THE WITNESS

December, 1975
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  The American Journey—Part I
  by Edward Joseph Holland

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  by William Stringfellow

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Dana Martin

Letters to the Editor

Rectoresses, Indeed!

I was interested in your September issue with the report on "Women Priests One Year Later." It is to be regretted that this important issue—ordination of women to the priesthood—should not have been faced squarely and thoroughly quite apart from this irregular ordination service. Much is being made of the desire of certain women to be ordained.

It is difficult to see how the statement of the Archbishop could have been almost completely ignored—"Equality of ability does not mean identity of function." Is the priesthood a function which women should perform? And are all functions of the priesthood equally appropriate for women? One can readily see them as chaplains and leaders of various groups, but as rectoresses, I wonder.

Richard G. Preston, *Wellesley, Massachusetts*

'Nuff Said

May I express the strong conviction that the church and its magazines are pouring much too much hot air about the ordination of women and changes in the Prayer Book. Both changes are liable to go through at the next General Convention and I believe that both should.

It would cheer a great many of us if we saw a more positive policy expressed by the church and THE WITNESS.

Allen W. Clark, *Sanbornville, New York*

How about World Hunger?

Please renew my subscription only if THE WITNESS is going to begin to beat some other drums in addition to the womens' ordination drum. I don't mind reading an article or two in one journal about the subject, but I'm sick to death of reading nothing else worthy of writing about, also.

The Rev. James R. Porter, *Gridley, California*

Famine

Peloponnesian wars
Alexander's ploys
Starvation of centuries
Took toll
By ignorance
Where now the toll
By man's educated
Informed negligence
Destroys the bud
Of one infant
And another
In ravaged-sagging
Mothers' swollen
Laps
Just in time for harvest
Octoberfest, Thanksgiving
And Tabernacles!
We see small pictures
By consuming peas
Kentucky fried
And Bar-B-Que
Pictures telling pain
Without pain
Depicting death
Without remorse
Deformities numbered
Numbly
Overwhelming the dead
With Death
Peas
Kentucky fried
And Bar-B-Que
Making no
Demands.
The Peloponnesus
A small place
Lost in itself

Alexander's dream
Carrying Greece
The world
And we?
We?
Not few
Informed
Dreaming
Universal dreams—
Mere swirling smoke
Corrupting protective
Ozone
In making
Faddish pleasure
And famine.
We?
We watch
Negligent of who
We are
Or were
Or could be
Of who
They are
Or were
Or might be
We watch
Smaller than
The Pelopennesus
Less than
Alexander
Consumed by seeing
Eating and loving
Without feeling.
The famine
Is us.

Arthur Everitt Johnson,

Within this issue we present you, our reader, with Part I of Edward Joseph Holland's perceptive monograph on the American Journey entitled "Look at Yourself, America!" When the series of four is completed you may write THE WITNESS for extra copies for use with group discussions.

THE WITNESS Robert L. DeWitt, Editor; E. Lawrence Carter, Robert Eckersley, Antoinette Swanger, Lisa K. Whelan, Hugh C. White, Jr. Editorial and Business Office: P.O. Box 359, Ambler, Pennsylvania 19002. Telephone (215) 643-7067. Subscription rates: $9.00 per year; $1.00 per copy. *The Witness* is published monthly 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.

Editorial

It is a curious and often tragic fact that we tend to judge ourselves by our intentions, but to judge others by their actions. We know what we intended to do; we only see what others actually did. This throws out of balance our scales of justice and renders suspect our judgments of others.

Related to this human foible is the tendency to blur the distinction between the principles we honor and the deeds we do. If I believe one should do unto others as she would have others do unto her, then it is likely I think of myself as a person who follows the Golden Rule, evidence to the contrary notwithstanding.

As with individuals, so with groups and nations. And consequently, it is perennially appropriate to recall a people to what they say they believe in.

This is why the purple of penitence is the traditional liturgical color for Advent. The coming of the truth, the coming of the Messiah, makes us aware of how great the difference is between what we say we believe, and what our actions show us to be. "Woe to you Pharisees! for you tithe mint and rue and every herb, and neglect justice and the love of God . . ."

In a bicentennial year it is perhaps inevitable that there will be a great indulgence in judging ourselves, as a people, by our intentions alone. And we are people of good intentions. Yet it is already evident how, as a nation, we blur the distinction between the principles we honor and the deeds we do. Woe to us Pharisees!

In this issue of THE WITNESS we begin a four-part series by Joe Holland which provides a more accurate self-image for this country. By getting straight the facts about our history, we can be sure our patriotism is not the result of self-deception, but stems from a critical self-awareness. We then shall be properly positioned to ask forgiveness for what we have been and the grace to amend what we are.

Robert L. DeWitt

Look At Yourself, America!

The American Journey—Part I

By Edward Joseph Holland

From the Boston Tea Party to the My Lai massacre, we as Americans have traveled the road from world savior to world crucifier. Where did we go wrong? Or is the system so designed as to doom us to defeat? More important, what resources of creativity are still available within our history? In a series of four articles, edited for our purposes from a lengthier, more complete presentation, researcher Joseph Holland takes us on "The American Journey" from our first debate in the 13 colonies to the current fight for self-sufficiency in oil consumption. Intended as a structural interpretation of the social struggle in the United States, the essays will examine our efforts and those of our ancestors in light of economics, politics and the religious phenomena which have guided us. Holland sees four basic struggles, all of which have been and continue to be overlapping: namely the struggles against class exploitation, imperialism, racism and sexism.*

Holland tries to see these struggles through Marxist-Christian eyes. While not rejecting faith in the living God, the author attempts to take seriously three fundamental assumptions of Marx, namely: (1) that the economic mode of production is the most basic fact of social history, while political and cultural institutions take shape dialectically in relation to it; (2) that injustice is generated from social structures, which in turn are managed by the controlling social class according to the operating principles of the mode of production; and (3) that the historical struggle for justice grows out of fundamental contradictions within these structures.

This turn to Marx is, of course, new for most of us American Christians, as well as for the author. It represents, therefore, a very tentative, sketchy and selective attempt to retrieve our national heritage. Still, how we view our past history has a great deal to do with what kind of a society we see our present struggles reaching for.

* The original paper was prepared as a part of the preparation for the Detroit conference on "Theology in the Americas" which was held last summer.

Independence and Democracy

Throughout its history America has sparked hope across the world. Its independence revolt, its call to a democratic way of life, the resistance of its slaves, its abolitionist movement, its war against slavery, its feminist movement, and its dramatic labor struggles have fired imaginations everywhere. Perhaps in no other time or place, has the struggle for freedom been so constant and bitter. Yet, in the third quarter of the 20th Century, many perceive America as an enemy of freedom. Why?

One answer may be that the institutional framework of American life often neutralized or weakened our most important battles.

The thesis of this essay is, that the economic, political, and cultural structures of American capitalism, both in domestic and foreign policy, have kept the American struggle for freedom from fuller fruition. This does not mean past struggles have been in vain. It simply means that we must press on to a deeper analysis and challenge the structural context itself.

Economic Foundations

On the eve of the Revolution the American economy was strong. It was based mainly on agriculture, but also on shipbuilding. In addition, the colonies were developing their own industrial base and by 1775 Maryland and Virginia alone had 72 iron foundries. Moreover, the colonies possessed vast natural resources and owned 40 per cent of the British fleet. The agricultural sector, both in the large slave-plantations and in the small

pioneer farms, made the colonies self-sufficient in food and supplied abundant and profitable exports. Westward expansion, already underway, brought wealth from land speculation and trade to the upper-classes of the East coast.

The people who made the American economy produce, however, were its workers—black slaves, white indentured servants, farmers, mechanics, artisans, sailors, dockworkers and unskilled laborers. "An estimated 80 per cent of all immigrants who came to the colonies," according to Philip S. Foner, "were either white indentured servants or black slaves."[1]

Some 65 per cent of all white immigrants before 1776 were white indentured servants. They came fleeing unemployment, religious wars and extreme poverty. Among them were 50,000 convicts, many of whom had been imprisoned in England for failure to pay small debts. Among them also were countless children and adults who had been kidnapped for sale in America.

Indentured servants, however, constituted a weak labor market, both because their terms of bondage were necessarily limited and because they could easily escape into the general population. But captured Africans could be enslaved permanently and kept apart from the general population. With the growth of rice, tobacco and indigo production on the Southern plantation, the black slave population increased to some 500,000 by 1770, approximately 20 per cent of the colonial population.

In earlier colonial history, the relationship between England and its American colonies was a complementary empire, rather than an exploitative relationship. In the decades preceding the War of Independence, however, the English economic base shifted from a mercantilist capitalism, which maintained a sense of the common good and corporate responsibility, to a *laissez-faire* style, which yielded the common good in favor of more aggressive capital accumulation. This shift within England flowed from the ascendancy of industrial capitalism over the earlier mercantilist and agrarian form. The net result externally was that the screws began to be tightened on the colonies.

Life already was harsh for most of the American workforce. While the unique hardship of black slaves is well known, the lesser, but severe hardship of white workers is not so often recalled.

"Hours of work," Foner says, "were usually from dawn to dusk, and wages for the laborers and sailors were barely enough to support a family."[2]

In the decades preceding the Revolution, as the pressure was applied to the American colonies, the burden fell heavily on colonial workers. In 1765, a severe economic depression lasting 20 years settled on the colonies and further pressed down the workers. Unemployment grew and purchasing power was cut. As a result, the American workers were in no mood to accept further taxation from the British crown. At the same time, colonial workers combined their resistance to England with the resistance to ruling classes here at home by pressing for democratic political structures.

The rich planters and merchants of the colonial aristocracy also objected to English pressures. While some of the elite sided with England, particularly those of the middle colonies with financial interests in English trading firms, these Tories lost out to the stronger separationist wing of their class. The time was seen as ripe to make a bid for American independence.

Managing a mercantilist nation which depended on international trade to unload its surplus and to provide the capital for further expansion, the upper classes could not isolate themselves from the international market without unleashing a radical challenge to domestic social structures. Indeed such challenges were present among American workers, often referred to as the "mob" or "rabble" in the literary testimony of the colonial elite. This mob or rabble proved valuable in thrusting off the British yoke, but challenges to the control of domestic ruling classes could not be tolerated. Witness the forceful suppression of Shay's rebellion following the Revolution.

The imperialist spirit was widespread among the Northern and Southern upper classes, and the words of Sam Adams typify it well.[3] "An empire," he said, "is arising in America," as he called for a war of independence and the annexation of Canada.

Within two years after Sam Adam's Sons of Liberty tossed the East India Company's tea into Boston Harbor, John Adams stated it was likely that the seat of the empire would soon be in the American colonies. Sam Adams then called for the Second Continental Congress to write "a constitution to form a great empire." Tom Paine pointed out that one-third of British trade was carried in American-built ships and that Europe was dependent on American agriculture.

1. *Philip S. Foner, UE News, "Labor and the American Revolution," July 14, 21 and 28, 1975, page 5.*
2. *Ibid.*
3. *William Appleton Williams,* The Contours of American History, *(New York, 1973), pages 112-116, for the following two quotes.*

Political Foundations

While the independence movement had broad popular support of ordinary "mechanics and farmers" in the nation, the political power of independence was not put in ordinary hands. Native Americans continued to be uprooted by the westward expansion. African Americans were still slaves and would continue to be so for a century. Small farmers were manipulated by the commercial and financial power of the Coastal aristocracies. The "men" who were "created equal" were just that—men and not women, since women would be granted the right to vote only much later. Even at the time of this writing they are denied full equality under the Constitution. Freedom and equality were, then, very much for the wealthy, male, white and propertied classes.

Yet the controlling classes needed the workers to win victory against the English. To do this, the independence movement was required to accept, in form at least, the democratic movement. But in the revolutionary struggle, two distinct interpreters of the democracy came together for the purpose of fighting the English. One viewed humanity's "inalienable rights" within the framework of individual property, the other within the framework of individual conscience. The language of the Declaration of Independence drafted in 1776 was sufficiently vague to cover both, since

4. *Staughton Lynd, "Intellectual Origins of American Radicalism," (New York, 1968), page 44.*
5. Ibid., *page 46.*

". . . the drafters did not yet feel the need to protect themselves against the unpropertied majorities."[4]

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In the words of Staughton Lynd, underlying these two views were two definitions of freedom: ". . . on the one hand, freedom defined as control over the finished products of human activity; on the other hand, freedom defined as self-determining human activity itself . . . ."[5]

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The source of the property framework was the conservatism of the controlling classes; the source of the second was the radicalism of the tradition of the Dissenters and the English Leveller's movement. Both drew on the thought of John Locke, but the Dissenters, like Thomas Paine and the English publicists on whom he drew, radicalized Locke's position.

The latent conflict between the two interpretations, and the distinct social classes which lay behind the separate interpretations, came to a climax in the Philadelphia Convention of 1787 which gathered to draw up a constitution for a new nation. Frightened already by the rioting of debt-ridden farmers and mechanics the year before in Massachusetts, the leadership of the propertied aristocracy excluded from their gathering the "radical" revolutionary leaders like Thomas Paine.

The design of government which flowed from the secret meetings was at once an acceptance of formal legal democracy, and a structured guarantee against too much influence for the "rabble." In the view of many, the "rights of property" had triumphed over the "rights of man." John Krout acknowledges,

"The Federalists, as the supporters of the proposed Constitution were called, were able to mobilize powerful forces in the struggle over ratification. They enlisted most of the business and financial interests, the professional classes, and the influential newspaper editors. They had money, they were well organized, and they were led by some of the most prominent men in the country, including Alexander Hamilton, James Madison and John Jay."[6]

The fight over ratification was close and bitter in Massachusetts, Virginia, Pennsylvania and New York, while North Carolina and Rhode Island had not yet

6. *John A. Krout, "United States to 1965," (New York, 1962), page 59.*

ratified when Washington assumed the presidency in 1789. Thus there was laid in the very foundation of the American nation a prejudice toward the "form" of democracy over against its "content."

The young nation was already, therefore, divided in exploitative fashion—by class, race, and sex—with political advantage given to the dominating class. This was not directly given, as in the case of the feudal system, but through the mediation of political structures prejudiced in their favor.

There were of course forces of resistance to exploitation, although they were very separate. Some Native Americans after great patience and suffering finally turned to armed resistance to stave off extermination. The slave population, we now know, developed elaborate cultural and political strategies of resistance. Some of which culminated in a series of insurrections which constantly kept their masters on the defensive. The indebted and tax burdened workers remained restless. The farmers of the Westward movement refused to be tamed by Eastern control, leaving till this day a resentment across the Midwest against the Eastern Establishment. Of the women, we still know too little of their hidden history, but the image of the strong American woman, whether a black slave woman like Sojourner Truth, or a labor woman like Mother Jones, or a colonial woman like Molly Pitcher or Nancy Hart who bore arms in the Revolution, has left its mark.

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The harshness of the class-stratified society was lessened, however, (for whites at least) by the escape valve of the Western frontier. They could always break out to go it on their own, staking their claim and beginning subsistence farming. Later, industrial expansion would provide a similar escape valve of "upward mobility" for a small stratum of the working class. Together this geographic and industrial space in American society created a powerful myth of "making it"—the notion that the individual could always break out, get away and make it alone.

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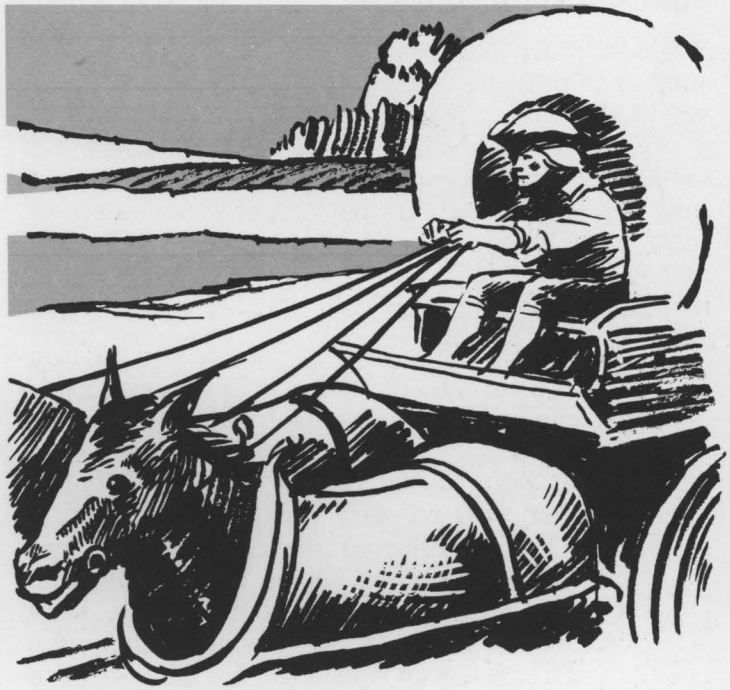


Cultural Foundations

Freedom in the foundational period came to be identified with moving out into empty spaces (geographical or economic). This was theoretically reinforced by the liberal philosophical outlook which saw the common good as the net result of so many individual units doing their own thing. In America, the spaces were there in abundance and they would be nearly two centuries in getting filled. Freedom, then, developed as a flight—flight from the corruption of the old world and flight from other people.

This notion of freedom as flight was aggravated by the sense of religious chosenness in the Puritan tradition. America was a New Israel, redeemed from the sin of Europe. Later, out of this sense of being "the elect," would grow the American myth of a New Adam in a nation of innocence.[7] Then it would not be hard for innocence to yield to a savior complex, as "Superman" became the logical descendant of the redeemed puritan. The sense of election, however, sanctioned an arrogant brutality. In a framework of election all evil is transferred to those outside, and this in turn can lead to the justification of atrocities.

Of course, the nation was made up of much more than Puritans, even in New England itself. the "rab-

7. R. W. Lewis, "The American Adam," (Chicago, 1955).

ble" of the Massachusetts colony included former prisoners, prostitutes, beggars, radicals, rogues and vagabonds.[8] But the power of the Puritan myth over national life testifies to the economic and political hegemony which the upper classes of the Northeast held for so long.

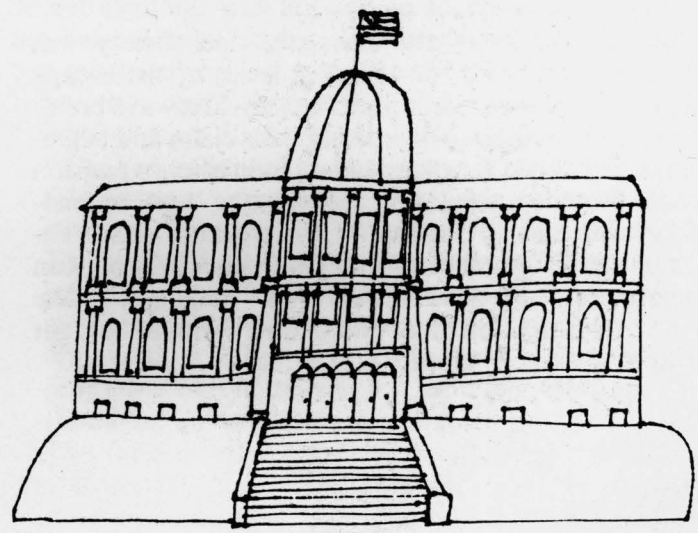
Other religious traditions often became a source of social resistance. The Native American saw the white intruder violating the covenant with the Earth, the source of all religious mystery. The black slave found in the biblical stories told by white masters the tale of their own oppression. White populist churches on the frontier, distant from class or clerical control, developed a populist religion. This Anabaptist tradition in turn gave a millenial character to much American religious language. The more radical view of freedom as human rights, rather than property rights, had its roots in dissenting English religious movements which proclaimed that the common people could know truth directly, be it religious truth or political truth. These religious movements not only supplied alternative myths and a language of resistance, but their organizations and buildings later provided the institutional foundation for a resistance network. For instance, the later farm-labor movement organized itself heavily out of churches, as populist religious hymns were rewritten with political words almost overnight. Even the great American Socialist leader, Gene Debs, would later find himself talking like a preacher before American workers.

Out of the early American religious experience came two important contributions—the separation of church and state and the acceptance of pluralism among religious groups. While these contributions are due more to the inability of any one religious group to dominate, humanity is still richer for the contribution. On the other hand, the separation of church and state and the climate of religious pluralism left economic forces more autonomous from moral questioning, and created a climate where value questions were marginalized. As a result religion increasingly became privatized and the state (tipped toward the propertied classes) assumed moral authority.

This then is our American foundation. It is a complex and paradoxical story containing deep divisions and bitter struggles. The national economy was expansive and provided room for more and more people, yet it was also exploitative of its own people and others in the world. Politically, the cry of democracy was raised loud and clear, yet there were two distinct and even opposed definitions in play. Nor was democracy complete. On the one hand, women and peoples of color were largely excluded from the political arena, while those within it were marked by major class divisions. Culturally the new nation was dominated by the theme of freedom, yet it was a negative theme of escape. It did not and probably could not raise the question of freedom in an environment of limits and scarcity. Religiously the nation was vibrant, yet the very negative freedom granted religious forces caused them to grow progressively isolated from the major questions of social life. The American nation was thus born neither in total innocence—for deep injustice shaped its foundation, nor in total malice—for its best promises and most noble struggles are still the hope of most of its people.

NEXT MONTH: The struggles become more intense as the control of power becomes more defined and as the space for escape is eliminated. Within the same framework of economy, politics and the religious phenomena, Joseph Holland shares insights into the life and death battles against classism, imperialism, racism and sexism.

Edward Joseph Holland is a staff associate at the Center of Concern, an independent center for policy analysis and public education, initiated by the Jesuits and dealing mainly with international social issues.



Dana Martin

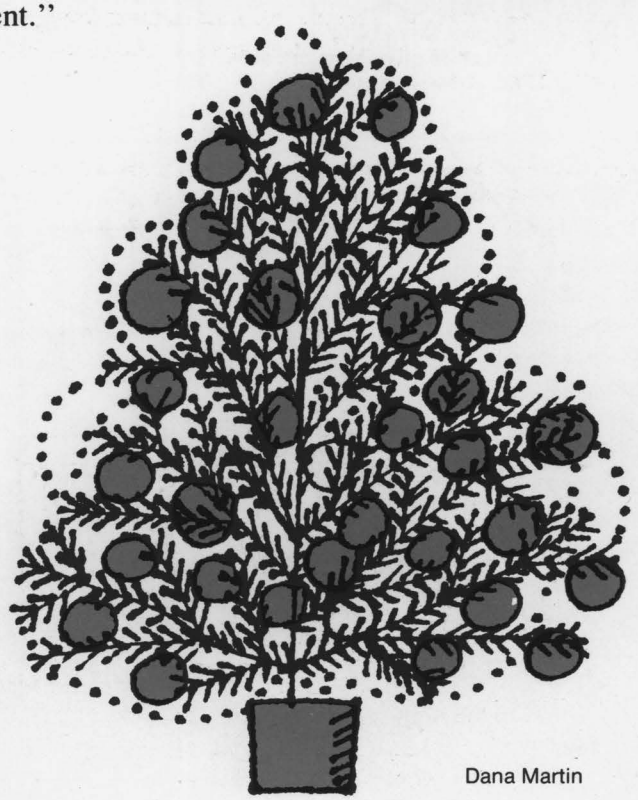
8. The People's Bicentennial Commission, 1346 Connecticut Avenue, NW, Washington, DC

The Politics of Advent

By William Stringfellow

There is a secret in Advent, a hidden message in the coming of Jesus Christ, a cryptic aspect to the anticipation of Christmas. The biblical description of the event of the birth of the child in Bethlehem, in such quaint circumstances, is virtually a parody of the Advent promise.

There is, according to the biblical accounts, an enigmatic quality which marked the entire public life of Jesus Christ. He taught in parables, finishing His stories with the recital: "If you have ears that can hear, then hear." When He healed a person or when He rebuked the demonic, He admonished witnesses to "see that no one hears about this." When He was accused by the political and ecclesiastical authorities, and was confronted by Pontius Pilate, "He refused to answer one word, to the Governor's great astonishment."



Dana Martin

The First Chapter of the Gospel of John bespeaks this same mystery in the coming of Jesus Christ: "He was in the world; but the world, though it owed its being to Him, did not recognize Him. He entered His own realm, and His own would not receive Him."

For primitive Christians, so much defamed and harrassed in First Century Rome, the secret of the first Advent was thought to be the consolation of the next Advent. The obscure and ironic circumstances of the birth of Jesus Christ were understood to be transfigured in the Second Coming of Jesus Christ. The meaning of Advent could be known only in the hope of the return of Jesus Christ gloriously.

In the Bible, it is the Book of Revelation, preeminently, which anticipates the Second Coming, and it is to Revelation that contemporary people can look for insight into the Advent secret. If one does that—transcending the familiar apprehensions about the text occasioned by its spectacular imagery and psychedelic visions—one can discern a redundant theme, expressed, for instance, in 11:15:

The sovereignty of the world has passed to our Lord and His Christ, and He shall reign for ever and ever!

This theme recurs, again and again, in Revelation, in the names and titles attributed to Christ. He is the "ruler of the kings of the earth," "the sovereign Lord of all," "the Kings of kings," the "judge" of the nations, the One "worthy to receive all power and wealth, wisdom and might, honor and glory and praise!"

All of these are political designations, and they point to the truth that the Advent secret is political.

More than that, from the vantage of the next Advent, the traditional stories retold in observance of the first Advent are disclosed, also, as political. Thus, the journey of Joseph and the pregnant Mary was for the purpose of being enrolled for a special tax, applicable only to the Jews. It was not merely a source of revenue for the Roman authorities, but a means of political surveillance of potentially dissident people.

The profound threat which the coming of Christ poses for worldly rulers is to be seen in Herod's cooptation of the Magi to locate the child in order to slay Him; and when that attempt fails Herod's anxiety becomes so vehement that he slaughters a whole generation of children, seeking in that way to assassinate Christ.

Then, too, John the Baptist, whose prophetic vocation is especially recalled at Advent, suffers terrible interrogation and tortue, imprisonment and, finally,

decapitation because this herald of the coming of Christ is perceived by the political authorities as an ultimate admonishment.

Or, again, the manger scene itself is a political portrait of every creature, every tribe and tongue, every nation and principality in homage to Christ.

Amidst events and portents such as these, commemorated customarily during Advent, the watchword of Christmas—"peace on earth"—is no more a sentimental adage but a political message. Indeed, it is an eschatological utterance, which exposes and confounds the sham of rulers who translate peace as Pax Romana or Pax Americana. Or who calculate peace in balances of power. Or who propound peace in nuclear computations. Or who, as Revelation puts it, "with bombast and blasphemy" still seek to induce human beings to hallucinate peace while they prosecute the commerce of war with barbaric zeal and guile.

The First Century Christians, persecuted though they were for it, were right: the secret of Advent is the consolation of the Second Coming. The Advent news is political. It celebrates the assurance that in the coming of Jesus Christ the nations and the rulers of the nations are judged by God, which is at the same time to affirm that they are rendered accountable to human life.

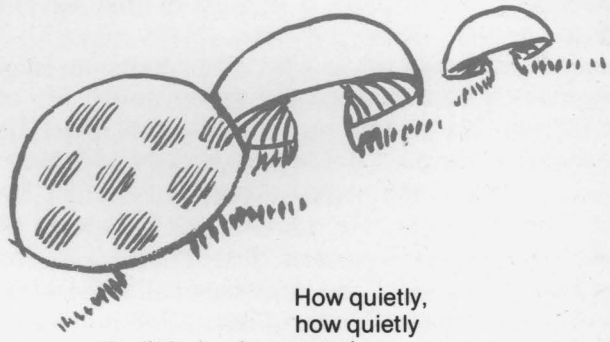
William Stringfellow is an author, social critic, attorney and theologian.

Dana Martin

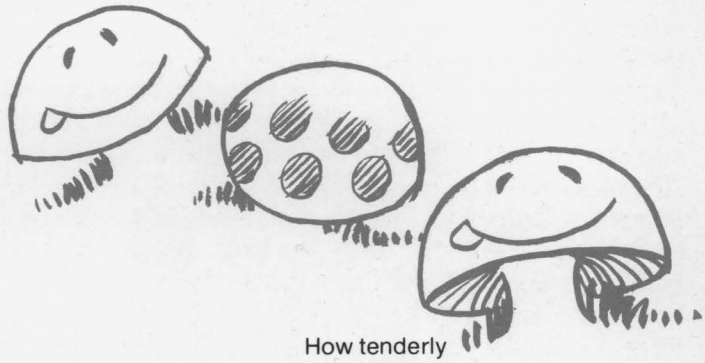
Mushroom Carol

by Georgia Pierce

How silently
how silently
the little mushrooms come.
No trumpet blare
sounds in the air
nor any beat of drum.



How quietly,
how quietly
the little mushrooms raise
the loamy earth
that give them birth
Oh! I shall give them praise!



How tenderly
how tenderly
I gather every one . . .
dish for a King,
a regal thing,
and when the dish is done—
sauteed
or broiled
or stuffed
or raw—

even the Angels shout Hurrah!

Collegiality

by The Rt. Rev. J. Brooke Mosley

Collegiality, as currently understood in the Episcopal Church, is a relatively new concept. Although it can stand for realities as old as the Church itself, the Episcopal House of Bishops has confused collegiality with conformity and obedience.

The Episcopal bishops appealed to collegiality in the late 1940s and early 1950s as they dealt with deeply divergent churchmanship practices. In the 1960s they emphasized the concept in their controversies with Bishop Pike, who occasionally acted contrary to the expressed mind of the House. In both cases, collegiality was invoked to remind the bishops that on important matters they should stand together and not "break ranks." These days, the same plea is often made when the bishops discuss the ordination of women. "Don't break ranks!" were the very words spoken once more in Maine, as if they were a logical interpretation of collegiality.

A contrary interpretation of collegiality, however, and a better one, was advanced by the Vatican Council in 1962, where Pope John in his opening address made collegiality a familiar word. It became a major item on the Council's agenda and was the main concern of the Second Session, where the major premise was that "the Pope and the bishops of the Church are bound together in collegiality, just as their predecessors, the Apostles, were bound together with Christ" (Xavier Rynne). The key issue was never uniformity of thought and action but whether or not the bishops should play a greater part in the government of the Church and, if so, how. Should there be an Episcopal Senate to advise the Pope? Archbishop Hermaniuk, the Exarch for the Ukranians in Canada, was one of the first to raise the question: " . . . the government of the Church ought at all times to be collegial . . . this government could take the form of a large college, a kind of Episcopal Council besides the Pope, which would include the patriarchs, the cardinals who are residential bishops or archbishops, and delegates from Episcopal conferences or missionary areas."

This was collegiality as it was understood by Vatican II and it is a different and preferable conception of collegiality to the one which seems to prevail in the Episcopal House of Bishops. Collegiality such as this, the Episcopal Church already has; it is a given fact within the life of the Episcopal Church. It is a fact derived from its members' baptism, its clergy's ordination, and its democratic government.

But collegiality so conceived not only permits but requires that there be ample room for wide varieties of Christian conviction and practice. As Canon Bernard C. Pawley points out Anglicans have been especially disposed to affirm this, finding it easy to agree that "on principle the Church of England allows a considerably greater liberty of interpretation of the one catholic faith, to all its members, even though some manage to take advantage of that liberty. She considers, rightly or wrongly that one heretical bishop in half a century is a price worth paying for the freedom of expression which all may enjoy." Anglicans, at their best, interpret catholicity as meaning, among other things, "a tendency to comprehend many shades of opinion and varieties of practice under the one family roof—as opposed to a disposition which sets up its own subjective preferences as 'universal' and then rigidly excludes from its communion all those who do not conform to them."

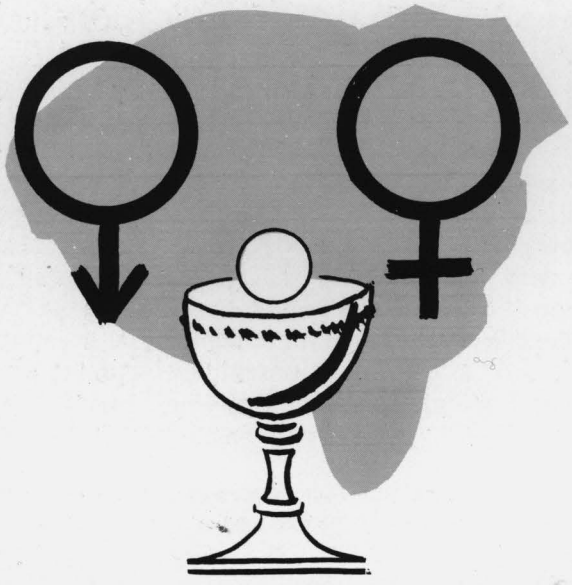
Collegiality in the House of Bishops need not be striven for; it already exists. The Episcopal Bishops are also "bound together in collegiality, just as their predecessors, the Apostles, were bound together with Christ." And it is to be hoped that those bishops will show plainly that collegiality by living in love and charity with each other as they minister together in the name of Christ. But it will be a sterile distortion of this collegiality if it does not encourage the strong expression of contrary convictions and the sympathetic toleration of diverse acts—some of which may not even be in agreement with the expressed mind of the House.

The Rt. Rev. J. Brooke Mosley, formerly bishop of Delaware, and Deputy for Overseas Relations for the Episcopal Church Executive Council, is presently Assistant Bishop of Pennsylvania.

CONCELEBRATION

by John Anderson

A man who can celebrate the femininity within him
has no need to seek and destroy women;
A woman who can celebrate the masculinity within her
has no need to seek and destroy men;
A church that can celebrate all that men are and have
done and all that women are and have done
And all that men and women now may be and do,
Can savor the past
and enter the future with joy.
In celebration of self, of others,
or the Holy Mysteries
A woman priest brings no less than a man priest
to the altar of God.
Each brings all masculinity,
Each brings all femininity;
Neither needs nor wants the given robes of gender
that custom turns to iron;
Each can move as Spirit-filled flesh
Lifting the broken Christ
Lifting the broken humanity
Celebrating the resurrected Christ,
Celebrating humanity made whole.



You Have Done It Unto Me

by Paul Washington

"For as much as you have done it unto one of the least of these my brethren, you have done it unto me."

A few years ago when the "Great Society" programs were still felt to be a concern of great urgency in our nation, someone asked me, "How do you think the Model Cities Program is working in your area?" I responded: "As you know, I live in North Philadelphia, the most shamefully neglected area of the city, the area of the severest need. I've been watching the families who live directly across the street from my residence. Thus far, Model Cities has not discovered them."

Tonight I am here among you at one of your regional meetings as an Executive Council Representative. I appreciated receiving the "Diocese of Michigan Comparative Budget," and your expected income and proposed expenditures for 1976. I also have with me a copy of the Executive Council's 1976 General Church program estimate. Both of these reveal how we understand Jesus Christ and how we believe we can most effectively fulfill his mission as the church.

You have a committee on urban affairs, church and society, town and country, special ministries and human development, and you have specified the amount you propose giving for General Church support.

The Executive Council also has published the General Church program estimate. $7 million for mission in 14 U.S. dioceses, 20 overseas and the Convocation of American Churches in Europe, Partnership contributions to 25 Anglican Provinces, contributions to ecumenical agencies.

$2.9 million for ministries to work among the Hispanics, Indians, Asians, Blacks, three Episcopal black colleges, and Appalachians.

$1.1 million for coordinated work in education, evangelism and lay ministries—including funding of church-wide programs to understand national and world hunger needs, continuing aid for the church's program of social ministries and welfare and aid to specialized ministries, i.e. deaf, blind, aging, support for youth and college ministries.

$230,000 for chaplaincies in the armed forces at colleges and institutions.

We have been confronted with the issues, we have offered our response. We have identified the problems and we have instituted programs as a means—of what?

The Presiding Bishop and the staff of the Executive Council also presented to the council at its fall meeting a few days ago the projected goals and objectives for the total church's 1977-79 program. It spells out what the goals of the church ought to be for the next triennium.

But, as always, I return to North Philadelphia and I see malignant and malicious neglect. I think of Africa where I worked for six and a half years and revisited in September 1974, poor yet having made many rich, and I ask: "What has all of this to do with the institutionalization of classism and racism, how does it affect an oppression which is systemic, how do the church's programs differ from our government's domestic and international programs?"

I see, then, a church which may be ever so responsive when it comes to helping the poor but will not honestly face up to the causes of poverty.

I see a church which will send chaplains to the oppressed but will not recognize its complicity in a system which is oppressive.

I see a church which speaks of love but fails to reckon with the fact that love cannot be separated from justice.

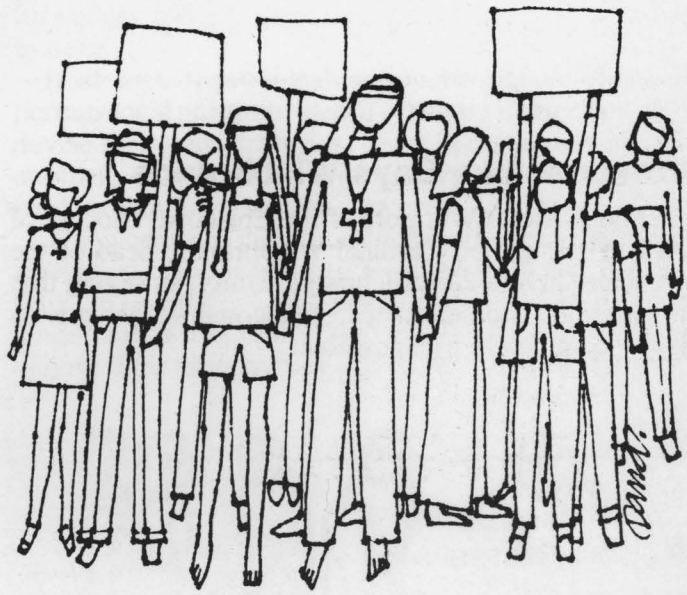
I do not see my role here as that of urging you to support the national church's program, but rather to raise some questions about the national church's programs and your own, and secondly to cause you—if you will—to turn your eyes towards the savior and ask, "Lord, what will you have your mystical body, the church, do to be saved." When you hear the answer, I pray that you will not turn away sadly.

The poor we will always have with us until we are ready to face up to the root cause of poverty and eliminate that cause.

Cities will continue to decay until we are ready to ask: Who is offended and I burn not?

Oppression, malignant neglect and systemic forms of discrimination will go unchecked until the church of Christ says, "It is enough—mine hour has come."

Paul Washington, member of Executive Council, is Rector of the Church of the Advocate, Philadelphia, and made the preceding remarks in the Diocese of Michigan.



Short Takes

Do Unto Yourself

According to a little brochure on the 1976 budget for the Episcopal Church, it is estimated that 86% of the money in the collection plate Sunday mornings goes for parish support; 11% to the local Diocese; and the national church gets only 3%!

Another Book Burning

The National Conference of Catholic Bishops has forced the suppression of a book by a Roman Catholic layman. The sixty page book entitled "A Question of Values" was written by William Maher at the request of the National Council of Catholic Laity.

Irresponsible, Says Willebrands

Bishop J. Stuart Wetmore of the Episcopal Diocese of New York quoted Cardinal Willebrands, head of the Vatican Secretariat for Christian Unity, as saying that the irregular ordination of 15 Episcopal women priests was "completely irresponsible."

Report States U.S. Put Arms Ahead of Food

The Indochina Resource Center of Washington, D.C. has reported that at least 15,000 Cambodians—mostly small children—died of starvation in the last months of the war because the United States government put war supplies ahead of food.

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1. Samples, complimentary and other free copies	575	566
2. Copies distributed to news agents, but not sold	-0-	-0-
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Network Reports

The organizers of the Church and Society regional Networks that have been meeting for the past year recently met for the first time as the national Network at the College of Preachers in Washington, D.C.

Most of the 22 persons at the organizing meeting have spent their entire adult lives in religious and secular social action programs at the national and local levels. They are interested in creating a Network largely because they feel the structures of society as a whole, including the church, are increasingly becoming a part of the problem of oppression and decreasingly a part of the solution. Consequently, they feel a need for a new instrument.

During the approximately 28 hours of discussion that occurred in Washington they came to a consensus on what the constituency should be and by what principles their social analysis and action will be shaped. Following are the three policy statements adopted, with brief comments by three persons in attendance.

—Betty Medsger

Constituency

"The Church and Society Network is composed of people inside and outside the institutional church who out of concern for the mission of the church are committed to work for the liberation of all persons from oppression."

Here is a Network of Church people who are clear in the purpose to act for the liberation of people from oppression. We see this action as the mission of the Church and identify ourselves as part of the body even when it institutionally turns in on itself. We intend to be a place for those who refuse to separate prayer from action, or action from prayer. For us, each tests the truth of the other.

—Cabell Tennis

Social Analysis

"The Network recognizes that systemic change is necessary to eliminate the alienation and injustice which are at the root of the religious and social crisis of our day; and in pursuing the task of liberation gives high priority to fundamental social analysis."

I see in this statement the recognition that American society's long standing inability to provide domestic justice and freedom for all its citizens and to be an ally of justice and freedom internationally is determined by the very structures and institutions of that society: their nature and how they interact in the American political economic and social system. It is not just that these structures and institutions do not function well or do not accomplish what they are intended to accomplish. It is often rather that there is something in their very nature and the way they were conceived of and designed which inevitably limits the access of all persons to equality and justice and denies them their full personhood. Such a radical ("proceeding from the root") perception of why things are the way they are is necessary if efforts to eliminate injustice and the perversion of human life and spirit are to be more than merely palliative measures. Effective perscription follows only from an accurate diagnosis.

—Joseph Pelham

Action

"The Network understands key forms of oppression to be racism, sexism, classism and imperialism. Informed by this analysis, the Network shall initiate and participate, locally and nationally, in programs of action designed to eliminate these oppressions as they are manifest in society, including the church, to help create a society which meets the needs of its people."

The action statement issued by the Steering Committee of the Church and Society Network is neither prophetic prose nor a detailed action-plan to cure the ills of society. It is a plain, honest statement from a group individually and collectively committed to work for dignity and justice in a particular arena—the social system.

It attempts to provide direction, but not directions. It permits local groups to identify their own priorities, and devise their own strategies, to act in common with one another, or selectively with groups outside the Network which have similar concerns.

The words are laid upon those who hear them—an individual responsibility to begin collectively, prayerfully, thoughtfully—and certainly falteringly, to challenge manifestations of systemic oppression, and to expose their roots as they offend the Christian Gospel.

—Margaret Ferry

Dana Martin

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