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Women Priests

Sue Hiatt
Dan Berrigan

Priests & Sexuality

Wm. Stringfellow

Liberating Liturgy

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Yea for 'Carolyn Taylor'

Yea for "Carolyn Taylor," one of us frightened rabbits called clergy wives who are not sure that peeking our heads out of our holes will be worth the hassle we or our husbands may receive should our identity be known! Praise God she had the courage to write her letter. (March WITNESS). I have written a long letter to her, but I also wanted to announce, "Yes, that's the way it's been for me too." It sounds like I've met with a little more acceptance than she — including being elected a deputy to the Denver General Convention — but it doesn't change my fear that on the local level especially, anything I say or do as a person in my right could have detrimental effect on my husband's ministry.

For myself, I am trying to figure out to what extent my fears are well-founded or how much of that fear is plain paranoia. I have had experiences where my husband got screwed for my words or actions, and I have had experiences where, overcoming my fear, my words or actions have been openly received as coming from my own person — not from my husband. Lay people, please analyze your heart-felt expectations for clergy wives. Are we appendages to the priest — or are we lay persons in the church who have ministries, like yours? Can you help enable us to overcome our fears? My sisters in the Women's Movement have been greater enablers for my growth than my brothers and sisters in Christ.

Male clerics, what are your expectations for your wives? What are your heartfelt fears about your wives

growing out of their circumscribed roles in the church? When we decide to reclaim our opinions and our skills and to exercise them in the community, parish, diocese, and national church, we need you to take ten steps back and say, "She is being who she is and neither I nor any other church member have the right to invalidate her." If you receive flack from the parish we need you not to come running back to us with the criticism, but to say, "She is doing what she wants to do. If you have any problem with that you have to talk to her about it. It sounds like it's between the two of you, not me." Then we can answer for ourselves as we please and we all can grow out from under the presumption that you are responsible for our behavior.

Clergy wives, write to "Carolyn Taylor" in care of THE WITNESS. Priests and lay persons, write to me or to "Carolyn." She and I will be in touch. My questions are not rhetorical. Women clerics, what lessons can male cleric/wife learn from female cleric/husband?

Ms. Carol S. Hosler
1137 8th Street
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(Editor's note: The letter to the editor by "Carolyn Taylor" which appeared in the March WITNESS has drawn more response than any other single article or letter which has appeared in THE WITNESS over the past three years. We have asked "Carolyn" to do a roundup story for the August issue of THE WITNESS, giving her reaction to the responses, and, of course, protecting the confidentiality of those who wrote to her.)

Jonah House Invites

Knowing THE WITNESS' concern about nuclear issues, Jonah House community is writing to inform your readers about a series of summer sessions from Aug. 1-10 and Aug. 27-Sept. 5 at St. Stephen and the Incarnation Church in Washington, D.C.

The emphasis is on community building toward nonviolent resistance.

Each group strives, with the help of the spirit, to grow into being a community — at least for the time it is together. Thus, in the first days of each session, people will usually spend much of their time in a process of life-sharing. Following this is a time in which the community tries to look hard at the nuclear threat and then to determine the individual and collective response to that threat. If an act of peace witness is decided, the group moves into planning and preparation for direct action, then to execution and finally evaluation of it.

The spirit in which we seek to sponsor or to enter into these sessions is one of hope and trust in the seriousness of people who come to look at and respond to the reality that surrounds us as honestly and faithfully as they can. It is fair to say that we do have a hope that each group will engage in some kind of peace witness (vigiling, leafletting, bannering, etc.), though it is not a foregone conclusion nor an expectation that each group will plan an action that will include civil disobedience.

People are asked to let us know to what session they can come and to bring their personal effects (sleeping bags, towels, etc.) and some things to share with others — food items (2), ideas, hopes, and lives — perhaps in reverse order. We hope to see many of you in the coming months. Write to Jonah House, 1933 Park Ave., Baltimore, Md. 21217.

Liz McAlister
Baltimore, Md.

Root Cause of Tragedy?

Bishop DeWitt's editorial, "The Heavy Burden of Stewardship," (March WITNESS) shows the theological confusion between absolute love and absolute justice. Surely it also shows that he never really absorbed the thought of Reinhold Niebuhr, the 20th century Christian prophet who struggled with this issue more than just about anyone.

Niebuhr pointed out that if justice can be achieved, it is the nearest

Continued on page 18

THE WITNESS

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Hard Times for Authority

Robert L. DeWitt

Some years ago a speaker at a national Roman Catholic conclave was handling a question-and-answer period following his lecture. The audience was comprised largely of members of religious orders and younger priests. At the conclusion of the session, which was marked by sharp questionings evidencing skepticism and disagreement with many of the official church positions, the speaker commented, in private, "Magisterium is dead." (Magisterium is the official teaching authority of the church.)

That was a statement for our times. Authority in human affairs, in all of its manifestations, has undergone a dramatic erosion in recent years. Political authority, from Pretoria to the Pentagon, has been met by open defiance, despite harsh and sometimes cruel reprisals. Traditional academic authority, both administrative and intellectual, has been challenged by students, sometimes joined by faculty members. Governmental pronouncements about the state of the economy, about the probity of bureaucratic procedures and personnel, about the nature and intensity of national crises, are widely met with skepticism and disbelief.

For example, the authority of the president's office announces a gasoline shortage, yet perhaps a majority of the people of the country don't believe it. Official reports on the extent of radioactive release from the

Three Mile Island near-catastrophe are greeted with hostile, fearful disbelief. Said one observer, "It may be that for purposes of public relations, or other reasons, they are misrepresenting the truth to us. But what I find even more threatening is that they really don't know, themselves." And this is perhaps the central clue to the meaning of the erosion of authority in our time.

Elsewhere in this issue of THE WITNESS Suzanne Hiatt refers to some successive judgments made by the House of Bishops of the Episcopal Church on the "irregular" ordinations of 11 women priests in 1974. With the traditional assumption of their theological competence and therefore presuming to speak with authority on a theological question, the House of Bishops in retrospect was nevertheless in error. This does not inspire confidence in ecclesiastical authority.

Who, then, are the experts to whom we can look for authoritative truth in the realm of politics, or theology, or economics? We look in vain. And the pathos is that those placed in positions of traditional authority — in education, government, or religion often with the best of intentions find themselves in an institutional structure which demands of them a competence they can no longer provide.

For many, the reality afforded by the foregoing illustrations is grounds for despair or panic. For a

Continued on page 6



Five Years Later

More Women Priests, Bishops Still Angry

by Suzanne R. Hiatt

Five years ago this month — July 29, 1974 — the long grim siege of the nation against its embattled president was relieved by a “human interest” story from another quarter. In Philadelphia, three retired and resigned bishops of the Episcopal Church ordained 11 women deacons to the priesthood. The storm touched off in that small, elitist denomination was as earth-shaking to it as Watergate was to the nation at large.

Then followed another ordination of four women deacons in Washington in September, 1975; two ecclesiastical trials of male priests for “disobeying” their bishops; the citation by an ecclesiastical court of the Presiding Bishop for contempt; countless guerrilla-type celebrations of the Eucharist by women priests; and unending ecclesiastical hand-wringing. In September, 1976, two years after the first ordinations, the General Convention of the Episcopal Church made it possible at last for women to be ordained priests regularly and canonically.

What is left to be said about the Philadelphia ordinations? Much has been written, beginning in the pages of *THE WITNESS* which resumed publication in August, 1974 with a special issue devoted to the event. The participants have

The Rev. Suzanne Hiatt is associate professor of pastoral theology at the Episcopal Divinity School, Cambridge. She was among the first women priests to be ordained in Philadelphia in 1974.

been vilified in some quarters, canonized in others. The church has lost and gained members because of it, vocations have been both renounced and renewed in its wake.

At this writing, the Episcopal Church in the United States counts about 340 women (160 deacons and 180 priests) among its 17,600 ordained clergy. The women are canonically resident in 73 of the 93 domestic dioceses. That is true in spite of the so-called — “conscience clause” enacted by the bishops unilaterally at their 1977 meeting. The clause is intended to assure bishops who “in conscience” cannot ordain women that their brothers will think no less of them for not conforming to the canons. Standing Committees in some dioceses have also shielded themselves with this clause in their refusal to ordain women. Clergywomen work at a variety of ministries, though most of the priests are curates or assistants in parishes. About 20 women are in charge of parishes or missions, a few jointly with their clergy husbands.

If the church can be said to have an attitude toward women priests five years later, that attitude seems to be that it hasn't hurt as much as we thought it would. In a guest editorial in the 1979 edition of *The Episcopal Church Annual*, The Rt. Rev. Alexander Stewart notes with relief and a lingering touch of hostility that, “Where mature, godly women are exercising their priesthood and not using it as a provocative issue, their ministries are accepted and received with thanksgiving, and yesterday's skeptic becomes today's advocate.” He adds, with an optimism the current church employment statistics for women does not support, “Now we shall enter the period when they will be considered in normal process as potential rectors and chaplains and for administrative assignments.”

Bishop Stewart notes that women priests seem less provocative than they did, and indeed the situation of women with priestly vocations has changed so that the need to be provocative in order to be allowed to answer one's calling is no longer as universal as it was five years ago. As institutions will, once they have bowed to pressure to change, the church now seems to take the attitude that it has always encouraged and respected the vocations of women and that once women expressed a call to ordination they were graciously welcomed into the clergy. There is a strong desire to forget the late unpleasantness and get on with the task of ministry. So the 1979 *Clerical Directory* lists the women ordained priest before 1976 (with a few exceptions they didn't catch) as having been ordained in 1977 by the bishops who finally recognized and accepted the earlier ordinations. It is as though the church is saying their priesthood did not begin before it was generally accepted. That would be too disorderly. Clergywomen, too, want to

put a stormy past behind them and hope against hope (and against the experience of their sisters) that Bishop Stewart's rosy view of the future will prove correct.

But if the ordinations of 1974 and 1975 have faded into the pale (and apparently revised) pages of church history, the effects of those events are harder to be rid of. Five years later it seems to this observer that the most pervasive effect of the Philadelphia ordinations is not that they hastened the day when women would be ordained canonically, although they did do that. More significant may be the devastating effect those ordinations have had and continue to have on the way the bishops of the Episcopal church view themselves as a body and their leadership in the church.

At a hastily called meeting in August, 1974, the bishops assembled declared the July ordinations “invalid,” a position that was (and remains — they have never modified that judgment) theologically untenable, but more than that politically disastrous. As a number of them individually have admitted since, they acted in anger and in haste and made a pronouncement neither they nor the church could ultimately live with. Again in 1976 they declared that the 15 women ordained before 1976 would need to be “conditionally ordained” or have their previous ordinations “completed.” While 14 of the women have now been recognized as priests, none was, in fact, “conditionally ordained” and “completion” proved to be such a theological tar-baby that the word was quietly retired.

Thus having twice tried to deal with the Philadelphia and Washington ordinations in a definitive way and twice coming up with less than satisfactory solutions, the bishops in assembly still harbor a great deal of residual anger and frustration about those events. The anger came out most recently at their 1978 special meeting, where they found it necessary to “remind the church” that they had previously voted to “censure” and “decry the action” of the bishops involved in the pre-1976 ordinations. They also sent notification to the offending bishops that . . . “it is the mind of this House that they betrayed the trust that the church placed in them in their consecration and have broken their fellowship with the House of Bishops” and instructed the Presiding Bishop to raise with them “questions concerning their continued participation in the deliberations of the House, and report the results of such discussion to the next meeting of this House.” The final resolution does not totally capture the angry tone of the deliberations that preceded it. Five years later the rage the bishops seem to feel toward their brethren has not dissipated.

It seems to me this rage is a symptom of a larger malaise troubling the bishops. The world has changed dramatically, rapidly, and mostly for the worse in the brief period of the

episcopates of most of them. No longer can the bishops in assembly, "the House" as they fondly refer to themselves, rest easy with their self-styled image as "the most exclusive men's club in America." "We few, we happy few, we band of brothers" are harassed on every side as individual bishops. In the old days they could seek comfort and relief with their brother bishops. Now, even "the House" is unpleasantly divided.

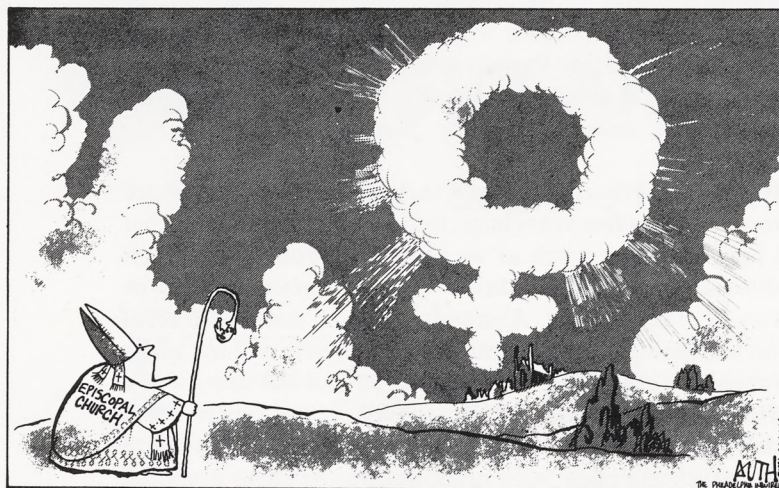
The unforgivable thing the bishops who acted at Philadelphia did was to bring the message that the world was changing — even the church was changing — right into the heart of that happy band. When another bishop participated in the consecration of schismatic bishops in 1978 he bore the same message, though his way of addressing the changes was different. He too was censured and included in the 1978 resolution quoted above.

The bishops in assembly have been struggling for the last five years to keep their grip on the church in spite of the bad news. They want to steer a middle course, to preserve the unity of the church as they used to know it. But their brother bishops, including the consecrator of the schismatics, bring them a common message and they persist in bringing it. The church and the world are changing and the old ways of running things no longer serve. The happy band must, as a body, expand its understanding. It must also call on the rest of the church to share the leadership and provide it with help and counsel.

The messengers are calling on their brothers to do something, though they might never agree on what is to be

done. At the least they are asking their brothers seriously to address the modern world and try to discern the church's mission and to exercise some leadership. Philadelphia and its aftermath have demonstrated all too clearly that the bishops in assembly have been unable to do that.

Five years should be long enough for the anger and grief that follow massive change to be worked through. The church looks to the bishops for direction and sees only compromise and pre-occupation with holding together what already exists. It is time the bishops heard the messengers and took the message to heart.



Continued from page 3

person of faith, however, there is a quite different analysis and response. The prophet Isaiah, in one of the more familiar passages from the Old Testament, said, "In the year that King Uzziah died, I saw the Lord . . ."

The poignancy of that passage arises from the inordinate confidence and expectations which Isaiah and other political activists had placed in King Uzziah. When he died, they were compelled to face the larger reality that one's confidence, finally, cannot be placed in people, nor in the structures, mandates or machinations which they originate. Our confidence and trust, finally, can only be placed in God. A living God, who inhabits eternity. A God, therefore, not only of the past but also of the future, who is constantly beckoning people into deeper perceptions of the truth. A God who has little patience with the posturings and pronouncements of human authority, political or theological. Reinhold Niebuhr once wrote, "History

inevitably confounds the pretensions of sinful man." The Lord of History, in the death of King Uzziah, and in the attrition of human authority in our time, is not being punitive, but is trying to lead us into a larger arena, an ever-broadening perception of the scope of divine truth.

And whom, then, does God appoint to be the proclaimers of truth? God selects whoever has the grace and wisdom to perceive it. As with the prophets of old, the truth may come from strange and unexpected sources. For this reason there is a perennial — and, today, an urgent — need for both church and state to be more open societies. They must allow more access by their constituents to the information and control of the processes by which the life of the institution is ordered. Because a faithful church, a responsible government, a just economy, can only be what they are intended if they are open to the promptings of justice and mercy, from whatever source those promptings arise.

The State of the Church Part III

But if you are led by the Spirit you are not under the law. Now the works of the flesh are plain: immorality, impurity, licentiousness, idolatry, sorcery, enmity, strife, jealousy, anger, selfishness, dissension, party spirit, envy, drunkenness, carousing, and the like. I warn you, as I warned you before, that those who do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such there is no law. And those who belong to Christ Jesus have crucified the flesh with its passions and desires.

Galatians 5:18-24

Sexuality and Priesthood

by William Stringfellow

The question of whether or not homosexuals can appropriately be ordained as priests will be dealt with — ostensibly — when the General Convention of the Episcopal Church gathers in September in Denver. Whether the convention, in the name of the church, will be capable of coping with this issue with honesty or common sense or grace awaits the event, and peradventure, intervening events. But right now the portents are not particularly promising, despite the enlightened conclusions offered by the Spears Commission.

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

For one thing, circumstances in the life of society have thrust the matter upon the Episcopal Church, along with other churches of American Christendom, and there is an enormous reluctance to face the question even superficially. Societal attitudes concerning homosexuality have been changing significantly lately. The churches lagging along, as seems so often the case, are under secular pressures to clarify their positions, ambivalent as they have been, toward homosexuals as human beings. All of this comes to sharp focus in whether or not homosexuals are ordainable.

There are, of course, some other factors currently contributing to the

articulation of this ordination issue. One is the emergence of the Metropolitan Community Church, a sect (in a classic, but not pejorative connotation of the term) gathered as a homophile community sharing a very self-conscious sense of rejection by the conventional churches. Paradoxically, this further division in the Body of Christ has occasioned little repentance concerning the inhospitality of the mainline denominations. I know of one bishop who financially supports the sect in the conviction that the existence of the Metropolitan Community Church will help keep homosexuals out of *his* church. Less conspicuous are several house churches within the ethos of the Episcopal Church and similar traditional

churches composed of folk, many homosexuals among them, who feel unwelcome in regular parishes and congregations.

Moreover, three years ago, when the ordination of women to the priesthood commanded the attention of the General Convention, there were voices notably among the hierarchy saying (or, more precisely, whispering) that any woman who desired ordination must *ipso facto* be a lesbian. This gross *non-sequitur* gained further currency when attempts were asserted by the Presiding Bishop, among others, to analogize the male sexual role to the function of the priest in argument for the exclusion of women from the priesthood. I thought this to be a truly weird confusion, but nonetheless revealing, if only in exposing a pathological aspect of the hard core opposition to the ordination of women. Later on, that was vehemently confirmed in the vilifications and defamations that poured upon the Rev. Ellen Barrett when she was ordained as priest and in the turbulence and hysteria which her bishop, Paul Moore, has endured over since. (I commend, by the way, Bishop Moore's remarkable book, *Take a Bishop Like Me*, as a candid, sensitive and sensible account of what a conscientious bishop is up against these days in the Episcopal Church).

Well, this is enough to indicate how volatile the subject of ordained homosexuals is. And if the other churches have proved to be both theologically incompetent and temperamentally incapacitated in dealing with it, the chances of its being deliberated in Denver with theological insight or compassion — or even just with common sense — are slim indeed.

That prospect, melancholy as it may be, is related to how much there is to suppress as well as repress when it comes to sexuality and the priesthood. If the convention asks serious questions about homosexuality and the priesthood then it opens Pandora's box to disclose all those *other* queries about sexuality and the priesthood:

- If homosexuality is categorically reprehensible and a



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disqualification for priesthood, why has the church, in truth, ordained so many homosexuals over the years and, indeed, centuries?

- If the General Convention censures or bars the ordination of homosexuals in future, what is to be done about those already ordained? Shall they be exposed and defrocked?

- Similarly, what shall be done about bishops who are homosexual?

- How many clergy homosexuals have been induced or coerced into marriages in order to feign heterosexuality?

- If, at the same time, homosexuality is deemed a threat to the married priesthood, is not celibacy — which St. Paul counseled — a greater threat? And is not heterosexual promiscuity

also a direct corruption of the married priesthood?

- Is bisexuality incompatible with priesthood?

- And what of other items, apart from homosexuality, to which the New Testament sometimes caustically, calls attention, which may have pertinence to the ordained ministry, like love of money, drunkenness, vanity in performing priestly functions?

In short, the temptation besetting the General Convention is to dwell on homosexuals because where they become visible, they become vulnerable and easy targets. The temptation is to render them scapegoats not only for clergy who remain in the closet, but also for promiscuous priests, adulterous priests, alcoholic priests, vainglorious priests. In the circumstances, for the convention to act categorically to forbid

the ordination of homosexuals amounts to a punishment for candor and honesty while at the same time upholding the notorious hypocrisy which has, for so long, allowed the ordination of homosexuals who have not been — or have not dared to be — candid and who suffer the continuing anguish which that hypocrisy of the ecclesiastical authorities entails.

The situation is aggravated, as much for homosexuals who have been ordained as for homosexuals who avow a vocation to be ordained, because the simplistic question — shall the church ordain homosexuals? — is the wrong question. It is wrong because it cloaks a stereotype of homosexuality which ignores the scope and varieties of homosexuality. The question is wrong because it invites the rejection of all homosexuals whether passive or active, faithful or promiscuous, consenting or coercive, motivated by love or compelled by lust. More than that, it ignores or denies the far broader context of the mystery and gift of all human sexuality, apart from which the particular sexuality of a person, whatever it may be said to be (though any designation such as “homosexual,” “bisexual,” “heterosexual,” is never conclusive) cannot be comprehended. There are as many species of human sexuality as there are human beings, and it is only when that is taken seriously that it becomes possible to consider whether the specific sexuality of a person is relevant to the ordination of that person to the priesthood. The Spears Commission sensibly recognizes this.

The matter will be more significant in one instance than in another. The trouble with stereotyping sexuality, so far as an issue like ordination is concerned, is that the stereotype inflates the prominence of sexuality, which is after all but one aspect of a whole person, and for some not nearly as dominant or important as for others. The sexuality of a candidate for ordination, whatever it be and whatever meaning it may have for that person's

Straight But Sensitive

I feel pain when people accuse me of being a liberal do-gooder. I have a personal stake in gay rights. On the political level, I have spent eight years as an active feminist being taken for a dyke — a scare tactic used to intimidate any assertive, therefore deviant, woman. In the long run, it is selfishly safer for me to take the negative power out of that and related words. The only other options are unacceptable: 1) stop sticking up for myself; 2) flaunt my husband and son. The last choice would be exploitive of my family. It would also be a futile waste of time and energy if someone's mind is made up!

On a social level, homophobia can separate me from my friends. It can also make me afraid to enjoy close, intimate relationships with other women. Further, it can separate me from sharing and learning about new types of unions — ones free of the old, power-role models and ones that are more individualistic and egalitarian. Liberated marriages are both an infant and an endangered species. I have often found more support for the struggles, risk and pain that is involved from gay couples than from straight ones.

On a personal level, homophobia separates me from myself. Sexuality is

a mystery. One of the greatest mysteries God has given us! Because it can't be pinned down, I truly believe that when anyone's sexuality is attacked, mine is, at the very least, threatened. I also believe that sexuality is on a continuum, both among us and within us. Homophobia can keep me from recognizing, owning and enjoying the gay dimensions of my life. I read in my son's *National Geographic* that a man who is 5/16 White Plains Indian is considered to be an Indian. Five-sixteenths isn't much. If we applied that to homosexuality, then at least 70% of us could say, “We are everywhere!”

But that's not the real point. It is not that “we are everywhere”. It is that we are IN each other. If we can recognize ourselves in each other, we enrich our own self-understanding. If we can recognize ourselves in each other, then we can powerfully respect each other's choice of a loving life-style — be it heterosexual, homosexual, single, celibate or bisexual. I believe that a lack of recognition causes self-hatred which produces homophobia.

Jesus commanded us to love ourselves — all of ourselves — and to extend this love to our neighbors — all of our neighbors.

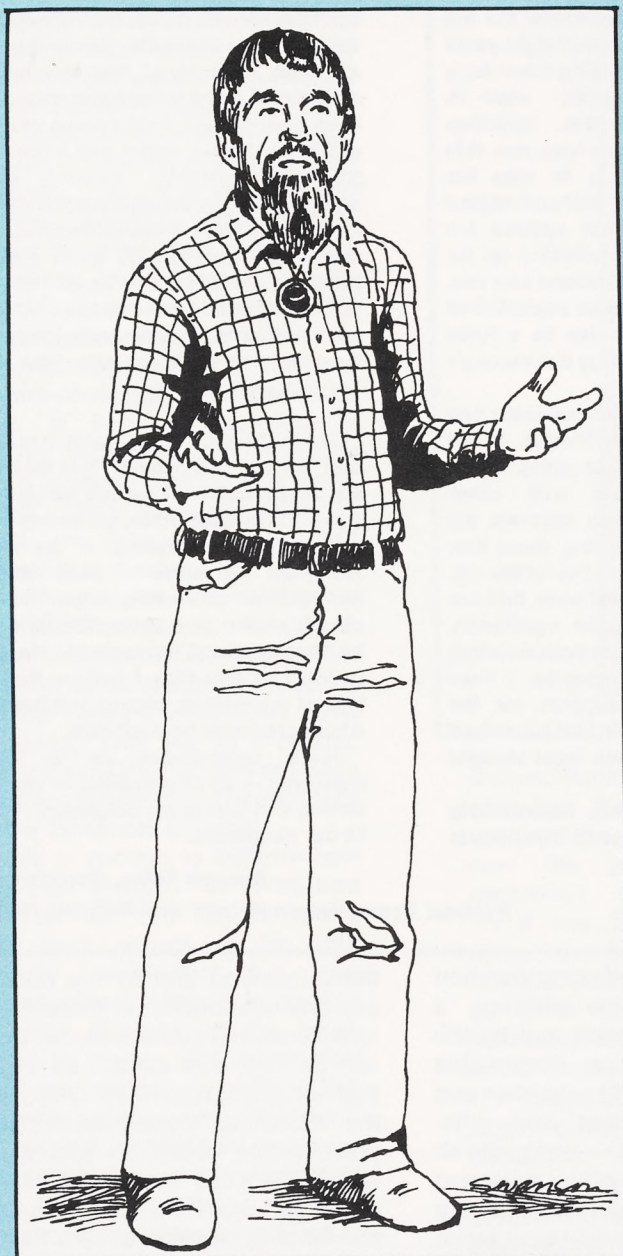
— Georgia Fuller, Coordinator
National Committee on Women and Religion, NOW

life and style of life, needs consideration both by the candidate claiming a vocation to the priesthood and by the ecclesiastical authorities responsible for ordination, along with education and experience, temperament and gifts, foibles and weaknesses — along with all else that can be known of this person at this point. Where it appears that the sexuality of a person is prone to violence or manipulation, to dishonoring one's self or another as an object, to compulsion or ostentation, ordination, in my view, ought probably to be denied. But that is an issue as much for non-homosexuals as for homosexuals.

Meanwhile, it is indispensable both to the deliberation about any aspirant to

the priesthood and to the continuing pastoral relationship of those ordained to the ecclesial authorities that the truth can be told, that candor be welcome, that honesty is respected. Only then will the ridiculous hypocrisy which has prevailed be ended so that the guilt which it incites for priests and their bishops can be absolved, and incidentally, the sexual permissiveness it tolerates can be mitigated.

Let it be hoped, when the question of ordination of homosexuals comes before the General Convention, that it will be remembered that the church has no office to judge homosexuality, or any sexuality. That office is reserved in Jesus Christ. ■



The Rev. Daniel Berrigan is a noted Jesuit author, poet, and war-machine resister.

Priests, Women, Women Priests, & Other Unlikely Recombinants

by Daniel Berrigan

The dominant mood, in public and private, in church and state, is something deeper than depression; a stupefaction. People go in circles, sleep walk, blank faced. There are no maps. Most plod along in the old track, interminably. Or they go where forbidden. The old taboos fall in the name of freedom, sexual or psychological, a kind of mauve scented slavery. And Big Bro grins his wolfish grin.

Women who want to enter the priesthood, or who are already ordained, have at least some inkling of the stalemate within the ranks. The truth of being woman is a good boot camp for being a nobody; in culture, in church. And "nobody," "non-person" is a good definition of a priest today, female or male, given both church and culture. Properly, soberly understood. Some say the scripture says that's where we belong.

A non-person. You don't signify. They look you over, but you don't meet acceptable standards. Or the big boys meet, make big decisions, plans, projections. You aren't invited. Or rather, you're disinvited. World without end.

Priesthood? One could huff and puff about mystery, sacrament, sign, moments of grace. These I take to be realities. I am also consoled that they are out of our grasp, control, consuming.

And this is the Day of the Consumer. The Day of Seizure; Don't Forget It. Above all, don't forget it, women. The caste implications, the control units are humming. If you come in and join up, the machos will know how to deal with that too. Which is to say, the penal implications of the penis ought not be misread. To be deprived is to be a "case," a patient, a freak, an example. It is To be Dealt With.

When something is working badly for those it was designed to work for, what solution? Commonly, culturally speaking, do more of the same. Multiplied mistakes cancel out the initial mistake; the sublime logic. What then to say to women who want to join the Early Mistake? Mistaken identity? One has to think of starting over. But whether women can correct the massive and multiplied misservices of the Hippos On High — this seems to be matter for valid questioning.

We do well in a bad time not to multiply the bads. Men I respect in the priesthood aren't particularly happy in thinking male. They feel miserable under the weight of life today, just as

women do. That "just as" needs of course to be treated carefully; women are outside, men in, the difference is not slight.

At the same time, it's worth saying that spite gets us nowhere. And on the question of priesthood, the "in" male and the "out" female meet on a ground that's fairly familiar to each; one barely making it meets another not making it. To say that life isn't offering a great deal to any of us, doesn't heal the long untended wounds.

A better beginning might be the common admission of a common plight, male and female, in the effort to be faithful to a human vocation; violation, insults, jail, the beetling brow of the law. Each has the right to kick and scream until we have 1) a common share of our common patrimony (matrimony) — which certainly includes equal access to ministry, pulpit, sacraments, right up to bishoprics and papal tiaras (for those who feel called to such bric-a-brac), and 2) a vote on where and how our lives get lived, used, spent, given.

Please don't wash us in hog wash. A big case is made in anti-priest-women-polemics, of the huge shift in symbols required if women are to stand at the altars. This is to say the least, reading history through the rear view mirror. Such scholarship is always late, always after the fact, invariably in service to special interests. It loves to act as though those in command just arbitrarily appear there, wide eyed innocents, open to every prevailing or contrary wind, nothing on their minds except disinterested service of the truth. Thus the scholars become apologists, indifferent to injustice; and the

apologists become ideologues. They prefer historical jousting to a simple look at manifest injustice. A fascist stalling tactic.

In such matters it helps to stay with a few simple ideas and see where they lead. But some critics make history (in this case male history, a bad start) into the enemy, adversary, obstacle to a better human arrangement. They also mistrust people, including their fellow Christians; the majority of whom do not sit in endowed university chairs announcing the facts of life to those below. (A little like life guards scanning the sea beaches from chairs the height of the Empire State building.)

Would Christians accept the ministry of women alongside men? My experience is that immense good will is available; people adjust quickly, even with excitement, to new arrangements, especially when these are presented as forms of requital, righting of wrongs. "How sensible; I never thought of that before" is a common reaction in such matters, from the pew or the church door. But from pulpit or podium, the process is infinitely more tortuous, the minds inverted, lost. Out of touch.

Ours was a church of outsiders, from the start. This is often said. The implications are just as often ignored or sidestepped; because the "outside" character of our beginnings is of course, taught by insiders.

Still, a cold comfort is better than none, considering common shortages. We might ponder Jesus; who, it could be argued, is still shivering on the lintel of this or that sublime chancel. He cannot

be washed hands of, he will not go away. A perpetual embarrassment to grand and petty inquisitors alike.

In all this, it won't do to comfort ourselves with "Well in any case, it's psychiatrically verified that sons (daughters) always kick out the old man in order to come into their own . . ."

Their own? The old man? But Jesus didn't come on, in the first place, as big daddy at all; but defenseless, otherworldly, an artisan, a worker, a friend, a ne'er do well, ambitionless really, empty of hand and pocket, a non-belonger and non-joiner.

It seems to follow; all who wish to meet him must do so on his ground. He won't come in. Won't be assimilated. A Jew is a Jew, take it or leave it. You want to meet him? Step outside, into the dark. But who wants to hear such talk?

There's little doubt that when the gospels got written, people leaned quirkily, stormily, on charisms, resonances, right speech, a passion to serve, the ictus that went further than plod, wisdom and wisdom's outreach. And not to forget in a spineless time, courage, raw as a wound. Jail experience and savvy, street smarts. The range of eye was wider then, the understanding more worldly, they had more news to call good. Passion was in the air, firm claims, symbols pushed hard. It was faith erupting into history, not airlifted; the underground was surfacing, not lava.

I believe we were created for ecstasy. And redeemed for it, at considerable cost. Certain vagrant unrepeatable moments of life tell us this, if we will but listen. Such moments moreover, are clues to the whole native structure and texture of things; not merely are such glorious fits and starts meant to keep us going, a fairly unattractive idea; but ecstasy fuels and infuses us from the start, our proper distillation and energy of soul. One could dream the world, the poet says, and one could even dream the eye; but who can imagine the act of seeing? We will never have enough of

this, we will never have done with it.

If tomorrow or the day after, women stood toe to heel with men at the altars of the church, and in the pulpits — what then? Would we have the same old church? We would probably have the same old world. And that, in the old phrase, ought to give pause.

If all those destructive cuts and thrusts had disappeared in Christ, as Paul says they were meant to; if all those divisions and hatreds and put downs (a few of which Paul helped along, on the side) — if these disappeared tomorrow, and if this vanishing of the old disorder of things were made clear beyond doubt, were reflected in service, worship,

*"What is to become of us,
when this mechanized
macho spirit infests the
church and turns on us,
claw and tooth? We go
hoarse, talking to statuary
with chipped ears; we lose
spirit, we give up."*

office, dignity, — why, what then? We would probably have the same old world.

Probably. But at least one element of that world, which thinks of itself as drawn forth from the world, differing from that world, opposed to that world's rule and conduct — at least that element, that yeast, that little flock, that tight knit unfearing witnessing knot of trouble makers — at least this would once have spoken and been heard, would be something to turn to. Would, take it or leave it, be something else than the fitful, selfish, death ridden world. And in this sense the world would no longer be the same. It would have lost all claim over us.

There is nothing more crushing in fact, and most revolting to the moral nostril, than a church which ignores the

outcry of the disenfranchised. We've all suffered under it, our flesh torn asunder with the sense of nightmarish unreality, the wound in the very nature of things. Let the world act in such a way, let the megacorporations or the armed forces or the state departments act this way, it is the way of the world, dog eat dog, devil take the hindmost. But what shall we do, what is to become of us, when this mechanized macho spirit infests the church and turns on us, claw and tooth? We go hoarse, talking to statuary with chipped ears; we lose spirit, we give up. And we bring home bad news, too often for our own good; we begin to look as though it were true.

Those who are lucky (my own luck is good) find a few friends who help cut the knots, free up the soul. And try as best we may, to do good work ourselves; that news gets around.

I wish someone could draw us out of trivia, where many are trapped. I wish someone could draw us out of trauma. I wish someone could help us get sane, or stay sane. I wish someone could cleanse and heal our eyesight, help us turn our wooden heads away from non-questions, false questions, destructive questions. I mean the questions that a straight-faced straight-jacketed culture keeps pushing like crazy. Like, how many millions can we kill and still get away with it. Or, why not a bit more experimentation on prisoners. Or, let's go back to capital punishment, that'll show those muggers, crooks, killers once and for all. Or, let's cut the welfare system, there are too many chiselers among the poor . . .

The question of alternatives today. People ask, with varying degrees of despair, where they might go. The question is all the more grievous, as voiced by people of stature, merit, intelligence; who love the church, long to give of their lives. And they witness the imbecility, connivance, wheeling, base politics, neglect of the poor, defamation of Christ's spirit. Where to go, when in good conscience, one can

hardly stay? Up till recently, it was publicly titillating, news, when one "left the church." Now the meaning of the phrase is clouded, the act brings yawns of ennui.

Part of the trouble is that so few who walked out landed anywhere. Frying pan to fire, they left the church and the culture swallowed them whole. It seems better as a rule, to hang around where one was born, trying as best one may, to make it with a few friends, family, to do what one can in the common life; instead of launching out in the wilds, by and large more savage and unresponsive than the church.

Unless of course, there is manifest injustice, against one's person, one's convictions. In which case, one is advised to take chances, yell, loud and clear, and walk out yelling. (But have a landing pad as well as a launching pad!) But the weight is in favor of hanging on, I think.

I'm struck that the women are battering at the church doors, just when everything in church and culture is announcing an "end of things." Not the end of the world maybe (though that could be argued too, soberly discussed as it is by the nuclear bandits.) But certainly the end of the culture as we know it, as we were born into it, and came to self understanding by resisting it . . .

Women have always washed corpses and prepared them for burial. Women are in charge of delivery rooms — in more ways than one. A metaphor for today? Women will make the death decent and birth possible.

Sunday at St. Stephen's in Washington. This is one of very few parishes that took in street people during the cruel winter months, housed and fed them. They also welcomed the peace community from Jonah House, when they sought a place to pray and plan for Holy Week. So it was quite natural and moving and befitting that I be invited to preach; a homecoming.

The Eucharist was conducted by

women. And they invited me to serve communion, along with several others. Black, white, young, old; and women orchestrating, setting the tone, announcing with authority, reverence, verve, the Lord's body and blood.

It was overwhelming. (Most worship today is crashingly underwhelming.) It was like a quiet expedition of a few friends to the other side of the moon, from this clamorous and polluted side. *Solvitur ambulando*. The absurd sexist knot of the centuries, tightened by macho muscle and muddle, was cut.

And all so naturally. The children wandered quietly about, the folk prayed, talked up, sang, took communion. No one seemed to think of anything that

"Hope is something else; a gift Paul calls it, a grace. Its highest expression is an irony: 'Hoping against hope.'"

moment, beyond the sublime faith and bread and death and hope that were on the air, was taking place. I wondered if a bigger stir would have gone through us, if Jesus had walked through the chancel door. I doubt it.

How did all this come about, how did great changes get proposed, accepted, even rejoiced at! One could note the absence of hyperpsychologizing, expertise, sensitivity session, expensive gurus imported for hot and heavy breathing, shrinkings, touchy feely follies, inflations of spirit — all that plague of self indulgence. No, the people met with their pastor, they prayed together, struggled, things were worked through. One notes something else. Liturgy here is no fetish or idol; the god is not fed on the hour, Enshrined, to deplete and suck off life energies. The same parish that welcomes women ministers, feeds and houses the

homeless and hungry. The parish also blesses and helps those who prepare for non-violence at the Pentagon, in defense of life. The main business of the parish is not maintaining a nest, womb, space station, esthetic cave for the middle class. It is stewardship and service, up close, day after day, blow hot, blow cold. Such conduct I think, accords with, and confers sanity.

Thus what might be considered audacious, innovative elsewhere, is taken for granted here. I saw no boasters in the assembly; people had the look of those who work at their faith. And the media were absent. Two good signs.

On despair; it is utterly rational, it can offer 50 perfectly plausible reasons why it should be in everyone's better home and garden. Beginning with this one; Made In America. Hope on the other hand, offers no reason for its existence, no come on, no commercial. It has no goals, no five years plans, no assurance it will be around tomorrow. It is (like God) essentially useless. Hope will not ease life nor make money while you sleep; it is neither an energy pill nor a (non-addictive) sleep inducer.

Despair is a cultural conclusion, deductive. Anyone can own one; time payments, easily arranged. Read the clock on the cover of the *Bulletin of Atomic Scientists*, the stockmarket report, the rising index of food costs, the . . .

Hope is something else; a gift Paul calls it, a grace. Its highest expression is an irony; "hoping against hope." You take all the reasons for giving up, you admit their weight, you grant their crushing power, you wince and cry out — then you toss them off your back. And you go on. Hope on! ■

(The above article is excerpted from one which first appeared in Movement, a publication of the Student Christian Movement of Britain and Ireland, whose central office is at Wick Court, Wick Near Bristol, England.)

Liturgy of Reconciliation Between Men and Women

The following worship service around "The Community of Women and Men in the Church" took place earlier this year in the chapel at the National Council of Churches in New York. It was designed by Kathy Johnson Lieurance. THE WITNESS feels this format can serve as a model for similar liturgies in local congregations, and it can easily be adapted to include Eucharist as well.



Call to Worship

We come together today for this worship as we come to every worship — as separate individuals seeking that which renews our bonds as the community of the Church. Our worship expresses and gives meaning to our identity as the body of Christ, and it is that identity we explore today. Our challenge is to envision and to shape a new community of women and men in the Church. We meet that challenge in the sure knowledge that all who are led by the Spirit of God are children of God and heirs to the Kingdom. Come, let us worship!

HYMN: *For All the Saints*

HOMILY: *The Community of Women and Men in the Church*

Words of Confession and Absolution

SCRIPTURE: Matthew 5:21-22

"You have heard it said to those of old, 'You shall not kill; and whoever kills shall be liable to judgment.' But I say to

you that everyone who is angry with another shall be liable to judgment; whoever insults another shall be liable to the council; and whoever says, 'You fool!' shall be liable to the hell of fire."

PRAYER (congregation in unison)

O God, the community of your Church is broken by sin and we are truly liable to judgment. Hear us as we confess our sin to you and to each other, so that constant repentance may lead to constant renewal of the bonds of our community. Amen.

LITANY OF CONFESSION:

Women: We confess our feelings of anger and bitterness and fear as we raise questions about the relationship between women and men in the Church.

Men: We confess our feelings of fear and anger and confusion as you ask those questions and we don't know how to respond.

Women: We have accepted a restricted role in the Church, and have not heard the message in Second Timothy: "For God did not give us a spirit of timidity but a spirit of power and love and self-control."

Men: We have dictated your restricted role, failing to heed the vision of Galatians 3: "For as many of you as were baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus."

Women: We have been afraid to raise the difficult questions about our second-class status in the Church — about sexist language and the lack of female leadership. In our hesitation, we have doubted our own importance as children of God. We did not rock the boat for fear that you would be angry, for fear that you would laugh.

Men: When you did begin to raise the questions, we were angry, we did laugh. We refused to acknowledge the significance of those questions for the whole community of the Church. We tried to keep you from rocking the boat for fear that we would be thrown into the sea.

Women and Men: We have so little faith.

Women: We have viewed you as dictators, as protectors, as oppressors, as superiors, but seldom as brothers. We do not trust you.

Men: We have viewed you as followers, as wards, as victims, as inferiors, but seldom as sisters. We do not trust you.

Women and Men: It seems that we look to each other for a standard to measure ourselves and our roles in the Church.

Women: What is "feminine" is defined in terms of what is "masculine" —

Men: And the boundaries of "men's work" in the Church are defined by the limits of "women's work."

Women and Men: We have forgotten that as each of us has

"put on Christ," we become equal heirs of God — and that the standard by which we must measure ourselves is not each other, but Jesus Christ.

SCRIPTURE: Matthew 5:23-24

"So if you are offering your gift at the altar, and there remember that another has something against you, leave your gift there before the altar and go; first be reconciled to the other, and then come and offer your gift."

Men: We cannot change the past or erase the memories of oppression and insensitivity and injustice. We do earnestly repent those sins and beg your forgiveness and God's. Prod us when we are tempted to sin again. We ask you to become your brother's keeper so that together we can change the present and create the future.

Women: We will not give up our anger, but we do earnestly repent our fear of it and of you. We beg your forgiveness and God's for our timidity and the comfort we sometimes find in the status quo. Prod us when we are tempted to sin again. We ask you to become your sister's keeper so that together we can change the present and create the future.

ABSOLUTION:

Our God has heard our confession and responds to our contrite hearts with forgiveness, even as we forgive those who trespass against us. This time and every time we confess our brokenness, we will be healed. We rejoice in the assurance of forgiveness which releases us from the bonds of the past and points us to the promise of the future.

SOLO: *Sometimes I Wish* (Written by Carole Etzler)

*Sometimes I wish my eyes hadn't been opened
Sometimes I wish I could no longer see
All of the hurt and the pain and the longing
Of my sisters and me as we try to be free*

*Sometimes I wish my eyes hadn't been opened
Just for an hour how sweet it would be
Not to be struggling, not to be striving
But just sleep securely in our slavery*

*But now that I've seen with my eyes I can't close them
Because deep inside me somewhere I'd still know
The road that my sisters and I have to travel
My heart would say "Yes," and my feet would say
"Go!"*

*Sometimes I wish my eyes hadn't been opened
But now that they have, I'm determined to see
That somehow my sisters and I will be one day
The free people we were created to be*

*And then with our brothers we all might be one day
The free people we were created to be*

Proclamation of Faith

Two thousand years ago, through Jesus Christ, women and men were invited into a new covenant with God. We are still being called to discover who we are and to stretch out toward a new and sustaining integrity in the relationship between men and women. We believe that this relationship — a sign of the unity of humankind — lies at the heart of the Gospel.

We envision a fuller, more true community of women and men in the Church: one that celebrates the distinctiveness of each person, female and male. Built through cooperation, affirming reciprocity, independence and interdependence, the new community will ask women and men to work together, sharing abilities and burdens, to unfold the vision that God intends for us.

It is a vision of the Kingdom revealed to us in the words of the prophet Joel and repeated in Acts 2:

*And it shall come to pass afterward,
that I will pour out my spirit on all flesh;
your sons and your daughters shall prophesy,
your old shall dream dreams
and your young shall see visions.*

Words of Dedication

(congregation, standing)

We have heard the challenge, O God, to shape a community of women and men in the Church as you intended. You have heard us confess our doubts, our fears, our sins which stand as obstacles to that true community. Amid those doubts — conscious of ever-present sin and trusting in your ever-present forgiveness — we join with our neighbors here today in a pledge to seek the new community, to replace fear with trust, barriers with bridges, doubt with joy.

Benediction

"Peace I leave with you; my peace I give to you; not as the world gives do I give to you. Let not your hearts be troubled, neither let them be afraid." (John 14:27)

As we go forth as a community of women and men with a new vision, let us say with our lives, "Amen! It shall be so!"

HYMN: *Rise Up O Saints of God*

Resource: A new study guide on "The Community of Women and Men in the Church," designed that small groups might explore healing relationships between women and men, is available as part of a worldwide education effort of the World Council of Churches, which plans a global conference on the subject in 1980. The guide is available at \$1.95 from Kathy Johnson Lieurance, Director, Study on the Community of Women and Men in the Church, 475 Riverside Drive (Room 770A), New York, N.Y. 10027. ■

Welcome to Rochester

New to our readership of THE WITNESS this month are some 600 families and individuals from the Episcopal Diocese of Rochester, New York. Isn't it great how we get around? Welcome!

MARTHA

*I did not always feel like
sitting at his feet
Hanging to his every word
Mary made me mad
taking our most precious oil
To waste upon his head*

*I won't forget our calling him
when Lazarus was ill
But there he stayed two miles away
for two more days
Playing guru to his friends*

*When he raised Lazarus from death
I don't believe I even stopped
to say thank you*

*It was the very least that he
could do*

— Alyce S. Kyle

Episcopalians Launch Major Urban Effort

A major effort in urban ministry is now underway in the Episcopal Church. The effort is sponsored by two independent church groups, the Urban Bishops Coalition and the Church and City Conference. Both have special concerns for urban parishes and the plight of the cities.

Central to their plan to vitalize the Episcopal Church in the city is the formation of an Episcopal Urban Caucus of bishops, laity and clergy to work closely with other denominations and with secular institutions which share its concerns.

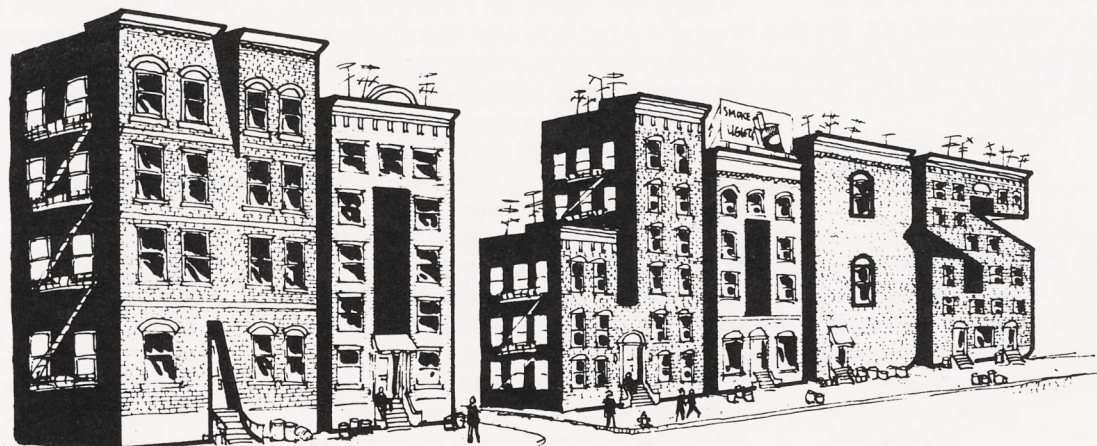
Chairpersons of the parent groups, Bishop John T. Walker of Washington, D.C., and the Rev. Michael Kendall of Scarsdale, N.Y., have scheduled the Caucus' organizing assembly for February 13-16, 1980.

The two groups will also sponsor a series of **Regional Institutes** in the fall to bring together parish and diocesan teams to hear presentations on urban issues and to study innovative and successful models for church response to those issues. Institute members will do some action planning for their own dioceses and parishes and have an opportunity to reflect on the findings in the booklet "To Hear and To Heed." The booklet is a compilation of findings from last year's seven urban hearings sponsored by the Urban Bishops Coalition. Based on what was presented to them in March, 1978, the bishops gave top priority to the formation of an urban action caucus.

During the summer the joint program has a dual thrust. Planning meetings for the fall institute got underway in June and will continue to run throughout July. These meetings will also bring together concerned deputies to General Convention to discuss issues which may come before the Denver meeting. At the same time, the bishops have initiated some serious ecumenical discussions on public policy issues to which the churches might appropriately speak. From these discussions resolutions are expected to emerge, and the Steering Committees hope for in-depth considerations of these resolutions by both Houses of the bicameral convention. A booth, located in the convention's exhibition area, will supply information on the new Caucus, the fall Institutes, available resources, and models for effective urban ministry.

To carry out their program, the Steering Committees have developed a talented staff of urbanologists, organizers and educators headed by the Rev. Hugh White of Detroit, on leave of absence from the Episcopal Church Publishing Company. Several dioceses have released staff members to serve part-time and several consultants with special skills have been retained also on a part-time basis. A central staff office is located in the headquarters of the Diocese of Michigan.

For further information on the Regional Institutes or membership in the Urban Caucus, write or phone Hugh C. White, Urban Bishops Coalition, 4800 Woodward Avenue, Detroit, Michigan 48201. Telephone: (313) 832-4406. ■



Continued from page 2

approximation of love that can exist in this world. DeWitt calls all Christians to realize that every breath of air we take, every morsel of food we eat means that we do so at the expense of someone else. We all become guilty of being predators. This is unquestionably true at a deep moral level. It is part of a human condition, part of original sin. DeWitt would apparently abolish this human condition as if it were one of the "structures" of society... and capable of being abolished.

To share and share alike would call for a return to nomadic structures, to a Bedouin society of scarcity. If to breathe the air, if to fast on bread and water because others have nothing may, indeed, be the requirement at the Last Judgment. Then that becomes salvation by works and not by faith and would mean committing suicide by starvation. In DeWitt's moral theology it was a mistake to have been born.

Having been through Palm Sunday, Holy Week and Easter, surely we know that it was both individuals and the structures of society that crucified Our Lord. And surely we know that it is suffering love to which all Christians are called. DeWitt seems to want to build a society in which this will be unnecessary.

To move from the individual witness of those privileged to live in Caesar's household (or America's) to their and our sharing an "unjust system" implies that we could have a 100% just system if we wanted it badly enough. Obviously DeWitt does not believe that we are twisted and fallen creatures. Perhaps none of us really do. That may be "the root cause of the tragedy."

The Rev. John Baiz
Pittsburgh, Pa.

Far Ahead of Others

I still love you and enjoy reading you. I feel so far ahead of the "other" publications crawling behind. The extra dollar is for the reminder postage!

Alice S. Brewster
Nutley, N.J.

Sign of Hope

I have just started to catch up on accumulated reading, and want to express particular appreciation for the March issue of THE WITNESS. It is the most interesting "annual report" of any organization that I have read. ECPC is indeed a vital Christian community and a continuing sign of hope to many beyond its immediate membership. With good wishes always and many thanks.

The Rev. Charles Long
Forward Movement Publications
Cincinnati, Ohio

'Clergymen' Sexist Term

After all of the good things that the Episcopal Church Publishing Company, THE WITNESS, Bishop DeWitt and the Network have done — after all that they have meant to me personally — (much of which I have never bothered to thank you all for) it is with some twinge of guilt that I am motivated to write a letter of protest.

However, when my two copies of THE WITNESS arrived in today's mail and I eagerly read the words on the back cover, the first line of the second paragraph fairly jumped up at me. Even though it is true that those seven persons who met six years ago to ponder the rebirth of THE WITNESS were male members of the clergy, I would not have expected to see the word "clergymen" appear on the pages of that magazine! I'm sure that "Six Episcopal bishops and one priest" would have sufficed to get the message across.

I know that there are many persons who do not think of sexist language as being important. I think it is very important and offensive. I have great problems with the use of the term "clergymen." Its use only serves to perpetuate and support the image many people have in their minds that members of the clergy ought to be only *men*. It is reinforcing to that concept. E.C.P.C., THE WITNESS and the Network do not subscribe to that theory. Unless I am

terribly mistaken one of our primary goals is to convince the world, and especially the Episcopal Church, that there is, indeed, validity in the ordination of women!

Keep up the good work. I know that an error such as this seldom slips past your editorial red pencil. In recent weeks I have had several occasions to once again become thin skinned about unthinking mistakes. Honestly I can't wait until late tonight when I will finally have time to sit down and read the rest of the March issue and then decide, depending on the contents, which of my friends to give my extra copy to.

Helen K. Klauk
Erie, Pa.

Companions Not Order

Some of us who are Companions of the Holy Cross here in Ann Arbor have read your article on Vida Scudder in the March issue with interest. I, especially, was pleased because she was one of my professors at Wellesley, and the most vividly remembered.

But we would like to say that the Companions of the Holy Cross are in no way an Anglican Order or any kind of order; we are the Society of the Companions of the Holy Cross, soon to be 100 years old. We are not directly connected to any particular parish or diocese, but are independently incorporated. We are all Episcopalians.

Anyone wishing further information about the Society and particularly its summer conferences and retreats can write to me at 1280 Astor Drive, Ann Arbor, Mich. 43104.

Caroline Plumer
Ann Arbor, Mich.

CREDITS

Cover and p. 4, Gina Clement; p. 6, cartoon, Auth, *The Philadelphia Inquirer*; p. 8, cartoon, courtesy Wil-Jo Associates and Bill Mauldin; pp. 10, 17, Rollie Swanson, courtesy *National Catholic Reporter*; p. 14, Vicky Reeves.

Hooks Will Address ECPC Awards Dinner

Benjamin L. Hooks, executive director of the National Association for the Advancement of Colored People, will be guest speaker at the banquet/celebration sponsored by the Episcopal Church Publishing Company Sept. 11 at 6:30 p.m. in Denver, during General Convention.

As chief administrative officer of the NAACP, Judge Hooks is perhaps best known for his highly effective and persuasive oratory. As a lawyer in Memphis, he was an assistant public defender, a skilled general counselor and the first black judge in the Shelby County (Memphis) Criminal Court, where he served with distinction. While on the bench, Judge Hooks was nominated to become the first black Federal Communications Commissioner in history.

Benjamin Hooks has been the producer of his own weekly television series, "Conversations in Black and White;" co-producer of "Forty Percent Speaks," and has been a consistent panelist on "What Is Your Faith?"

He was born in Memphis and attended LeMoyne College there, then Howard University in Washington, D.C. He received his J.D. degree from DePaul University College of Law, Chicago.

Five persons will be honored at the banquet with the Vida Scudder, William Spofford, and William Scarlett Awards, plus a special award of merit.

The Vida Scudder Award will go to Maria Cueto and Raisa Nemikin, former director and secretary, respectively, of the Episcopal Church's National Commission on Hispanic Affairs, who spent more than 10 months in prison in 1977-78 for refusing to testify before a Grand Jury, claiming the investigation had a chilling effect on their ministry and was harassing the Hispanic community.

The William Spofford Award will be

received by the Rev. Paul Washington of the Church of the Advocate, for 17 years of courageous and innovative service to the community of Philadelphia, and the William Scarlett Award by the Rt. Rev. Daniel Corrigan, under whose leadership the Joint Urban Program of the Episcopal Church was fashioned, responding to the social unrest of the '60s and anticipating a major concern of the church today.

A special award of merit will go to Dr. Joseph Fletcher, visiting professor of biomedical ethics at the School of Medicine, University of Virginia and Senior Fellow at the university of Texas Graduate School in Biomedical Sciences. He is the author of the influential book, *Situation Ethics*.

Readers of *THE WITNESS* are invited to make reservations for the ECPC banquet by filling out and returning the coupon below. Your acknowledgment will be in the mail within a week after your request is received in the Ambler office. Reserve a place today!



Benjamin L. Hooks

ECPC Awards Dinner Reservation

Please reserve ____ places at \$10 per person (tables of 10 for \$100) for me/us at the ECPC Awards Banquet during General Convention in Denver. Enclosed is a check in the amount of ____.

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Address _____

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(Make check payable to Episcopal Church Publishing Co. and mail to ECPC, Box 359, Ambler, Pa. 19002) Thank you!

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