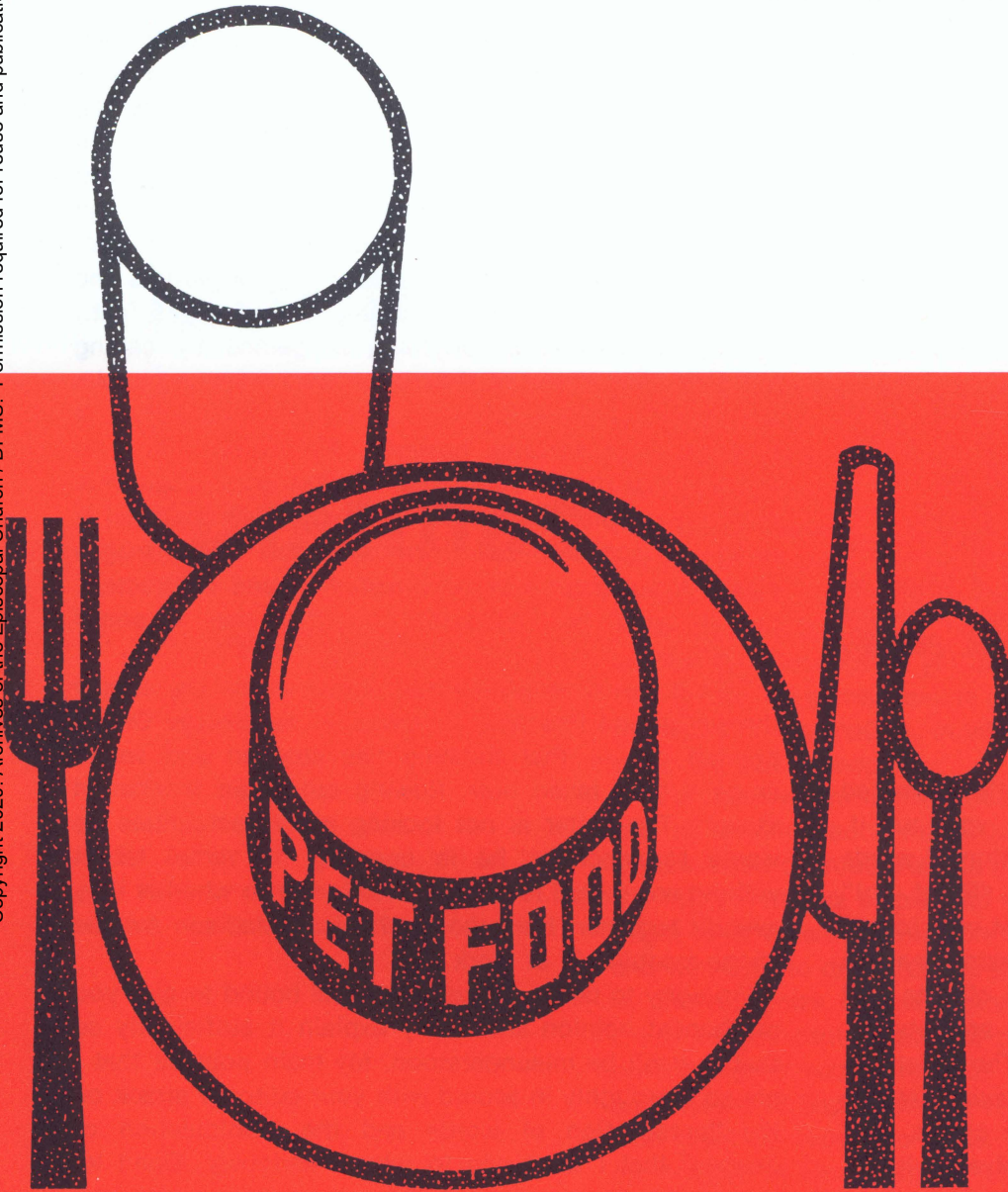


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THE WITNESS

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A
Reporter's
First-Hand
Report
on
World Hunger
by Roy Larson

Christmas ■ Letters ■ Network Reports

Letters to the Editor

The Witness reserves the right to condense all letters.

Once again, the Episcopal Church did not hear the voice of its women members. In the October 27 issue of *The Witness*, it is reported that the Episcopal Church has been silent on approving the Equal Rights Amendment. It is accurate that the "official" church was silent. However, the disenfranchised membership spoke strongly on the issue. The 1973 Triennial Meeting of Episcopal Churchwomen passed a Resolution of Support for ERA. But — no one really heard or, if they did, it didn't matter. So — what else is new?—*Ann Robb Smith, Narberth Pa.*

I would hope that *The (new) Witness* would become something more than an advocate of all good social reforms. Not less. More. We all need forever the simple, old challenges to conscience, exposure of outrageous injustice and idealistic demands for human betterment. But we also must be helped to think.

All kinds of failure-shocks, reality-encounters, have stunned and sobered the liberal simplisms of an earlier time. Old battle cries still stir the heart, but our minds have met Complexity, Back-Lash, in new modes, and new forms of old questions must be faced with critical reflection. If banners must be lowered for a pause to examine premises, let it be so. Before any effective crusade, someone must think.—*G. T. Tittmann, Berkeley Ca.*

You note editorially that we are constantly assaulted today by words. Many agencies are, as you put it, "corrupting our sensibilities by the prostitution of words and the manipulation of images." I say "Right on!" (Indeed I've just got a little book out on that very topic.) But this being the case, let us not go making matters worse by doing likewise. The remedy for cliches and stereotypes is not more cliches and more stereotypes, but clear thinking and simple statement. The great difficulty is that many people (Marcuse, for example) see the misuse of slogans and catchwords by others, and them commit the very same sin themselves without seeming to realize it. I note the following sentence from Gibson Winter (October 13): '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.'

Here is prostitution of words and manipulation of images with a vengeance! (I say this although I agree with what I think Winter is trying to get across.) If this sort of statement slips by as being acceptable, we are in real trouble. There are several cases of verbal 'prostitution' in one short sentence.

First, the word "alienation" has been used so loosely that it has degenerated into a fetish-word. (So concludes Richard Schacht after a long examination. See R. Schacht, *Alienation*, Anchor ed., pp. 245-6) However, in any of its meanings, it applies to persons. Men and women can be estranged (alienated) from each other and from society — some kinds of alienation being constructive since they seem to be necessary for great artists and writers and reformers. (We habitually forget this fact.) Now I doubt whether anything is gained by calling activities like those of Education and Science "public structures"; I think this confuses more issues than it clarifies. Let's assume, however, that Winter wants to suggest that these "structures" are like great bulldozers mashing people down. This is all right — but then it makes no sense to call them "alienated." The images clash. A bulldozer may be threatening and destructive, but it can't be "alienated." Neither can a social "structure."

This is not a verbal quibble. When words are simply thrown around like this, it means — as George Orwell pointed out — that thinking has stopped and verbal slogans have taken over, flowing out in an incoherent stream. The writer is not looking at the actualities he wants to describe; he is coasting on verbal labels without any regard to their application or to whether they even fit together. Here the mechanical, Madison Avenue cliché-machine is at work.

I'm sorry to be so critical, but I feel bound to give you my honest opinion and to try explain it sufficiently so that it won't be misunderstood. My main point is that I am so thoroughly in accord with your editorial attack on the "prostitution of words and the manipulation of images" that I want you to take it seriously. Don't let your own writers engage in the sort of thing which you rightly condemn.—*Phil Rhineland, Stanford Ca.*

THE WITNESS

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The Madness of Christmas

by Clement Welsh

Some people say every year, as the December days grow shorter (and the commercials grow longer), "Christmas, of course, is really for the children." This is a dangerous heresy, but attractive, since the kids in an affluent society can do pretty well on a day devoted to getting and giving. And after all, there is the creche, with the babe in the manger like a divinity scaled down to toy size, and the carols that even children can sing.

Nevertheless, the reduction of Christmas to the world of childhood reveals a misunderstanding of both mysteries — of the meaning of Christmas and of the meaning of childhood. For childhood is not just a time of innocent enjoyment, for which Christmas is the appropriate season. Those who have the courage remember childhood as a time of often painful learnings, haunted by dangers, confused by irrationalities, and at the mercy of adult behaviors that often express adult frustrations. Yet many adults are tempted to reconstruct childhood to make it the time and place where dreams of happiness are thought to have a brief, waking moment. They see it as a season of innocence as yet unspoiled by the corruptions of maturity. And Christmas, like an impossible dream, may seem to celebrate the first, gentle moments of incarnation, in which the only hint of the rejection to come is given by the innkeeper.

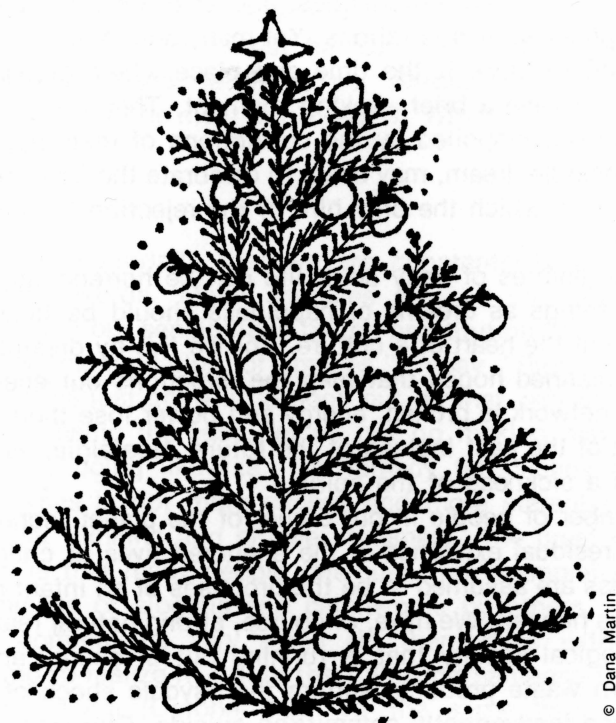
In a world where the realities of daily adult life can be horrendous, this way of handling such things as dreams of happiness should be taken as symptomatic of trouble at the heart of a culture. For we live by dreams, by the fragile network of planned hopes that map the directions our energies might take. When that network is broken, energy and power lose their way, and we begin to dream of the past instead of the future. Nostalgia, we call it, and recognize it as a sickness of the spirit.

For a significant number of people in our corner of the planet, hope has been assigned such a residual existence in the sheltered lives of children, and dreams of happiness are assumed to be the promises of an infant deity who could not even save himself. We have, of course, strong natural reasons for despair. A technological society that is running out of energy and is stifling itself in its own waste products suffers the psychic shock of discovering that it has been inadvertently committing suicide. Christmas, our

festival of over-production, is especially vulnerable to such despair. It begins to be evident that as we look around us, viewing with alarm, it is the despair in the heart of the viewer that is really alarming. Life is never easy in any age, and humanity has survived its several thousand years only because here and there some odd souls have suffered from the madness of dreaming great dreams, and have awakened with the absurd intention of making them come true.

So, a millenium or so ago, that odd person lived whose dream was cosmic in scale. So, of course, he was recognized at once as mad and was removed from our midst (or so it seemed at the time). But we are all a little mad, and we share enough of his humanity to respond, even in the worst of times, to the improbable possibility that he continues to suggest to us. If the lights flicker out and we starve to death under a sea of plastic, it will be because in the midst of our calculating, we forgot to dream.

Clement Welsh: warden, College of Preachers, Washington, D.C.; author, *Preaching in a New Key*.



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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.

World Food Conference

A Reporter's First-Hand Report

by Roy Larson

Dear Bishop DeWitt:

You asked me to sum up my reflections on the United Nations World Food Conference in Rome. Here goes.

As a staff correspondent for the *Chicago Sun-Times*, I was one of the 1,200 accredited journalists covering the conference. The journalists outnumbered the 1,000 or so delegates from 123 countries.

First — and briefly — some background for those who have not followed in detail the events leading up to the Nov. 5-16 event.

The first call for such a conference came out of a meeting of nonaligned countries in February, 1973. Seven months later, U.S. Sec. of State Henry A. Kissinger strongly seconded this motion in a speech before the UN's General Assembly.

As originally conceived, the conference was designed to develop a long-range strategy to deal with the food needs of the world's ever-expanding population. Immediate events, however, overwhelmed the original plan. Between the time of Kissinger's UN speech and the opening of the Rome conference, a combination of factors threatened millions of people with starvation or severe malnutrition before the 1975 harvest in such countries as India, Pakistan, Bangladesh, Sri Lanka and nations in sub-Sahara Africa. During the six weeks before Nov. 5, for example, 100,000 persons died of starvation in Bangladesh alone.

As a result, the conference never completely came into

focus. The urgency of the immediate crisis made it difficult for many Asian and African delegates to throw themselves into committee discussions of so-called mid-term and long-term solutions. On the other hand, U.S. Sec. of Agriculture Earl L. Butz, who headed the American delegation, remained convinced to the end that the conference was not programmed to deal with the immediate problem. This would have to be worked out, he argued, in negotiating sessions among the major grain exporting countries. Efforts by Congressional members of the American delegation to make Butz shift gears did not succeed. Since then, the grain exporters met in Rome on Nov. 29, but the meeting was disastrously non-productive. Contributing to the failure of the Nov. 29 session was the absence of Chinese and Russian representatives.

What about the conference itself?

It began, really, the day before it began. On Nov. 4, Barbara Ward, the economist, and an international cluster of "eminent persons" issued a "Declaration on World Food Problems" that helped to spotlight the dominant issues. The declaration began: "We are on the eve of both a World Food Conference and a World Food Crisis, the latter more serious than any that has been faced since the end of World War II. The conference will last for two weeks, the crisis is certain to last for many years."

If the document did not get all the press attention it deserved, this is because it was made public on the same day Kissinger arrived in Rome.

At the time, Italy was still without a government and a coup d'etat atmosphere hovered over the city. During the long All Saints' weekend, bombs were planted in the

The average American requires 5 times the agricultural resources of the average African or Indian.



Rome offices of American firms. Anti-Kissinger rallies were timed to coincide with the secretary's 24-hour stay in Rome. The problem of getting Kissinger safely in and out of Rome preoccupied the caretaker government, the army, the security police and the press.

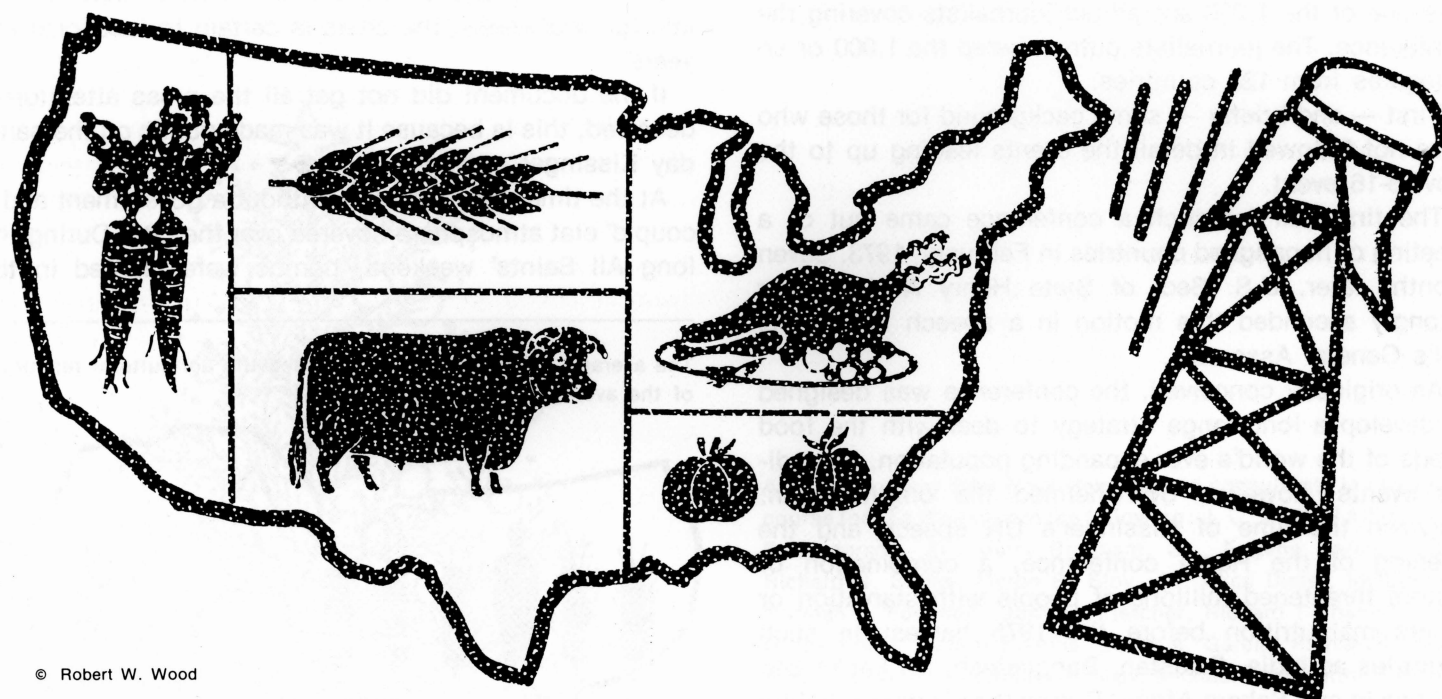
Kissinger's lengthy speech was received with polite applause and some skepticism. His promises of increased American food aid were not backed up with any specific figures. When he did talk about American dollars for projects in the developing countries, no American official seemed able to state precisely whether the amounts mentioned represented new commitments or the re-statement of earlier commitments.

In spite of these shortcomings, Kissinger brilliantly described the ideological basis for any rational program to combat the food crisis. At times, the former Harvard professor sounded as if he were giving a lecture on "global consciousness."

The food crisis demonstrates, he said, that "global community is no longer a sentimental ideal, but a practical necessity." His speech was loaded with such words as "interdependence, collaboration, working in concert, global focus." In one of his more lyrical

moments, he said: "We are faced not just with the problem of food, but with the accelerating momentum of our interdependence. The world is midway between the end of the Second World War and the beginning of the 21st Century. We are stranded between old conceptions of political conduct and a wholly new environment, between the inadequacy of the nation-state and the emerging imperative of global community."

In subsequent days, nearly every delegation got in its propaganda licks. Butz pointed with pride to the past American record of food aid and said the key to the long range problem is increasing the productive capacity of the developing nations. Cuba condemned the affluent nations for paying low prices for natural resources imported from the developing countries and then, in return, selling those nations food and finished products at exorbitant prices. China mixed its attacks on the world's "capitalistic plunderers" with boasting about its own success in feeding its millions, and urged the developing nations to move as closely as possible to self-sufficiency. The "new rich" nations, the oil-producing states, came up with a proposal to create an organization that would aid the developing nations provide for



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The U.S. has more food power than the Arabs have oil power — 86 percent of the world's grain resources are controlled by a handful of major agro-economic firms in the U.S.

their own needs, but the OPEC delegates never stated the amount of money for development they would come up with.

All during the conference, American delegates like Sen. Dick Clark of Iowa, Sen. Mark Hatfield of Oregon and Sen. Hubert Humphrey of Minnesota kept pressuring Butz to ask the Ford Administration to make a commitment to emergency food aid that would be announced at the conference. Finally yielding to the pressures, Butz sent a telegram to Washington, but the request was turned down.

What, if anything, was accomplished in Rome?

Cynics are saying, "Nothing was done. It was a war of words won by no one and decisively lost by the 460 million or more facing starvation before the 1975 harvest."

In my judgment, the results were inconclusive, but I think it's premature to write off the conference as a failure. For one thing, by attracting 1,200 journalists, it generated worldwide news coverage. The widespread dissemination of information does not guarantee that appropriate action will be taken. But, in democratic societies, it is certain the government will not deal with a crisis unless it feels the pressure of a populace that knows a crisis exists.

At the same time, the conference was not just a "media event." Some agreements were reached calling for a 10-million-ton-a-year food aid program, the establishment of some form of international grain reserve system, the creation of an "early warning system," and the formation of an agricultural development fund to raise productivity in the developing countries. The responsibility for translating these long-term proposals into workable programs was placed in the hands of a new World Food Council.

In the end, the cynics may be proved right, and the hungry of today and the hungry of tomorrow will be left with little more to eat than the words of empty resolutions, propagandistic speeches and bureaucratic game plans. But cynics can be as glib as optimists.

Currently, I am still investing in hope. In saying this, I realize that all talk of hope is frivolous unless it is backed by a commitment to change in response to new perceptions of reality.

What does this entail?

Cover: One out of every three cans of pet food purchased in low income and urban areas of the U.S. goes for human consumption by the elderly and poor.

(1) Changing our way of thinking. Like it or not, we are living in a "world without borders." As Kissinger said, "We are irreversibly linked to each other." Abdus Samad Azad of Bangladesh also made it clear that parochialism is contrary to national self-interest: "Hunger is a great threat to world peace. We are convinced that the ripples of discontent and suffering on the shores of one continent are bound to reach the beaches of others."

(2) Once our perceptions have changed, our way of life has to change accordingly. Kissinger did not make this point at Rome; Kurt Waldheim, the UN's secretary-general, did when he said: "The great differences in the consumption habits between rich and poor societies raise deep moral problems at the best of times; they become indefensible in periods of penury and shortage."

(3) Finally, in reordering our thinking and lifestyle, we must make sure we have learned something from the experience of the 1960s and not create a new class of victims in the process of aiding another class of victims. With forethought, we can aid the hungry without turning American farmers into the backlashers of the 1970s.

As a postscript, let me add a word about the role of the churches.

Church leaders were among the representatives of Non-Governmental Organizations (NGOs) present at the Rome conference as observers and indirect participants.

Before and after the conference, the churches have been tooling themselves up to aid in fighting world hunger. As I see it, the church role in this struggle is going to be marginal, but necessary. I'm all for many of the education and action programs I've seen. I have only one reservation: My fear is that Christians, long bereft of a cause they can get excited about, will use the hunger issue primarily as a means of self-regeneration and institutional rejuvenation. The needs of the world's hungry millions are too basic to be played with by pooped-out Christians more intent on recapturing the intensity of feeling they had in the 1960s than in contributing to the solution of a life and death problem of the 1970s.

Shalom,



Roy Larson

Recessional: Seminaries in the 1970s

by Suzanne R. Hiatt

Seminaries are in trouble. Not just the big, prestigious liberal seminaries like Union in New York or the strife-ridden denominational seminaries like the Missouri Synod Lutheran's Concordia in Saint Louis, but most seminaries, denominational as well as non-denominational face massive problems in the mid-seventies. The most obvious difficulty is financial and the litany of rising costs and sinking revenues is familiar to every educator, indeed to every citizen. The seminaries' answer to cost problems has been to negotiate mergers and to cut back programs. While such drastic steps do promise survival they also create change, anxiety and a concentration of internal problems. These factors leave today's seminaries little time or psychic energy to be the seedbeds for the social mission of the churches as they have been from time to time in the past, most notably in the mid and late sixties.

But the most telling difference between the seminaries of today and those of the last decade is in the nature, attitudes, and interests of their student bodies. Back in the sixties seminarians by and large were social activists, interested in human rights, ending the war and democratizing the society. Though today's seminarians may share those goals, they are far less interested in making them manifest here and now in their seminary communities. Seminarians today are more concerned with "getting a sound theological education," and by that they mean a grounding in the classical disciplines of theological education. Many of the elaborate systems of governance hammered out by seminaries in the late sixties as a means of giving clamorous students some voice in the running of the institution are falling into disuse and

neglect due to disinterest among current students. They come to seminary to learn and to be instructed and are content to leave the running of the seminary to those who are paid to do it. Administrators who fought for student rights in the late sixties now find themselves abandoned by the constituency they had sought to champion and more than one has resigned his post puzzled and disappointed.

The reasons for the change among seminarians are many. The younger people among them are from the disillusioned college generation that took Kent State as a warning to shut up and shape up or else. With the end of the draft and the war there are no young men seeking refuge from the government in the seminaries, and their social activist influence is missing. Despite efforts to attract them, there are few Blacks in seminary today, mainly because other professions than ministry are opening for ambitious young Blacks. The number and percentage of women in seminary is burgeoning for the opposite reasons; ministry is a new profession just beginning to open for women. Furthermore, with the decline in applications from men, more women are being accepted for seminary, even in seminaries of denominations such as Roman Catholic and Episcopal which restrict ministry for women. These women know that their futures are uncertain and that their best hope for survival in a system that remains hostile to women is to follow the rules and to be as well-educated and well-prepared for ministry in traditional terms — good grades, faculty approval — as they possibly can. They do not consider themselves in a position to take many risks or to tinker with the system — at least at the beginnings of their careers.

All this means that seminarians today cannot be looked to for leadership in social action. Perhaps in a few years when they feel secure enough in the system to challenge it, they will emerge as the young, middle-aged Turks of the eighties — after all, that very metamorphosis occurred in many members of the fifties silent generation. But for the time being, social mission as a concern of seminary faculties and students is a low priority. Love and charity with your neighbors remains a desirable goal but one to be implemented personally rather than corporately and best attained after ascertaining all the facts.

Suzanne R. Hiatt: recently, visiting lecturer at three Episcopal seminaries; has visited many others as a consultant on "Women in Theological Education;" member, Board of Directors, Union Seminary; 1964 graduate, Episcopal Divinity School.

Facts and Reflections on Oberlin

by Darrell Holland

The stresses on the Episcopal Church created by the controversy over priesthood for women are continuing to crack the Church's canonical solidarity.

Evidence of this was seen again in a December 8 event at Christ Episcopal Church in Oberlin, Ohio, where two of the eleven women irregularly ordained as priests in Philadelphia, July 29, celebrated the Eucharist on the edge of the U. S. heartland.

The Rev. Carter Heyward, 29, of New York and the Rev. Alison Cheek, 47, of Virginia came here at the invitation of Christ Church's rector despite the objections of the Rt. Rev. John H. Burt, bishop of the Diocese of Ohio.

In fact, Bishop Burt, in letters dated December 3, officially "admonished and inhibited" the Rev. Ms. Heyward and the Rev. Ms. Cheek from any attempt to officiate as priests in the Diocese of Ohio.

The Rev. Jeannette Piccard of Minnesota, also one of the eleven women priests, withdrew from celebrating the communion after Bishop Burt's objection. She attended the services in Oberlin and said she regretted having withdrawn.

In a December 3 letter to the Rev. L. Peter Beebe, Christ Church's rector, Bishop Burt also insisted that Father Beebe "withdraw the invitation you have extended them to be ministers of the Eucharist in your parish and to see to it that they do not function in Christ Church

until such time as I lift that inhibition." The women denied he had probable cause to inhibit them.

Bishop Burt, who has often said there is no theological or biblical reason for not ordaining women as priests, said in another December 3 letter to the Churches of the Ohio Diocese that the Eucharist was "being used as a tool in the prophetic struggle."

"I will not fly in the face of the canons and constitution of the Church," Bishop Burt said recently. He means that, although he favors priesthood for women, he will not accept women priests until the canons are changed.

The question is more than academic for the Ohio bishop. One woman deacon, the Rev. Joan P. Grimm, chaplain at Kenyon College in Gambier, Ohio, has been certified for priesthood by the Standing Committee of the Ohio Diocese. This is a requirement for priesthood which the eleven women ordained in Philadelphia did not have.

But Burt has steadfastly refused to consider ordaining the Rev. Ms. Grimm as a priest until the canons are changed.

Peter Beebe, the 29 year old Oberlin priest, believes the Gospel and his conscience are more important than the Church's canons. In open defiance of the canons as interpreted by the House of Bishops and by Bishop Burt, Beebe permitted the Eucharistic celebration to be held.

The Oberlin rector knows he is putting his ministerial career on the line. If charges are filed by either three priests or seven male lay persons with the Diocese's Standing Committee and if these are referred to a Church Court, he could be found guilty of disobeying Church canons.

His punishment could be either censure, suspension from his duties at Oberlin, or deposition, which means loss of his priestly orders. Predictions are that charges are being filed.

Father Beebe said he hopes the celebration by the two women will help to gain acceptance for the women priests. He maintains the Eucharist was not used as a tool. "It is the only way to recognize the validity of their priesthood. I have waited for the day I could receive Holy Communion from a woman priest," he said.

Beebe reports the 300-member Church was split 50-50 on holding the service, with half approving and half disapproving. The Church's vestry supported the invitation 6-5 but Beebe said he would have gone through with the celebration even without that slim support. He said 95% of the members had met in groups during the past

Network Reports

Northwest, Midwest: A Network Organizes

months to wrestle with the issue.

The Episcopal House of Bishops has said it believes in the principle of priesthood for women. Beebe answers, "I am tired of mere support of the principle of women's priesthood. We need to accept their ministry now."

Most bishops have said, "Wait until 1976 when the canons may be changed to permit women priests." Beebe answers, "My conscience must put Church law second and acceptance of women priests first. I want flexibility to act out my conscience for justice and love even in the laws of the Church."

Two Eucharistic services were held in Oberlin. The Rev. Ms. Heyward celebrated the sacrament at 10:00 a.m. before a congregation of 300 packed into a church building which seats about 150. The Rev. Ms. Cheek celebrated at 2:00 p.m. with about 150 attending.

Most persons worshiped and received the consecrated Sacrament joyfully from the hands of women priests. Among those not joyful and not receiving communion were a half dozen priest-observers from the Ohio diocese.

One of them told this reporter he and others were there at the request of the diocese's Standing Committee to observe what he believes is an uncanonical celebration. He also told this reporter, "These women are not priests." Another male priest refused to exchange the peace with the Rev. Ms. Cheek. Chances are there will be other celebrations of the Eucharist by the women priests in the near future. The three in Oberlin said they will accept invitations and that they have received them already from Texas, New Jersey, New York and Pennsylvania.

One thing is clear. The male-dominated Church is apt to be plagued with a rash of ecclesiastical trials over the issue. It could happen that one of the trials could declare one of the women's ordinations valid and create another dilemma for the House of Bishops.

Father Beebe said during the Oberlin service, "I am saddened by our bishops who are frightened of losing power and authority. I see fear, injustice and reprisal in the Church, and not love and justice."

But he concluded, "To obey the Gospel is costly," as if fearing and predicting that this Advent Sunday event could lead to Lenten-like suffering for him and others who support the women priests with deeds as well as words.

A new network of socially-concerned Episcopal churchpersons may be in the process of being formed.

In November, Robert DeWitt and Hugh White of *The Witness* staff participated in two consultations designed to explore the possibility of organizing an alliance committed to carrying out the Church's social witness during the last quarter of the 20th century.

Both the regional groups — one in the Midwest, the other in the Northwest — concluded:

1. Currently the Church is preoccupied with its own institutional survival. Therefore,

2. it is timely to search for new and progressive leaders in the Episcopal Church who, in DeWitt's words, "are willing to move upstream against the current and develop a viable social strategy for the coming years."

During the next 90 days the participants in the consultations at Seattle and Indianapolis, who came from twelve dioceses, will meet with others from their local areas to stimulate interest in a network or an "independent Church alliance."

After the local gatherings, the Northwest group will meet in Seattle again on Feb. 7 and 8 to decide "where we go from here."

A similar follow-up meeting for Midwesterners is scheduled for March 14 and 15 in Lake Forest, Ill.

Attending the Midwest consultation were: Dee Hann, Indianapolis; Belle Hargreaves, Farmington, Mich.; Marion Huston, Mentor, Ohio; Charles Judd, Cincinnati; David Owen, Lake Forest, Ill.; Patricia Steiner, Chicago; Murray Trelease, Milwaukee.

Participants in the Seattle meeting were Robert Beveridge, Moscow, Idaho; Alice Dieter, Boise, Idaho; Joe Dubay, Portland, Ore.; John Larson, Coeur d'Alene, Idaho; Dirk Rinehart, Milton-Freewater, Ore.; Cabell Tennis, Seattle; Diane Tickell, Auke Bay, Alaska.

Darrell Holland: religion editor, *Cleveland Plain Dealer*.

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New Publications Examine Religion

A new journal, *Radical Religion*, published quarterly by the Community for Religious Research and Education, is directed to those readers disturbed with the inaction of the religious community today.

Radical Religion, according to its publishers, is "committed to examining closely the controlling interests of the religious establishment to understand how religion can be debilitating instead of liberating, to rediscover our radical religious past through historical research and to play an active role in political movements for liberation.

The current issue, Summer/Fall 1974, contains articles by John Pairman Brown on political organizing in the churches and Robert Bellah's "reflections on reality in America." Sharon Gallagher takes a look at radical evangelicals and Kathleen Brewer examines feminist theology.

For subscriptions — one year, \$3 for individuals and \$5 for institutions — write *Radical Religion*, Box 9164, Berkeley, Ca. 94709.

De-liberation, edited by Ann Knight for the National Coalition for the Ordination of Women, is a quarterly newspaper devoted to the discussion of the whole ministry of the church. Available for 25 cents per issue from 449 N. Riverside Drive. #N-101, Iowa City, Iowa 52240.

Minneapolis: Eleven Issue Statement

Minneapolis, Minn., The Feast of St. Andrew's, Nov. 30, 1974 — We believe that the church is built up and strengthened not by maintaining a facade of peace, but rather by struggling to be obedient to God.

Therefore, we rejoice in the service of ordination at Philadelphia and in the many and diverse ways the Holy Spirit is moving in our lives and in the Church.

We note that the chief responsibility for the rejection of women priests must rest with Episcopal bishops — including our own diocesan bishops — who continue to allow the faith to be dictated by unjust interpretations of law.

We are uneasy about the implications of women's ordination being put to a vote in any General Convention. We believe that this process calls into question the efficacy of *Baptism* — that sacrament by which women

and men are freely given full and equal membership in Christ's body.

Finally, we rejoice in the many people — women and men, laity and clergy — with whom we share this effort toward renewal in the Episcopal Church.

Merrill Bittner	Marie Moorefield
Alla Bozarth-Campbell	Jeannette Piccard
Alison Cheek	Betty Schiess
Emily Hewitt	Katrina Swanson
Carter Heyward	Nancy Wittig
Suzanne Hiatt	

The Women Priests: Where Are They Now?

Merrill Bittner continues her ministry at the Church of the Good Shepherd, Webster, N.Y. The Standing Committee of the Diocese of Rochester awaits a report of a special committee of theologians examining the validity of her ordination to the priesthood. If the report of this committee is positive, the Standing Committee plans to recommend to the bishop that she be licensed as a priest.

Alla Bozarth-Campbell continues her agreement with Bishop Philip McNairy of Minnesota not to preside at the Eucharist publicly. She has issued a letter to the clergy and people of Minnesota stating her continued support for the Rev. Jeannette Piccard.

Alison Cheek occasionally presides at the Eucharist when she is invited. She also continues her private practice as a psychotherapist.

Emily Hewitt remains on the faculty at Andover Newton Theological School. Bishop Paul Moore has rejected her application for licensing as a priest.

Carter Heyward has celebrated the Eucharist publicly several times. She continues to teach at Union Theological Seminary. Bishop Moore has refused her application for licensing as a priest.

Suzanne Hiatt's application for licensing as a priest has been refused by Bishop Lyman Ogilby.

Marie Moorefield continues her work in a chaplaincy program at Topeka State Hospital. Bishop Moore has refused her application for licensing as a priest.

Jeannette Piccard has a presentment facing her on charges of "disobedience to the bishop." She has not functioned as a priest in the Diocese of Minnesota.

Betty Schiess has had approval for the regularization of

Network Reports

her priesthood from the Standing Committee and the Diocesan Convention of the Diocese of Central New York. She awaits Bishop Ned Cole's response.

Katrina Swanson has been suspended from all ministerial functions for three months ending January 4, 1975.

Nancy Wittig has resigned her parish job in Morristown, N.J., because her vestry refused to approve her for priesthood unless she agreed not to bring civil suit against the Church.



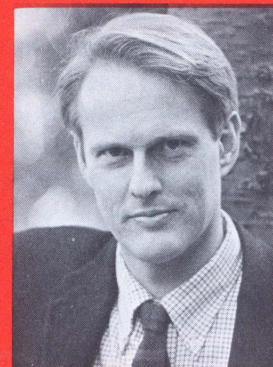
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Coming in the next issue:

"Post-Theistic Thinking" by Thomas Dean, Temple University, with comments by Richard Shaull, Princeton Theological Seminary.



Richard Shaull



Thomas Dean

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