

LIBRARY & ARCHIVES
CHURCH HISTORICAL SOCIETY
AUSTIN, TEXAS

THE WITNESS

October 13, 1974

Volume 58, Number 1

The New Sexuality: Liberation or Flight?

by Gibson Winter



Tom Jackson

Letters to the Editor

The Witness reserves the right to condense all letters.

It is good to see The Witness in print again. The Church needs a voice for its conscience. My impression of the first issue, however, is that it is heavy—real heavy, man. A lot of theological talk—bishops to bishops, pious, ponderous and platitudinous.—*Kenneth E. Clark, Cincinnati*

It is especially good to see you developing in this publication appreciation for the truth that every Christian man loves his woman as himself, quite as every Christian woman loves her man as herself. The whole fixed idea of two sexes cancels out completely the full measured truth of the inviolable individuality of each sex. I am glad that you see clearly how man's irreverence for his femaleness must be his self irreverence which can only obfuscate his conception of his own wholeness and thereby inhibit his devotion to his complete divinity.—*John M. Dorsey, Detroit*

51% of the population are women, 60% of Church goers are women. Your magazine has a male editor and 75% male staff. All of the authors we can 'look forward to' are men. Actions speak louder than words—sexism lives and your magazine is a witness to it. Needless to say I cannot in conscience subscribe.—*Sydney Pendleton*

As far as I can tell, the new "witness" is in fact just another pressure group trying to convince the main body of the church that they are right and everybody else is either wrong, uninformed, or misguided. If you would join forces with "The Anglican Digest", "Christian Challenge", and "The Living Church", you could each have your own section, put it out as an omnibus, and save your collective selves a helluva lot of money.—*William L. Day, Unadilla, NY*

I find the editorial statement interesting although a bit discouraging. Since I don't know your audience it's hard to react specifically but the statement sounds like it's intended for those in retreat—to call a 'huddle', so to speak. If, however, it's really true that that's the state they're in, it does seem like a gentle, but also hard, statement of both push and shove. My sense is that the magazine is intended

largely for those who are not exploited so much by capitalism, but for whom capitalism is in a general way *oppressive*. It's an oppression of not so much material deprivation (the way a welfare mother is oppressed, for example) as an oppression of the fact that because of the nature of the society, human beings, even those materially well off, still cannot fulfill their full potential as human beings.—*Lynda Ann Taylor, Detroit*

I am particularly responsive to the expressed intention of forming a network of writers and readers across the church. Perhaps a forthcoming issue can be more specific in fleshing out the idea or even encouraging those of the readership once it is developed. I for one feel the need for such a collegiality and would be eager to contribute to the process.—*Cabell Tennis, Seattle*

Among the Many Who Have Helped us as consultants in charting a course for *The Witness* are the following: J. C. Michael Allen, Jesse F. Anderson, Sr., Barry Bingham, Sr., Eugene Carson Blake, Richard N. Bolles, Myron B. Bloy, Jr., Alice Dieter, Ira Einhorn, Norman J. Faramelli, John C. Fletcher, Richard Fernandez, Judy Mathe Foley, Everett Francis, David A. Garcia, Richard E. Gary, John C. Goodbody, William B. Gray, Michael P. Hamilton, Suzanne R. Hiatt, Muhammad Kenyatta, Roy Larson, Werner Mark Linz, James Parks Morton, Charles L. Ritchie, Jr., Leonard M. Sive, William B. Spofford, Jr., Richard Taylor, Paul M. van Buren, Frederick B. Williams, Gibson Winter.

THE WITNESS

Robert L. DeWitt, Editor; Robert Eckersley, John F. Stevens, Lisa K. Whelan, Hugh C. White, Jr. Editorial and Business Office: P.O. Box 359, Ambler, Pennsylvania.

19002, Telephone (215) 643-7067. Subscription Rates: \$7.20 per year; \$60 per copy. The Witness is published eighteen times annually: October 13, 27; November 17; December 1, 29; January 12; February 2, 16; March 9, 23; April 13, 27; May 18; June 1, 22; July 13; September 7, 21 by The Episcopal Church Publishing Company. Board of Directors: Bishops Morris Arnold, Robert DeWitt, Lloyd Gressle, John Hines, John Krumm, Brooke Mosley and Dr. Joseph Fletcher. Copyright 1974 by The Episcopal Church Publishing Company.

Juris- dictions Have Juris- diction

Writing in "The New Yorker," Richard Goodwin remarked that in bureaucracies even the highest-ranking managers are only employees. Their conduct must never seem to threaten the organization, he said. Conforming behavior has to be internalized. Eventually, the individual convinces himself he is conforming as the result of personal conviction. "Their interests and identity are also at stake . . . not only in American business but wherever bureaucracy rules . . ."

The Church also has its bureaucratic side. In addition to filling many other roles, bishops are also bureaucrats. At its Chicago meeting the House of Bishops responded bureaucratically to the ordination of the 11 women priests in Philadelphia. Like other human beings, bishops are in considerable measure situationally determined! "Where you stand depends upon where you sit."

It is not surprising, then, that the premature and precipitous action of the House of Bishops declared that a matter of substance was at variance with a matter of procedure. And further, that the matter of procedure, a bureaucratic matter, should take precedence.

What is to be done? "We express our conviction," states the House of Bishops' resolution, that the procedural fault lay in the absence of the required approvals in the several dioceses of the ordinands. Precisely so. Consequently, it follows that it is in the several dioceses that the solution can be found.

Now all that is needed is for the dioceses of each of the ordinands, through their respective bishops and standing committees, to rectify the procedural fault by certifying the ordinations. Then, substance and procedure will again be consistent with each other. This is similar to the canonical process of regularization followed when the apostolic order of priesthood has been conferred on others whose ordination did not conform to our canonical procedures—Roman Catholic priests, for example, who wish to have their apostolic ordinations regularized so they may be licensed in the Episcopal Church.

The House of Bishops raised a question of proper procedure. On that matter of procedure the jurisdictions (dioceses) alone have jurisdiction. Let the people of the several dioceses involved urge this action upon their standing committees and bishops.

The Church's Untold Story

The Secret of the Holy Spirit

by William Stringfellow

I was very impatient to be confirmed.

In my upbringing as a child in the Church I had come to think that confirmation was the occasion when the secrets were told. Confirmation, I supposed, was the event in which all the answers that had been previously withheld from me would be forthcoming. In particular, I recall, I was eager to be confirmed because I expected in confirmation to learn the secret of the Holy Spirit.

When adults named the Holy Spirit in the presence of children it was an utterly mysterious, unspecified, spooky reference.

It did not occur to me as a child to be suspicious that adults in the Church did not in fact know what they were talking about when they used the name of the Holy Spirit. The invocation of the name alone would be effectual in aborting the issues raised by the child. "The Holy Spirit" was the great, available, ready-made, all-purpose discussion-stopper.

Needless to say now, confirmation turned out to be a big disappointment. I waited through catechism, but no secret was confided. If anything, the name of the Holy Spirit was put to use in confirmation instruction with greater emphasis on obscurity and emptiness. At confirmation I learned no secret except the secret that adults had no secret, so far as the Holy Spirit was concerned.

It was only later on, when I began to read the Bible seriously and on my own initiative, that the terrible mystery attending the Holy Spirit began to be exposed to my own capacity for comprehension. In contrast to the childhood impressions of my Church experience, I learned the Bible is quite definite as to the identity, character, style and habitat of the Holy Spirit. Biblically, the Holy Spirit means the militant presence of the Word of God inhering in the whole of creation. By virtue of this redundant affirmation

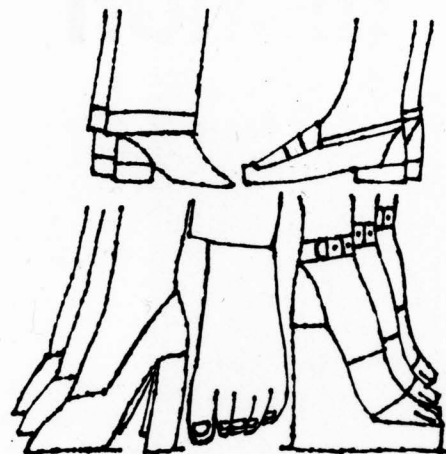
of the biblical witness, the false notion, nurtured in my childhood in the Church, that the Holy Spirit somehow possessed by and enshrined within the sanctuary of the Church, was, at last, refuted and I was freed from it.

It was the biblical insight into the Holy Spirit that signaled my own emancipation from religiosity. It was the biblical news of the Holy Spirit that began, then, to prompt the expectancy of encounter with the Word of God in any and all events in the common life of the world. Where human conscience is alive and active—that is a sign of the vitality of the Word of God in history. The only secret concerning the Holy Spirit which the Church holds has to do with the Church's discernment of and response to the militancy of the Word of God in the world.

All of this, and more, came quickly to mind, some weeks ago, when I received news of the resumption of *The Witness* and an invitation to contribute some articles to it. The overture was open-ended—I could write what I might be moved to write. I accepted the invitation as one which allows some comment about the Holy Spirit—about episodes and persons, known or overlooked, past or present, which may be regarded as part of the history of the Holy Spirit, and which may, therefore, be a portion of the untold story of the Church.

My remarks in an upcoming issue will concern Richard H. Wilmer who became Bishop of Alabama during the Civil War in an extraordinary way.

William Stringfellow: author, social critic, attorney and theologian.



Correction: Our last issue stated incorrectly that the House of Bishops had approved admitting women to the priesthood at the 1973 General Convention. Rather, the endorsement of that body came the year before at the interim meeting in New Orleans.

The New Sexuality:

Liberation or Flight

by Gibson Winter

Almost 20 years ago my book, "Love and Conflict: New Patterns in Family Life," appeared. Sexual mores and marital patterns seem to have changed radically in the intervening years. "The pill" made sexual intercourse conception-free and enabled the unmarried to enjoy sex without the embarrassment of mechanical contraception. Recognition of the population explosion threw cold water on the ideology of kitchen, children and church which had been sold to women in the 1950s. And then there was the women's liberation movement. Bisexuality, homosexuality, transmarital sex and especially open marriages began to point the way to a new sexuality for the 1970s.

Between the 1950s and the 1970s there seems to be a difference in kind as well as degree when it comes to sexuality. We were so "straight" in the 1950s! We are so liberated in the 1970s! Yet there also seems to be important continuities. We are still marrying and giving in marriage, although the sexual kingdom has arrived. Let us look at the similarities between the 1950s and 1970s.

Despite the seeming instability of marriage in our time, there appears to be a deepening commitment to the preservation of marital relationships. To this extent, the turn toward a stable home and marriage that was set forth in "Love and Conflict" is a part of the 1970s.

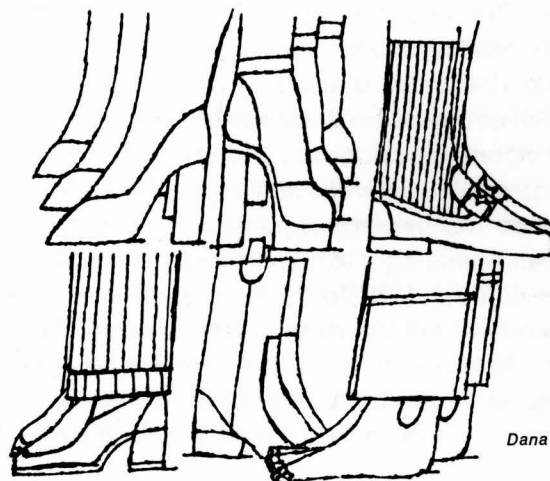
Monogamous America

Marriage today is even more dependent upon the commitment of the particular couple than it was in the 1950s. The gradual spread of "no-fault" divorce means that the state is withdrawing slowly from this field except in so far as law can protect the rights of parties to a marriage and their children. If a marriage is going to succeed or continue now, it is more and more up to the couple with a slight boost from relatives and friends. This was already

true in the 1950s but it is much more the case now. Moreover, the changes and mobility that characterized the 1950s have been accelerated in the 1970s. And the pressures of bureaucratic life on marital partners have increased. Given these pressures, the remarkable thing is not the number of divorces but the relatively great numbers of stable marriages.

This concern for a workable partnership in marriage helps us to understand the new premarital coupling that seems to have replaced the traditional engagement. In earlier periods couples were promised or betrothed. In more recent times, they announced an engagement. In our period, they set up housekeeping together and this signals a serious commitment. That commitment may not lead to marriage, but there is every presumption that if it proves a rewarding and happy relationship, it probably will eventuate in a marriage. From one perspective, this seems to be an important change in the sexual mores. However, premarital sexual intercourse was already common in the 1950s though it was anxiety-laden and guilt-ridden. The important difference in the 1970s is the dissipation of fears of pregnancy and dissolution of a sense of guilt. But even more important, the difficulty of making a marriage work in our times makes such pre-marital coupling very useful. Here, we seem to be experiencing a completion of the sexual trends of the 1950s rather than a transformation. Premarital coupling, then, can be seen as part of the struggles to create a workable marriage—a contribution to monogamous America.

Even the "swinging" couples who enjoy plural sexual experiences together have, for the most part, a commitment to maintaining their marriages. In most instances, swinging seems to provide a means to extend sexual opportunities along the heterosexual and sometimes bi-



Dana Martin

sexual lines without generating the guilt and deceit that usually accompany adulterous relationships. There is some indication that wives, for the most part, join the swinging culture to preserve their marriages, and they drop out when their marriages are jeopardized. All of this is said rather tentatively, because research is particularly difficult and statistical data are not available. The basic trend to preservation of marital bonds, however, seems to be clear even in transmarital sexual experience.

In "Love and Conflict" I was concerned with the kinds of communication between husband and wife, parents and children, that would contribute to a healthier and more stable family. Little did I realize at the time that the liberation of sexuality could contribute to that stability rather than threaten it. This is an important disclosure coming out of the new sexuality of the 1970s. Whether this new sexual freedom will strengthen marital bonds over the long period is hard to say, but, for the moment, it is directed to the monogamous values that were being pursued in the 1950s.

There are other equally important differences between the 1950s and 1970s. I single out two differences for special consideration: 1) the struggle for equality of men and women; 2) the struggle for liberation beyond male-female relationships. Both of these trends point to a really new sexuality.

Marriage and Equality

The struggle for equality of men and women was already emerging in the 1950s, but the media were giving the housewifely role a hard sell and few of us were at all sensitive to the depth and scope of sexism in American life. "Love and Conflict" made some reference to this problem, but its attention was turned primarily to the maintenance of the family as the major concern of the 1950s. The new sexuality is breaking through this traditional view of women: holding the fort at home, wiping the children's noses, pleasing the husband. For one thing, women now see themselves as wanting and needing scope for personal development in work of their choosing. This means that housework and care of children have to be seen as the shared responsibility of the man and the woman. Equal right to identity and realization of potential, in the home and outside, also means sexual independence for women. Sexual desires and feelings are no longer male prerogatives. Quite the contrary, what some see as the sexual superiority of women is now evident enough to threaten many males. The role of women as protected

housewives, imprisoned in the narrow space of the home, presupposed that women were above sexual feelings, though they were supposed to submit to sex on demand by their husbands. Women were viewed as sexual victims of the predatory male, and in many cases men and women acted out this fantasy in their marriages. It is interesting that in some of the studies of swinging couples, husbands find themselves threatened by the bisexual interests and intense sexual activity of their wives. This suggests that the fantasy of women as sexual victims was a way of bolstering an illusory male superiority.

As we think about the future of marriage and the place of sexuality in the society, the struggle for equality seems to be playing an ambiguous role. The emergence of women as sexually active can do much for a sounder and healthier marital bond. On the other hand, the struggle to achieve equality of sexes in a society which organizes its life and work on the basis of full-time male occupation creates serious problems for a home if there are to be children. Couples can, however, develop contractual agreements on how they will divide up work in the home and share income from outside the home, agreements which can be renegotiated from time to time.

Liberation from and for Sexuality

Liberation beyond male-female relationships is probably the most radical form of the new sexuality of the 1970s. It is a fundamental break with the mood and style of the 1950s. And in many ways it is much more liberating than the various attempts to adjust sexuality to the pressures of the work ethic. Whether liberation takes the form of a gay life, lesbian sisterhoods or freedom for individuals to live a single life according to their own choice, America's mania for coupling, marriages and nuclear families is being challenged in a creative way by this new sexuality. A post-agricultural society does not need the intense kind of familism that has characterized so much of American life. The preoccupation with family life which was reflected in "Love and Conflict" is a kind of fetishism. Social life does not require marriage or even a preoccupation with sexuality. Human need only calls for the person's right to choose his or her style of life, and marriage is surely one of our most over-rated institutions.

Flight to Private Worlds

Really important differences between the 1950s and 1970s have little to do with sexuality, family life or women's liberation. The 1950s were marked by optimism about

the affluent society and confidence in America. The 1970s are marked by loss of confidence in the American future and increasing foreboding about the human consequences of the affluent society. The new realities of the 1970s make it clear that America's productive orgy in the 20th Century was an ego-trip with devastating consequences for planet Earth. President John Kennedy expressed the mood of the late 1950s in his slogan, "The New Frontier." The 1970s have a secret slogan that is whispered in the night: "No more growth!" For a country in which growth means success, this is a final curtain on a bad scene. America is going through soul-searching which is nothing more or less than a crisis of meaning. As racism, urban chaos, inflation, political corruption, industrial manipulation, educational vacuity and escalation of medical costs overwhelm us, we wonder about the viability of the democratic way that was sold to Southeast Asia at the end of a rifle.

My biggest single question is why Americans have achieved virtuosity in sexuality but remain immobilized in dealing with their political, economic and social institutions? Actually, "urban" is getting to be a dirty word. Avoid it! Our economy fails to deliver the housing, basic standard of living, protection of the aged, liberation from ghetto life and opportunity for personal development which has been promised since the mid-nineteenth century. Industrial and financial powers manipulate our cities, red-line our ghettos and control our political and international relations without restraint or accountability. A bevy of so-called economic "scientists", worshipping a strange deity—The Free Market—devote most of their time (at no little profit to themselves) to perpetuating this economic monstrosity. The same goes for our political system, our health delivery system, our care for the poor and aged, our educational system. These are not systems! They are nightmares! In brief, the only thing we seem to be able to cope with is personal, private sexual activities. We are great on sexuality! On public matters, we are a flop!

My own interpretation of this situation is as follows: From the 1950s to the 1970s we saw the collapse of the dream of the Great Society. American nationalism, where it survived, embodied a chauvinistic militarism. The only meanings available to old and young were to be found in private areas of experience—sexuality, marriage, personal communities, religious experiences, organic gardening, voluntary associations (with and without purposes). With the collapse of public meanings, Americans fled into pri-

vate values. Clearly many of these private values are useful. Some even hold promise of pointing the way to a new society and a human future. Hence, the new sexuality and liberation from or for sexuality may contribute importantly to our human future. At the same time, the alienated public structures which parade under such grandiose slogans as "democratic way," "free enterprise system," "professional life," "higher education," and "Science" dominate our life and will ultimately destroy us and our world if they are not restored to human purposes and meanings. In this sense, the new sexuality is one more symptom of our national crisis of meaning. The turn to sexuality, like the orgy of religiosity in the 1950s, is one more stage in the flight from freedom and justice—away from a human future!

Gibson Winter: social ethicist; professor, The Divinity School of the University of Chicago; author, books on American institutions such as "Love and Conflict," "Suburban Captivity of the Churches" and studies in ethical theory such as "Elements for a Social Ethic."

On the Other Hand...

Having recently been burned for making the same mistake, I want to warn Gibson Winter that he must make a clear distinction between the new sexuality as swinging, play-boying and complicated coupling within and without marriage, and the new sexuality as a raised consciousness of the economic, political and psychological dimensions of what it means to be male or female, man or woman. Swinging, as one articulate feminist pointed out to me in no uncertain terms, is simply the cheap exploitation of society. Feminists are not of one mind about this kind of sexual liberation. Many believe that sexual fidelity is as important to a liberated marriage or extended liaison as it was to the traditional male-dominated marriage. They just think it would be nice if men, as well as women, were sexually faithful.

In the matter of extra-marital sex and monogamous marriage, the only study I know contradicts the data Winter refers to. But, alas, it is not yet published. This is a study of egalitarian marriages and concludes tentatively that marriage is a pretty flexible institution. It can have almost any division of labor contracted into it and survive, but the one thing no marriage can take is having extra-marital sex contracted into it with the mutual consent of both partners. Everybody eventually gets mad as hell and the marriage blows sky high.

All this necessarily leads one to Winter's bewilderment about why Americans can manage their sexuality so well while letting the political, economic and environmental dimensions of their lives remain in such perilous shape. The family, provided that it is open, inclusive, generous, hospitable, just in its division of work and concern, and spirited, is the only felt, experienced metaphor we have for a just society. Marriage as some form of nuclear coupling is (or has been) much over-sold, but it is impossible to oversell the family or household, an institution done away with at the cost of our humanity. At the heart of such a household lies a commitment on the part of all members to do what they say they're going to do. Perhaps the neglect of our political and economic institutions and of our environment stems directly from the mismanagement of our sexuality. The same people who see no significance to sexual fidelity are those who can't see why they shouldn't move out if a Black moves into their neighborhood before the property values go down, those who will quit any job at the drop of a hat if another job offers more money, those who will put their kids in a private school at the first hint of bussing, those who will arrange to put Granny in some special place for the elderly because it's not good for the marriage to have her around. Those who see no significance in sexual fidelity are those who assume that death has total dominion over life; indeed, even over love. As a result they can't for the life of them understand why they should endure anything that interferes with their pleasure or self-aggrandizement. It may turn out that sexual fidelity and a Resurrection faith are significantly related.

John H. Snow: professor of pastoral theology, Episcopal Divinity School; author, "On Pilgrimage: Marriage in the Seventies."

And Yet...

It is impossible to discuss, as Winter does, the new sexual mores and family patterns outside the social, political and economic conditions which set in motion the change from old to new. "The pill" and population explosion are important factors. But not to mention the civil rights and women's movements, the Vietnam War and American imperialism, and the lessons learned from this history of the last 20 years as the context in which the new sexuality and marriage mores were changed is to misunderstand what's happened. New sexuality, and specifically sex equality, is not simply a private/personal

escape (although as Winter points out, it can be), but also a new force for equality and human rights.

A major sector of the society during the past 20 years in which marriage, sex equality and the political and economic systems intersect is the work force. During the last 20 years the number of married women in the work force has doubled—in 1950, 9 million married women were in the work force, and in 1970, 18½ million—so that in 1970, 62 percent of all women workers were married with their husbands present and working. These women make up 34 percent of all married women in the United States, as compared with 14 percent in 1940. The majority of women workers, like men, work because of economic need not out of individual choice as the article suggests. Seventy-five percent of all married women workers come from families where their husbands are earning less than \$7,000 per year; the majority less than \$5,000.

The presence at work and absence from home of this large number of women is confronting both institutions with issues around sex equality—forcing changes in attitudes and practice which are long overdue. The issues which are being struggled for by both women and men in the work place and in marriages are concerned with (1) implementing and monitoring affirmative action programs at the work place; (2) sex equality in marriage (well described by Winter); (3) free child care provided at the work place; (4) organizing clerical and service workers, who are low paid and mostly women, to struggle against their exploitation as a cheap labor force. In these concrete ways women, as a new motive force in the work place and at home, are working together with men against the present system for a new society now. The new sexual equality when viewed in the larger context of the social/political/economic world is a constructive force actively moving for change.

Mary A. White: Oakland Community College, Womencenter, Farmington, Michigan



Network Reports

The Women Priests: What Are They Doing?

Merrill Bittner: associate minister, Church of the Good Shepherd, Webster, New York; co-director of the Women's Jail Project.

"My position at the Church of the Good Shepherd is to be clarified in light of the inhibition placed upon me as a priest. The function of my priesthood is being realized in helping others deal creatively with their reactions to the ordinations and with what all this means in the life of the Episcopal Church."

Emily C. Hewitt: assistant professor of religion and education, Andover Newton Theological School; visiting lecturer in religion and education at Union Theological Seminary (N.Y.); Treasurer, Board of Directors, "Christianity and Crisis" magazine.

"I am a communicant of St. Mary's Episcopal Church in Manhattanville, New York, where I served as Assisting Minister in 1972-73, and I serve on the Steering Committee of a special program funded by the United Church of Christ to train women for the ministry."

Carter Heyward: doctoral student in theology and tutor in practical theology at Union Theological Seminary (N.Y.).

"My parish, St. Mary's, Manhattanville, New York, is strongly supportive of my priesthood and understands that I cannot, and will not, function on the staff as a deacon. I remain open to a call from a parish to serve as one of its priests. I continue to be amazed by grace as I experience the joy that has come to so many of us since July 29. . . . There is no turning back."

Suzanne Hiatt: recently completed job as consultant on women in theological education for three Episcopal seminaries: Episcopal Theological School, Cambridge, Mass., Philadelphia Divinity School and General Theological Seminary, N.Y.

"I am considered a deacon in good standing in the Diocese of Philadelphia, though I have been officially 'admonished' by the Bishop of Philadelphia for allegedly

violating certain canons of the Church . . . I know myself to be a priest. I am engaged in job hunting."

Marie E. Moorefield: chaplain trainee, Topeka State Hospital; supply pastor for Asbury-Mount Olive United Methodist Church.

"I have been inhibited from functioning in Episcopal churches in the Diocese of Kansas by Bishop Edward Turner. Fortunately this action does not adversely affect the ministries in which I'm involved. The support expressed by people here for our action is wonderful—confirmation that the work we are doing is right and has long needed to be done."

Katrina Martha Swanson: Leawood, Kansas.

"As of August 12, 1974, there was a presentment against me on the desk of the Rt. Rev. Arthur A. Vogel of West Missouri. My function at this point is in being visible and therefore available to any people who want to be related to Jesus Christ our Lord through me and my existence as a priest."

Betty Bone Schiess: executive director, Metropolitan Educational and Cultural Center for the Aging, Syracuse, New York; instructor, adult church school class, St. Paul's Cathedral.

"The Standing Committee of the Diocese of Central New York which met on September 10 unanimously recommended to Bishop Cole that a special General Convention be called, and, by a majority vote, that the convention go about the business of regularizing the ordination which took place on July 29 in Philadelphia. Bishop Cole has appointed a committee of five people to investigate my ordination and make recommendations."

Jeannette Piccard: non-stipendiary priest functioning as chaplain to the elderly, Diocese of Minnesota; assisting as curate at St. Phillip's Church, St. Paul.

"For the immediate future I have agreed to function in the Diocese as a deacon. I am watching and waiting, and I am not alone."

Nancy Hatch Wittig: curate, St. Peter's Church, Morristown, New Jersey, where she is considered a priest validly ordained; in charge of developing a youth ministry.

"The Bishop of Newark, George Edward Roth, considers me a deacon in good standing in the Diocese. I will live out my priesthood in Christ as the Spirit sees fit. I have the full support of the vestry of St. Peter's."

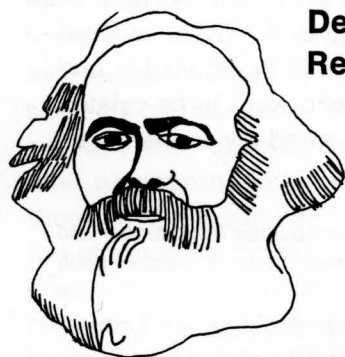
Sister Alla Bozarth-Campbell: lecturer at Union Theological Seminary, New Brighton, Minnesota.

"At present I am committed to my ministry as director

of Ecumenical Oblates. I hope to find a ministry that will allow me to integrate an ecumenical vocation with the theological and aesthetic training I have had."

Allison Cheek: psychotherapist in private practice, Washington D.C. area.

"I have requested a leave of absence from the staff of St. Alban's Church, Annandale, Va., until such time as my priesthood is affirmed. I am meeting informally every week with the women students at Virginia Theological Seminary and assisting professor Henry Rightor this semester in his class on canon law."



Detroit: Religious-Marxist Dialogue

"Christians can't be Marxists!" "What political programs do Christians have?" "Do Marxists believe in any absolutes?"

The Detroit-Religious-Marxist Dialogue began in response to a Michigan Methodist Conference resolution encouraging such an event. In September 1973 a 12-member steering committee of both Marxist and religious people who had been engaged in progressive or radical social action in the city met. They came from community organizations, and the civil rights and anti-war movements.

Our goals were: 1) "to confront the issues and assumptions of both religion and Marxism and the interface between them"; 2) to better understand the meaning of progressive and reactionary religious forces; 3) to investigate Marxism as an alternative tool of analysis; and 4) to think about the possible relationship of the two forces. We also wanted to dispel the illusions and stereotypes so well spread by anti-communist propaganda.

Four preparatory meetings in January brought together about 50 people to plan a spring conference. From the first, it became obvious that both sides needed more information and analysis. Both Marxists and religious peo-

To Whom It May Concern

The Witness is an independent report on the issues behind the issues in Church and State and World.

Witnesses are those who know because they are present, and who tell what they know. You are present. What do you know?

You know that for the majority of the human family misery is increasing, all the myths of progress notwithstanding. You know that the small and weak nations of the world are being dominated and decimated by the larger and more powerful nations and by multi-national corporations. You know that in the United States enormous wealth co-exists with extreme poverty. You know that Blacks, women, Latinos and native Americans continue to be victimized by persistent patterns of discrimination. You know that throughout the world our environmental inheritance is despoiled in the name of "productivity." You know that self-serving corporate and political bureaucracies are corrupting our sensibilities by the prostitution of words and the manipulation of images. You know that the churches are too conformed to the status quo to transform it. You know that vast numbers of persons are responding to the present state of the world by withdrawing into the cocoon of private life. You know how tempting it is to flee from the responsibilities of hope and languish in the inertia of despair.

Nevertheless, we suspect that you (like the members of the staff at The Witness) are unwilling to succumb to weariness and lapse into the idolatrous worship of personal powerlessness. As a result, we invite you to join us in the contemporary search for clear vision, honest speech and appropriate action. We hope to provide a forum for writers who have broken through the perceptual handicaps of national, cultural, economic, sexual and racial vested interests, and are trying to articulate the needs of all people in our times.

We hope to win the attention of readers whose minds already have been numbed by the assault of too many words, but who still are willing to listen to those whose words may point the way to responsible deeds.

Finally, we intend to encourage the formation of a network of writers and readers drawn together by a disciplined desire to be faithful witnesses to the One who daily renews the promise to preach good news to the poor, release to the captives, recovery of sight to the blind and liberty to the oppressed.

**Special subscription offer saves you 20%
on the cover price of a magazine of
social conscience in a troubled world**

18 issues of The Witness for \$7.20

Because you care about *all* the injustice in our troubled world... because you fear that churches are too conformed to the status quo to transform it—we invite you to *join us* in our search for clear vision, honest speech, and appropriate action! You may not always agree with what our writers have to say, but you'll always be stimulated by them. And you'll find *The Witness* a refreshing experience, for here is a search for truth and analysis in a troubled world. So fill out and mail the postage-free card. If at any time you wish to cancel your subscription, for any reason, just let us know and we'll refund your money for the unused portion. That's how sure we are that you'll be delighted with *The Witness*. This magazine of social conscience is written for people who care... people like you. Assure yourself of a full year of truth by subscribing to *The Witness* now!

**Complete and mail this
postage-free card now**

18 issues of THE WITNESS for \$7.20 Save 20% on cover price

☐ Students and those
over 65: \$5.40.

☐ Sustaining Subscription: \$25.00 yrly. To help
The Witness continue to provide a forum for ideas.

Name (please print) _____

Address _____

City _____ State _____ Zip _____

Telephone _____

☐ Bill me ☐ Check enclosed. (Save us billing costs and receive an additional
issue of *The Witness* at no extra charge. Same money-back guarantee!)

For special bulk (10 or more) subscription rate call *The Witness* collect 215 643-7067
10134-68720

18 issues of THE WITNESS for \$7.20 Save 20% on cover price

☐ Students and those
over 65: \$5.40.

☐ Sustaining Subscription: \$25.00 yrly. To help
The Witness continue to provide a forum for ideas.

Name (please print) _____

Address _____

City _____ State _____ Zip _____

Telephone _____

☐ Bill me ☐ Check enclosed. (Save us billing costs and receive an additional
issue of *The Witness* at no extra charge. Same money-back guarantee!)

For special bulk (10 or more) subscription rate call *The Witness* collect 215 643-7067
10134-68720

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

Get 18 issues of
a magazine of social
conscience for just
\$7.20

Save 20% on the cover
price of The Witness

First Class
Permit No. 23
Ambler, Pa.

Business Reply Mail
No postage necessary if mailed in United States

Postage will be paid by

THE WITNESS

119 East Butler Avenue
Ambler, Pennsylvania 19002

First Class
Permit No. 23
Ambler, Pa.

Business Reply Mail
No postage necessary if mailed in United States

Postage will be paid by

THE WITNESS

119 East Butler Avenue
Ambler, Pennsylvania 19002

The Witness is published 18 times a year—
18 issues of truth and analysis for people who
care about the truth. We invite you to *join us*
in our search for clear vision, honest speech,
and appropriate action!

So instead of paying 60¢ a copy for each
stimulating issue, use our special introductory
offer to get it for just 40¢. And get it *automatically*,
conveniently delivered to your home or office.

What's more, if for any reason you aren't
delighted to receive *The Witness* on a regular
basis, just tell us and we'll refund your money
for the unused portion of your subscription.
That's how sure we are you'll find *The Witness*
a welcome experience, issue after issue.

If you haven't filled out the card on the other
side of this page, go back and do it now.
And welcome *The Witness* into your life. It's the
magazine of social conscience in a troubled
world. For people who care. People like you!

Tear out, complete other
side and mail!

ple viewed each other on many different levels.

A conference at the end of March drew 56 people to consider the questions: What is the crisis in Detroit and can Marxist and religious people work together on it? After an afternoon of assessment, some thought the dialogue should continue; others were ready to go back to the "dialogue of action."

Continually during the experience the lack of real understanding of each other's basic convictions, analysis of society and views on social change blocked discussion. This difficulty was compounded by the fact that only the Motor City Labor League, a Marxist-Leninist cadre organization, officially represented the Marxist position. Other Marxist were "independent"—not members of a Marxist or a Marxist-Leninist organization. MCLL was going through internal struggle and changes. The final assessment was that MCLL had not presented clear Marxist positions nor exerted strong leadership, just as the religious group did not put forth strong and clear religious positions.

The religious members of the Steering Committee thought the Marxists were not open to input from the religious people. One minister put it cogently: "They did not want me to have my own concept of God but wanted me to have the 'god up there' concept that is so easy to attack."

Though the goals of the dialogue seemed clear in November, they were difficult to pin down and less clear as we progressed. Religious people and Marxists will have to continue to confront each other in the next few years in order to make any final judgment about whether they can work together. Meanwhile, the Detroit experience produced some excellent theoretical and practical insights and certainly raised some of the key points of both division and unity for the coming period.

A detailed report of this seven-month project may be obtained by writing: Religious-Marxist Dialogue, 13100 Woodward, Highland Park, Michigan 48203.

Jean Rooney: staff member, Justice and Peace Commission, Archdiocese of Detroit.

Rochester: Ordination Aftermath

On Sept. 9 the Standing Committee of the Diocese of Rochester by unanimous vote requested the House of Bishops to reconsider its decision in Chicago; to declare the ordinations in Philadelphia "valid, but irregular", and

to issue a directive to the whole Church that institutional sexism must be eliminated in the Episcopal Church. By majority vote the committee requested Bishop Robert Spears "to convene a panel of five theologians of national stature" to comment on the validity of the Holy Orders of the Rev. Merrill Bittner.

At the time *The Witness* went to press, four prominent theologians had accepted membership on the panel: the Rev. Albert T. Mollegen of Virginia Theological Seminary and the Rev. Richard A. Norris of General Seminary, New York City, the Rev. James Griffiss, Nashotah House, Nashotah, Wisc., and the Rev. Eugene Fairweather, Toronto, Canada.

Women's Ordination: Ecumenical Ripples

Following are excerpts from a statement of Roman Catholic theologians and writers, sponsored by the appended names and presently being circulated for further signatures.

"Although there may be differences of opinion among us concerning prudential aspects of the ordination of eleven women to the priesthood of the Episcopal Church, which took place in Philadelphia on July 29, 1974, we, the undersigned Roman Catholic theologians and writers, wish to express our concurrence in principle with the acceptance of the ordination of women to the priesthood of the Universal Church. . . . We are sensitive to the pain which has been suffered by these women and many others like them who have found their design to respond to the call to the Christian ministry rebuffed by the official Churches. . . . Pope John XXIII in his encyclical letter *Pacem in Terris* said: 'Since women are becoming ever more conscious of their human dignity, they will not tolerate being treated as mere material instruments, but demand rights befitting a human person both in domestic and in public life.' "

Signed:

Father Gregory Baum, OSA, St. Michael's College; **Dr. Rosemary Ruether**, Howard School of Religion; **Sr. Augusta Neale**, Harvard Divinity School; **Dr. Leonard Swidler**, Editor: Ecumenical Studies; **Fr. James Carroll**, OSP, Paulist Center, Boston; **Br. Luke Salm**, FSC, Manhattan College, New York City, President: Catholic Theological Society of America.



Dana Martin

Coming in the Next Issue:

Three personal reflections on the Church's stake in social action by three who are still there, but in a new way—William Coats, David Gracie and Alice Mann.

The Episcopal Publishing Company

P.O. Box 359
Ambler, Pennsylvania 19002

Bulk Rate
U.S. Postage

PAID

Cincinnati, Ohio
Permit No. 11

Address Correction Requested