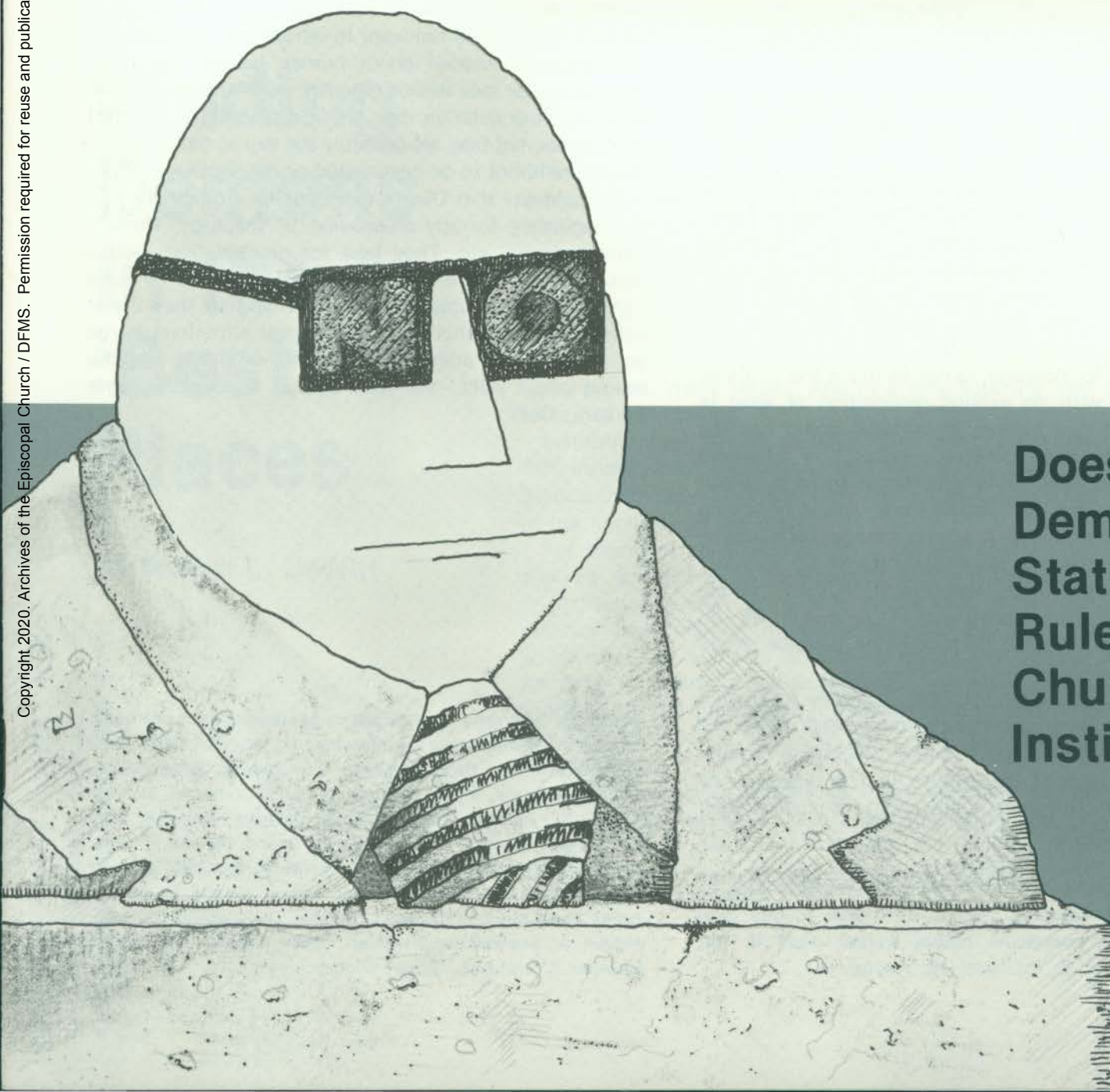


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THE WITNESS

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Volume 58, Number 9

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**Does
Demon
Status-Quo
Rule
Church
Institutions?**

Letters to the Editor

The Witness reserves the right to condense all letters.

Is there anything in our Church Constitution or Canons on which to base a "one man (sic) one vote" challenge to the negative action on the ordination of women? Isn't this concept a secular one only? Indeed, I'd prefer a convention based on one vote per delegate, but we don't have it and hence haven't violated it. N'est-ce-pas?—*Helen Seager, Pittsburgh, PA.*

I have received several copies of *The Witness* and it is like receiving a long lost friend who suddenly returned; and with what joy!

As I am now 80, I took advantage of the offer for over 60 and sent a money order.—*Alice Brewster, Nutley, NJ.*

I must object strongly to your use of a quote from *The New Man* (sic) in the February 2 *Witness*. Seldom have I seen such a blatantly sexist piece of writing. The sexism here is not just in the consistent use of *man* and *he* as generics, but is illustrated also by the use of heavily male images: battle-fields, knights, captains, masters. The quote is an education in itself.

What I object to, however, is not so much the quote as your use of it with no explicit recognition of what is offensive about it. I believe an editorial board has the responsibility to raise questions about how offensive material is to be used. Re-writing would seem to be out of the question; but so, I would think, would be letting the material stand as it is. A possible model for handling such quotes as the one from Smith might be to adopt Mary Daly's practice in *Beyond God the Father*: the use of "(sic)" after specifically sexist language as an indication that a variance from common practice exists here.

It is time that we offer the same courtesy to women that we offer to other oppressed groups, and revise our language to eliminate aspects which perpetuate oppression. The language of the articles in *The Witness* has been fairly good. But there is still room for work.—*Ellen K. Wondra, Berkeley, CA.*

Just a note to thank you for bringing *The Witness* back to life again. I've enjoyed reading the new issues and believe that the magazine meets a real need in the Church.—*James B. Prichard, Rochester, NY.*

I am very glad to have the magazine for it is the only Episcopal Church publication that makes much sense, taken as a whole. Dean's and Shaull's articles were very stimulating and dealt with basic issues. I do tend to agree with the reactions already expressed about the articles being too heavy if you wish to speak to more than a relatively "in" theological group and communicate with people capable of real thinking but not yet grounded in the assumptions and/or terminologies found in the articles.

My experience in a secular organization has convinced me that there are a great many alert, open, reflective people who do not want the "old story" (theological, moral, political), do not want to retreat into reaction and are deeply concerned about human issues, but need them put in far less technical terms. Just what proportion of the total population they are in a pluralistic society I don't know, but they are certainly the key to the future, if the future is not to be constricted or destructive or both.

I should say that Dean's and Shaull's articles are just the beginning for any discussion of theology, theism, transcendence, etc. They take for granted that theism and transcendence are outmoded and they may be quite right — but the subjects need explaining as they themselves argue. Niebhur was once a great stimulous to me and I must think about the degree to which his insights are no longer valid.—*Rt. Rev. George W. Barrett, Santa Barbara, Calif.*

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.

Finding Demons in the 'Best' Places

by Robert L. DeWitt

One sunny afternoon a gentleman in proper attire was riding his horse through the wooded section of a large city park. A group of young Blacks walking past taunted him with: "You look like the Establishment." Drawing himself up, the rider retorted good-naturedly, "I *am* the Establishment!"

Can a church with a long establishment tradition do anything other than draw itself up and acknowledge that fact? Not lightly and, it would seem, not likely.

One alternative would be to make a rational analysis as a prelude to change. Management consultants can lead an organization to a better definition of goals, a refinement of objectives, and improved methods of operation. There is, however, an inner intent in organizations, a purpose usually unspoken, rarely recognized, which stubbornly prevails. "The more things change, the more they stay the same" — this cynical saying identifies that fact about institutions.

A different and more democratic process in budgetmaking, as was attempted this last triennium in the Episcopal Church, is good for a church's self-image. As Charles Ritchie points out in this issue of *The Witness*, however, there is reason to doubt it was a difference that makes any difference. So it is in the life of a diocese, when an attempt is made to democratize the election of a bishop. James Adams, also in this issue, speaks of an ambitious effort in that direction which, aside from some desirable side-effects, did not produce any unusual results.

What force is at work in such situations? It is not a conscious conspiracy, even though it may express itself partially through processes which suggest that. No, it is the even more powerful assertion of the instinct of institutional self-preservation. That instinct co-opts for its purposes many people, many groups, many issues. And in a very sobering way they become its tools, its instruments.

Institutions are, in part, demonic. That is implied in what we mean by the Fall. Insofar as the Church is in the world, it, too, has a demonic dimension. Biblical theology makes this clear. The evidence makes this clear. And some of the implications are clear.

For example, an alternative to a rational analysis would be a radical analysis. Sometimes called prophecy, this is a spiritual force. It calls upon an institution to see itself as it is. In the case of an institution with a long establishment tradition, it involves facing that fact and seeing the liabilities which attach to it. It is a liability for the Church to have its treasure, and therefore its heart, in the wrong place. A radical analysis would be one which would call the Church to re-order its priorities, to become what it is not yet, to identify with the poor, the powerless, the outcasts, the disestablished.

Can an institution re-order its actual priorities and become what it is unconsciously determined not to be? Not lightly and, it would seem, not likely. Yet it is our continuing faith that this is possible through the operation of the Spirit of One who alone is greater than the demon-ridden institutions of this world.

Robert McAfee Brown Interview

Revolution or Armageddon?

In an interview with Robert McAfee Brown by the Associated Church Press, the following exchange occurred:

ACP:

The impression grows that a lot of previously socially engaged Christians are backing off from the battles going on out there. They aren't sure of the basis for engagement, and they aren't sure it makes much difference.

Brown:

That will probably increase for awhile, but I am going to fight to keep the other posture alive. Keep in mind that I am talking about a remnant within the remnant, not the rank and file. I don't mean that term disparagingly, and I am not trying to set up a morally superior group. What is needed is a network of people all over the world who recognize each other, who see communally those evils in the contemporary world against which we have to stand, and who are trying all the time to provide some alternatives.

That means, among other things, engagement in the public arena, even though I am less sure than I once was that ordinary political vehicles or instruments are going to make much of a difference now or in the future. We may have to think in a more politically radicalized way about what it can mean to engage in the public arena, and that's scary for middle-class types like most of us.

It is hard for me to see how the issues that face us, globally and nationally, can be resolved without some real revolution — not necessarily violent — some kind of overthrowing of American capitalism, including the American multi-national corporations. Anything less will be piecemeal and peripheral

patching up of the problem. I still continue to "work through the system" for the most part, working for candidates for public office, and so forth, but I am doubtful that the Christian community, the remnant within the remnant, can affirm the rightness of the American role in the world. When I hear Christians in Latin America say that the American presence in that continent is destructive, I am forced to rethink the ways in which I personally support that system as an American citizen. Seeing our country from the perspective of Christians who live elsewhere in the world, is to be seeing an ugly picture.

The name of the game, on this global perspective, is power. If we Americans are to participate in the struggle for justice in the world, then we have to see to it that some of *our* national power is relinquished. But that won't happen voluntarily. It never does. If the remnant begins to understand this, with all the implications involved, life will be no cozy retreat. Risk will become the order of the day.

This could happen only if we Christians begin to see that our primary allegiance is defined in global terms. When that happens, we are forced to see that we cannot maintain this luxurious island of extreme wealth much longer. It is simply too contradictory. The way we white, middle-class people live in relation to the poor in the rest of American society provides a microcosm of how America lives in relation to the poor in the rest of the world. But when I see myself as part of a global network, the contradiction becomes unbearable. In that Christian community I cannot any longer be defined by the conventional categories of race, class, nation and economic privilege. When the global dimension is recognized, such barriers have to disappear.

A group of blacks in South Africa, Chicanos in East Los Angeles, some priests in South America, lay Christians in East Germany — seeing what happens when these people come together for worship absolutely wipes out white middle class notions of Christian experience. But for most of us, the barriers remain real, and they are what put us on a collision course with disaster — particularly if we are Americans.

Continued on back page

Is This Any Way To Make A Budget?

by Charles Ritchie

Prior to the Louisville General Convention in 1973, the Episcopal Church engaged in a major and costly exercise to establish credibility in the program budget process of the national Church in an effort to make members feel they were being "heard" at decision-making levels. The Louisville Convention then adopted a budget for each of the triennium years 1974-5-6. In doing so, the Convention resolved that "a balanced budget during each year" is required, and allowed for adjustments by the Executive Council only to "better coordinate . . . and execute the General Church Program reflected thereby . . . or undertake other work, provided that the integrity of the priorities . . . is generally adhered to."

The budgeting process for the General Church Program budget was open, tedious and complex at Convention time. Between conventions, however, the Executive group (staff) and Executive Council take over and, quite simply, make all the decisions about budget revision. The General Convention, through its Committee on Program, Budget and Finance, is involved only in a perfunctory, advisory way. Funds are shifted here and there according to prevailing influences and rationale at 815 Second Avenue and Seabury House.

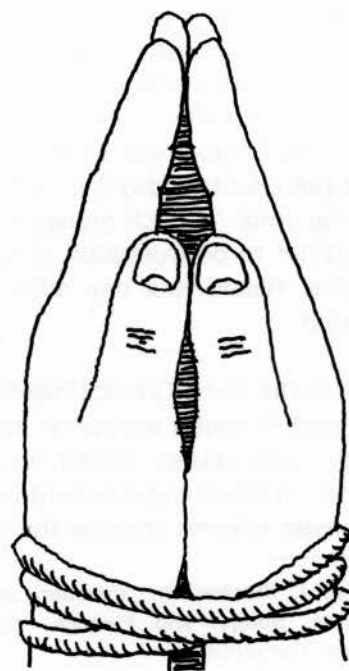
What an institution decided to do with its dollars often reveals the administration's concerns and priorities more clearly than other instruments of communication. Thus, we listen to the Allin Administration speak about

securing more funds for Black Colleges but the budget cuts such funds by \$78,000. There is much talk about evangelism and education, but the budgets were cut by \$16,000 and \$8,300 respectively. Other cuts in the 1975 budget include:

- Communications - \$45,200 (Will we say farewell to an independent "Episcopalian?")
- Minority programs and grants, administrative budgets up, grants down, net loss: \$50,000 + with grants suffering far more (where is the payoff in empowerment?)
- Youth and college ministry - \$55,000
- Funding for the Ministry Council voted by General Convention at a level of \$41,000 for 1974, receives a token \$10,000 for 1975
- Social Ministry and Concerns and Social Responsibility in Investments, likewise, pared \$11,800 and \$3,600 respectively

The bulk of the shifted funds, plus a \$300,000 increase in the budget level have been reallocated mostly to administrative areas although there are also some increases for ecumenical work, and for Overseas Dioceses (an even \$100,000).

The impact of the cuts is, of course, intensified by inflation. Soon some of the programs may be considered too small to be meaningful and that may be justification



Duci

for abandonment. The number of dollars is not important, but the direction of the shift is. Institutional maintenance generally wins out over sometimes powerless, often controversial, programs. Too small to be more than symbols of hope and faithfulness, these frail little signs of progress should be protected from the natural tendency of the institutional hierarchy to beat them down and out in order to strengthen the institution. For example, at a time when corporate responsibility is a social and public issue of the highest magnitude, the institution finds it all too easy further to weaken an already weak commitment to Social Responsibility in Investments.

The Risk of Power

The debate as to whether the 1974 budget goes beyond the guidelines intended by General Convention is academic; the fact of the matter is there is no appeal and no accountability. At stake is the credibility the Church sought diligently to create. At stake is the movement begun at Seattle to put the Church on the line with those it seeks to serve. At stake is the hope that some institution (if not the Church, then which?) can risk putting its money where its mouth is. Without new generations, institutions die and so will the Church, for if it cannot be faithful enough to risk its power and influence, what members of new generations will look to it as a witness in the new society?

Now that steps have been taken to strengthen the organization with manpower and morale, the administration suggests it can prepare to do all those good mission things anyone wants to do. It will be out to raise more money. Soon the "Salespersons" (head salesman: the Presiding Bishop) will be peddling "sales items" (what's your pet charity today?) in the "market" (wherever there may be some "church money"). At the same time we are asked not to be frustrated or suspicious — opposing or divisive. Relax, your new administration has things well in hand.

P.S. At the same Council meeting that adopted the 1975 Program Budget a resolution about the problem of world hunger was passed, urging, among other things, participation "in reforming the institutions of society." Do such proposed reforms include the Church?

Charles L. Ritchie, Jr.: member, Joint Standing Committee on Program, Budget and Finance; deputy from Pennsylvania to General Convention.

Who Sets Priorities?

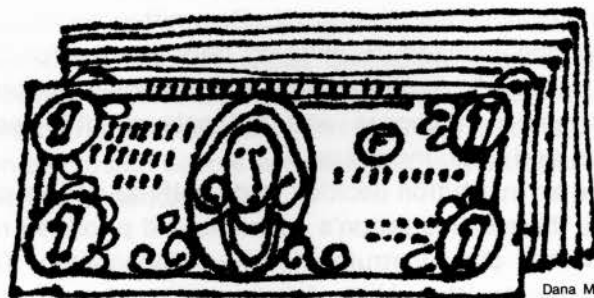
by Jane M. Silbernagel

The article by Mr. Ritchie on the 1975 budget of the Episcopal Church intensifies my own disquiet.

One has been taught that priorities and program of the Episcopal Church are determined by the clergy and laity in meetings of parishes, dioceses and the national Church. Thus one cannot doubt that priorities set at the General Convention are set for the three-year period between conventions, and may be changed only by the Convention.

In 1973, the first five priorities were evangelism, education, lay ministry, communication, and mission service and strategy (human development). All have had funds cut severely. The resolution enacted by Convention states: "the following ordered items shall be funded in the priority shown below if the total receipts to the General Church Program shall exceed \$13,625,732."

- A. Black Colleges
- B. Overseas Work
- C. U.S. Jurisdictions
- D. Education
- E. Empowerment
- F. Young Generation
- G. Communications
- H. Public Affairs



Dana Martin

From this and the other parts of the resolution, I would think that priority items in the budget were funded in 1974-75 *at least* at the 1973 level. Then, if there were additional money, the debate would be over raising these, and if there were still extra money, it would be applied to the above items. I have no feeling that the Convention meant that the original priorities were to be cut in order to balance the budget unless the General Church received *less* than the \$13,625,732.

We did not at Louisville foresee the present inflation and recession. One cannot begrudge raises to the staff in these times. One can question the necessity of adding additional staff, however, if by so doing program money must be cut. One can also accept that the costs of "815" would have to be up in these times.

The paramount issue to me is: "Who sets the priorities for the Episcopal Church?" I was impressed with the work and the devotion of the members of the Executive Council in their trips around the dioceses prior to Louisville in an effort to hear and understand the wishes and needs of the constituency. Is that work to go for naught? If the constituency responds, as we did, who makes the decision to change what we decided?

I feel strongly it is necessary that once again we press toward a diminution in the size of both Houses of Convention and that we begin to hold General Convention more often than each triennium. Both the House of Deputies and the House of Bishops are too large. The rapidity of change in our lives creates a need to scrutinize goals and priorities much more often than we do. The costs of the convention rise all the time — and money could be saved to be put into programs, especially "people programs."

The method of assessment upon dioceses to raise the General Church Program funds is decided upon by General Convention. It cannot be changed during the triennium. Since this is so, it seems to follow that the programs should be inviolate — except to be given more funds if such a happy day should arrive.

I do not believe that the 1975 budget reflects the decisions made at Louisville.

Jane M. Silbernagel: member, Joint Standing Committee on Program, Budget and Finance; deputy from Southern Ohio to General Convention.

Budget as Tradition

by Gerald Lamb

If I simply said "ditto" or "hooray" to the Charles Ritchie article, everyone would know that we served together over a three-week period developing a Program and Budget which reflected what the Church wanted.

Evidently the church staff and the Executive Council looked upon that budget as statistical data for their consideration. It is more than that. The budget is tradition. It is a philosophy. It is a document of direction. It is an instrument of empowerment for the entire Church. It represents the best thoughts, hopes, desires and priorities of the various dioceses and delegates present at the General Convention. The staff at 815 and the Executive Council has not just altered the statistical data in the budget; they have changed the direction of the Church.

Gerald A. Lamb: member, Joint Standing Committee on Program, Budget and Finance; deputy from Connecticut to General Convention.

Missouri's Popular Election

by James W. Adams

When the history of the Protestant Episcopal Church in the 20th Century is written, the recent attempt by the Diocese of Missouri to initiate a more democratic election process of bishops will probably garner a footnote rather than a chapter.

Experiments that are somewhere between raving successes and catastrophic failures rarely have a way of emerging as watershed events. Rather, such experiments slip into wider historical trends that eventually will be viewed as epochmaking — for good or ill. The historical significance of the Missouri experiment will depend on whether, in coming decades, there will have emerged a wider trend to democratize radically the nomination and election of Episcopal bishops. My suspicion is there will be no such trend.

But lest I prejudice this particular case before it gets a hearing, let me outline the origin, goals and scope of the Missouri experiment.

In early 1973 Bishop George L. Cadigan announced he would retire in April, 1975, when he reached age 65. A committee began devising a popular nomination and election process, essentially to draw into the selection of a new bishop as many of the diocese's 20,000 baptized members as possible. First phases involved an informal referendum among the 57 parishes to determine the qualities wanted in a bishop. From this, the committee formulated seven criteria for candidates, ranging from a man "sensitive to contemporary issues" to one "knowledgeable in managing money and property."

In February, 1974, the diocesan convention approved the following plan. Nominations, roughly two names for each parish, would be submitted by May 31. The

17-member screening committee would then reduce the list to about 15 names by the end of August. In mid-October, there would be a "primary election" by all pre-registered voters to select the top three favorite candidates. The screening committee would retain the right to add two names (from the list of 15) if its members felt "an especially qualified or talented man had been overlooked by the voters."

Five candidates would be on the final ballot for the December 7 election held according to existing canons. Prior to the October "primary" balloting, there was a voter registration drive. Data was published about the 15 candidates. Before, but especially after, the final five were named, candidates were expected to — if not "run" for office — at least make themselves available for public meetings.

Neal T. Dohr of St. Louis, chairman of the screening committee, gave the general rationale. Lay-persons, particularly, feel uneasy about "shadowy cliques in smoke-filled rooms" who presumably act as kingmakers, he said. The process would dispel those notions. Then, by encouraging open "campaigning" by candidates, the diocese was acknowledging that "the Holy Spirit can work in politics." Overall, Dohr and diocesan officials boasted after the election, "more people in the diocese knew more about the candidates than ever before."

Some Bitterness

The diocese elected a bishop, the Rev. William A. Jones, a white rector in Johnson City, Tenn., on the 13th ballot. He emerged a winner despite sustained and passionate support among clergy voters for the Rev. Joseph A. Pelham, a black seminary professor from Rochester, N.Y. There was some bitterness and disillusionment among clergy who claimed racial bigotry allegedly implied by the majority of lay voters who opposed Pelham.

No doubt the experimental process produced some modest achievement. First, practically every confirmed Episcopalian, marginal and otherwise, at least knew there was to be a change of episcopal guard. The diocese collectively was prodded into at least some vague thinking about the role and duties of bishop. Some 3,647 persons over 18 years old (about 67 percent of those registered) cared enough to vote in the "primary." And, yes, it is a safe assumption that the people knew more about the candidates.

But in the face of the romanticizing of this process already underway in the diocese and beyond, we ought to

ask some pointed questions. Did the diocese really get better candidates — ultimately a better bishop — than it would have under the existing procedures? Will the new bishop be any better accepted because of the “popular” election process? Was this ultimately a substantial change giving the people more power, or essentially a public relations program to make them *think* the smoke-filled room was gone?

The ironic fact is that the bishop-elect and his top contender in the final election were not among the top three “primary” vote getters. Their names were added by the screening committee whose members, in their wisdom, ruled that the hoi polloi had overlooked the best candidates at the ballot. What is so democratic about that? That’s just the way the kingmaker cliques operate under existing systems — the elite with inside knowledge do what they think is in the best interest of their diocese.

Indeed, what the Missouri experiment boils down to is that a presumably more representative nominating-screening committee did more work, did more of its work openly and had at least generalized rubrics (the seven criteria) under which it did its work. That might be an improvement over whatever the old system is, but it is hardly the revolution some in St. Louis would like to make it.

The diocese was playing with political fire, in one sense. The more an institution encourages psychological investment in favorite candidates, the greater will be the risk of resentment among losing factions and the greater will be the risk that any “compromise” winner is unacceptable to everybody. While it is too early to assess such reverberations from the recent Missouri election, the racial bigotry charges raised by clergy losers indicate a depth of feeling that even a quasi-popular election campaign can generate.

Potential Dangers

In addition, there was the question of what might happen if *real* popular elections were held. A significant number of clergy had visions that under their candidate the diocese could make history by becoming the first to accept with open arms all or some of the 11 women priests of “invalid” ordination fame. Wide-open elections raise the possibility of regional elections becoming referendums on national church issues. Not necessarily a bad idea but potentially a disaster if linked with putting a man in the bishop’s chair until age 65.

There is a variety of practical considerations as well. So far as it went, the Missouri experiment wasn’t that expensive and penetrated the diocese fairly well. (Cost was about \$3 for each one of those 3,647 “primary” votes). But Missouri is about the third smallest Episcopal diocese. What would larger ones face in time and money?

Real dangers and practical problems should of course be irrelevant if what you are doing is a necessary, realistic and profoundly desired reform. I have seen no evidence that the Missouri experiment was any of these.

A wider trend in which the Missouri experiment of 1974 will fit? As I said earlier, my suspicions — confirmed by this case — are that there will be no such trend.

First, because in the coming era of economic hardship, even such middle- and upperclass-based denominations as the Episcopal Church are going to have less time and resources for ecclesiastical luxuries. One would doubt if times get so bad that Episcopalians and others will go back to the New Testament practice of casting dice to pick their leaders. But neither will they be in the mood or in the position to enjoy the luxury of pseudo-popularist proceedings.

Second, while some Episcopal women clergy might argue the point, bishops in the Episcopal Church in recent decades have hardly been tyrants blatantly frustrating the will of their flocks. Flagrant abuse of Episcopal authority — even when granted through what is supposedly the current “smoke-filled room” and kingmaker style — does not appear to be an Episcopal sin crying out to heaven for vengeance through some wholesale popularist catharsis.

Third, vigorous and sustained democratic impulses flow out of vital, self-confident and proudly voluntaristic societies, not out of diffused, declining and static ones. Even if we put forth a more positive interpretation and say that the Episcopal Church is relatively balanced, the prediction is the same. The Episcopal Church is not about to open itself up to political processes that could significantly alter the power structures or destroy the de facto system of checks and balances.

James M. Adams: religion editor, *St. Louis Post-Dispatch*.

Reflections On Shepherding

Sabbatical begun, we saw them: primal shepherds.

Judaea's February is grass-gifted,

new-green

fleeting

potency.

Herding is less leading than permitting

before blasting heat browns barren.

Homecoming found mid-summer spring Where-Brothers-Love,

advocate shepherds making all things new,

purple

vested

Amos

seeing the pink-dawn-promise of almond bloom,

letting healing justice roll on Sisters' Day.

These desert hills need that Tekoa timing.

Levitate rhythm here is a brutal beat.

Syracuse

Chicago

Oaxtepec

breed counter-heat when winter-hunger

seeks spring's transient growth.

Will shepherd's crook cease curbing,

follow sheep to present pastures?

Lovest

thou

me?

Can apostolic prod be a bramble-clearing staff

for the break-through to nutrient grass?

Who tends Peter?

Who feeds Simon?

O

Come

Immanuel

Give sisters springtime herding

before the scorching kills.

—Wanda Warren Berry

Wanda Warren Berry: Ph.D. candidate, Syracuse University;
licensed lay reader, Diocese of Central New York.

Network Reports

Small Journal Editors Meet

On Feb. 12-13 the College of Preachers hosted a small group of persons identified with publications concerned about the social mission of the Church. A larger group was scheduled to meet in March to decide whether staff members of such journals can do their work better through structured, on-going relationships.

Attending the meeting were Clement W. Welsh and Earl H. Brill of the College of Preachers, Wayne H. Cowan of *Christianity and Crisis*, Judy Davis of *Quest*, Robert L. DeWitt and Hugh C. White of *The Witness*, Richard Fernandez, formerly with "Clergy and Laity Concerned," and Ellen K. Wondra of *Radical Religion*.

Church and Society Network Groups Meet

Robert L. DeWitt and Hugh C. White met with representatives from five dioceses in the Pennsylvania-Virginia region in Lancaster, Pa., Feb. 17-18 to initiate plans for organizing groups concerned for the Church's social mission.

The Lancaster meeting focused its deliberations on the "Statement of Affirmation and Invitation" issued by a group of 50 supporters of the 11 women priests in Washington, D.C., on February 8.

Among the participants there was widespread agreement that the authority structures blocking affirmation of the 11 women priests are the same structures which inhibit the Church's social mission. As one put it, "where authority becomes identified with injustice, in or out of the Church, there is an urgent issue of Christian mission."

The Statement of Affirmation and Invitation will be used by participants in the Lancaster meeting to initiate Church and Society groups in their dioceses.

A second meeting of the group is planned for May.

Attending the meeting were: Edward W. Jones, Central Pennsylvania; Margaret Ferry, Joseph Frazier and Donna Urbia, Bethlehem; Carl Edwards, Southwest Virginia; Charlie McNutt, Jr., West Virginia; and David Van Dusen, Pittsburgh.

The central south regional meeting of the Church and Society Network will be held in Atlanta March 3 and 4.

Participating in the Atlanta meeting will be: Marian Hoag and Elizabeth Hoag, Atlanta; Sister Jean, Georgia; Kathryn and Harcourt Waller, Martha Carmichael and Lex Matthews, North Carolina; Edgar Hartley, Jr., Western North Carolina; William Chilton and Mark Johnston, Alabama; Sara McCorry and Robert Dunbar, Upper South Carolina; David Fisher and Archie Stapleton, Jr., Tennessee.

Network Coming Events

MIDWEST REGION — March 14-15, 1975, Indianapolis, Dee Hann, convener. Diocesan coordinators: Belle Hargreaves, Michigan; Marion Huston, Ohio; LeRoy Davis, Southern Ohio; David Owen and Patricia Steiner, Chicago.

NORTHWEST REGION — March 21-22, 1975, Seattle, Cabell Tennis, convener. Diocesan coordinators: Robert Beveridge and John Larson, Spokane; Alice Dieter, Idaho; Joe Dubay, Oregon; Dirk Rinehart, Eastern Oregon and Diane Tickell, Alaska.

Brown Interview

Continued from page 4

There are tremendous implications here for the remnant Christian, for our temptation during the next decade will be to a kind of national idolatry that will increase as world pressures are exerted upon us. Perhaps the worst legacy that former President Nixon bequeathed us was his speech about total American economic independence by 1980. What this world needs now is not declarations of independence, but of interdependence. The notion that we can create a little island of fantastic plenty in the midst of a starving world is simply an invitation to Armageddon.

Where are we going to find a base from which to fight against this idolatry of American power? I know of no better place from which to work than a community that understands itself as part of a global network, which is what the remnant church means to me.

Readers of *The Witness* are invited to submit reports on a wide variety of subjects and events looked at from many perspectives. Send reports to *The Witness/Network Reports*, 17187 Wildemere, Detroit, Michigan 48221.

THE WITNESS

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