

# THE WITNESS

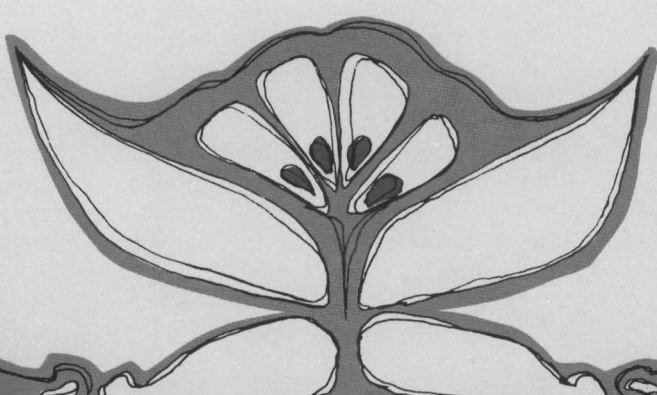
VOL. 63, NO. 3  
MARCH, 1980

## **Social Mission**

Charles Rawlings  
John Hines  
Richard Hawkins

## **Feminists Respond To John Paul II**

Jeannette Piccard  
Rosemary Ruether  
Suzanne Hiatt  
Ruth Fitzpatrick  
Sheila Collins  
Esther Stine





## Shaul Calls for Action

The main thrust of D. J. Kirchhoff's argument ("Believers in Capitalism Must Fight Back", January WITNESS) is that if any organization in this country criticizes corporations, it must be dedicated to destroying capitalism, fomenting revolutionary violence and bringing Marxism to power. He indicates that this applies as well to people in the churches who are raising questions about the policies of multi-national corporations.

The business community and our religious institutions may be healthy enough to meet this threat of a new McCarthyism head-on, by exposing and rejecting every manifestation of it as it appears in their midst. I do not expect that to happen. Moreover, my experience in this country and in Latin America over the last three decades has convinced me that the longer we put off taking a clear stand against emerging repression, the less we will be able to do to oppose it effectively. I therefore want to call for decisive action now. For me this means the formation of small groups of Christians and others in local situations—and the building of a wider network—dedicated to several specific tasks:

1. Careful and thorough study of economic developments, the examination of alternatives for the future, and vigorous debate about them. Such groups can demonstrate an openness to social analysis and criticism as well as to proposals for new solutions from whatever source they may come. They can welcome into their midst those who have a vision of a

transformed society and are struggling to make that vision a reality, trusting that as they engage in a common struggle, they will help each other to move beyond the limitations of their respective viewpoints and ideologies.

2. Constant vigilance: the identification and exposure of efforts, especially on the part of the business community and religious groups, to repeat the sort of attack I have described above. If and when this reaction manifests itself more widely in our society, we will be challenged to come to a deeper understanding of why it is happening; we will also be challenged to draw on and communicate to others the resources of faith for living in a time of crisis and incoherence.

3. The willingness to provide support, material and otherwise, for victims of such attacks. During the McCarthy era, the hopes and the careers of thousands were destroyed. This same thing is happening today in many Third World countries; and in this country, much more of it may be going on than we realize.

4. Out of this struggle, groups and movements can develop which will be able to seize the initiative in working for an open society and a more human future. I recently spent several weeks in Korea with Christians involved in the human rights struggle there. What most impressed me was the fact that, in a situation of almost overwhelming repression, they have done precisely this. Consequently, they are the ones who are setting the terms for that struggle. The ruling regime is thrown on the defensive. It has no way of dealing with them except to throw them in prison, and that strategy breaks down when increasing numbers of men and women are no longer intimidated by it. Moreover, their witness kindles hope and inspires action in others. My hope for our country lies in my belief that there are those in the Christian community here who are capable of a similar response.

**Richard Shaul**  
**Princeton Theological Seminary**  
**Princeton, N.J.**

## NACLA Backs Research

In our opinion, D. J. Kirchhoff's article represents a disheartening escalation of the "attack-by-innuendo," so well developed by the late Senator Joseph McCarthy, a style which we had hoped would not reappear in the U.S. political tradition.

If NACLA questions the practices of agribusiness, it is because United Nations estimates show that 460 million people are suffering from malnutrition in underdeveloped countries, which each year are less able to feed their people because of exports by agribusiness corporations. And the Federal Trade Commission notes that consumers are being overcharged by more than \$2 billion a year (some say \$20 billion) resulting from the monopolization of 13 food lines; by the year 2000, only 80 corporations will account for 90% of world industrial production and services related to food.

We are proud of our work and stand fully behind our research. While not all of our readers agree with our conclusions, few have ever challenged the integrity of our research. With no special interests backing us and a total yearly budget of but one-half of the salary of a top executive of Castle and Cooke, we, along with many others—have nevertheless been able to make the giant corporations disclose more about their operations, and, in a few cases, modify their behavior when they were acting in a manner inconsistent with the interest of their workforce or consumers in general. We look forward to continuing this service in the future.

**Steve Volk, NACLA**  
**New York, N.Y.**

## Resolution Caricatured

D. J. Kirchhoff's imputing of motives to church "antagonists" is difficult to comprehend, except as an abominable strawman argument. A shareholder resolution requesting information on workers' wages and benefits in several developing countries becomes a

*Continued on page 19*

# THE WITNESS

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Subscription rates: \$9.00 per year; \$1.00 per copy. *The Witness* is published monthly by the Episcopal Church Publishing Company. Board of Directors: Wesley Frensdorff, Steven Guerra, Barbara Harris, Suzanne Hiatt, John E. Hines, Mattie Hopkins, Joan Howarth, James Lewis, H. Coleman McGehee, Joseph A. Pelham, Robert S. Potter, and Helen Seager. Copyright 1980 by the Episcopal Church Publishing Company. Printed in U.S.A.

## Slouching into Mission

Robert L. DeWitt

The setting was the Episcopal House of Bishops meeting in Port St. Lucie in 1977. The Presiding Bishop had just electrified those assembled by his statement that he could not, personally, accept the ordination of women, despite the fact that the General Convention had already spoken affirmatively on that issue. At the recess following, one bishop commented, "We are witnessing the break-up of our church as a national entity of any significance."

Since the Presiding Bishop was putting his hopes in "Venture in Mission" (the \$100 million fund raising program) as an instrument of strengthening national church unity, possibly he felt that voicing his reservations about the ordination of women would help hold a number of bishops who shared his views. It was as though he had said, "Even the Presiding Bishop shares your disappointment over Convention's action, so stay with us."

But other forces and factors were at work. A great majority of the bishops did not share his feeling about the ordination question, and were offended by his statement. Further, a sizeable minority of bishops had organized themselves into the Urban Bishops' Coalition, and the signals from the national VIM office continued uncertain as to how and even whether any significant proportion of the total raised would be designated for breaking new ground in urban mission, as the Coalition hoped.

The result has been a large number of dioceses conducting "VIM" campaigns, but only on the terms of retaining most of the funds for local designation. VIM is clearly no longer a national entity of any

significance, but a series of roughly concurrent diocesan campaigns. While this is not "the break-up of our church as a national entity of any significance," it is a straw in that wind.

Be that as it may, this course of events has led to serious examination by the dioceses as to what their own priorities in mission are, and how they can best be furthered. A number of dioceses, for example, are making a heavy commitment to new initiatives in urban mission. A spirit of local enterprise is abroad. The articles in this issue of THE WITNESS are illustrative: Bishop Hines reminds us of the venture which is truly our mission . . . Richard Hawkins asks, how can the church select candidates for ordination who will be committed not primarily to the church, but to its mission . . . Charles Rawlings speaks to one of the issues in our society most radically incompatible with that mission. The pope is subjected to strong contradiction, even as he, too, attempts to create an aura of unity in his own jurisdiction. Truly, these are days not friendly to institutional unity.

In the Episcopal Church this is a situation of some irony. A proposal for a nationally unifying fund raising endeavor of considerable proportions has splintered off into a series of diocesan efforts. The prestige and impact of the national church, as an institution, has been blunted. But the dioceses may, by their responsible and self-determined efforts at mission, be the vehicle for the church to have a greater national impact than otherwise would have been the case. The disassembling and restructuring of Venture in Mission may be the occasion of venturing more boldly into our mission. ■

Gregory Leroy Bowders



Youngstown:

# Runaway Plants, Throwaway People

*The following testimony by Charles Rawlings was given in Youngstown, Ohio, recently before the House Subcommittee on Trade. Rawlings was one of the members of the ecumenical coalition which sought federal support for the re-opening, under worker ownership, of the Youngstown Sheet and Tube steel mill facilities which had been summarily closed by management in 1977. Those efforts have thus far proved unsuccessful. In his testimony, Rawlings explains how the government has become an adversary to innovation.*

The crisis that faces Youngstown and many other communities famed for their historic role in making steel for our country involves one of the most fundamental domestic public policy

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**The Rev. Charles W. Rawlings** is Officer for Church and Society of the Episcopal Diocese of Ohio. For the past two years he has been on special assignment for Bishop John Burt as part of the Ecumenical Coalition effort to revive the economy of the Mahoning Valley and its steel-making capability.

questions of this century. This city has lost 10,000 basic steel jobs in just two years. Other cities—such as Johnstown, Pa.—have, or may soon, suffer similar fates. Such a catastrophic job loss in an abrupt time period raises fundamental questions about the responsibility of private corporations to communities and workers who provide the work and stable atmosphere upon which corporations depend, and which enables them to thrive as Youngstown's steel mills have for almost 100 years.

Likewise, such grave threats to human welfare raise the question which this Subcommittee on Trade seeks to address in terms of asking what is an appropriate role for government given a growing pattern of disinvestment in the steel industry, the resulting job displacements, and our consequent increasing dependence on imported steel?

Our testimony is directed at three areas in the hope that this will help the Subcommittee in its very serious



intention. We want to talk with you about (1) The viability of the older, brownfield steel-making facilities; (2) The productivity innovations we proposed for one such facility here in Youngstown; and (3) The unfortunate and negative role the government played as the opponent and adversary of such innovations. We have preferences for a creative role for government and will mention them in our conclusions.

## Viability of Older Steel-Making Facilities

Much of our understanding of the shape of the problem we face today in steel is provided by the industry itself. When the Lykes Corporation closed the Campbell Works of Youngstown Sheet and Tube in 1977, it was U.S. Steel that paid for banners to be hung all over Youngstown and vicinity emblazoned with the words "Foreign Steel—It's a Job Robbing Deal" or "The Threat is Real from Foreign Steel." Together with the rest of the industry, articles were published throughout the land that old mills must die and fade away. This industry slant on the problem only yielded gradually to information that had to be developed from other sources. Gradually the Ecumenical Coalition pieced together a different story:

- We learned through a Freedom of Information inquiry that the Attorney General in 1969 had been advised by his anti-trust staff that if Lykes were permitted to acquire Youngstown Sheet and Tube it would milk the company and use its cash flow for other purposes instead of the modernization and maintenance schedule needed. The advice was ignored, the acquisition approved, the company duly milked of its productive resources, and shut down eight years later.

- We talked with the former managers of the Campbell works and heard of the neglect of that mill over a 10

## Workers Occupy U.S. Steel Building

*Some 1,000 angry steel workers stormed the U.S. steel headquarters in Youngstown and occupied the four-story building on January 28, only one month after the Rawlings testimony reported here. The workers took over the building for one day, and withdrew only after assurances that U.S. Steel would negotiate with them.*

*The issue: The workers want to discuss the possibility of their buying the Ohio and McDonald plant of U.S. Steel, running it as a cooperative enterprise, and retaining the present management team for the operation.*

*With negotiations for national steel industry labor contracts imminent, this development takes on added significance. Most significant, perhaps, is the entrance into the struggle of Youngstown's U.S. Steel Local 1330, a dynamic and aggressive rank and file union involving some 3,600 workers. The national impact of the Youngstown issue is underscored by the fact that five different congressional committees are now investigating the matter.*

year period. One manager said "The failure to install a cross-over costing \$15,000 cost hundreds of thousands in production efficiency."

- We learned that American Commercial banks withdrew credit to American steel companies in 1974-77 and advanced credit to foreign steel companies in increments of 200 and 300%.

- We learned that what Barron's Weekly called in a recent editorial the "foreign devil" threat is largely mythical. That is yes, imports are hurting American steel, but through outcompeting us. We learned that many major American steel companies pocketed their earnings in the 1950s and '60s, over-priced their product, failed to modernize and innovate technologically and then cried unfair competition.

- We learned that there were other older steel facilities making money in the steel business today; and that there were facilities that had modernized, remained competitive, and were doing much better than the Lykeses, LTVs and U.S. Steels.

- We have listened to seasoned plant managers talk about how a profit could be turned at the Campbell Works if

properly run, maintained and modernized.

- We have learned of a U.S. Steel proposal to build a greenfield steel plant on the shores of Lake Erie—where they now grow grapes—and where there is no city for steelworkers to live in. The cost would be double the cost of modernizing brownfield steel facilities. Conneaut's proposed cost of \$3.5 billion would modernize several Youngstown facilities *and* build the unit train operation for efficient transport of raw and finished materials to and from the Lake shore.

## Productivity Innovations For Reopening Mills

Following the Campbell Works shutdown an extraordinary development unfolded in Youngstown. Many urban communities were suffering increasingly from such dislocations with disastrous human consequences. Backed by the highest religious bodies in the country, local bishops and church executives formed a coalition in Youngstown to design a creative response to the lay-off of nearly 5,000 workers. Local mayors, county

commissioners, civic leaders and others responded to the Economic Development Administration's (EDA's) insistence on a unified direction as a prelude to a "partnership" with the government. A feasibility study began to create a modernized, community/worker owned steel mill.

The intention was aimed directly at the most frequently mentioned cost problem in the industry: *low productivity*. The proposal intended to give workers a new and more participatory relationship to the ownership and management of the plant. It would be *their* company. Although intended to be managed by professional steel managers, the company would seek to build a new relationship of cooperation and creativity with the owner-employees. The long-neglected modernization would be implemented.

Work toward the feasible design of this idea was badly hindered when the Carter Administration repeated in June 1978 the error of 1969 and approved the new merger of Lykes with LTV. Although an unprecedented and unanimous recommendation of the entire anti-trust division of the Justice Department called the merger proposal anti-competitive, not justified by the presence of a failing company, and therefore illegal—once again, as in 1969 an Attorney General (Griffin Bell) ignored the recommendation and permitted a merger that made design of the community/worker owned mill more difficult and, moreover, led directly to the shutdown of the second steel facility within a two year period: the Brier Hill Works and 1,400 jobs.

Nevertheless, although slowed further by an unaccountable two month delay in HUD funding for a market study, the Coalition entered the most creative three months of its life from January to the end of March 1979. During that period an operations manager formerly with the Indiana

Harbor Works of Youngstown Sheet and Tube sat continually with the Coalition in its planning. Independent engineering evaluations were made of the Campbell plant facilities with positive reports. Two major corporation law firms, Thompson, Hine and Flory and Benesch, Friedlander, Coplan and Aronoff, and a Wall Street investment banking house, Warburg, Paribas, Becker, began working closely with the Coalition on its calculations of financial feasibility. Most important of all, officials of the International Office of the United Steelworkers of America met frequently with the Coalition and with unemployed steelworkers. The result of those sessions was an agreement concerning labor costs in the area of seniority, incentives and manning tables that amounted to a 21% reduction in labor costs. This was a major breakthrough.

I want to stress to the subcommittee members, and indeed to the whole of Congress, the great excitement and anticipation felt in Youngstown at that time. We had been promised a partnership with the federal government. We had labored hard, against the odds posed by the merger, and we had created a scheme steel managers with years of professional ability felt they could make work. We had achieved a breakthrough on costs of production even before seeking to obtain the more subtle benefits we hoped would develop from the fact of worker-ownership. In reviewing our financial calculations in detail with the president of a major integrated steel company, we not only learned he believed the conditions were favorable but that upon his retirement at the end of the year he would consider becoming chairman of the Board of our new firm to be called Community Steel, Inc.

The Ecumenical Coalition, the United Steelworkers of America, the Mayor and civic leaders of Youngstown

had come up with an alternative that avoided two possibilities most people feared. On the one hand, people felt themselves to be facing the demise of a major steel manufacturing unit. On the other hand, many persons warned of the dangers of nationalization. But this was a third alternative: community and worker ownership.

When we turned to share our accomplishments with the government partner represented by EDA we were thunderstruck to discover that they were not the partner of this community. EDA was this community's adversary.

## Government as Adversary Of Innovation

In a topic which all too often sees government scapegoated for all the problems and failures of the steel industry, it is sad to see the Ecumenical Coalition discover it too must turn critic of the government. But here, roughly speaking, is what happened at the hands of EDA.

1. EDA, together with HUD, was party to the government partnership consummated in a \$200,000 grant to a unified Youngstown community in December 1977. Robert Hall, EDA's Assistant Secretary, convened community leaders in Washington and invoked the partnership principle.

2. EDA's Robert Hall told the Coalition in October 1978 that \$100 million in loan guarantees was being reserved for a viable steel project in the Mahoning Valley. Presidential assistant Jack Watson reiterated this in writing. To the *Washington Post* and the *Youngstown Vindicator*, Mr. Watson said \$300 million was not out of the question.

3. In January EDA leaked an evaluation of the *pre-merger* study on the feasibility of the project prepared by Professor Rosenbloom of Harvard. Both the Coalition and the United Steelworkers of America rebutted by

pointing out that the study Rosenbloom evaluated was not the post-merger study still under preparation.

4. In February and the first three weeks of March EDA caused certain memoranda to be prepared evaluating the Coalition's proposal—even though final submissions were not given to EDA until after these memoranda were written.

5. Although the full Coalition and its consultants made a formal presentation of all its calculations to EDA on March 21 (after EDA written material had been completed *but not shared* with the Coalition), few questions were raised and a week later a definitive rejection was sent EDA, through White House channels, ending eighteen months of productivity-promoting, unified, innovative planning by Youngstown and its leadership. It is only through the Freedom of Information requests that we have been able even to learn the detailed questions that EDA had put on paper to itself.

Mr. Chairman, the impression we drew in sharp terms, was that EDA had little interest in seeing steel revived in the Mahoning Valley. After the exciting breakthrough on productivity, EDA never once asked a single question or posed a single problem to the Coalition on the productivity issue, except in the letter of rejection where it was casually and negatively characterized, as if negligible in importance.

Compare EDA's treatment of Youngstown's imaginative proposal for the revival of its steel industry with EDA's relationship to Wheeling-Pittsburgh Steel. That company's application for loan guarantees was the subject of extensive exchanges of views, correspondence and memoranda between the applicant and the grantor, EDA. The file—which we have seen as a result of a Freedom of Information request—is inches thick and reflects a process of proposal, critique, refinement and reproposal that

Youngstown never enjoyed. We had to learn of EDA's objections in a summary letter terminating our proposal and through yet another Freedom of Information request. Or compare EDA's relationship with Father William Hogan of Fordham University. EDA sought out Father Hogan, asked him to recommend proposals for the steel industry, apparently including Youngstown, worked closely with him and developed a proposal for a coke battery to be located in the Youngstown, Mahoning Valley area.

Mr. Chairman, it has been ironic to read a few short days after the latest steel shut-down announcement in November 1979, that EDA's Robert Hall was going to make \$100 million available for a coke battery employing 300 to 600 persons, would make another

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*"Any steel policy that does not renew our steel towns and our country is ethically and morally unacceptable."*

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\$125 million available for other industrial development and would assign a staff person to work with Youngstown leaders. Ironic because that is approximately what he said after the 1977 shutdown. Also ironic because the staff person to be assigned never appeared. Supremely ironic, because the total of his generosity—\$225 million—is almost exactly what we asked for last Spring and he refused to make available.

But all irony aside, the foolishness of the EDA coke battery proposal is not just that it employs so relatively few persons in a city suffering more than 10,000 lost jobs in basic steel. Its supreme foolishness is to be found in the fact that Youngstown soon will have no blast furnaces for which EDA's coke battery could be a supplier!

But, Mr. Chairman, the worst of this story lies in the failure of the partnership. Opening a steel mill is a complicated task. It should be EDA's business to raise issues, ask questions, voice criticism, in order that the plan may be perfected. We found there was no partnership. Instead there was an adversary who would not even share the criticism that could have led to a new clarity and perhaps improved viability.

In my 25 years of facing tough urban issues, I have found nothing sadder nor more tragic than when citizens who are essentially disinterested parties, who stand to gain nothing personally, who are good people, such as Bishop Malone, Bishop Burt and Rev. Sharick—when these kinds of people are cast out after offering sacrificial effort on behalf of the common good. It is the dubious honor of the Carter Administration to have treated with contempt a national demonstration project in a singularly unified city, backed by the combined Protestant, Roman Catholic and Jewish communities nationally.

Today Youngstown is faced with yet another plant closing; both the Ohio and McDonald Works of U.S. Steel. The last heat will be poured at Brier Hill this afternoon. The real story behind these announcements is, I believe, disinvestment. U.S. Steel, increasingly, is simply getting out of the steel business. Although they champion the Jones-Connable bill for accelerated tax depreciation, it is important to note that the bill does not require reinvestment in steel facilities in the brownfield communities such as Youngstown or Pittsburgh. It does not even, in fact, require a reinvestment in steel.

What we in the Ecumenical Coalition have observed is that when we suggested that mills other companies no longer wanted to operate be more modernized and reopened by the community and the workers, such suggestions were strongly

*Continued on page 18*

Reflection on VIM:

# The Risks of Discipleship

by John E. Hines

A portion of Jesus' charge to the Twelve recorded in the Gospel according to St. Matthew reads: "Do not take the road to the gentile lands . . . Be on your guard. . . All will hate you for your allegiance to me. . . But, the man or woman who holds out to the end will be saved."

I am not at all certain that I could have qualified as, or would have made a reliable first century Christian witness, much less one of the Twelve whom Jesus sent forth with such a harrowing warning in that earliest "venture in mission."

But Jesus was just being himself, the obedient one, painfully honest. He was an accurate reader of the risks implicit in discipleship under his yoke. An accurate reader of the covert wickedness and the overt self-serving that plague human nature. An accurate reader, as well, of the potential unto the sublime, which is human nature's glory.

For Jesus was saying then and is saying now that commitment to Christian mission is not just fun and games, not just peace and contentment, not just reconciliation and holding hands, not just hymn-singing, and certainly not public acclaim and public honor, not even innocuous pulpit-pieties, but strife, misunderstanding, divisiveness within one's own family and among people we love. Betrayal, rejection, indifference—all of these things and more. And yet mitigated, mysteriously redeemed by that wild leap of faith that takes Jesus at face value, when we hear him say: "But the man or woman who holds out to the end will be saved."

There is a timelessness about Jesus' shattering "caveat" (recorded in St. Matthew), just as there is a timelessness about Jesus' call to "follow me" and "to go." And the exquisitely painful choices which the call poses, as well as the veiled dilemmas with which it confronts men and women in a revolutionary time are no less brutal in the 20th century than they were in the first century.

You know as well as I that this is an exciting and a difficult

time to exercise a faith commitment grounded in the Judeo-Christian tradition. There are very real, if deceptively subtle, pressures immediately operative against both the individual and voluntary institutions that openly back the precious value of a single human being and the quality of human rights against the brutalizing terror that highly organized principalities and powers can and often do become.

I am not at all certain that we are not, at this moment, upon the threshold of another era of retrenchment and repression and not-so-subtle control by the power-brokers of this world, that has as its aim the keeping of the free, enquiring human spirit on leash. That spirit may be bereft of its power to challenge, in the name of responsible liberty and self-determination, the principalities and powers that, for calculated self-interest, would manipulate people, exploit the powerless, and thwart human justice. It may be an era in which the ancient and destructive heresy of the confusion of means and ends will take its toll in the ranks of inherited institutions and among the defenders of individual human rights. It is an era, thanks to the appalling mysteries of the nuclear age, that already has a leg up in establishing the name of the game as power—naked power—and its self-serving, uncontrollable uses.

In such an era, if and when it appears, everybody loses. Not only the powerless and the unorganized, but the superman and the superstructures as well. There are honest and good men and women who in less confusing, less violent times would stand by the constitutional guarantees of every kind of person, and be willing to identify with the underdog, and fight fiercely for an open society in an exploitative world order. Today, it is all too easy for them to bend more than a little under the threats that the wicked and the bigoted can generate, and sacrifice the painfully demanding principle to the less costly but politically effective expedient.

In such a time—and, ominously, signs from Jonestown, to Iran, to Afghanistan seem to signal its reality now—there have to be people well-trained enough to discern the issues, principled enough to be incorruptible, and committed

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**The Rt. Rev. John E. Hines** is retired Presiding Bishop of the Protestant Episcopal Church in the United States of America.



enough to pay the cost of a witness, anchored in the Judeo-Christian tradition and powered by an informed faith.

In concluding his remarks at the Theology in the Americas Conference in Detroit in 1978, Gustavo Gutierrez proposed that the religious question of our time is not one of academic theology but the practical question of the credibility of the love of God in our suffering world.

When in a church-wide thrust such as Venture in Mission we raise the issue of the social and political relevance of a Christian faith-commitment and the not inconsequential risks implicit therein, I believe we are talking about that credibility, about a witness to the love of God. And Edna St. Vincent Millay articulates the inescapable consequences of the social essence of such a commitment in unforgettable words:

*A man was starving in Capri;  
He moved his eyes and looked at me;  
I felt his gaze, I heard his moan  
And I knew his hunger as my own . . .*

*All suffering mine, and mine its rod;  
Mine, pity. . . like the pity of God.*

If religion is the source of reverence for the significance of every human being, just because he or she is a human being, so that we are gripped by a preoccupation with living and suffering men and women, hostile to everything that is weighing them down, finding it intolerable that anyone should be morally sacrificed, that any life should be remorselessly used up and flung aside as worthless. . .

If religion is the very antithesis of self-seeking, facing us with our supreme goal: "Our Father, who art in heaven. . . Thy kingdom come, Thy will be done on . . ."

If this is the Christian religion, then it should be intolerable to us, who profess it, that any other group should be more passionate than the church in seeking the ends of human justice, relentlessly seeking the institutional readjustments and systemic transformations that will enable all men and women to live their lives well and to participate in their God-given destiny, as Christians perceive it, in the life, death and resurrection of the Lord Christ.

"If your altar is merely a refuge," said Studdert-Kennedy, in those searching, trying years of World War I, "if it enables you to put your fingers in your ears to shut out the cries of the world, if it is a matter of private comfort, then you had better watch out. It won't last. The wind of God will come along and blow away that refuge. And the fire of God's love will burn and burn it, until there are not left even the ashes of regret."

And in the face of the judgement which is a fear-filled, "me-first" world today, cowering before the threat of atomic annihilation, the company of believing Christians—if we

plan to make a difference—will have to realize that Studdert-Kennedy's words are true.

An ancient European proverb says, "The devil rides outside the monastery walls." Today, substitute church for monastery. "The devil rides outside the church walls."

I know—and so do you—that Episcopalians would not buy that completely. A bit of the knowledge of original sin clings to us. We would be more inclined to say, "The devil rides inside the church's walls." Someone has suggested that, perhaps, a truer version would be, "The devil rides atop the church's walls."

Now and then, he tumbles to the outside as when the "demonic" in the life of the church becomes transparent in the shape of dying, inner-city churches, which refuse to alter their traditional pattern of doing things to meet new needs. Or in the quiet, too-slick complacency of some suburban churches, which think that they "have it made."

Now and then, the devil tumbles to the inside as when the "demonic" is represented in passionate concern for the frills, the non-substantive, or in the idolatries of institutionalism, or the inhumanity of insensitive bureaucracy, or in self-advertisement. But now and again, the devil keeps his balance atop the wall, putting the fear of God into church people, both without and within.

This would be a good place to end this Venture in Mission reflection, by saying that such an acrobatic, derring-do devil may be able to render all of us a service. He can remind us—bishops, priests, deacons, and communicants alike—that for the moment the church is better off with the idea of mission, rather than with the idea of missions, until the church learns more precisely the true nature of Christian commitment in which missions play a rightful part, but not the only part. ■

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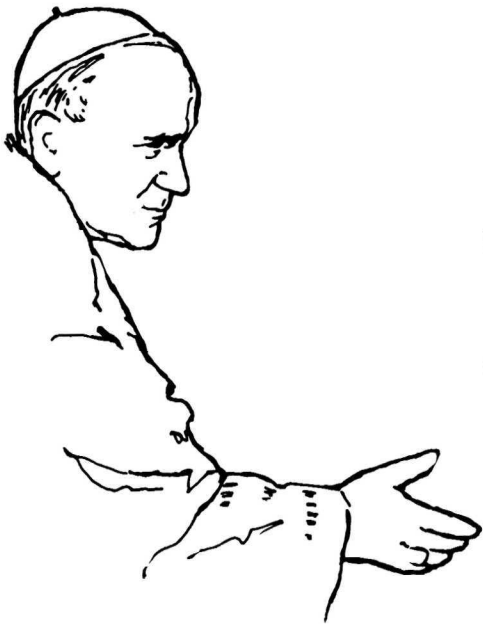
## Role of the Military: 1984

**By 1984 the military will become a major instrument for youth socialization, assuming a large portion of the role once dominated by the family, the church, the school and the civilian work setting. The Department of Defense will also be assigned a major role in helping induct youth into the American work force.**

**By 1984 the military and education will enter into a massive new partnership symbolized by modern learning centers on military bases around the world.**

**—Thomas Carr, Director  
Defense Education  
Department of Defense**

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# Was Mary Present At the Last Supper?

by Jeannette Piccard

Pope John Paul II was quoted recently as saying that the Virgin Mary, Mother of Jesus, was not present at the “Last Supper where the priesthood was established.” (New York Times 11/15/79) If indeed he did say that, the statement reflects, I think, not something that he has considered seriously but rather something that he was taught as a child, that I, too, was taught when I was young and which is portrayed by the late 15th century fresco by Leonardo da Vinci. One tends to accept as absolute truth anything that one has been taught when very young unless something happens to raise a question about its validity. Once that question has been raised, one must ask who said it first? Where? When? Why? What is the Scriptural and historical evidence to support it?

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**The Rev. Jeannette Piccard, Ph.D., D.D.,** is an Episcopal priest—one of the “Philadelphia 11”—who lives in Minneapolis.

None of the four Gospels says explicitly that any women were present at the Last Supper but neither does any say that no women were present. Luke says that Jesus “sent Peter and John” telling them “Go and prepare us the passover, that we may eat it” (*Luke 22:8*). Historically women, not men, prepared meals in Jewish homes of that period. Conceivably, after the incident when Martha complained about being left alone to get dinner for 13 extra men, Jesus taught the Twelve to cook and prepare meals but that takes a little stretching of the imagination.

Conceivably, if there were no women around, Jesus and the Twelve might have managed by themselves; or, the householder (whether male or female is irrelevant) who supplied the “large upper room” may have supplied servants along with it. That Jesus and the Twelve might have been alone is not physically impossible but why should they be? They weren’t normally and we

know that there were women at the crucifixion “who came with him (Jesus) from Galilee” (*Luke 23:49*). They must have been there the day before. (I’m tempted to add that they didn’t get a frantic telephone call after the betrayal in the Garden of Gethsemane and fly in by Eastern, or Western, or Northwest Airlines. They were there.)

There is significance in the fact that both Mark and Luke mention that the meal took place in a large room (*Mark 14:15*; *Luke 22:12*). My subconscious has asked for years: why a large room? They were only 13. And why did they need to ask where to prepare the meal? If they were all staying somewhere together why wasn’t that place big enough and the normal place to be? But maybe Jesus and the Twelve weren’t all staying together by themselves. Maybe Jesus and his mother and her sister Mary, the wife of Clopas (*John 19:25*) were staying at one place. Maybe John and James were with *their* mother in

another place. Maybe Mary Magdalene was with Joanna, the wife of Chuza, Herod's steward, or with Salome. Does that take too much imagination?

Whether they were all scattered about the city in small places or whether Jesus and the Twelve were together in one place and Mary was somewhere else with the women is, however, irrelevant. The law of Moses (*Exodus 12:3-4*) required that they get together by families. Thirteen men would only need a room of ordinary size but if they were all, both the men and the women, to be together for the passover a large room would be necessary. The women would have to ask where they could find such a room.

The word "disciples" is a key word in all three synoptic gospels and one that is open to interpretation, rather like the word "man" today. It can have an inclusive or an exclusive meaning. It can mean only the Twelve (the Apostles as we use the word Apostle today) or it can mean the Twelve plus others, and sometimes it seems to mean persons other than the Twelve. Therefore, it is significant that in telling the story of the Last Supper both Matthew and Mark make a distinction between the Twelve and the "Disciples." Both *Matthew 26:17* and *Mark 14:12* say that "the disciples" came to Jesus and asked where to prepare the Passover. Matthew does not say how many were sent to make preparation but does say that "when evening was come he (Jesus) sat down with the Twelve" (*Matt. 26:20*).

Mark, the oldest Gospel, gives more important testimony. Mark says that Jesus sent *two disciples* (14:13). "*And in the evening he (Jesus) cometh with the Twelve*" (14:17). According to Mark there were at least two other persons present since it is most unlikely that having prepared the meal they would have left when Jesus came with the Twelve.

This does not prove that those extra

persons were women. Still we know that women who were eager to serve Jesus were there in Jerusalem at the time. It stretches even my imagination too far to assume that Jesus sent men to prepare a meal when there were women there to do it. There is nothing in either Matthew or Mark to indicate that Jesus' mother, Mary, was one of those who prepared the meal, except that we know she was there in Jerusalem. Tradition as well as the Gospel of John (*John 19:25*) says that she was there. In the traditional "Stations of the Cross," Jesus meets his Blessed Mother at the Fourth Station.

All three synoptic Gospels note that this was the Passover. Historically, the Passover meal is a family affair. If there is any meal in the year when women are present, it is the Passover meal. The Passover is the one meal where men would not be without their families. It is inconceivable that Jesus or any of the Twelve (except, perhaps, Judas and the thought may do him an injustice) would have sat down to a Passover meal without the members of their families, or that any of the women who "came with him from Galilee" (*v. cit.*) would have been left dangling in Jerusalem to fend for themselves on the night of the Passover. It is unthinkable. Those who have thought it have not been thinking in Jewish terms but in terms of Greek and Roman culture. St. Luke was a Greek.

At this point the argument can be made that, "Yes, the women were there but they were in the kitchen and only served the meal. The women did not participate. They did not receive the bread and wine." It is true that according to all three synoptics (*Matt. 26:20; Mark 14:17-18; Luke 22:14*) only Jesus and the Twelve sat or reclined at the table.

In the words of Institution, both Matthew and Mark say that Jesus gave the bread and the cup to the "*disciples*." Luke adds another insightful point.

Even though the tradition that only Jesus and the Twelve were present at the Last Supper must have come from this Gospel, Luke notes that it was *after* supper that Jesus took "the cup" (22:20). After supper the women would no longer have been excluded. Both Matthew and Mark emphasize that "all" were to drink of the cup. There would have been no need to say that to the men. They would naturally share the cup but etiquette and the women's "natural modesty" would have made them hold back, even after supper. Jesus had to give them specific instructions, "*All of you drink. . .*"

In addition to the Scriptural and historical evidence there is a psychological factor. It seems to me most unlikely that if women had not been present at the Last Supper any women would ever have been allowed even to be present at Mass let alone receive the Sacrament itself. If the disciples who prepared the meal were men and not women, or if the women disciples did prepare the meal but we assume they were only peeking out of the kitchen or clustered around the door just watching; or, if the words of Institution "all of you drink" did not include the women, the position of Christian women today would not have changed as it has over the centuries. The worshipping community, both lay and clergy, would still consist of only male persons. That is the orthodox rabbinic tradition. Women would still worship at home or behind a grill, or in a separate "porch."

The fact that women do, and always have received the Sacrament on an equal basis with men is, perhaps, in and of itself, the strongest evidence that women did attend the Last Supper, where (according to Pope John Paul II in the New York Times) "the priesthood was established." The evidence points to the presence of women at the Last Supper. If any women were there, Our Lady must have been among them. ■

## Selection System for Ordination:

# Jumping Through Hoops

by Richard T. Hawkins

Why do certain kinds of persons tend to “show up” as our ordained ministers? It is not that theological education creates and molds a personality type, though indeed it may affirm and encourage existing characteristics of personality (see Dean Snyder’s article in the October *Witness*). Nor is it that only those with a particular psychological disposition are necessarily drawn to ordination. At the end of a selection system there is a particular kind of person because that system *screens out* certain types.

Looked at practically, in an era of more ordained ministers than the church has paying jobs, we can afford the luxury of making applicants jump through our hoops. In so doing, nevertheless, we are unable to pinpoint

ahead of time just what hoops measure potentially outstanding clergy. (This is not surprising; nearly all the great generals have graduated in the bottom half of their class at West Point.) The old system, relying in the final analysis on the intuition and wisdom of bishops, did not provide unfailing results. But the new system insists on an endless variety of testing procedures which must be applied according to the intuition and wisdom of a variety of people. The results may be no more perfect than the original method. Worse, given the broad consensus required, they will be more predictably monochromatic.

Since the leadership of the institutional church as it is structured in the West in no small way determines its direction and effectiveness, it is appropriate for us to look closely at the system of selection for ordinands. God will determine and judge any “success”

of the 21st century church, but we are accountable to provide able instruments to achieve God’s will. The effect of a system may not be recognized until the results overwhelm us. The system is established to do good and is administered by people of good will. Therefore, we hesitate to evaluate it critically. Nevertheless, it is wise to reform or discard a system at its early, more malleable stages if it does not produce the results we desire.

This is more easily said than done. It is difficult to transcend oneself and one’s situation in order to be objective about a system affecting oneself. It wasn’t until I had been out of the Army for some time that I recognized that the military bureaucracy in which I had been imbued for four years as a USMA cadet was not entirely a part of God’s Great Original Plan. Now that I am rector of a large suburban parish, it is easier to see objectively the effects of

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bureaucratic systems among corporate executives. It is only in my more sober, reflective moments, however, that I recognize that bureaucracy also exists in the parish—but there it is necessary—and, of course, good. Having been the first chairperson for two terms of a Diocesan Commission on Ministry, I helped to create its local bureaucratic system and its place in the larger bureaucracy. Being away from it now for a couple of years, I still hold it to be good and necessary in its general concept, but upon reflection I am not as sanguine as I might have been earlier about its results.

In 1970, the General Convention (the legislative body of the Episcopal Church which meets every three years) approved the proposal of the Board for Theological Education “to provide a responsible body of priests and laypersons to assist the bishop in the life of the ministry in the diocese.” They hoped that their terminology would not be misunderstood (and undoubtedly it was not at the 1970 Convention) when they used the term *ministry* to mean *professional ministry*. The body “fashioned to help bishops express ever more adequately their pastoral concern for all in their diocese engaged in professional ministry” was a Diocesan Commission on Ministry. Prior to 1970, each diocese had a Board of Examining Chaplains who determined the competence of candidates in academic subjects required by canons. The Commission on Ministry replaced that board. At the same time, General Ordination Examinations (administered by a National Church General Board of Examining Chaplains) became the vehicle for measuring academic competence; the Commission on Ministry had only to certify that the person was qualified in the subject matter.

The Commission on Ministry, then, was freed from this narrow academic orientation, to be given a wide range of

responsibilities from “birth to death” for the professional church worker. Its focus, nevertheless, increasingly became the interviewing of candidates in order to recommend for ordination as it gained authority. As originally conceived in 1970, the bishop’s influence was strongly felt, as the Commission interviewed candidates before all ordinations *only* in the presence of the bishop and under his guidance. The latitude of the canons made it possible, furthermore, for the bishop, if he so desired, to appoint himself as chairperson, to appoint the Commission and, contrary to the norm, to appoint only the clergy members of the Commission (which is made up of clergy and laity) to act on behalf of the whole Commission in the interviewing process.

Of course, organisms have a life of their own. The Board of Theological Education, in 1970, also proposed that

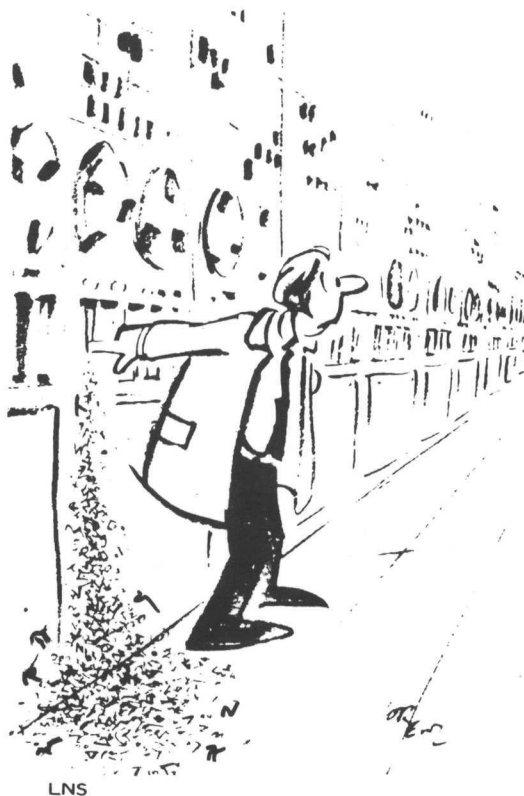
persons be permitted to enter seminary without being postulants and proceed to candidacy directly after a “trial year.” That came to fruition in 1973. To effect the process, the Commission was given the new authority to meet alone with the applicant in order to prepare a recommendation to the bishop and standing committee.

In 1976, it was decided to return the extra step of postulancy to the process. This was based on the fragile idea of a need to identify those entering seminary who have an approved status in their dioceses. The effect of this was again to increase the authority of the Commission on Ministry as they were also to endorse in writing the readiness of a postulant to be received. The result of this switching back and forth: at the first two levels (as applicant and postulant) the bishop’s presence and oversight of the Commission no longer exists canonically.

In addition, whereas the Commission on Ministry formerly assisted the bishop in his guidance of candidates, now the *program* of preparation for the ordained ministry as well as the person must be approved independently by the Commission on Ministry. The Commission had certainly increased in wisdom and stature and in favor with God and man.

This is not to imply a Machiavellian plot. It is simply in the nature of systems to grow more complex and attract power. There is not much glory in being a Commission member; and it is just plain heartache to meet with a person who feels called by God to the ordained ministry, has told relatives and friends, quit his/her job and moved his/her family to seminary for a “trial year” — to meet with that person, look him/her in the eye and say you aren’t going to recommend him/her. Afterwards, you go home and throw up! Commission members are not going to go through *that* kind of agony more than once if the

*Continued on page 17*



## Feminists Respond to Sr. Kane, John Paul II on Ordination

*At the end of Pope John Paul II's tour of the United States, Sister Theresa Kane, R.S.M., president of the Leadership Conference of Women Religious, faced him with a dramatic plea to change the patriarchal model of the priesthood. In the National Shrine of the Immaculate Conception in Washington, D.C., she asked that the Roman Catholic Church include women "in all ministries of the church."*

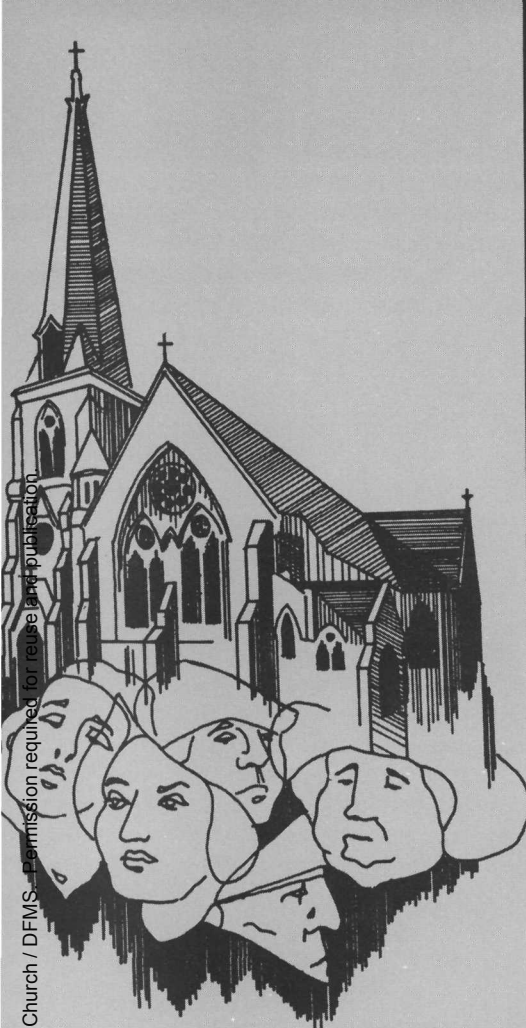
*This unprecedented confrontation with authority brought, on the one hand, a barrage of protest, and on the other, a new momentum to the women's movement in the church. **Theology in the Americas** asked a dozen feminists from various denominations to respond to the incident. **THE WITNESS** presents excerpts from five of these. The complete set, in addition to "what the Pope said" and "what Sister Kane said," are available as Document No. 11 (for \$1) from *Theology in the Americas*, 475 Riverside Drive, Room 1268, New York, N.Y. 10027.*

### Will Pope Dialogue With Women?

To understand the impact of Sister Theresa Kane's words to Pope John Paul II in Washington, D.C., we have to consider not just the content of her remarks, but the context in which it took place. For a week the popular, charismatic and multi-lingual pontiff had been touring five U.S. cities with enormous media exposure and popular applause. A traditionally anti-papal Protestant country, but one hungry for authentic spiritual authority, was apparently won over. The pope had taken the opportunity, not only to make some general points about human rights, in the secular context, but to emphasize a highly conservative set of teachings about the internal life of the church, mostly about women and sexuality, and all very unpopular with Americans as a whole, including Catholics. This conservative message had, as its capstone, the reiteration of papal authority as the center of teaching magisterium. Enthusiasm for the pope's style had prevented most of the media from taking much notice of this.

Then Theresa Kane took the microphone in the shrine of the Immaculate Conception and the credibility of the whole image of authority projected by the pope was shattered. Few people heard much of what she said. I am sure the pope picked up only part of it. But what everyone, including the pope, could not miss was that she had asked for the inclusion of women in all the ministries of the church. She had asked for something which only a few days before the pope had declared to be impossible because, in his opinion, God's will was against it. In asking for this Sister Kane was questioning the pope's insights into the will of God! She was saying, "we don't agree with your views of God's will. We think God's will means justice for all, and this is not compatible with the exclusion of half the human race from the ministry of the church." The pope was being called to come down from his pontifical cathedra and engage in mutual search for the truth about this matter as a brother in Christ.

At that moment the spell that the pope had cast over us was broken. We knew what we had always really known,



"You can have the power  
and the glory  
of your carpeted offices  
and big musty churches.  
Just give me the homes,  
the streets,  
the hungry,  
the lonely,  
the elderly,  
the rebellious youth,  
the dying ...  
the kingdom." \*

\*From testimony of a Catholic woman  
in *We Are Called*, published by the  
Women's Ordination Conference.

but wanted for a moment to forget, like children absorbed in a fairy tale, that the pope was another fallible human being like ourselves, culture-bound by virtue of his Polish, male and clerical culture. About some spiritual and social truths he knew considerably less than we ourselves.

What the pope said in response to this doesn't really matter. What is significant is that his famous charisma and spontaneity completely deserted him. He was unable to respond to Sister Kane at all except by a despairing hand gesture and turned instead immediately to his prepared text. The real question about his response has to do with how he will assimilate this experience in the coming months. Will it turn him to a recognition of his need to understand the experience of women, to read feminist thought, to converse with people like Sister Kane? Or rather will he throw up further defenses against this by seeking to repress the autonomy of Catholic religious women?

**Rosemary Radford Ruether**  
Garrett Theological Seminary  
Evanston, Ill.



## Painful Decisions, Needless Loss

On the occasion when Sister Kane made her statement, the pope did not respond, nor has he responded directly since. His remarks that day were necessarily composed before he heard Sister Kane, and they are quite unexceptional (putting aside his plea for "simple and suitable religious garb"). But months have passed and every sign

indicates that if John Paul II heard Sister Kane at all he was, like Queen Victoria, "not amused."

Many have made excuses for this seemingly jovial, intelligent new Bishop of Rome. He is, we are told, Polish, and therefore to be excused for his intransigence in all matters dealing with changing views in the West on sexuality (clerical celibacy, birth control and family planning, abortion and women's ordination). After all, he has spoken out on matters of justice and human rights—the "really important" social issues in our world.

Abraham Lincoln once remarked that "if slavery is not wrong, nothing is wrong." Millions of people, some of them Christians, are saying the same thing about sexism in our world. The pope cannot be excused for promoting injustice and repression in the church because he speaks out against them (in general terms) in the world at large.

In the Episcopal Church women are ordained to the priesthood, at least sometimes and in some places. The symbolism of that fact is enormously important and the overcoming of resistance to what it says about the humanity of women is long and slow. I have noticed, since October, a chilling of the hopes though not of the resolve of my Roman Catholic sisters called to priesthood. One or two have made the painful decision to leave their church and join ours because the call is so compelling and the church so deaf. What a sad and needless loss for the Bishop of Rome.

**The Rev. Suzanne R. Hiatt**  
Episcopal Divinity School  
Cambridge, Mass.



## 'Open Windows' Vs. Repression

When Theresa Kane, Religious Sister of Mercy, asked (the pope) for change in the male attitude toward women, she brought the women's movement in the church out of the shadows and into the light.

Others had tried. The insensitivity of the decision that only priests could distribute communion at papal masses outraged and spurred people around the country to plan prayer vigils, protest sexism in the church, distribute leaflets, wear armbands. Everywhere the pope went, people showed their resentment, not of John Paul himself, but of the structures that oppress.

The Catholic Church stated its official position on women priests in 1977 when it issued the "Declaration on the Question of the Admission of Women to the Priesthood," approved by Pope Paul VI. In effect, the declaration says that woman priests are taboo, and the sign of that taboo is that they lack a physical likeness to Christ. The world waited to hear John Paul's opinion. In the Philadelphia Civic Center, in an address to seminarians and priests, he expressed for the first time, his opposition to the ordination of women. The perpetuation of the myth of the superiority of man was spoken to men. The insensitivity of their immediate and sustained applause was shocking, but the signal was clear.

But the message that really gained media coverage was that of Theresa Kane's. Letters, phone calls and telegrams poured in from across the country to her office and to her motherhouse. In a few week's time, over 5,000 messages came in. The response was divided though mostly positive. The question of the "role" of women elicited irrational, emotional responses from men and women, including a Mother Sixtina, (from the same town as Phyllis Schlafly), who put an ad in the *Washington Post*

apologizing for Sister Kane's "public rudeness." "The Church," noted one woman, "has taught women well to love their oppression."

Although the pope, in effect, ignored Theresa Kane's request, a subsequent reaction was an order from the Vatican to the Superior General of the Jesuits to remove the Rev. William Callahan, S.J., from his association with Priests for Equality and with Quixote Center. Previously silenced on the subject of Women's Ordination, Callahan was told not to advocate publicly the ordination of women in opposition to "clear decisions of the Holy See."

The message is: repression can grow stronger, theologians can be brought to trial, priests can be silenced and transferred. The response is: Others come forward to say, "You can't silence all of us, You can't close the window on Vatican II."

**Ruth McDonough Fitzpatrick**  
**Women's Ordination Conference**



## **Sr. Kane Dared To Reclaim History**

Although women in my own denomination have been ordained since the late 1950's, I was as thrilled as anyone who has ever stood up against established patriarchal authority when Theresa Kane made her witness on behalf of women's ministry. That public gesture, the televised image of a woman daring to reclaim history for the sake of her sisters, spoke volumes.

In the long and often bloody struggle for justice, the act of differing in public

with a respected authority seems like a mild form of protest. Popes and other ecclesiastical authorities, however, possess the power of social ostracism, the power of economic deprivation, and most potent of all, the power to define sinfulness and righteousness, damnation or salvation.

The power to stigmatize, using the authority of heaven itself, is a powerful weapon for those who are religious. When Theresa Kane speaks of women having experienced "intense suffering and pain" as a result of their second class status in the church, she is talking about a suffering which has concrete psychic, physical, economic and political manifestations.

In later reading the full text of Theresa Kane's remarks at the Shrine of the Immaculate Conception, and then in reading the pope's statements to the women religious, I was immediately struck by a profound difference in language. Theresa's simple and direct request, through its references to specific groups of people (women religious, the world's poor and oppressed), concrete events (Vatican II and the religious renewal which followed it), and their consequences for people's lives (suffering, pain, joy) reflects a sense of movement, of context and of a rootedness in history.

No matter how eloquent he may be when talking about the world's poor and oppressed, when speaking to and about women, the pope flies off into rhetorical flights of fancy. Latinisms abound, women become abstract functions whose duty it is to cloister themselves from the suffering humanity he talks about in other settings—as if women, themselves, did not constitute more than half of that suffering humanity! The church becomes a mystical object of devotion and Christ a docetic figure stripped of any resemblance to the cantankerous carpenter of Galilee who spent his time with tax collectors, working men, crazy

people, sick people, prostitutes and women who weren't to be seen or heard in public.

Perhaps my English major's nose for style and form has stumbled upon a deeper reality here. The difference between Theresa Kane and Pope John Paul II is the difference between the Hebrew and the Greek worldviews, between a religion that is rooted in the experience of the people and religion that is spun in the minds of the elite. It is the difference between the religion of the Son of Man and the religion of the Pharisees.

Theresa Kane, thank you for standing up for women, but more importantly, for calling us all back to the roots that time and again the church too easily forgets.

**Sheila Collins**  
**Board of Global Missions**  
**United Methodist Church**



## **Marks of Spirit Gaining Priority**

If a contradiction between principle and practice can be easily swept aside by casuistic response, the context which Theresa Kane presented and the theological issues which formed the ground of her statement cannot be so easily disposed of. To these deeper formulations of the issue the pope did not respond at all. Basically, Sister Kane raised the question of "on what grounds should one be considered as qualified to request entrance to the



sacramental ministries?" She responds to this question by pointing not simply to principle but primarily to history and experience: (1) to the historical reality that women have been "catalysts of growth" for the church in the United States; (2) to the fact that women entered deeply into the renewal efforts of Vatican II; (3) to the present commitment of women in the United States to the issues of social justice as outlined by Pope John Paul himself. What emerges from these historical examples is the mark of obedience (commitment) to the church. She also appeals to the experience of women in and through this commitment as being one of joy, suffering, and pain.

I suggest that in doing this Sister Kane is drawing a powerful image of the work of the Holy Spirit. She is suggesting that the grounds for consideration for ordination are ultimately related to the marks of the Spirit in the history and life of persons. "Holiness" as a way into ordination is experientially and historically evidenced in the image of the faithfulness and suffering of Christ as he is being formed in the lives of persons. This is a far cry from the image of women religious as the "spouse" of Christ and thus with a religiously differentiated role from that of the male who is "the brother" of Christ. Sexuality as the source of priestly images is being replaced by the marks of the Spirit. The work of the Spirit—holiness—is obedience, faithfulness, joy, suffering, and commitment to the cry of the poor. The sacramental life is the ground for the sacramental ministry.

Sister Kane has spoken out of the lived life of the Gospel. To this, John Paul has no response. The ground has shifted under his feet, and he has remained oblivious of the shift.

**Esther C. Stine**  
Associate for Leadership Development  
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*Continued from page 13*

bishop thanks them kindly and proceeds to accept the person anyway. The Commission is not going to wrestle with hard choices if it feels that the bishop is going to make his own decisions. So the bishop, if he desires Commission members who will report hard truths as they see them, must back up their recommendations. In fact, the bishop becomes a rubber stamp for the Commission. This will increasingly be the case as bishops seek strong and able persons to serve on their Commissions.

How authority is exercised is another matter. It is a responsible body; no doubt, but it is a human body. Let's contrast the old way of the bishop acting almost unilaterally and the current system. After realizing, with their heads, the vast variety of ministries needed in today's world, both church financed and otherwise, the members of the Commission are face-to-face with an individual. The bishop, on the other hand, with that same individual considers with his head *and heart* the variety of pressing needs in his diocese; that is a natural consideration for him and the key to the process a decade ago, when the bishop alone ultimately exercised the power to determine who should be ordained. It is just as natural for the laity (it is the norm to include the laity in the interviewing process) to consider in their heart if they would want the individual as rector, or if the individual is one with whom they might share a personal problem. For the clergy on the Commission, the natural focus is on the individual as a potential colleague (or for a senior priest, if the individual would be an effective assistant). The point is that with their heads (intellectually) the Commission may have the same view as the bishop of what is desirable (or acceptable) in an applicant, but with their hearts (emotionally) the perspective is quite different from that of the bishop acting alone.

The result of a heart perspective produces, I believe, a narrower range of personality types than is likely to occur from the perspective of a bishop whose vision of the varieties of ministry is necessarily wider. It is true that individual bishops have sometimes had odd requirements and unusual standards that were unfair to individual aspirants. We don't want to go back to that system! Is the present system, however, fair to the whole church? Is it likely that a Commission on Ministry (not ours, but the one in the next diocese) will approve many of the type who, as rector, would go to a march on Washington on a Saturday, against his bishop's advice, knowing full well that he may be in jail on Sunday and leave his parish in chaos? Will it approve the type who will go to Selma for an indefinite period of time despite the disapproval of the vestry? Maybe we don't want a church full of that type, but don't we want some? Although I think pacifism is unrealistic, I nonetheless thank God for the pacifists in the Christian community who remind us that pragmatism isn't the only philosophy of life and remind us of our ideals. We need prophets and those who "walk sideways," and I'm not at all confident that the present system will provide an adequate salting of them to make the next generation of the church very tasty.

### **Mother Knows Best**

There is more that we can say about the future product of this system than the narrowing of variety. A personality profile of that narrowed range begins to emerge. I have described, in general, the way the rules of the game change every three years. To persevere in attaining a goal under such circumstances requires an attitude of "mother church knows best." Perhaps only those with such an attitude can survive.

I have described changes in the system itself but have not described the

steps within the system. The steps of the four stages of those seeking ordination to the priesthood (applicant, postulant, candidate, deacon) are manifold. Eight are required for the applicancy alone!

The first step, quite properly, is for the aspirant to consult with his/her pastor. Subsequently the pastor would take some time with the applicant before telling him/her "to persevere." After all, careful inquiry has to be made into the physical, intellectual, moral, emotional and spiritual qualifications of the applicant! How many conferences does that take?

The canons encourage a lengthy exchange with the Commission on Ministry. It is good that the whole future of the applicants not hang on the results of a 30-minute interview, so a two or three day conference of interviews with Commission members and their consultants is common.

The latest addition by some dioceses is to institute an "Intern Training Program." In the initial process the applicant contracts to spend 10 to 12 hours each week in a parish other than his/her own for a period of from three months to a year (depending on the diocese). During that time a typical "Intern Training Program" also requires a couple of weeks of full time commitment!

### Jungle of Red Tape

Some steps appear to be minor details, but some are obviously major hurdles. Each of the four stages includes an extensive list of both details and hurdles which must be filled decently and in order. Taken individually, each seems eminently reasonable and wise. It is hard to argue against a single one. But the cumulative effect is a lengthy, time-consuming, detail-conscious, bureaucratic jungle of red tape. What kind of person is most likely to put up with it for years, literally? It would make faint the heart of any aspirant zealous to get on with the Lord's work.

In an era of mid-life career changes, to hold to the theological position of the indelibility of orders requires a careful selection process and an applicant who realizes the implications of the potential commitment. It is sad, indeed, to see a person 10 years after ordination feeling trapped. We have a duty to help people avoid that.

As the present system gathers momentum the profile of the clergy will be even more sharply defined. What kind of personality is most adaptable to being told how to order life for as many as five years to fulfill the beginning of a dream? A dependent personality would respond well to such measures. Where in that pipeline will you find those who stand on their hind legs and say "*Do you want me or not?*" or "*That is my personal life and none of your business!*" or "*Stop playing games with me.*"? Those who sail through are more likely to be passively exclaiming, "*I appreciate all your attention (only give me more)*" and "*Isn't it wonderful the way the church cares for us*" and "*I'm*

*learning so much about myself with all this feedback.*"

This may appear as a harsh indictment of the system. But my sense of what is subconsciously operative is harsher still. Applicants are convinced that the Holy Spirit has called them to the ordained ministry. Theologically and emotionally it is a humbling and fearsome prospect to say, "No, you are not called. I will not permit you to proceed." It is far easier to construct an obstacle course with the rationalization that those who complete the course *must* be called by God. Good-hearted people, with the best of intentions, construct it. The survivors get ordained. The survivors of a patronizing and manipulative obstacle course become the leaders of the church in the 21st century.

That system needs to be evaluated in terms of the types of persons needed for the ordained ministry in the future, and re-designed to function in a way that will encourage such persons to answer God's call. ■

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### Continued from page 7

opposed by the giant companies such as U.S. Steel and Republic Steel. These same companies which seek to maintain their freedom to close, wish to deny the local community freedom to reopen. They want Jones-Connable without the obligation to modernize Youngstown, without even an obligation to keep steel viable in America. They not only close these mills, but stand in the forefront of the opposition to the community's effort to survive and renew its steel production.

It is clear to us in Youngstown and elsewhere in the tri-state area that the process of disinvestment poses major problems for America and American security. But the underlying reason for concern continues to be what happens to people, to the common good, to the Youngtowns and Pittsburghs of the country? In one direction we find the

popular wisdom that these are structural changes made necessary by economic logic. But in another direction—and it is our direction—we see new opportunities to help communities and workers help America be independent of foreign steel by rebuilding and reclaiming its own steel capacity and its need for steel in solar and rail transport needs of the future. Loan guarantees, interest subsidies and tax depreciation schedules may all offer various answers, when properly qualified, to steel modernization in this country. But it should be a modernization for high moral purpose: for the productive future of America and its people; for their homes, churches, schools, hospitals and communities. Any steel policy that does not renew our steel towns and our country is ethically and morally unacceptable. ■

*Continued from page 2*

"radical resolution," somehow endangering the very existence of Castle & Cooke and the entire free enterprise system. The proponents of the resolution are caricatured (not by name, but by implication) as dupes of a sinister international Marxist plot. These church groups supposedly use their vast financial resources to fund terrorists and manipulate the media.

In fact, the scenario is a bit different. The United Church of Christ, which initiated the resolution, is the parent church of Samuel Castle and Amos Cooke, the two 19th century lay missionaries who founded the company. The Passionists, a Catholic religious order, co-filed the resolution out of concern for Castle & Cooke's Philippine workers, 80% of whom are parishioners of Passionist missions in Mindanao. The Christian Church also co-filed and likewise has missions in developing countries where the company operates.

The illogic of Mr. Kirchhoff's heavy-handed assault on these church communities is ultimately based on an incomplete understanding of the mission of the church. The church is called to service, but this is not, as Mr. Kirchhoff would have it, the fullness of "sound religious commitment," beyond which any other form of social involvement becomes some sort of vile secularism. There is also the prophetic dimension of Judaeo-Christian tradition. Isaiah and Jeremiah stood in the courts of the kings and called to task the powerful of their times for failing to place the welfare of the poor and oppressed first.

One might ask who is overstepping whose bounds when a corporate executive can say, "We must overcome Western Civilization's growing sense of guilt. There is nothing evil about profit... our path, rather than theirs, offers more hope for the future."

**Lawrence M. Rich**  
**Passionist Social Concerns Center**  
**Union City, N.J.**

*(Editor's note: More letters to the editor concerning the Kirchhoff/Kalke articles, as well as responses to William Stringfellow's open letter to the Presiding Bishop in the January issue, will appear in the April WITNESS).*

## Kudos for December

I often dismantle my issue of THE WITNESS and extract articles for filing for future reference. I thought it ironical as I clipped the articles by Richard Gillet, Helen Caldicott and John Gessell from the December issue that in the remnant was a letter from Mrs. Terry M. Diehl cancelling her subscription because she "could find no point in the author's ramblings" for the past six months.

I suggest you send Mrs. Diehl a complimentary copy of the December issue so that she may have the exposure of the excellent work done by the three mentioned authors.

Could it be that Mr. Gillett is on target when he quotes from John Gardner of Common Cause: "It isn't that people can't find the path that will save them. They cry, 'where is the voice that will tell us the truth,' and stop their ears. They shout, 'show us the way' and shut their eyes." Your December issue was superb.

**Thomas O. Feamster, Jr.**  
**Paris, Tenn.**

## For Nuclear Energy

Like many others, I find myself provoked by some of your articles. I certainly don't agree with some of your writers, whom I think are still "journeying" in some of their views. But the strength of a community is its ability to reconcile divergent views in love and peace — so I read every issue thoroughly, hopefully with an open heart.

I am a Nuclear Engineer, so I am interested, to say the least, in some of the views expressed in your magazine on nuclear weapons and nuclear power. My prayer is that the controversy over these issues can be resolved through the

inspiration of the Holy Spirit. My hope is that we have a caring and sensitive expansion of power generation by nuclear stations, with due attention given to the pressing needs of waste disposal and operator training. I believe our nation needs this source of energy, without disregarding the supplemental role of conservation and alternate sources.

I deeply support your attention to the poor and oppressed. The ordination of women I consider to be God's will, so let's get on with it! Also, we Christians should work to draw nearer to the other great communities of faith. The current events in the Muslim world cry out for our understanding!

**Earl A. Turner, Jr.**  
**Walnut Creek, Cal.**

## Nice Christmas Package

I love the December WITNESS including the cover! The star is both "Christmas-y" and explosive -- a sign of history past and future and of the articles within. "Another Time, Another Mary" seems at the same time prophetic and inviting rebellion. A very well put-together package!

**Annette Jecker**  
**W. Milford, N.J.**

## Impressed by Caldicott

I am tremendously impressed by the relevance, clarity and potential in "At the Crossroads of Time" by Dr. Helen Caldicott in your December issue. It is the best thing I've seen on this subject. The writer makes the sometimes confusing complexities of nuclear power so penetratingly clear.

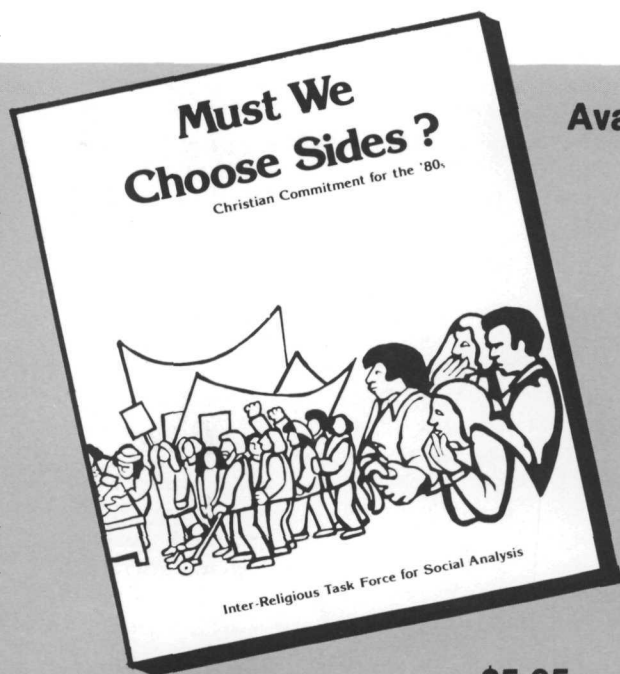
**Don West**  
**Pipestem, W. Va.**

### CREDITS

Cover, Elizabeth Seka; graphic p. 4, Gregory Leroy Browders; p. 10, Center Focus Newsletter, Center of Concern; pp. 14-16, Movement, publication of the Student Christian Movement in Britain and Ireland.

The Episcopal Church Publishing Company  
P.O. Box 359  
Ambler, Pennsylvania 19002  
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