere for the NJM's message of anti-imperialism and popular democracy.

Charges of repression are not unheard of in Grenada. Amnesty

International estimates there are at least 100 political prisoners, most of whom are former Gairy supporters. The majority have not been brought to trial but the PRG denies claims of maltreatment. In addition, the government has delayed promised elections saying that the people and the country are not yet ready. This has led rather predictably to U.S. charges of creeping totalitarianism and reams of bad press from U.S. journalists.

Lack of elections, the closing of an opposition newspaper, and the absence of anything other than official media have led to muted protests from the business community and an unwillingness to invest or expand. But it is clear that the private sector needs to remain at least relatively happy if the revolution is to succeed. The projects, co-ops, organizations, and reforms are all good ideas but they are far from being able to support the country.

The tourist industry is the place where that investment is most needed. As far as foreign exchange is concerned, tourism is the growth industry. Precipitous declines in the world price of cocoa and nutmeg have been disastrous for Grenada — last year's entire crop of nutmeg is warehoused for lack of a buyer, for example. But the tourist industry has been anemic of late.

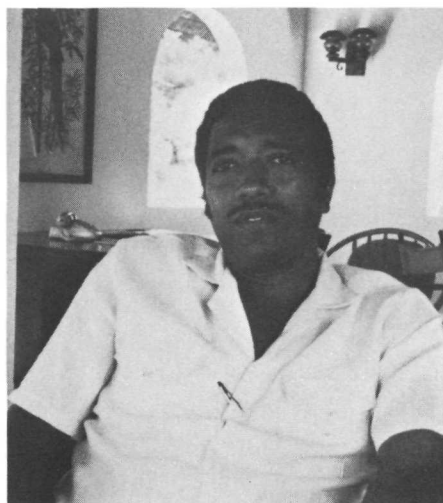
Following a general strike that paralyzed the island in 1973-74, tourism went into a tailspin. As it was recovering, the revolution happened. Fears of violence coupled with hostile stories in the American press further deflated the sun and fun trade. Occupancy was down 9% in 1980 and slipped another 7% in 1981, according to Royston Hopkin, president of the private Grenada Hotel Association.

The decline cannot be laid at the feet of the PRG, however. Tourism is down throughout the Caribbean, and Grenada is an expensive and inconvenient location. Visitors must contend with LIAT (Leeward Islands

Air Transport) from Barbados or Trinidad which flies its old prop planes into the antiquated Pearls Airport.

The government is seeking to address the problem. A new airport is under construction at the southern end of the island at Point Salines. The new facility, with a 9000 foot runway, will easily accommodate jumbo jets from Europe or the United States.

First proposed in a feasibility study in 1966, the airport is receiving massive Cuban aid. And that's the rub, according to the State Department. "We view the airport as a security threat," warned a State Department



**Royston Hopkin, President
Grenada Hotel Association**

official. "MIGs based in Grenada could attack the Venezuelan oilfields."

Venezuela, apparently not as concerned about its national security as its friends in Washington, has made substantial grants to the \$75 million project. The European Economic Community recently approved a several million dollar grant, despite U.S. opposition, virtually assuring final completion. The bulk of the financing is Cuban, however, mostly in the form of manpower and equipment.

In addition to the 300 workers at the airport site, Cuban technicians are present throughout the island as road

engineers, doctors, and educators. They have been instrumental in a popular education program to improve literacy and without them there would be no dentist outside the capital of St. George's, to cite just two examples.

Largely as a result of the airport, which is scheduled to be completed in 1983, the island's hoteliers are not planning to fold up their tents and steal away. They are even sounding optimistic. I tracked down the local manager of the Holiday Inn, which was partly destroyed in a fire last October. Dire predictions abounded in the wake of the fire that they would not rebuild and that the loss of 186 rooms, by far the most of any facility on the island, would permanently dampen the business. "Nonsense," said Robert Van Voorn, the manager. "Of course we are going to rebuild. We are confident that the airport will improve the situation down here."

The government has also taken steps to cool off the overflow of rhetoric into the unhurried lives of its visitors. The People's Militia, in the early days of the revo, was fond of searching handbags and questioning suspected imperialists. They have been called off.

For Grenadians the biggest fear is continued hostility from the United States. Lorraine Felix, who leads the Young Pioneers, a Socialist Scouting program, said, "We know a mercenary invasion is possible and could happen anytime. Let them invade us and they will see the size of our militia. We will fight to the last. We don't ever want to go back."

The resolve of Ms. Felix is common among the young people staffing this revolution. The United States has done little to allay their fears. A series of military maneuvers in Puerto Rico last August featured an invasion of an island republic with a revolutionary government. I attended those maneuvers and the admiral in charge recognized invasion as "one of the

contingencies in our repertory" for dealing with the islands. The Grenadians denounced the war games as a threat to their sovereignty.

The United States has also cut off aid to Grenada and tied up assistance to the Caribbean Development Bank by trying to exclude Grenada from participation. It has refused to recognize the Grenadian ambassador to Washington. Milan Bish, a Reagan fundraiser, is the new U.S. ambassador to the Eastern Caribbean. He will not

present his credentials to Grenada. The much-touted Caribbean Basin Initiative, a program to bolster private enterprise and development in the Caribbean, conspicuously excludes Grenada.

So there will be no talking for the time being. Unison Whiteman made a trip to Washington last November hoping for an audience with the Reagan Administration, to no avail. "There is really a pressing need for dialogue," said Whiteman. "We have proposed talks

and we are prepared to listen to their concerns and to discuss our concerns. But they have refused."

A U.S. expatriate was more blunt, "I think our State Department has dropped the ball on this one."

What is finally happening in Grenada is independence. The course charted is moderate, logical, far from perfect but at least rational. This is revolution even a Republican tourist could love while sipping rum punch and listening to the tropical breeze. ■

Your guide to the General Convention



Whether or not you are planning to attend the 1982 General Convention of the Episcopal Church in September, you won't want to miss the Special Convention Issue of THE WITNESS, the monthly magazine of social commentary. Written and edited by some of the most knowledgeable people in and out of the church, the special issue to appear in May is informative and provocative.

Some of the highlights:

- **The State of the Church** — A comprehensive examination of how the church has responded (or failed to respond) to the massive human needs identified in its midst five years ago by the Urban Bishops' Coalition;

- **The People and the Issues** — What the convention is likely to do (or avoid doing) in areas of

special concern to five important constituencies: women, gays, peace activists, blacks, and urban minorities;

- **The Hoopla** — A hard look at the meaning behind the gaudy and expensive trappings (booths, exhibitions, hotel suites, etc.) in which the church will be doing business at a time of extraordinary national and global hardship;

- **The History** — A fascinating backward glance at past conventions by Bishop Robert L.

DeWitt, editor emeritus and senior contributing editor, who has made church history as well as written it.

- And much more —

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Affirming a New Public Philosophy

by James M. Campbell

Western tradition, with its values and sources of authority, has crumbled, the conclusion of a process begun more than two centuries ago. Hannah Arendt documents this in her essay "Tradition and the Modern Age." Freud helped the collapse along by saying man was just the product of urges and infantile programming. Kiekegaard helped it by substituting doubt for faith — or making a faith out of doubt. Nietzsche saw it in the crumbling of values and the preeminence of unchecked will. Marx made us the objects of historical necessity.

No more divine right of kings to ground hierarchical authority; no more authoritative, unchallenged Christian assertions about God and God's laws and commandments; no more unchallenged philosophical assumptions; no more acceptance of what we see, hear, feel as real; "I doubt therefore I am." Certainty, security are gone. Even so, it is a time of opportunity. Now we can look at the past and present with fresh eyes, unhampered by authority, which often rigidly told us how to interpret what we were seeing and experiencing.

Evidence of the crumbling of Western tradition is all around us. Gone is the work ethic. Gone is the conviction that we are accountable for the consequences of our actions. Thus all the defense of murder on the grounds of

insanity. Thus adolescents and younger children with little concept of right and wrong. Thus "if it feels good, do it." (To the sadist, abuse and murder feel good!)

A sea of consumerism surrounds us. We are not producers but consumers — of goods, of services, of fads and fancies. Private selfishness abounds; little sense of responsibility for the community exists. Few people have any lively vision and hope for the future except that of more gadgetry that accelerates the rate and amount of our consumption, and makes fantastically easy the communication of nothing to say.

Perhaps causally related to much of the above is the disappearance of self-government in our great urban areas. Many youths don't know what self-governing communities are. Disappearance of self-government means the disappearance, in large cities, of decision-making by local communities about local matters. For example, Detroit's mayor and nine council members govern 1.3 million people. This is *not* local self-government. Consequently, people have no sense of responsibility for what goes on where they live. In contrast, Toronto, whose metropolitan population is 2 million, has six self-governing boroughs: North York, Toronto, York, etc. Even within the borough of North York there are communities with their own post offices, such as Willowdale. People in Toronto are far more self-governing than those in Detroit. If a community can't make basic decisions about its collective life, why shouldn't its citizens throw trash around, steal and rob, and blame the anonymous "them" of

municipal bureaucracy for all their troubles? Self-government was the essential issue at stake in our Revolution.

Additional evidence of deterioration is to be found in the impact of behaviorism (positivism, scientism) on our thought — especially the social sciences and their popularizers — relativizing life, devaluing value, and striking the final blows to belief and hope. ("Lie down, O men of God, there is nothing you can do!")

Consider the degradation of the word *value*. Today, value means a good buy on summer clothes at the end of the season. Or we speak of "value engineering" in automobiles. Not love, honesty, integrity, care of one's neighbor, reliability. Not human values but commodity values. Finally, if everything can be behaviorally explained *and* predicted, who really chooses, who, after debate, makes judgments? We are on a treadmill of necessity. Just "go with the flow." The human sciences, in their jealous rush to emulate the physical sciences, have made us robots — eliminating all that can't be measured, quantified, or verified, as non-existent. Or claiming to measure the immeasurable.

What makes beliefs and values so critical for the United States is that they are all that hold us together. Our Constitution, for the most part, embodies them and gives them the force of law. We are not one race; we have no one religion; there is no hereditary ruling class; we are not even one contiguous land mass any more. Beliefs and values, embodied in a constitution, hold us together. Lose them and we lose

James M. Campbell works for a Detroit corporation as an internal consultant on people and organization problems. He was a former staff member and executive director of Detroit Industrial Mission.



all cohesion as a people. In light of this, I move to a statement of what I think we need.

The core affirmations of our American heritage can lead us to a new vision of ourselves as a people rooted in the best of our past. These core beliefs need to be reaffirmed, reinterpreted, and re-learned after 200 years. They should form a common ground on which we can rebuild our nation.

- **The first affirmation is that we need to be a self-governing people.** This is the classic point related to “consent of the governed.” But now, consent is almost passive. The American affirmation is that we govern ourselves actively, collectively. As Arendt puts it, “The essence of freedom is not representation but participation.” And to Jefferson the Revolution was all about making the people participators in government.

In our large cities, where so many Americans live and where so many societal ills are concentrated, we have just about lost self-government. Mayors

and councils govern too large a population to be considered local government. No city residents can be participators in governing. The cities must be broken up into smaller (50,000 - 100,000) communities with elected councils that have budgets, and decision-making powers over matters that directly and solely affect that community. Then teenagers can get involved; older adults can get involved and have influence and power. Isolation, irresponsibility, non-accountability will reduce. Rising generations can be schooled in self-government the way our founders intended.

- **The second affirmation is that we believe in the equal opportunity for all Americans to reach their maximum potential.** There are two parts to this: one is what Madison and Jefferson were concerned to build into the Constitution but were only able to get as the first 10 amendments. That is, the tyranny of the majority must be forestalled. Thus there are certain

individual and collective rights that cannot be removed by legislation — freedom of speech, assembly, religion; freedom from self-incrimination. We must reaffirm these. They help assure the equal opportunity of all to reach their maximum potential by preventing majorities from depriving minorities of equal rights.

We are talking about the *opportunity* of individuals and groups to reach maximum potential, not a *guarantee* that everyone will. We are talking about working, and earning, and struggling. But we are saying the path should be equally clear for all. Here, of course, civil rights looms large, as well as the issues of racism and sexism. It is not sufficient to say, “OK. From here on we all play by the same rules.” That would be like playing Monopoly with one set of rules for white males and another for everybody else. And then after the white males own all the railroads and utilities and have houses and hotels on every property from St. James to Boardwalk we would say, “OK. From now on all play by the same rules.” Catch-up would be impossible without positive effort — “affirmative action” — to get minorities and women into the game on some roughly equal footing. We have been struggling now for years — and will yet be struggling — to identify affirmative action that is effective, fair, and non-condescending to minorities and females.

- **The third affirmation is that we need an economic base or floor for all.** This frees us to participate in our own governance and to pursue our maximum potential. The Greeks would not allow slaves, artisans, laborers to be citizens because they knew their lives were dominated by meeting necessities. All their waking hours were spent serving others or eking out an existence. They had no time or opportunity to meet with fellow citizens, reflect, and make collective judgments about the common good. We

are not in that situation. We are blessed with a land and a productive capacity such that none need be the slave of necessity.

Jefferson knew this and he thought property was so important that everyone should have some. Thus in Virginia he proposed a statute granting 50 acres minimum to every family. To be a free and full citizen one needed a solid economic base from which to operate. In agrarian revolutionary America that was land. Today it's a job — because 96% of us are not agrarian. A job for everyone who wants to work, and welfare and assistance only for those who are disabled from doing *any* kind of work. "Full employment" is the modern equivalent of 50 acres and a mule. It's a two-way street. Those who won't work, who expect to be carried by others when they can damn well carry themselves, are *not* carried by the community. The decent economic floor for all is essential to the other two affirmations.

All throughout this discussion, we are talking about opportunity, not necessity — the opportunity to participate in government, the opportunity to reach one's maximum potential — individually and as communities, and finally the opportunity to have an economic base from which to move out into the world. America has been the land of opportunity only for white males for most of our history. We are now engaged in a great struggle to rectify that.

But what makes us think we have the capacity, nationally, to make such affirmations, to choose a different direction for ourselves? Haven't we become just a cacophony of strident, conflicting interest groups and endless compromises? Values, principles, goals have nothing to do with how things get decided and done. The squeaky wheel gets the grease, and the corporate and other institutional elites always manage

to get their slice off the top of everything.

There *is* a side of us that is pretty well determined by heredity and environment. There is also the side that is free to choose, to make new beginnings, to start over.

The most pervasive support for the belief that we can indeed choose our destiny as a people is religion. At the heart of the great Western religions — Christianity, Judaism, and Islam — are concepts such as repentance, forgiveness, choosing to follow a new path, choosing life over death, justice over sin, being born again, being resurrected, making new covenants that reach into the future, communities, nations changing heart and making a new beginning. Unfortunately, religion frequently focuses solely on the individual and misses three-fourths of what Biblical Christianity really is.

The Calvinist churches, before the American Revolution, were an important channel and propagator of the ideas of liberty, freedom, property, public happiness and public good. (They got these ideas from the Scottish

moral philosophers and English scholars such as Locke, whose thinking formed the conceptual foundation for resistance to George III and, ultimately, revolution.) Similarly, the churches today should be in the forefront of our effort to rally the United States around these three basic principles.

- Local churches can be in the forefront of breaking up our large cities and getting smaller self-governing communities established and structured.

- Local churches can provide the group support and even educational opportunities for people striving to realize their maximum potential while at the same time being alert to local violation of civil liberties.

- Local churches can be lobbyists and advocates together with their state and national bodies for full employment, beginning with the local communities. They can also chagrin the moochers and the leeches into earning their own way once that opportunity is there.

I do *not* include the Moral Majority movement. Its moralistic goals are not related to these affirmations. Rather, I am referring to that deep strain of religion reflected in continuing active mainstream churches and church-going, that strain that abides in a country like Poland. The churches are one feasible source of rejuvenation; but perhaps the major action will come from urban community groups as they face the real structural reason for their powerlessness — the fact that they are not governing bodies but only at best well-organized interest groups.

We may even get some leadership for these affirmations from the national level, though that seems less likely.

Whatever the combination, I believe a coalition of forces can and must map a new future for us around these three affirmations, affirmations upon which most Americans, with a little thought, can come to agree. ■

Resources

After I had arrived at my three affirmations in this article from my own thought and experience, a friend directed me to a gem of an essay written 20 years ago by Alan Gewirth in *Social Justice* (edited by Richard B. Brandt, Prentice-Hall paperback, 1962). Gewirth examines the meaning of "political justice" in western democratic theory and practice and in logical and scholarly fashion arrives at three basic principles which I feel related closely to the affirmations I describe:

The first principle is government by consent of the governed; the second is the principle of equal freedom, and the third, the principle of the common good.

The Arendt essay alluded to in the first paragraph of my article is in *Between Past and Future*.

— J.M.C.

What To Do With Hungry Sheep

by Grant Gallup

Last Thanksgiving, Christopher Jones, abbot of the tiny Episcopal community at the Transfiguration Retreat in Pulaski, Wisconsin (two monks, a married couple, and their two children) decided he would refuse the ministrations of any clergyman who rejected the validity, licity, or canonicity of ordained women. The priest who has been visiting them for Eucharistic celebration, the Rev. Walton Fitch, is not one of these revanchists, since he himself accepts the ordination of women.

But the Rt. Rev. William Louis Stevens, Bishop of Fond du Lac, on Jan. 5 issued a letter to Jones, demanding a retraction by the end of the month. He didn't get one, and on Feb. 1 he wrote to Jones "withdrawing permission for the Rev. C. Walton Fitch or any priest of this diocese to minister sacramentally to you or to your community except *in extremis*."

Bishop Coleman McGehee of Michigan is the visitor of the Antonians, as the Pulaski pariahs call themselves, and supports them in their conscientious objection under the same rubric of "Conscience Clause" which Stevens and others use to excuse themselves from receiving the ministrations of women in priestly orders. The House of Bishops kited this bad check in 1977 and it has now been presented for payment by an honorable creditor. Stevens' supposition is that by refusing the bishop's ministrations, Jones has put himself out-of-communion. But the Rt. Rev. Otis Charles, Bishop of Utah, has pointed

out that from the beginning of American church life, to be in communion with the General Convention is to be in communion with the Episcopal Church, and in no way has Jones broken his link here. In fact, it is to the General Convention that the community now appeals for a judgment.

This is not the first, and currently not the only instance where bishops and other clergy have acted as if the Sacraments were their own private property. A steward is to be a protector of the flock, and not the keeper of a mutton-factory. A "pontiff," we are told by folk etymology, is a bridge-builder, but Stevens and others seem to want only one-way bridges. The Bishop of Louisiana and others have refused permission for priests even to attend Integrity meetings, much less to preside at Holy Communion services for them. Using the Bread of Life as a weapon of coercion is surely a scarilege.

What can be done in such cases to provide the people of God with Eucharistic ministry? One way is to have priests who are not intimidated by the local bishop to visit the community to provide the valid grace at table. But service from outside helps to focus attention on a situation which is not salutary or normative anyway. The leader of the community should be the one who is authorized by the church-at-large to celebrate as president of its Eucharists as naturally as he or she leads it in other ways.

We know that many communities of Roman Catholic women, and others, have already begun (without ecclesiastical sanction) to celebrate the Eucharist for themselves, and

apparently this is happening in South America as well, where it is done sometimes because of the shortage of ordained men.

Edward Schillebeeckx in "Ministry: Leadership in the Community of Jesus Christ," discusses such alternative practices, and reminds us that the principle of "extraordinary minister" has frequently sanctioned what was originally called "illegal practice." The Council of Arles (314) sanctioned deacons presiding at Eucharist in the absence of priests, and "for more than a century, abbots consecrated priests, with papal permission."

Another solution in the Pulaski instance would be for Bishop McGehee simply to ordain Christopher Jones to the priesthood, for the community, as has been done in Alaska under Canon 8, where "communities which are small, isolated, remote, or distinct in respect of ethnic composition, language or culture and which can be supplied only intermittently with the sacramental and pastoral ministrations of the church" are provided for.

Still another solution would be for priests on intermittent visits to consecrate "batches" of Eucharist for reservation. Still another is for the community (which is not bound by canons requiring exclusive Episcopally ordained ministers, as in parishes and missions) to invite Christian ministers of other churches — Roman Catholic, Lutheran, Methodist, or others — to celebrate their own Eucharistic rites in the Pulaski chapel. It is time we all dared to live ecumenically anyway.

The best way would be for Bill Stevens to get back to shepherding his flock. ■

The Rev. Grant M. Gallup is vicar of St. Andrew's Episcopal Church, Chicago, Ill.



Briar Sermon:

'You Must Be Born Again'

We've lost the ground from underneath our feet,
lost the spiritual ground.
We've run off and left the best part of ourselves.

We've moved to the cities
moved to town
and left our spirits in the mountains
to live like half wild dogs around the homeplace.

you say, Preacher, we have to change.
That's right.
But we're forgetful.

It's our forgetfulness that's a sin against ourselves.
We don't know any more about our history
than a dog knows about his daddy.
We're ignorant of ourselves
confused in what little we do know.
All we know is what other folks have told us.
They've said, You're fine Anglo-Saxons,
pioneer stock.

Then we went to the cities.
They said we were trash, said we were Briars.
They said, You're proud and independent.
They said, You're narrow-minded.
They said, You're right from the heart of America.
They said, You're the worst part of America.
They said, We ought to be more like you.
They said, You ought to be more like you.
They said, You ought to be more like us.

You've heard that prayer that goes:
Help us to see ourselves as others see us.
Buddy, that's not a prayer we want to pray.
I believe we ought to pray:
Lord, help us to see ourselves — and no more.
Or maybe: Help us to see ourselves,
help us to be ourselves,
help us to free ourselves
from seeing ourselves
as others see us.

I know it's hard
to turn loose of that old self,
that confused self.

You think, That's the only thing I am,
what someone else has told me I am.
I've been there, I know.
I've twisted in that wind.
But you can turn loose, you can do it.

Stanzas from Briar Sermon — "You Must Be Born Again . . ."
Re-printed with permission from THE MOUNTAINS HAVE
COME CLOSER by Jim Wayne Miller, published in 1980 by the
Appalachian Consortium Press, Boone, North Carolina.

retired but is still very active as Head of St. Catherine's School for Girls in Hong Kong.

Although it is not yet time for her to retire she has been to visit her family in England several times since her ordination. During those visits she has had conversations with a number of bishops and clergy, including the past and present Archbishops of Canterbury, about her functioning as a priest in England. She certainly intends to pursue the recognition of her orders when eventually she does return to Britain to retire.

Therefore while it is exciting that the American Church has had a part in providing the English Church with its *second* woman priest we have to give thanks to the Church of Hong Kong for having provided the English Church with its *first* woman priest.

Patricia N. Page
Berkeley, Cal.

Wants Canham 'Controlled'

Thank you for the February issue of THE WITNESS. I appreciated Sue Hiatt's article about my ordination and thought the presentation was excellent. It was especially good to receive this because in that same day's mail I had received a clipping from London where the Bishop of London made the headlines when he issued a statement proclaiming a House Eucharist that I celebrated in his Diocese "illegal." He has also laid a formal complaint before the Archbishop of Canterbury and one to Bishop Spong asking him to "discipline and control me"!

Once again the ordination of women has been placed in the forefront of people's thinking through this unintentional confrontation in England.

The Rev. Elizabeth Canham
Kinnelon, N.J.

Spong Seeks Dialogue

Sexism and the integrity of the Anglican Communion were issues raised by the Rt. Rev. John S. Spong, Bishop of Newark, in a statement recently in response to the Bishop of London.

Bishop Spong's remarks were directed to the Rt. Rev. Graham Leonard, who protested the celebration of a house Eucharist in London by the Rev. Elizabeth Canham. The Rev. Ms. Canham is the first Englishwoman to leave the Church of England to be ordained to the priesthood in the American Episcopal Church.

Male Episcopal priests frequently perform ecclesiastical functions in England, Bishop Spong said, and "the leadership of the Church of England must know that they cannot recognize some Episcopal clergy and not all Episcopal clergy. Reciprocity and mutual recognition of the ministry of each autonomous national branch of the Anglican Communion is an essential ingredient in our corporate life, and without it the very matrix of the Anglican Communion is broken."

Bishop Spong invited the Bishop of London and the Archbishop of Canterbury as well to an "honest, searching, thoughtful public dialogue" on these matters to be carried in the church press.

Dropped His Pen

After a trip to Germany and France last Spring I was struck by the revival in interest in all things of the Nazi period — books, films, histories, insignia, flags, etc. I was all set to do a piece on it for THE WITNESS when it dawned on me that we, in the United States, were

headed in that direction with a different face and different slogans. I thought of Sinclair Lewis' "It Can't Happen Here," and dropped my pen, as it were. The drift to the right here has really shaken me.

The Reagan administration has brought much hardship to those who can least afford it; it has all but eliminated environmental safeguards, endangered our national heritage in parks and forest lands. It is crypto-racist; health and educational functions of society are cut down. And the wealthy of Los Angeles seem to be inheriting the land. In today's paper I see the administration thinks the United States could survive a nuclear war and rebuild our destroyed industrial and urban complexes in two years. What dangerous and fatuous nonsense!

The Rev. E. Lawrence Carter
Santa Monica, Cal.

Editorial . . . Continued from page 3

butter issue. It has to do with women's jobs, wages, educational opportunities, pensions, social security and homemakers' economic status.

Three more states must ratify the ERA by midnight, June 30, 1982. Thirty-five states, representing 72% of the population, have already done so. Had 12 legislators changed their votes in key states over the last decade, the ERA would be in effect now.

But win or lose on the ERA, in the spirit of the Resurrection, the struggle for equal rights will go on. Neither God nor Jesus willed the inequality of the sexes, or the feminization of poverty. Fortunately, too many women and men are now committed for the fight to be abandoned. But a setback would prove formidable. What remains to be seen is, are enough resolved to move the struggle along by midnight, June 30? (*M.L.S. and the editors.*)

Credits

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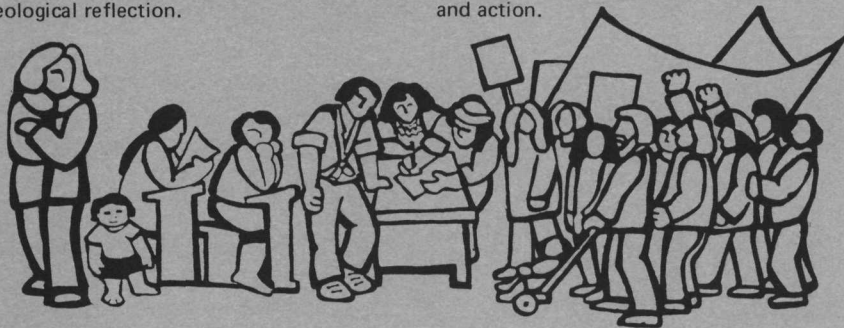
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