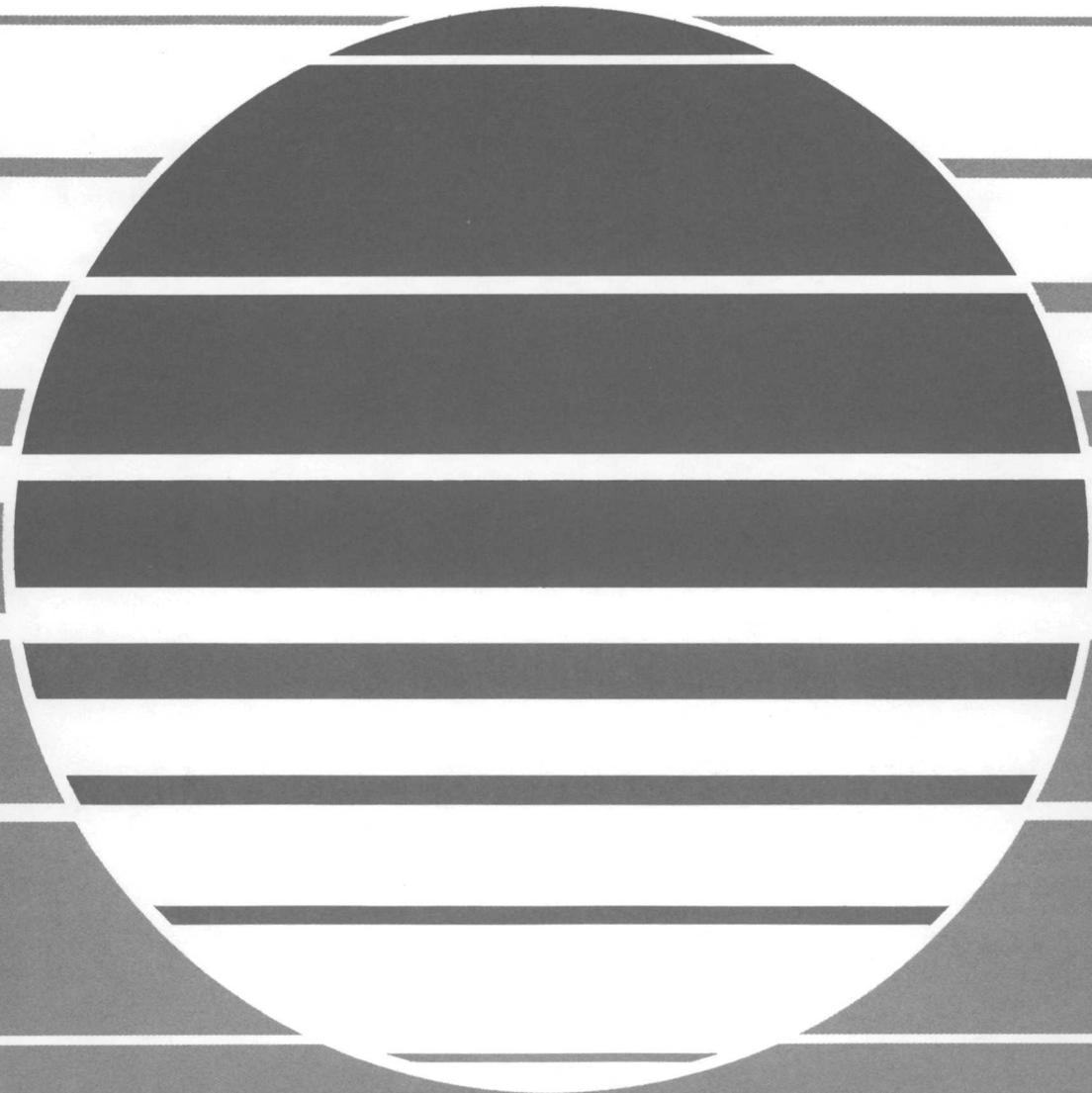


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**THE** VOL. 63, NO. 10 OCTOBER, 1980  
**WITNESS**

Married Clergy, Separated Churches • Robert L. DeWitt  
On the Ordination of Gays • Louie Crew  
The Spirit of Anglicanism • William J. Wolf



## Challenges Piccard

I was doubtful about writing to you, but my wife feels I should, so I must reply to Jeannette Piccard's article, "Was Mary Present at the Last Supper," (March WITNESS). First, she says, "None of the four Gospels says explicitly that any women were present." This says nothing except that the writers were not concerned with Women's Lib, Gentiles, Africans, Arabs, etc. Are we to argue that they were present, too?

To argue as she does, that two disciples went to "prepare the passover," and got bogged down with details of cooking is nonsense. I am the President of our Theological College Association, and as such have prepared for a meal for 40-50 people. I have arranged a hall (a room) and for caterers to cook and deliver the meal. This does not make the caterers a part of the association, nor does it make them partakers of the meal or included in the *after* meal speeches, etc. Miss Piccard concludes that because "the Cup" was distributed to "all" after the meal, others were brought in. The writers of both Matthew's and Mark's Gospels made it quite clear that only "the twelve" sat down to that Supper. Only members of our Association will partake of our *dinner and of the ceremonies* associated with it.

Miss Piccard says that the Passover meal is always shared with the women folk. She says, "It is inconceivable that Jesus or any of the Twelve . . . would have sat down . . . without the members of their families." This she says was Jewish practice only. Luke, a Greek would have thought otherwise, but she

agrees that both Matthew and Mark as well as Luke say that "only Jesus and the Twelve sat or reclined at the table." Were they lying to back up some chauvinistic idea?

No, Miss Piccard, you may have a D.D. but you also have a clouded mind unable to accept the facts as they are, and not what you would like them to be.

**The Rev. Brian J. Stych, L.Th.**  
Northcote, Auckland  
New Zealand

## Piccard Responds

I would like to thank the Rev. Brian J. Stych, L.Th. for bringing out another refutation of Pope John Paul II's reported argument for refusing ordination to women; i.e., that there were no women at the Last Supper. Whether women were present or not is, as the Rev. Stych insinuates, basically irrelevant. We must all agree, I think, that there is nothing in Scripture to indicate that there were any Gentiles, Africans, Arabs, etc. present at the Last Supper. It is also evident that their absence has never been used as a reason to refuse them ordination.

**The Rev. Jeannette Piccard,**  
Ph.D., D.D., D.H.L.  
Minneapolis, Minn.

## 'Glass Houses' Approach

I have just read Henry Morrison's interesting and informative article entitled "Time for a New Church, Labor Alliance" in the July WITNESS. What bothers me about the article is its basic approach. Morrison uses quite a bit of space making value judgments about the labor movement and giving his blessing to "rank and file" actions within unions and then has the gall at the end to tell us we should *not* preach to or interfere in the internal affairs of unions. I wondered to myself: "If a labor leader were proposing an effective, *new church-labor alliance* would he/she spend a major part of the article analyzing the weaknesses, foibles, trivialities and internal battles of the major denominations, religious orders and their leaders?" I don't know *any* who

would start that way — and I know quite a few who are serious about their life in the church. I think they would acknowledge their limited understanding of church politics and get on with proposing a working agenda. Even more to the point, they understand that they have a lot of work to do inside their own limited, human institutions (unions) and assume that other people have the same task.

What is it that causes Christian liberals and progressives to be so preachy about the labor movement? We know very little about the best work that they do among the poor and unorganized. We have an image of labor leaders but we don't know enough of them personally to be able to assess their pluses and their minuses. We have a very limited understanding of the factors that cause them to make the decisions they do. Are we so engaged with the struggles of the working class that we can judge the role of unions and their leaders?

My central point is this: Why don't we work on reforming our own institutions, shut our mouths about what we know (and don't know) about labor unions and start working with unions and their leaders on issues we *can* work together on — e.g., unemployment, plant closings, the farm workers' boycott of Red Coach lettuce, the struggles of the J. P. Stevens workers, the Coors boycott, labor law reform, national health insurance, etc.

**Wayne C. Hartmire, Jr., Director**  
National Farm Worker Ministry  
Los Angeles, Cal.

## Morrison Responds

Chris Hartmire rebukes me for allegedly holding precisely the concept of a *conservative labor movement and labor leadership* that my article was intended to demolish. My whole point was to demonstrate that the labor movement and labor leaders are *not* the mass of conservative and corrupt bureaucrats that some people still unfortunately consider them to be.

In answer to Mr. Hartmire's rhetorical  
*Continued on page 18*

# THE WITNESS

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## Married Clergy, Separated Churches

by Robert L. DeWitt

Anglicans have fresh reason to ponder both their traditional closeness to and their deep divergences from the Roman Catholic Church. In August the U.S. Catholic hierarchy announced that the Vatican was open to receiving a number of clergy who recently left the Episcopal Church in protest over the ordination of women and the adoption of a new prayer book. These clergy, some of them married, had petitioned Rome to be allowed to serve in that church as priests. The answer, with qualifications, is affirmative.

Several reasons could be posed for this response by the Vatican to the dissident Episcopal clergy. First, there is an acute shortage of Roman Catholic clergy, and any acceptable male priests, though small in number, would be welcome. Second, it could provide a test of Rome's using married clergy. A departure from the celibacy requirement could make a significant change in its clergy shortage, and Rome has been under increasing pressure on this issue. Most significantly, the Episcopal priests involved, like Rome, reject the ordination of women. This move is therefore seen as a rebuke to the Episcopal Church for having "broken rank" with the other two major churches in the Catholic tradition — the Roman Catholic and the Eastern Orthodox — by ordaining women.

That Rome, however, has not made much more than a gesture toward these clergy is evident from the strictures which hedge the announcement. There is nothing exceptional in Rome's accepting a convert who fully accepts Roman Catholic doctrine and the authority of the Pope and bishops. Unmarried clergy who convert will be required to take the customary vow of celibacy, and married clergy will not be allowed to remarry, if and when widowed. Consequently, if these married priests were to prove a problem, it would be

short term. Further, the statement that the cases will be considered "on an individual basis" makes it clear that the clergy are not being dealt with as a group, although it does not make clear the questions involved in considering the individuals.

In short, the meaning of Rome's gesture toward these clergy is uncertain and ambiguous. And, needless to say, the move abounds with the inscrutability and confusion associated with any massive bureaucracy. The venerable Roman Catholic communion will have to negotiate the passage of these current problems as best it may.

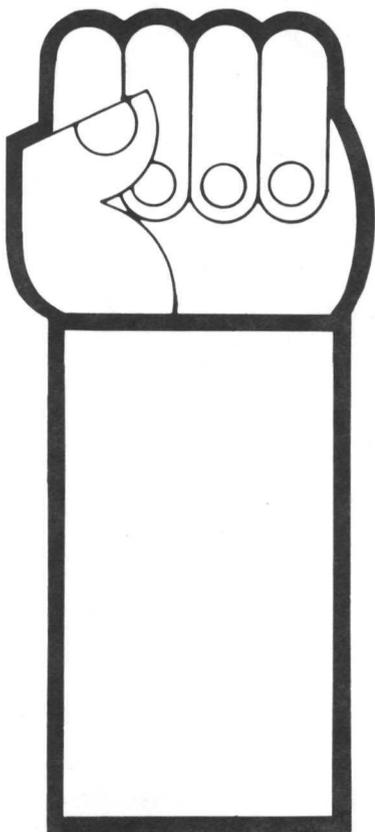
A quite different question is the reaction of the Episcopal Church, since the publicity surrounding this move has made it by no means a disinterested bystander. Rome has sent a message — indistinct but discernible — that Anglicans who object to the ordination of women are to be commended, and received (albeit with less than open arms). How should the Episcopal Church react to this message?

This event recalls the Lambeth Conference of Anglican bishops in 1958, at which Bishop Stephen Bayne presented a report on "The Family and Contemporary Society." This report said that it had been common in Christian theology to place the procreative function of marriage first. The report then proceeded to displace procreation as the number one purpose of marital sex by placing it alongside mutual love and support, and other concerns as well. The report went on to stress the importance of wise family planning and endorsed the responsible use of contraceptive measures as a means of doing so. Lambeth enthusiastically approved. When asked what the response of Rome would be to a position so sharply at variance with its own, Bishop Bayne responded that

*Continued on back cover*

# On the Ordination of Gays

by Louie Crew



**Louie Crew** is founder of *Integrity*, a national organization of gay Episcopalians, and the author of over 200 published items.

## God's Left-Handers

Most of us are fussy about some rather silly things. As a composition teacher, I like to receive all essays written only on the front side of the paper. This requirement has not always sat well with my students, as I vividly remember from one episode some 17 years ago, when I was teaching at St. Andrew's School in Delaware. One rather bright lad repeatedly turned in all of his work written only on the back side of the notebook paper. Whenever I stacked the papers from the entire class, this lad's paper would turn up backwards, at first appearing to have no identification. Daily I would write the same complaint, *Use front side only!* But he persisted.

Exasperated, I summoned the offender to my study. "Philip, why do you insist on writing on the back side of your papers when I have expressly asked you not to do so?" I asked.

"But sir," he said gravely, "I don't ever use the back side. I have wondered why you write notes about this to me."

"Philip," I interposed, "Don't be cheeky. Look, here is the paper you turned in this morning as you ripped it from your spiral notebook. The frayed edges are all on the right-hand side. The frayed edges on your classmates' sheets are on the left-hand side. They have written on the front; you have written on the back!"

"But *they* are all right-handed!" Philip exclaimed.

"What does *that* have to do with it?" I asked.

I am delighted that our church has never gotten around to writing an official theology about left-handedness and left-handed persons. Judging from our practice with other minorities, I doubt that we would welcome participation in the dialogue from one so militant with the truth as was Philip. Philip was what we might call, if charitable, "a self-affirming" or, if uncharitable, "a self-professing" left-handed person. Even so, such persons as he would be no match for the biblical and other traditional evidence that we could dredge up to keep left-handed people in their place, requiring as many adjustments as possible to the right-handed standards of our Hebrew-Christian tradition. Theologians could

remind us that our Lord sits at the *right hand* of God. Of equal importance is the fact that God, too, is right-handed, as the psalmists emphasized repeatedly. For example, of God they said, "Thy *right hand* is filled with victory" (*Ps. 48:10*), "And thy *right hand* supported me" (*Ps. 18:35*), "Give victory by thy *right hand* and answer us" (*Ps. 60:5*), and "In thy *right hand* are pleasures evermore" (*Ps. 16:11*). Similarly, Jesus stressed his own claims to God's right-handed favor when he was asked by the high priest if he were the Christ. Jesus said, "I am, and you will see the Son of Man sitting at the *right hand* of Power, and coming with the clouds of heaven" (*Mark 14:61-62*).

Furthermore, only one left-handed

“The location of the spiral determines which side is the front and which side is the back,” Philip explained. “The side to the right of the spiral is the front side for right-handed people, so that they can avoid getting their hands caught in the spiral or the hooks of a loose-leaf notebook. The side to the left of the spiral or hooks is the front side for left-handed people for the same reason.”

“Really,” I muttered, wondering whether Philip had ever noticed that I am left-handed myself and had been catching my hand in spirals for years.

“Yes, sir. There are even some *left-handed* folks who don’t know the front from the back, but of course, that is because we are usually taught by right-handed people. Why, some left-handed folks even have their lamps on the left side of their writing desks just as you do, sir, only because a grade-school health book said they should be there. Those books were written for right-handed people like you, to keep the shadow behind your hands; left-handed people need their lamps on the right for the same reason.”

It was with no little embarrassment that I paused and quietly moved my floor lamp from the left to the right side of my desk. Philip looked on, much troubled.

“Thank you,” I said.

“But I hadn’t noticed, sir. I really hadn’t!”

“Philip, I would be a real fool only if I didn’t listen to your good sense. As you observed, we left-handed folks are usually taught all that we know about ourselves by right-handed people. I am very glad that you came along.”

person in all of Scripture is given any honor. That was Ehud, in Judges, Chapter 3, who put his sword on his right side, the easier to stab fat Eglon, the King of Moab. Nevertheless, right-handed Hebrew scholars should have no difficulty in glossing this one lapse from right-handed standards, perhaps by discovering evidence that Ehud might at least have had the decency to be celibate or in some other way to “image” right-handed supremacy. After all, just 17 chapters away in Judges the offending Benjaminites, warring against their brother tribes, mustered 700 left-handed men—“everyone could sling a stone at a hair and not miss!” (20:16)—but the victory went instead to Israel and “the men that drew sword.”

The evidence for God’s preference for right-handed people is truly formidable. The preacher reminds us: “A wise man’s heart is at his right hand; but a fool’s heart is at his left” (*Eccl. 10:2*). St. Paul talks about the “right hand of fellowship” (*Gal. 2:9*). Jesus suggests that the left hand is untrustworthy: “But when you give alms, do not let your left hand know what your right hand is doing” (*Matt. 6:3*). Note that the right hand enjoys the privilege of agency. The Latins were so wise as to name the left direction *sinister*, suggesting the evils that attend it. Yet nowhere is the correct theological indictment of left-handedness clearer than in Christ’s vision of the Last Judgment in *Matthew 25:32-24, 41*:

*Before him will be gathered all the nations, and he will separate them one from another as a shepherd separates the sheep from the goats, and he will place the sheep at his right hand, but the goats at the left. Then the king will say to those at his right hand, “Come, O blessed of my Father, inherit the kingdom prepared for you from the foundation of the world . . .” Then will he say to those at his left hand, “Depart from me, you cursed, into the eternal fire prepared for the devil and his angels . . .”*

Against such evidence, surely the left-handed are stupid to claim that they are included equally in any of the other promises of the New Testament. Surely God did not mean, “Whosoever believes in God shall have everlasting life” (*John 3:16*). The clearer implication is that such blessings are reserved for “whosoever is right-handed” or “whosoever has the proper psycho-sexuality and believes!” How dare anyone suggest that such second-rate folks be considered for ordination? How could they possibly “image” forth a God who is at once right-handed and heterosexual?

Of course the analogy of homosexuality to left-handedness is imperfect, as are all analogies. Notably, acts of left-handedness have never been crimes in our culture, while homosexual acts are still felonies in over half of our United States. My humor may be risky in a discussion of such grim reality, but humor can perhaps preserve us.

I firmly believe that in raising the issue of whether to ordain lesbians and gay males we are as silly as we would be in asking whether to ordain left-handed people. Knowingly and unknowingly we have been ordaining persons from both groups — the left-handed and gays — throughout all Christian history.

Members of both groups have served as well and as badly as anyone else. Their only claims to special attention are the examples of stupid prejudice which the right-handed and heterosexual majorities have heaped upon them.

To debate even the possibility of ordaining persons by such secondary criteria is to obscure the important principle that ordination is a privilege, not a right, and it is a privilege the church bestows upon those in whom it recognizes God's calling. Neither heterosexuals nor homosexuals, neither males nor females, neither blacks nor whites, as categories, can lay any legitimate claims to special rights of ordination. Bishop William White affirmed this principle in 1795, when he ordained Absalom Jones, a black; Bishops Robert DeWitt, Daniel Corrigan, and Edward Welles affirmed this principle when they ordained 11 women to the priesthood in 1974; and Bishop Paul Moore affirmed this principle when he ordained the Rev. Ellen Barrett, a lesbian, in January, 1977. Even Presiding Bishop John Allin, hardly a revolutionary, told me only recently, "Of course anybody who had the decency to read Paul Moore's own explanation of what his diocese was doing knew that he was ordaining a person, not a class!"

People frequently ask my gay male spouse, "Why did you marry a white man?" He didn't: he married *a person* who is white. Likewise, I couldn't marry Ernest Clay's blackness even if I were fool enough to want to. We ordain *persons*. We marry *persons*. God loves *persons*.

Of course one's color, gender, and sexual orientation are important gifts that one brings to ordination, marriage, baptism, and confirmation. Color, gender, and sexual orientation potentially augment who we are, but we are not reduced to them.

In the past five years I have talked with at least a dozen bishops who admitted that they have knowingly ordained persons who are gay, some with the tacit understanding that the gays were committed to celibacy, others with the hope that the gays would exercise discretion. Many scores of heterosexual bishops and other clergy have acknowledged their awareness of many gifts to our church from gay persons, both bishops and priests, through past and current ministries. The 1976 General Convention stated: "We make grateful recognition of the substantial contributions which homosexual persons have made and are making to the life of our church and society." Certainly we are foolish to debate whether to do what we have been doing for centuries and what we will continue to do for more centuries, whether we know it or not, whether we want to or not. Ordination of homosexual persons is a simple matter of fact.

### More Credible Focus

What is at issue is not ordination, but a narrower, more political phenomenon: the fact that more and more left-handed people are learning to avoid the spiral wires and notebook hooks, that more and more gay bishops, priests, deacons, ordinands, professors, and seminarians are asking why heterosexual outsiders should be allowed to set the sexual parameters for a group whom they do not know or understand. We would have a more credible focus if we debated whether the church should allow ordinands to be candid or what kinds of penalties should or should not be imposed on those gay clergy who are becoming candid after ordination. Better still, we might discuss how the church can become a safer place for gay and lesbian honesty.

At this time in history most gays are

not about to challenge the hetero majority and thereby risk their bishoprics and cures. (Some of us left-handed folk still fork our food with our right hands, just to avoid the hassles.) Nevertheless, sexuality embraces deeper recesses of one's identity than does left-handedness, and thus accommodations to hetero expectations are potentially more threatening to one's wholeness, one's integrity, than are accommodations the left-handed make to the world of the right-handed. In counseling scores of gay clergy and in becoming friends to dozens more over the last five years, I marvel at the strength that most of them muster, often through very dire circumstances. I would like to see us prepare a space for the candor of those who are ready to be candid. Those committed to celibacy seem no less desirous and in need of such a space for candor than are those committed to relationships.

People often grow irrational in estimating what a space for candor might mean, say, for a parish priest. I asked a close friend who is vicar of a mission in the Chicago Westside how his parishioners had taken his increasing visibility as a gay spokesperson, and he chuckled: "Darling, I have been at the side of every person in that parish at a time of real crisis many times over our 17 years together. We have never made it our business to hide our humanity and our common needs from one another. They would never think of being hostile upon learning a bit more about my humanity, and many rejoice at the obvious growth that I am experiencing as a full person."

Another parish priest who lives with his lover as a racially integrated couple in another city has shared reports of the slow but clear progress that is being made as more and more parishioners discern that they are not merely roommates and that the warmth of their relationship together is even more

beautiful than was the warmth which they had shared as individuals within the same parish setting.

Another gay friend invited me to a full day of festivities with his wife and three of his four children, each of whom individually took me aside at different times in the day to tell me how very beautiful life had been with the priest-father since he had decided to be open with his sexual orientation. His wife told me that at first she had considered divorce, especially since she had felt devalued in the first shock of his revelation. "Then I realized what a special husband I have, how very much he has always loved me and the children even above what are his more vital biological promptings. His wanting to share with me the fullness of who he is has made him seem to love me more than ever he could have when he had to hold back so important a part of himself."

These priests uniformly have had to face real losses of respectability with some parts of the community when the word has gotten out, but they have experienced a corresponding deepening of their understanding of real community, of genuine religion.

Some of their closeted counterparts are often much more troubled, even though much more comfortable financially and socially. Many of them have lost a sense of vitality in their faith and in their commitment, often retaining a strong desire for proper form or for a position of power in ecclesiastical politics.

Of course not all who are candid experience personal growth and freedom, and not all who are secretive experience a spiritual diminution. Life is much more complex than that. Some of us have been companions with misery so long we don't know how to take Grace when it waits in front of us for the asking. Nevertheless, a church which avoids preaching to gays, as gays, that Amazing Grace is thus readily available

risks the fierce penalties Christ promised to those who would interfere with little ones.

### Dollar Commitment

Up to this point, the church has been particularly egregious with any claims to be really concerned about any gay people, priests or laity. "I love you" always carries a dollar commitment. When our church really cares for folks, it builds missions, even if leper colonies at the antipodes. Those who claim to "love the homosexual sinner, but not the sin of homosexuality" have so far been very cheap in this sentiment. The would-be healers have not built so much as one clinic or half-way house even for those homosexuals who claim, as scores used to claim, that they want to try to become heterosexuals. One of the new diocesan "healing" ministries hired an untrained "ex-gay" and set him up in a two-bit practice which he used as a base for seducing his clients; and another "healing" agency in the Episcopal Church is staffed by folks with no professional credentials. Surely the Episcopal Church can do better than this!

I am amazed at how few contacts with gay peers have been maintained by those religious people who most frequently are quick to judge us. The bishop who wrote the pastoral which influenced the House of Bishops at St. Lucie to urge a moratorium on ordinations until after General Convention, has told me that he has almost no known gay acquaintances; and his major information about us has come from books by folks who often had no more personal contact, except perhaps with those of us so unfortunate as to need a therapist. He did get some vivid reactions from a group of seminarians who dashed off to one of our bars and came back with stories about our special problems, notably no different from the problems that they

would have encountered at almost any equivalent heterosexual bar where they might have taken their prurient interests.

Another spokesperson actively opposing gays in our church is a theologian who has gained most of his information by reading gay pornography. I would hesitate to learn about heterosexuals even through their *serious* literature, of which I am a "professor," since that literature usually celebrates hetero adultery and hetero promiscuity more than heterosexual's spirited realization of the love of Christ. Just because the heterosexual orientation is marketed with toothpaste, automobiles, and just about any other commercial product, I am not about to reduce heterosexuals *per se* to crass animals; and I deeply resent insensitive and reductive observations which most heterosexual clergy make when taking brief forays into our lesbian and gay community.

Do not misunderstand me. I believe that heterosexuality is fine, *for heterosexuals*. I spend most of my time and energy teaching offspring of heterosexual unions; and often I have more time to care for them than their parents have had or have used. I strongly support the family and would like to see the institution restored to more vitality, especially to find it a safer place for the 20 million gay Americans whose families have flagrantly denied their care and concern.

I am troubled that instead of a vital and caring model of heterosexuality, our culture often preserves an idol, especially among church people. Both heterosexual and homosexual intercourse by themselves seem paltry images for the love of God unless divine and human personalities are superimposed. Surely one is idolatrous to claim to see the likeness of God's love for the church every time *any* man and woman couple. By the same token, when *any* two human beings witness

through their coupling something of the love and caring which God makes possible, an outsider is extremely perverse to turn on the light to check out the genital plumbing. Certainly Holy Orders should be more purposeful than merely to idolize sexual imagery of whatever sort.

Once early on in my relationship to Ernest, my vicar called me in to shout, "By living as if you are married, you two are making a mockery of the Christian home. Why don't you each go get you a woman and marry?"

"Father, would you want one of us to choose your daughter?"

"That's beside the point. The Bible says, 'Be fruitful and multiply.'"

"But father, you have not been fruitful and multiplied," I reminded him.

"We've had six children!" he shouted.

"But I understood that those were all adopted?" I asked.

"Well, we *raised* them!"

"But Ernest and I could do that."

When I met with Bishop George Murray's Commission on the Church and Human Affairs as they drafted their supportive statements later passed at Minneapolis, I was deeply moved by Bishop Murray's hesitancy at one point: "We are falling into the same old trap which the church often falls into; namely, we are busy telling the rest of the world to do what we are not prepared to do ourselves. We tell others, 'Don't discriminate,' yet we refuse to be open in our ordination processes."

Let us not be naive. The church gives to gay males and lesbians with one hand ("We love you") and takes away with the other ("but . . ."). By such tactics the church currently leads in authorizing the stigmas which hooligans translate into more tangible harassment. I simply cannot feel that heterosexuality is now so insecure and that heterosexuals are so loveless as to require these processes to continue indefinitely. ■

## Sincerely Yours . . .

*Letters to the Editor* in this issue of THE WITNESS provide a lively exchange between you, our readers, and three of our authors: Jeanette Piccard, Henry Morrison, and Harold Freeman. The letters exemplify the tradition of dialog and debate which has characterized THE WITNESS in its earlier history, and over the past seven years of its re-birth. This particular month, the controversy centers around the issues of sexism, the church and labor, and socialism.

Incidentally, we don't want to belabor the point, but Carolyn Taylor Gutierrez, who together with you, our readers, brought an Associated Church Press Award to THE WITNESS last year for our articles on the oppression of clergywives, still enjoys a dramatic response (See "WITNESS Readers Liberate Clergywife," July issue). Her latest mail brought a query from Abingdon Press as to whether she might do a book on the subject. And the religion editor of the *Florida Times-Union* in Jacksonville, who is doing a series on marriage, also called to interview her about clergy marriages. *Ad astra*, Carolyn.

Frequently, we are as proud of the letters that do not make the pages of the magazine as those which do. Some examples:

Recently Jane Mara of Alexandria, Va., wrote that she liked our feminist outlook and wanted to support us.

Toward that end she enclosed a check for two subscriptions "for women in prison." We offer THE WITNESS free to any prisoner who requests it, but we deeply appreciate her gesture.

The aged and the young are among our most respected correspondents. Gray Panther Ruth Haefner sent a cassette of the unique funeral service held recently for her 96-year-old brother, Henry, who died in Portland, Ore. Henry Haefner, a noted forester, was author of a publication entitled, *The First 94 Years*. Our staff mourned, and celebrated, Henry's passing.

The Rev. Theodore Weatherly of Macon, Ga., forwarded us a letter from a 97-year-old parishioner to whom he had sent a brochure about the magazine who said: "I enjoyed reading it and it brought back many memories, for we subscribed to THE WITNESS for years. I was a great admirer of Bishop Irving Peake Johnson and read the magazine from cover to cover and enjoyed every article. I believe Bishop Johnson must have done much to guide my thinking. What a long time ago that was! I will be interested in seeing the 'new' WITNESS."

Student Jim Ackerman sent us greetings from Gardena, Cal., and offered this critique of his first year's subscription: "First, I thought it was a most provocative periodical, and although it was most irritating at times, it did provide some good ideas. This

by Mary Lou Suhor

year I served in student government at school and found that THE WITNESS was a real aid in my work.”

Some of our readers have developed a more intimate and personal relationship, forwarding family news or sending Xeroxes of articles with recommendations that we reprint them. An illustration of the latter is the article by Gregory Baum in this issue, forwarded to us by Charles Long of Forward Movement publications, who saw it in *The Ecumenist*.

Perhaps our most prolific correspondent is Abbie Jane Wells of Juneau, Alaska, who hand-copies articles from various journals and keeps us posted on a variety of subjects, as well as sharing her engaging, homespun theological reflections on liturgical seasons of the year, which we use for meditations and sometimes share with our readers.

The unusual always crops up: An anonymous donor sent us a flyer from American Atheists, Inc., in Austin, Tex. Curiously, we found it as sexist as many church publications: “Atheism teaches that: There is no heavenly father. Man must protect the orphans and foundlings, or they will not be protected. There is no God to answer prayer. Man must hear and help man . . .”

Atheists of the world, shape up.

Of course we get our share of outraged “cancel my subscription”

letters. Like this one from David B. Barth of Los Altos, Cal.: “You and THE WITNESS stand for everything poisonous and destructive of Christianity and Western Civilization. I had known for a long time that the PECUSA was and is sick in morals and spirit but just how sick I had not realized until reading the past few issues of THE WITNESS. You promote class warfare in the classic teaching and tradition of communism. In short, you are not Christian but anti-Christ agents of Satan. In my judgment you are men and women, cynical and of evil intent and I tell you now, DO NOT send any more of your trash to my mail box.”

Or, from the east coast, from W. Kenneth Tibbens of Steelton, Pa.:

“Please remove my name from your mailing list because as a Christian I cannot compromise my ideals with most of the writers of your publication. May I point out a few of my objections and observations: 1) If a Christian Congregation has a message of the “Good News” it will grow and flourish; 2) Christ makes all things new, therefore, lesbians and homosexuals are still an abomination in the eyes of the Lord; 3) The National Council of Churches supports all sorts of things, murderers and leftists openly engaged in closing our churches and schools and killing our priests and the faithful; 4) After 30 years of giving to mission churches and mission schools it appears our church leadership has let us down.”

But to offset those come scores of others. Karen Kobey of Madison, Wisc., sent this gem, written with a bold, felt pen, which remains our favorite:

Dear Witness,

I have written you before but perhaps you did not receive my inquiries. Oh *please*, hear my plea!! I

miss you so much and I am clearly beside myself without your input (especially after having just returned from a most conservative Diocesan Council meeting where my delegation was clearly in the minority). I have not received THE WITNESS since last May and borrowing my chaplain’s copies is just not the same as having my very own! I moved several times this summer and am fairly settled at the enclosed address. I realize not providing you with a forwarding address at first probably cost you something so please bill me . . . reprimand me . . . ANYTHING, but start sending my WITNESS, (including back issues I’ve missed). I’m having painful withdrawal symptoms.

Your magazine is such a burst of light and breath of fresh air — it feeds my energy to work within our church. Please reply as promptly as you can. Desperately yours.

Karen enclosed the following illustration at the bottom of her letter, with the caption: “Example of the ‘WITNESS withdrawal syndrome’ as seen in a progressive Episcopalian primate.”





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# Moral People, Immoral Society

by Gregory Baum

**Gregory Baum**, noted Roman Catholic author and theologian, is on the faculty of St. Michael's College, University of Toronto. This article is excerpted from one which appeared under the title, "Values and Society," in *THE ECUMENIST*, Vol. 17, No. 2. Copyright by Paulist Fathers, Inc. Used by permission of Paulist Press.

Christians often lament the breakdown of values in our society. They tell us that we no longer share a common vision, that each person promotes his or her own career, that selfishness and apathy have become dominant characteristics, and that the social intercourse between persons at work and in the neighborhood is defined by impersonal, purely contractual relations. We become isolated, preoccupied exclusively with our own affairs, we lose the sense of solidarity, and even the intimate ties of marriage and friendship are easily undermined by the pressure of social life.

Some church people claim that we must make a new effort to introduce Christian values into society. What counts, they argue, is the conversion to God and the godly life, and once more people become committed to Christian faith and love, they will influence society, reintroduce Christian values, and make it work again as it did in the past.

One point I want to make is that the hope to insert Christian values into society is wholly illusory. The Christian ideals of love and loyalty, mutuality and sharing, justice and equity are of course very beautiful. They are rooted in biblical tradition venerated by Christians and Jews alike and are part of our cultural heritage. But in our society, these ideals are *private* values. They express how Christians — and sensitive people anywhere — want to relate themselves to their neighbors, their families and people closely associated with them. These ideals pervade the private lives of many dedicated persons, religious or otherwise. But the hope that these private values can become public values is wholly illusory. Why?

Public values are determined by the inner logic of the institutions that support our life and well-being, especially the economic institutions.

Our public values are not freely chosen; they are part and parcel of the process of production, the organization of labor and the distribution of goods. It is wholly illusory to think that we can infiltrate the market system with Christian values.

Let me clarify this assertion by giving a few examples. We need food today for many people who are hungry. Would it not be lovely, Christians say, if we could produce more food and make it available to people who are hungry? But how can we increase the production of food? Individual farms can produce more food only if they can sell it at a good price. If they don't, they lose money. Then they will not be able to pay their mortgage, purchase fertilizer for the following year, and repair their agricultural machinery. If a large agricultural company is asked to produce more food, it too can do so only if it can make a reasonable profit. If the president of a company decided, out of Christian generosity, to increase the production of food and distribute it in a manner that does not bring in a profit, he would lose his position very quickly. After all, the shareholders have invested their money to get good returns, and if a president does not look after their interests, he must go. What determines the production of food in society is profit.

What about housing? Generous people with a sense of justice believe that there should be housing for everyone in society. Would it not be lovely, they feel, if there were enough houses to go around. But when we

inquire how decisions regarding the construction of houses are made, we find the same basic rule: it is related to profit. Owners of construction companies may have the highest values in their private lives. But when they sit in their board rooms and decide how many houses and apartment buildings they shall construct, they make up their minds on the basis of the profit to be gained. They want to serve the community, of course, but the logic of the economic system determines that they can do this only if they make a profit.

The production and distribution of goods in our society follow the laws of the market. It is wholly illusory to think that Christian values can be inserted into this process. Of course, the market system has been modified, but the major pressure on it comes from monopolies and the coordination of various types of production in the same giant corporations. These corporations often control the market and determine the price they demand for their goods. The free market becomes an illusion here. Already in 1931, Pope Pius XI wrote the startling sentence: "Free enterprise has committed suicide; economic dictatorship has taken its place." The free enterprise system is still praised by the chambers of commerce in our society, but in fact the market is largely under the control of the giant corporations, and they, following the law of increasing profit, make decisions regarding the production and consumption of goods in accordance with their own rational interests. We now have a market that is largely controlled, but the logic of this control remains profit and competition, even though on a higher organizational level. The public values remain the same.

Some people, Christians among them, disagree with this analysis. They claim that it is possible to insert Christian values into the running of industrial and commercial corpora-

tions, and there are in fact Christians on the boards of directors who insure that these corporations are concerned with the well-being of society and serve the public good. As proof of this assertion these people point to the beautiful policy statements made by some corporations, revealing a sense of social responsibility. More than that they point to measures of social reform that have been supported by the corporations. More is involved here, it is argued, than the competitive morality of the market.

But are these convincing arguments? We have learned not to attach too much importance to policy statements; they are only too often written by the public relations department and are part of a tactic to disguise the logic operative in the institution. Since in democratic societies the large economic corporations must seek the support of public opinion, they have become concerned with their image and try to spell out their policy in terms of social responsibility. Still, the market has a logic of its own, which kind words do not alter. It is quite true, of course, that large corporations have often supported social reforms for the betterment of human conditions. Reform policies, we insist, are not necessarily against the logic of the market, for what corporations need for their prosperity is a stable society, untroubled by political radicals and a restless, discontent population. The best way to assure social stability is to promote social reform. From the middle of the 19th century on, liberal

economists have argued that it is important to raise the living standard of working people since then they too become customers. The ideal of a business civilization such as ours is that all people are producers and consumers. Social reforms supported by the large corporations do not go against the logic of the market; they are in accordance with it. The public values remain the same.

Sociologists tell us — and since our experience confirms their findings, we have no difficulty believing them — that public values have an enormous impact on people's private values. For a while people may nourish their ideals of life from a great religious tradition, but by participating in economic life, they acquire a new self-understanding, and, even without realizing it, they are transformed in accordance with the public ideals of profit and competition. We become concerned with promoting our own career; we think of our own advantage; we regard other people, if they are not related to us, as competitors, remain aloof from them, even suspicious, and seek a life that involves us as little as possible with the community at large. We dream of a government that keeps society tidy, protects property and investments, and leaves us alone to live out our private life without disturbance. Apart from the work we do to make money and promote our career, we want to live a private existence, have a good time, enjoy our hobbies, escape suffering and remain free of obligations. A lovely weekend at the summer house on the lake — this makes it all worthwhile.

We began this essay by referring to the growing lament on the part of many Christians that our society is suffering a dangerous decline of values. People become self-centered and unconcerned, they seek only their own satisfaction, they no longer experience loyalty and dedication to the common good. Sociologists tell us that the reason

for this is not an endless series of personal failures but rather the impact of *public* values, defined by the system of production, on the consciousness of individuals. Institutions create consciousness.

What follows from this is that Christians (and in general people whose vision of life is determined by sharing and cooperation) must become *critics of the present society*. To promote the illusion that personal piety and personal conversion can interject Christian values into society blinds people to the inherent power of society over consciousness. To the extent that Christians preach personal conversion and hold out the hope for the extension of private values to the public order, they pull the wool over people's eyes and in this sense actually help to perpetuate the system that generates egotism. The recommendation of virtue can be, under certain circumstances, the legitimation of an unjust social order. What Christian preaching must do instead is to make people critics of society.

Before mentioning the social teaching of the contemporary churches, let me briefly examine the two possible strategies people adopt when they discover the present economic system is responsible for the decline of values and the emergence of universal selfishness. There are two options, which I shall call "reformist" and "radical."

"Reformists" claim that competition and profit are not the only public values in society. In addition to the economic system there is the political system, democracy, which produces public values in keeping with its own institutional logic, namely equality and participation. Reformists do not think that the democratic institutions we have inherited in fact produce equality in society and allow people to participate in collective decisions that affect their lives, but they argue that the logic of the institution, however imperfectly it may

be working at the time, generates the desire for equality and participation and to this extent affects people's personal consciousness.

Reformists insist that the logic of capitalism is at odds with the logic of democracy. There is no room for equality and participation in capitalism; on the contrary, capitalism operates out of a hierarchical logic, with the owners and possibly the managers hired by them as the only ones entitled to make the important decisions. Neither workers (the producers) nor the customers (the consumers) have anything to say about the running of the economy. Reformers argue that modern society is characterized by a basic contradiction between capitalism and democracy, and that through political effort it should be possible to increase the power of democracy and democratic public values and in this way restrain the bent toward profit and competition and lessen its impact on personal consciousness. The reformists, we note, do not suppose that *private*

values can be interjected into society. What they contend is that the *public* values generated by democracy be made the dominant public values. They want democratic government to guide, restrain and foster the system of production and distribution, in accordance with some sort of New Deal economics. This is in fact the economic program pursued by the social democratic parties in the capitalist societies of the West. They believe that active political engagement aiming at the reform of the economic system will give the values of equality and participation greater social impact and actually produce a new consciousness, a new, community-oriented ethos, and a vision of life beyond egotism. Reformists would argue that the preaching of higher values is useless and even blinding and reactionary unless it be accompanied by active participation in the reform of the social order.

And what do the "radicals" propose? They argue that the democracy we have inherited does not in fact generate ideals



Those inalienable rights to life, liberty, and the pursuit of happiness have a tendency to alienate the government.

of equality and participation and does not constitute a counterforce to capitalism. At the beginning, democracy was the government of the owning classes, to whom the vote was restricted; and even when the vote was extended to non-owners, that is, to property-less workers, the government retained the power to protect the interests of the owners of industry and commerce.

Radicals claim that, to be elected, considerable capital is required, and, to the extent that parties accept funds from industrialists and businessmen, they will be open to their influence once they get into power. In fact, the party machinery of the traditional parties (and of social democratic parties as soon as they become successful) is so deeply intertwined with the economic elite that no democratically elected government can escape their power. The growth of the welfare state and the creation of labor legislation which we have witnessed in the Western democracies are not at odds with the interests of the owners of industry and commerce. The most far-sighted among them realized that a growing economy must extend purchasing power to all sectors of society — workers and farmers must also become customers — and that the extension of welfare to the victims of society and legislation to provide workers with a measure of security makes even the lower classes feel that they are part of the whole and benefit from the progress of society. But, the radicals argue, any of the social reforms that have been made have been of greater benefit to the owners than those who work for them. The institutional and cultural orientation toward profit and competition cannot be stopped, they argue, by the strategy of the reformers. The only thing to do is to replace the present economic system based on profit and competition by another one, based on sharing and cooperation.

The “radicals” were at odds with the “reformers” even though until World War I they belonged to the same political parties; but they did agree on one thing, namely that to preach a morality of love and justice without at the same time actively working for the reconstruction of society was promoting an illusion and engaging in reactionary politics. On the European continent, reformers and radicals tended to agree that the churches on the whole were dedicated to reaction. Their beautiful sermons created false hopes and hence upheld the existing order and the power of the ruling classes. In Britain, however, where Christians were divided between the establishment and the free churches, we find reformers and radicals who were actually inspired by the Christian message. They believed in the unity of faith and action. To use contemporary terminology, they realized that the preaching of love and justice is ideological unless it flows from, and is part of, a critical social engagement. To ask for new values in our society is politically responsible only if this request is founded upon a corresponding praxis.

To be a Christian today, I argued earlier, means to be a critic of society. Now I must add that to be a Christian today demands that one act out of this critical stance. It is curious that, in our day, this is not an extreme view held by maverick Christians at the margin; it is in fact the position endorsed by the leaders of the major Canadian churches. Let me document this for the Catholic Church in Canada. In their Labor Day Statement (1976), characteristically entitled “From Words to Action,” the Canadian Catholic bishops begin with a critique of the present economic system. They tell us that it produces maldistribution of wealth. It increases the gap between rich and poor, especially between rich and poor nations, and permits the control of the world’s resources to pass into the

hands of an even smaller elite. The present system, we are told, no longer serves the majority of people. What then must Christians do? They must reread the Bible to discover the social meaning of the Christian message. They must listen to “the victims of society,” for without their voice society cannot come to self-knowledge. Then Christians must speak out against injustice, inquire into the causes of poverty and oppression, and engage in political action to remove these causes from society. What is demanded, according to this document, is critique and corresponding action. What is demanded is a new praxis, and it is only in this context that the Christian message reveals its authentic meaning.

The Canadian bishops admit in their Labor Day Statement that at this time only a minority of Catholics follow this way of life, but they regard this minority significant since it challenges the whole church to greater fidelity. The bishops also admit that this minority is severely criticized by sections of the Catholic community. By what sections? The bishops claim they are “the more affluent and powerful” sections of the community.

What precisely should Christians do in order to change the system we have inherited? The Catholic bishops acknowledge that socially-concerned Catholics are divided on matters of strategy. In a subsequent Labor Day Statement (1977), the bishops spell out at greater length the political options made by dedicated Christians at this time. Allow me to explain the three distinct groups the bishops mention in their document. They acknowledge the distinction made in this talk between “reformists” and “radicals.”

Some Catholics, we are told, believe that the capitalist system can be reformed and made to serve the common good. It would, in fact, be easy to point to individual Christians in the

*Continued on page 17*

# The Spirit of Anglicanism

by William Wolf

**The Rev. William J. Wolf**, professor of theology at Episcopal Divinity School, Cambridge, was an Anglican observer at Vatican II in 1962-63 and is the author of numerous books. This article is excerpted from Chapter 4 of *The Spirit of Anglicanism*, which he edited. Other contributors to the book were John E. Booty and Owen C. Thomas. Reprinted with permission of the author and Morehouse Barlow Co., Inc., Wilton, Conn. Copyright 1979.

I would like to present in compressed form a description of Anglican identity in terms of a distinctive Christian archetype. Anglicanism may be defined as a way of being Christian that involves *a pastorally and liturgically oriented dialogue between four partners: catholics, evangelicals and advocates of reason and of experience.* The word *partner* has been deliberately chosen to emphasize the need of the groups to remain in cooperative relations with each other.

As we have seen in the development of this definition, many, if not all, of its constituent phrases can be found in non-Anglican writers. Prof. W. H. Van de Pol, a Roman Catholic, goes well beyond his chosen discipline of phenomenology to prophesy about the future role of Anglicanism: "All Anglican Churches, however, are one in their conscious endeavor to preserve the apostolic faith and character of the church's worship of the first centuries, though trying to incorporate in it the contributions of the Reformation and those of their own time so far as they have positive and permanent value. This typical Anglican attitude in respect to tradition and enrichment is at the basis of the moderation and comprehensiveness of Anglicanism. It marks world-Anglicanism as being, as it were, a provisional prototype of the reunited *Ecumene*, the world-Christianity of the future. That Anglicanism comprises only a small number of Christians does not detract from that fact."

Whatever may be said of the insight of this analyst and of his prediction in the face of the sorry realities which often characterize Anglicanism when it breaks down under the pressures of its

mission, it suggests the need for Anglicans to take themselves more seriously than they often do and to look up from the internal squabbling to a deepened sense of their vocation. What that vocation may actually be needs greater precision than we have yet achieved.

The Anglican Communion is pledged to represent in a pastorally- and liturgically-oriented dialogue the four partners — catholics, evangelicals and liberal advocates of reason and of experience. The only way this can be done is to become, through the leading of the Holy Spirit, in Bishop Henry B. Whipple's phrase, the "church of the reconciliation." It means to be open and attentive to all the partners and not just to the favorite one. Reconciliation at home and within Anglicanism is the presupposition to becoming a reconciling agent abroad and within Christendom and humanity-at-large. This spirit can best be defined as a spirit of comprehensiveness. Lambeth has many times attempted a definition of this quality as, for example, in 1948, but its effort in 1968 is particularly useful for it arose in the context of ecumenical discussions with the Eastern Orthodox churches. They found "comprehensiveness" simply incredible and said so despite its obvious affinities to their own undefinable orthodox concept of "sobornost" ("conciliarity" or "catholicity"). It is interesting that Roman Catholicism since Vatican II has also begun to show more and more the spirit of comprehensiveness without giving official recognition to it as yet. The following description and defense of Anglican comprehensiveness (from *The Lambeth Conference, 1968*) is likely to become a classic statement well

beyond its special focus in the dialogue with Orthodoxy.

*Comprehensiveness* is an attitude of mind which Anglicans have learned from the thought-provoking controversies of their history. We are grateful to the Orthodox for making us think once more what we mean by comprehensiveness, and shall be glad to study the matter afresh with their help; for we realize that we have been too ready to take it for granted. We offer the following reflections to aid discussion. Comprehensiveness demands agreement on fundamentals, while tolerating disagreement on matters in which Christians may differ without feeling the necessity of breaking communion. In the mind of an Anglican, comprehensiveness is not compromise. Nor is it to bargain one truth for another. It is not a sophisticated word for syncretism. Rather it implies that the apprehension of truth is a growing thing: we only gradually succeed in "knowing the truth." It has been the tradition of Anglicanism to contain within one body both Protestant and Catholic elements. But there is a continuing search for the whole truth in which these elements will find complete reconciliation. Comprehensiveness implies a willingness to allow liberty of interpretation, with a certain slowness in arresting or restraining exploratory thinking. We tend to applaud the wisdom of the rabbi Gamaliel's dictum that if a thing is not of God it will not last very long (Acts 5:38-9). Moreover we are alarmed by the sad experience of too hasty condemnation in the past (as in the case of Galileo). For we believe that in leading us into the truth the Holy Spirit may have some surprises in store for us in the future as in the past.

Comprehensiveness can, however, become a snare and delusion when it is assumed that everything can be subjected to it. There are issues and sides to an issue that are not bound together by authentic complementarity. Such an issue is the ordination of women. It is either right or wrong and must be decided by careful theology and a determination to win through to decision. It cannot simply be postponed under a flourish of episcopal trumpets blaring the notes of comprehensiveness and diversity as it was by the Lambeth Conference in 1978. "We recognize that our accepting this variety of doctrine and practice in the Anglican Communion may disappoint the Roman Catholic, Orthodox and Old Catholic Churches, but we wish to make it clear (1) that the holding together of diversity within a unity of faith and worship is part of the Anglican heritage. . . ."

The issue, however, is precisely about "the *unity* of faith and worship" for the Anglican priesthood cannot be divided into a male branch acceptable everywhere within the Anglican Communion and a female branch, a local priesthood as it were, accepted within the ordaining Anglican churches, but subject to grievous discrimination elsewhere in Anglicanism. Our lack of self-confidence and our nervous concern for what Roman Catholics, Orthodox and Old Catholics will think of us is a one-sided "ecumenism." If we really believe in the apostolicity and catholicity of our orders and that we are not any more defective without them than they are without us, we should act with confidence in the expectation that they will respect our action even if they differ

from it. The tone of the resolutions suggests a weak plea to them to continue dialogue even if some of us have been a little naughty. The resolutions offer no theological interpretation for the ordination of women.

One would think these other churches would want to hear such theology and that they would be more likely to continue dialogue if they felt we were not mindless compromisers, but actuated by faith and capable of an articulate theology. The resolution on "women in the episcopate" in effect seems to imply that only male bishops can serve as "a focus of unity." Even on the pragmatic level the overwhelming support for these motions (316 for, 37 against, 17 abstentions) suggests that the conference could have asked for and received a much firmer endorsement of the ordination of women. Such an endorsement might conceivably have been just enough to stimulate a favorable vote on the issue some months later in the Church of England instead of the defeat of the issue in the priestly order. Sometimes the abandonment of the responsibility for leadership simply makes the continuing tasks of leadership and pastoral care more difficult.

It is important here to establish clearly the difference between the way Lambeth '78 handled the ordination of women by an improper resort to the concept of comprehensiveness and the proper use of this great principle in the decision of Anglicans to live together with varying conceptions of episcopacy and divergent views on the Virgin Birth. In the latter cases there has been a thorough theological wrestling with the issues and a resolution to-live-and-let-

live in which no person is discriminated against in the exercise of that person's ministry in the church. Lambeth 1978 failed to set its resolutions in a theological context and adopted motions that seriously discriminate against women priests and the possibility of women bishops in their ministries within the Anglican Communion. Much of the vitality and authenticity of the Lambeth 1968 statement on comprehensiveness has been compromised by this misuse of the principle as an expedient dodge for resolving this really difficult issue.

There is another aspect of comprehensiveness in which the finger of accusation should not be removed from the bishops at Lambeth and pointed to many theologians of the liberal or of the broad church category. They may be too ready, in their zeal to protect freedom of inquiry, not to challenge presentations by writers who really have given up the historic faith of the church on such central issues for Anglicanism as the Incarnation and yet who seem to want to maintain their standing as Anglican Christians. The issue here is not the suppression of truth, heresy trials or the denial of the imaginative attempt, say, to understand the divine dimension of Christ through the Jewish categories of Jesus or of the early Jewish Christian communities as against the very different later "incarnational" categories of Graeco-Roman culture. There is an entirely appropriate inquiry into the place of the ambiguous word *myth* with respect to the Incarnation. There is also a possible conclusion from such an inquiry that would deny the truth of Christ's mission.

John Knox has argued in *Theological Freedom and Social Responsibility* that a denial of the truth presented in the redemption of Christ, human and divine, should perhaps not be treated "as heresy" but "as acknowledged apostasy." He affirms that "such teaching is going on, even within the

Church, and that it is taking a destructive toll." One can understand Knox's concern and admit that any broad church "unitarianism" embraced under the supposed rubric of comprehensiveness would be an irresponsible position. The therapy, however, for this situation is continuing theological debate and confrontation with the issues in the conviction that truth is great and that it will prevail without too nervous action by "defenders of the faith" who may simply have mistaken some culturally conditioned expression of Christian truth for that very truth itself. The past history of theological conflict warns us against undue haste in condemning innovative teaching. If comprehensiveness can be wrongly used by

*"Not only must Anglicanism be prepared to die to its own denominational structure, it must be prepared to die to its 'Englishness.' The days of the British empire and American imperialism are over."*

ecclesiastics to dodge responsible action and by theologians to avoid responsible theological activity that witnesses to the historic faith in Christ, there is still another challenge in the appeal to comprehensiveness that touches every member of the Anglican Communion in his or her ecumenical responsibility for other Christians and for all humankind.

In order to follow its Lord who became a servant to humanity, the church must be willing to let go its hold upon its self-serving institutionalism. This is not easy, for churches, like all institutions, are notoriously conservative and self-protective. The inability of the church to give credible evidence of following Christ in this fundamental area is probably the greatest source of people's contempt for

and disillusionment with organized religion. Anglicanism, in committing itself to follow the way of comprehensiveness, has dared to face up to the need to die to what is specifically Anglican in order to be raised up by the power of God in an ecumenically resurrected church comprehensively Christian and human. The Anglican vision to be not Anglican Catholics in a denominational way, but "mere" Catholics in a future church, both Catholic and evangelical, was aptly described by Michael Ramsey in *The Gospel and the Catholic Church*: "While the Anglican Church is vindicated by its place in history, with a strikingly balanced witness to Gospel and church and sound learning, its greater vindication lies in its pointing through its own history to something of which it is a fragment. Its credentials are its incompleteness, with the tension and travail in its soul. It is clumsy and untidy, it baffles neatness and logic. For it is sent not to commend itself as 'the best type of Christianity,' but by its very brokenness to point to the universal Church wherein all have died."

Some Anglicans have vociferously repudiated this ecumenical vocation by ridiculing it as "a Freudian deathwish" or "Anglican hari-kiri." Even Lambeth 1948, after commending "the vision" of Anglican churches joining with others in their areas in a reconciled church "no longer simply Anglican, but something more comprehensive," felt it necessary to warn against premature severance from the Anglican Communion. Bishop Stephen Bayne, the first executive officer of the Anglican Communion, spoke and wrote tirelessly about the mission of Anglicanism not to believe in itself, but only in the Catholic Church of Christ. Paraphrasing Augustine, he described Anglicans as restless until they find their place in that one ecumenical body.

Not only must Anglicanism be prepared to die to its own denominational structure; it must be

prepared to die to its "Englishness." The second death may actually be harder than the first because it reaches into subconscious aspects of the psyche. The days of the British Empire and American imperialism are over. Actually, Anglicanism has made encouraging progress in authentic indigenization, especially in Africa where the Anglican churches express local customs and culture. Now at Lambeth there is a mixture of languages and colors as the older Anglicanism, with its too heavy burden of "Anglo-Saxonism," tries to die in order that its really catholic heritage may be born anew in the emerging Anglicanism of the future — which may someday even have to abandon the name "Anglican" as an embarrassment.

*Continued from page 13*

traditional parties who are dedicated to serious reform and use their influence to affect party policy.

There is, however, a second group mentioned by the Catholic bishops. They are Christians who have despaired over the present system and participate in socialist movements. In this context, the Canadian bishops insist that Christians may not favor socialist movements that are wedded to Marxist philosophy. Why? Because this philosophy includes authoritarianism, contempt for persons, and atheism. Still, it is remarkable that while "socialism" was a bad word for Catholics for such a long time, it has been rehabilitated in the recent papal and episcopal teaching. In 1931, Pope Pius XI taught that Christians had to reject socialism in all its forms, both revolutionary and democratic, while in 1971 Pope Paul VI recognized that in many parts of the world Catholics have become very attracted to socialist movements and see in the socialist reconstruction of the economy the realization of their Christian ideals. They think that by struggling for

When it is most alive to its mission and its insights the Anglican spirit is aware that the only unchanging reality is "Jesus Christ the same yesterday, today and forever" (Hebrews 13:8) and that fidelity to the act of God in Christ to which its favorite doctrine of the Incarnation points is what provides the ultimate orientation of spirit and the strength for pressing on in adventurous pilgrimage toward new spiritual discovery and toward combat with the forces of evil and oppression. Knowing that the center is firm in Christ and his liberating power, the Communion will courageously face change understanding that its time-honored sanctities are carried in earthen vessels. "But we have this treasure in earthen vessels to show that the transcendent

power belongs to God and not to us" (II Corinthians 4:7). The spirit of Anglicanism combines tentativeness of statement about itself with finality of commitment to Christ. It is a prophetic spirit daring to act and witness for the liberation of the oppressed. The spirit of Anglicanism ought in its rich resources to find the wisdom to retain its identity and yet to develop through constructive change to meet the demands of the fast-approaching world of the 21st century. Unless one changes one cannot even remain the same; yet the change must remain continuous with what went before. The spirit of Anglicanism is the spirit of one way of being Christian in today's world. It needs all the other ways too that the Holy Spirit has revealed and will reveal. ■

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#### CREDITS

Cover, page 4, Beth Seka; page 10, graphic from *Plain Speaking*, magazine section of the *Rebel Worker*; page 12, cartoon by Doug Brunner.

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socialism they can participate in a movement of world-historical importance. Needless to say, the Pope was not speaking of the Eastern bloc nations where bureaucratic centralism has created a system that is closer to state capitalism than to socialism. The Pope refers here, I think, to recent developments in Africa, Asia, Latin America and parts of Western Europe. Pope Paul recognized the existence of many forms of socialism and insisted that Christians can cooperate only with those that do not violate Christian principles and do uphold human rights.

What is the third group of Christians mentioned by the Catholic bishops? There are Catholics, the document says, who work for a social justice beyond capitalism and socialism. What Christian groups do the bishops have in mind? They may be thinking of the cooperative movement that advocates

co-ownership of economic enterprises and the empowerment of the ordinary people. They may also have in mind ecological movements that work against the expansion of industry to try to protect the environment. The bishops may also have in mind recent industrial experiments in Quebec where workers assumed responsibility in operating their own factory.

I have documented from the Roman Catholic Church in Canada how Christians answer the question of what to think and what to do in today's world. From the policy statements of the Anglican Church, the United Church and the other major churches in Canada it would be easy to show that these Christians have come to the same conclusions. Christians can no longer seriously defend the idea that spiritual values can be extended to the operation of the large economic institutions on which depend the well-being of Canadians and the survival of the world. What is demanded today is prophetic criticism of the present order and a corresponding praxis, either reformist or radical, that aims at a new economic order. ■

*Continued from page 2*

question: if a labor leader felt that “the weaknesses, foibles, trivialities and internal battles” of the churches were standing in the way of a church-labor alliance, I believe that leader would have not merely the right but the obligation to point them out, and that such frankness, met on both sides by an openness to constructive criticism, could only strengthen the alliance. I do *not* think, however, that weaknesses in the labor movement are primarily responsible for the current weakness of ties between the church and labor, but rather an image of the labor movement in the minds of church people which may have been partly true of some labor leadership in the past but is increasingly less true today and was in fact never entirely true of labor leadership generally. My brief review of labor history was intended to explain how that false image arose, not to belittle the significant contributions unions and union leadership made to social justice struggles, even when hard pressed by McCarthyism.

I dealt at some length with rank-and-file movements, first, because they are a key element in the current labor picture and may well represent the direction labor will take in the future, and, second, because I am convinced that contact between church and labor needs to take place not only on the leadership-to-leadership level but also on the rank-and-file level on both sides. I myself would not be pleased if labor people limited their communication with the Episcopal Church to the House of Bishops.

To Mr. Hartmire’s final comment that labor and church people must now move forward to developing a common working agenda, I can only say “Amen!”

**Henry Morrison  
Madras, Ore.**

## **Disgrace to Church**

May I tell you what my family thinks of the July WITNESS? It’s a disgrace to the Episcopal Church, or rather to any people you hope to bring TRUTH to.

The article by Harold Freeman on

Socialism is so juvenile it’s pathetic. I certainly won’t tell Mr. Freeman if he likes Socialism then go to a Socialistic country, but I urge him to look at the suicide statistics of Socialist countries, the contentment of the people — or lack of it through frustration, and the alcoholism of these countries.

Isn’t it exciting to read an article about Henry Morrison screaming about McCarthyism and quoting C. E. Wilson? Is Mr. Morrison serious that the Church Labor Alliance can be influenced today by what someone said in 1946? Why not discuss some of the other events and people in Government since ‘46 or is Mr. Morrison so old or so limited in his views that he can only cover Labor and what they want — in the ‘40s and ‘50s?

We are heartsick over this publication and we never want another issue in our home. It has nothing to do with the promulgating of Jesus Christ’s message.

**Mary H. Atkinson  
Wellesley Hills, Mass.**

## **Challenges Freeman**

If the United States were living under the unrestricted, unreformed capitalism of the 19th century, I might find Prof. Freeman’s idealistic view of humanity and of socialism (“If Socialism Comes to the United States . . .”) more appealing. That, fortunately, is not the case. If all were economically well in the socialist countries of the world, I might find his article in your July issue more hope producing. That, however, is not the case either. If I were attempting to defend capitalism and American economic life in 1980 as free from sin, pain, injustice and even greed, I would be as unrealistic about their condition as he is about socialism’s promises.

It is surprising to see that Prof. Freeman has not grasped the truth carefully pointed out by Frederick Lewis Allen as far back as 1952 (in his book *The Big Change*) that “the United States is not evolving toward socialism but past socialism.” Allen quotes Prof. Sumner Slichter, no mean economist, who states that “one of the basic changes which have taken place in America during the

past 50 years is ‘the transformation of the economy from one of free enterprise to one of government guided enterprise.’ ” Prof. Freeman might also recall the judgment of Russell Davenport (in *U.S.A. The Permanent Revolution*), “what counts is that the old concept that the owner has the right to use his property just the way he pleases has evolved into the belief that ownership carries social obligations and that a manager is a trustee not only for the owner but for society as a whole. Such is the transformation of American capitalism. In all the world there is no more hopeful economic phenomenon.”

If, however, there were any one statement in his article which ought to send cold chills along the spines of his readers, in my judgment it is, “There can be no claim that socialism will be free of losses. Socialist society must face the problem of personal liberty versus the control needed for planning.” Considering the ways in which existing socialist economies have abridged, denied, reduced, even eliminated the rights — and often the lives — of individuals in the name of better planning, this is hardly an encouraging or heart-warming statement. For myself, I can only respond to such an invitation in the gin-clear phrase of Sam Goldwyn, “Include me out.”

No economic system is better than the individuals who plan it, construct it, operate it and tinker with it. The inherent problems of the system are complicated by the fact that those individuals have their perceptions and goals distorted by sin which infects both the mind and the will. There is no fail-safe economic system because there are no fail-safe human beings. Until there are, the transformed, post-socialism capitalism of the United States seems to me to offer the best hope for each person as well as for all persons.

**The Rev. John R. Frizzell, Jr.  
Annandale, Va.**

## **Re: Private Property**

Harold Freeman, writing of socialism, states that socialism begins with certain assumptions, to which “are added the

beliefs that the desire to own anything privately is not 'human nature,' but rather, human nature historically conditioned by early capitalism . . ."

The basis for this statement escapes me. The desire to own things privately was so thoroughly entrenched by Moses's time that the giver of the Ten Commandments forbade the coveting of others' property. Was "early capitalism" already around in those days, and was the commandment designed to protect it? Or was the commandment given in recognition of the individual human being's right to be secure in his own private possessions?

It seems to me that Prof. Freeman's socialism would be on a sounder foundation if it held the belief that the desire to own things privately is *indeed* "human nature"; that capitalism is one of several politico-economic systems that have evolved as a means of satisfying that desire; and that any socialistic system, if it is to be viable, must take that desire into account. Public ownership of essential production and essential service industries, yes; but beyond that socialism had best not go, lest its idealistic dream become a nightmare.

I am not mounting a spirited defense of capitalism. But the system is at least pragmatic; it recognizes "human nature" for what it is. Socialists would be well advised to do the same.

**Don Johnstone**  
Albuquerque N.M.

Coming Up . . .

## in **THE WITNESS**

• **WHY BOYCOTT NESTLE'S?** Mary Jane Baker updates the boycott initiated in 1977 because of Nestle's marketing practices of baby formula overseas, and discusses the questions: Why single out Nestle? Why punish a company for marketing a product that is essential when mothers can't breastfeed or don't choose to do so? In the November WITNESS.

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## Freeman Responds

Socialists are hardly blind to the many errors made by socialist governments. The latter have much to learn, and note that they have not had much time to learn. But one does not condemn motherhood because some children are beaten.

Careful (non-socialist) research suggests that the higher levels of suicide and alcoholism in some socialist countries are the consequence of meticulous record keeping, not the consequence of socialist political forms.

I do not wish to offend Mrs. Atkinson or Mr. Johnstone, but I would conjecture that if Jesus or Moses found it possible to endorse any modern political ideology, it would be socialism. Mr. Johnstone's letter deserves more space than I have. I would only say here that 5,000 years of male-dominated society had much to do with the world of private property encountered by, and in my view unfortunately accepted by, Moses.

The first paragraph above also applies to the Rev. Frizzell's thoughtful letter. I would have to take issue with his final paragraph. One hardly needs to be a Marxist to observe that political forms have great impact on the philosophy and behavior of the people within them, as well as the other way around. Moreover, no socialist I have ever met has imagined socialism to be fail-safe. As I wrote, socialism "is not an infantile dream of problem-free perfection. It is a viable political alternative with strength and weakness, an ideology to be exposed to criticism and amendment."

For the Rev. Frizzell, capitalism offers the best hope. His choice may be the correct one. But not a single developing nation on the face of the earth would agree.

**Harold Freeman**  
MIT  
Cambridge, Mass.

## Valuable for Class

I wish to purchase 20 copies of THE WITNESS, "Black Church and Social Change" (April, 1980) as this is a

valuable instrument for my class in American Minorities.

**Lou Jeanne Walton, Chairperson**  
Department of Social Work  
Valparaiso University

## THE WITNESS

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## Married Clergy, Separated Churches *Continued from page 3*

Rome did indeed have a problem, and would have to work it out as best it could. Rome did so by following Lambeth's pioneering lead. At the Second Vatican Council in 1962-65, the decree on "The Church in the Modern World" adopted a position on the purpose of marriage essentially the same as that of Lambeth. However, the Vatican has yet to deal with its incongruous and insensitive policy on contraception. As the *National Catholic Reporter* editorialized recently, "Rome has shown itself incapable of dealing with human sexuality cogently and pastorally."

Another historic moment is relevant. At the time of the English Reformation in the 16th century, the Anglican Church took the giant step of allowing its clergy to marry, after 1,000 years of required celibacy. It is ironic that the married dissident clergy now seeking refuge in Rome are leaving the church which made it possible for them to marry. Further, in "making an exception to a rule" about celibacy in order to accommodate these clergy, and at the same time wrestling with a rising clamor amongst its own clergy for the right to marry, Rome is groping for a solution which the Anglican Church implemented over 400 years ago. To compound the irony, the dissident clergy are leaving the Episcopal Church because it has abandoned tradition by ordaining women. Yet they have been the beneficiaries of a married state made possible by that same church's having broken with a long-standing practice centuries ago.

These are close parallels to the matter at hand. By virtue of its less rigid hierarchical structure, a part of its legacy from the protestant reformation, Anglicanism has an openness to new perceptions of the truth, even though those within the Anglican family frequently

find it less than desired. Regardless, the Anglican Church has shown itself capable of making fundamental changes in its practices and policies.

No doubt, the ordination of women by the Anglican Church casts a shadow across relations with Rome and Orthodoxy. But issues which touch on justice and pastoral concern are not negotiable, neither in the most earnest concern for comprehensiveness within a particular church, nor in the desirable effort to seek a deeper unity within Christendom.

The Anglican Communion in a typically English, long and painstaking process has reached the settled conviction that any of its member churches which desire to ordain women may do so. And the Episcopal branch of that communion, in a typically U.S., stormy and polemical process has done so, followed by the Anglican Church of Canada and others. By the same token, they have recognized the unfaithfulness of their prior exclusion of women from those orders. This view was not lightly won, and is not lightly to be compromised or slighted. Anglican conviction, in the words of Dr. William Wolf elsewhere in this issue, is not to be diluted by a weak plea to Rome and Orthodoxy to continue dialogue "even if some of us have been a little naughty."

To the contrary, a church which frees its clergy to marry if they wish, which encourages its people to plan their families wisely, which opens its sacred orders of ministry to women, is a church which is showing a pastoral sensitivity essential to the cure of souls. Let the Episcopal Church not waver in its determination to continue to follow where God leads it. It owes that steadfastness not only to the God who leads, but also to the other churches which will yet follow. ■