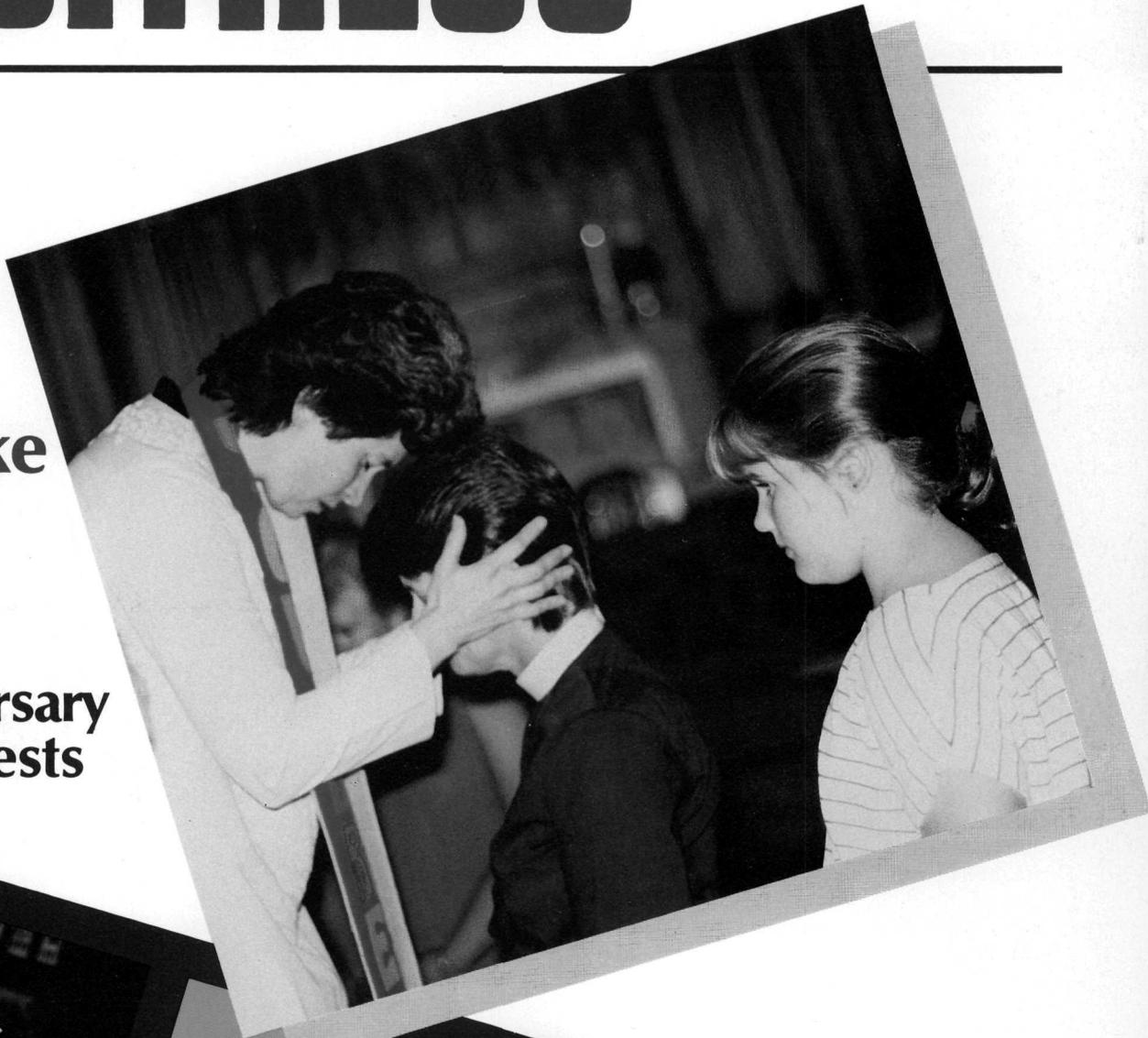


THE WITNESS

VOLUME • 67
NUMBER • 9
SEPTEMBER 1984

**'God make
us whole'
Laying on
of hands
10th anniversary
Women priests**



Letters

Action courageous

I have read the special issue of THE WITNESS, "Daughters of Prophecy" from cover to cover. I went to Philadelphia as an intellectual supporter of women's ordination, and left there a committed worker for a whole ministry of both men and women in the Episcopal Church. Your updating of where those eleven plus four women are now made it clear how reluctant our church has been in accepting and celebrating their ministry. Probably no one other than each of them know the personal cost of their courageous action — and of the bishops who dared to move ahead of others and make so many of us women feel we, too, are God's precious creations.

George Exley-Stiegler and I are now semi-retired and are doing some work in England. George, an American ordained priest who is licensed to officiate in the Diocese of Liverpool, has decided he cannot exercise his priestly duties as long as women who were similarly ordained in the United States are not welcome in churches here. As far as we know, he is the only male priest in England to have taken that step.

Women are being called to the priesthood but the Church of England continually rebuffs their efforts. I think reading your special issue of the WITNESS might help and encourage them. Would you send me 25 copies and bill me? I could easily distribute two or three times that many. There are so many supportive people here, but their calls are unheard by the church — put off with "It will come in due time." Remember when we heard this in the States? It is a really effective way to tell someone they aren't a very high priority.

**Anne Exley-Stiegler
Skelmersdale, Lancs.
England**

Victimization an issue

The special issue of THE WITNESS was delicious: sweet and sour, savory every bite, and devoured voraciously. Some reactions:

One problem I have as a victim is how I relate to my oppressors. The Episcopal Church seems to have chosen 1987 to celebrate the 10th anniversary of ordination of women to the priesthood. That may indicate that "church official" does not accept the priests who were ordained in 1974, does not repent of the cruel and un-Christlike treatment of those rejected priests, and therefore does not ask forgiveness for its acts and accusations, both official and personal.

It is hard to forgive those who have not sought forgiveness, but Christ taught us to pray "forgive us our sins as we forgive those who sin against us." And from the cross, Jesus cried, "Forgive them, they know not what they do." Painful. But should we acquiesce to continued victimization? I think not. Christ returned to live and lead, not to be killed again. I feel I must forgive those who have persecuted us, but no way will I accept continued victimization.

As we live and lead in the footsteps of Christ, all of us, lay and ordained, how can we prevent further victimization? Especially of those invisible and unrecognized persons whom the church does not encourage or allow to answer God's call to many ministries — not just ordination?

Finally, a problem in the church today is our lack of sharing and trust. For instance, if a congregation is to be "trusted" to be self-determining politically and spiritually, it must have plenty of money. Is that what Christ witnessed, taught and preached? Did Christ instruct the disciples to "take charge" of people without money because the poorer ones could not be trusted? If a congregation is poor, its people can freeze when they

work and worship because no one thinks they are worth helping. It seems to me that in our church today, if the poor are to be helped, they must pay for that help with the loss of their freedom. Is there no mutual responsibility and interdependence in the body of Christ? How can we eradicate this classism within our church?

**The Rev. Katrina Swanson,
St. John's Episcopal Church
Union City, N.J.**

Push must go on

You will be recorded in history for the magnificent way you have presented one of the most compelling issues of this century. The 1974 ordination of those 15 Episcopal women priests did indeed get the church off its butt to address the problem of the repression of women in our society. And especially how that is reflected in the church like so many other inequitable things; i.e. race, nationalism, and empire building among the haves at the cost of the have-nots.

I commend each of the women who have allowed themselves to be instruments for making us (the male chauvinists of the priesthood) aware that God doesn't really concern herself with the gender or color of a person who is asking to serve. I am made deeply aware by "Reflections by the First Women Priests" that, of course, the problem is and will continue to be in the area of clergy deployment. The Old Boy system is still in control. I have just completed my fourth term as Interim Priest. In every situation save one, none even looked at a woman priest, a Black priest, and certainly not a Black woman priest.

This of course says that the push needs to go on. Bishops need to be pressured to give women and Black priests as suitable candidates for consideration by search committees. I believe that until there is a continual and hard push in every diocese, the church

through its vestries and search committees will get off the hook with the lame excuse, "But none of *them* applied for the job."

I spent four years trying to make the N.Y. computer system work for me after I had been gone from active service for seven years, and I learned that it was still the Old Boy System that finally landed me a job in the church. It's an unfair system and needs to be exposed.

James B. Guinan
Deerfield, Va.

Treasured memento

The special issue of THE WITNESS to commemorate *the event* does what it's supposed to do — it evokes the event and enables some of us to relive it, and its consequences. You "Amblers" must be happy and proud to have brought forth this to-be-treasured memento. And may you be permitted to continue serving so many of us so very well. Thank you for the chance to share again in *the event*.

The Rt. Rev. Daniel Corrigan
Santa Barbara, Cal.

Wept for joy, sorrow

I read once that tears are as good as laughter for healing the spirit. I wept and wept at my deep involvement in the powerful event of women's ordination 10 years ago, and I wept again at the way Barbara Harris brought it back so vividly in the special issue. This time I wept for sorrow as well as joy — sorrow because Christendom has been so slow to respond.

I knew all but one of the women ordained July 29, 1974. Two were my students. When Marge Christie referred to *Our Call*, prepared for the 1973 General Convention, I got out my copy and re-read the faith statements of the women recorded there.

Frances Trott was taking a course from me at the Theological School of

Drew University, where she was preparing *Our Call*, and asked if I would accept it as her primary project. Of course, I was glad to do so.

I may want to use a couple of quotations from the special issue of THE WITNESS in a collection of essays I am preparing for publication by Beacon Press. Bless you!

Nelle Morton
Claremont, Cal.

Tough issues remain

Congratulations on your "Daughters of Prophecy" issue. I am pleased to see the Philadelphia 11 circumstances recalled with so much clarity and precision, so that people who do not know history will be confronted and challenged by it.

I was particularly happy with the emphasis on what still remains to be done. Racism, classism, heterosexism and sexism at the highest levels must be combated.

And of course, the struggle for inclusive language. At the gathering of Episcopal students at Estes Park, Colo. last New Year's, the two issues young people found hardest to face were economic issues (classism) and inclusive language.

Virginia R. Mollenkott, Ph.D.
Hewitt, N.J.

Affirmed each article

I have read every article of the special issue and enjoyed, and affirmed, and wish every member of our church might do the same. I believe I have read every issue of THE WITNESS since it was renewed in 1974, and sent gift subscriptions to many when I thought they might profit by it.

The Rev. A. C. Moore
Philadelphia, Pa.

Oklahoma's O.K.

I write because of an error in your special issue of THE WITNESS devoted to the 10th Anniversary of the Philadelphia ordinations. I don't want the Diocese of Oklahoma to be a "blotch on the church map."

We have the Rev. Blair Deborah Newcomb as a priest in the diocese, having received her by letter dimissory from the Diocese of Massachusetts on Jan. 6, 1984. Our first woman priest, the Rev. Jane Bloodgood, Trinity Church, Tulsa, died several years ago. We have one woman completing her middler year at E.T.S.S. in Austin — Marlena Tothill, and another who leaves for Austin this fall — Sheila Spurrier.

Please help me tell your readers that while the Diocese of Oklahoma may not yet be a "beauty spot" on the face of the church, it really isn't a blotch either.

The Rt. Rev. Gerald N. McAllister
Bishop of Oklahoma

And unblotch So. Va.

I devoured with interest and enthusiasm the special issue of THE WITNESS on the 10th anniversary of the ordination of women. It is a great issue and I will always treasure it.

Let me make one correction to your statistics on page 17. Granted that Southern Virginia has been a "blotch" for years in terms of women in the priesthood (although really a very fine diocese in many other ways), nevertheless we really did have a woman priest canonically resident and functioning in the diocese as of May 1 — indeed, she had been here for some time. She is the Rev. Marguerite S. Kenney, Vicar, Good Samaritan Church, Virginia Beach. For some reason, the clergy list in the back of the *Episcopal Church Annual*, although it has her canonical residence correct,

Continued on page 19

The gifts of God for the people of God

The nomination of Geraldine Ferraro for the vice presidency of the United States and the call for a woman bishop in the Episcopal Church were two July events strongly connected and deeply rooted in theology.

The Christian belief that “in God’s house there are many mansions” implies that it is not only good housekeeping, but also responsible stewardship to see that every room in the house is used. Ferraro’s image of the unlocked door in her acceptance speech was most apt. It is expanded upon in this issue of *THE WITNESS* by Bishop Antonio Ramos as it applies not only to women and minorities, but to the household of the faith, in his memorable July 29 sermon marking the 10th anniversary of women priests.

Moral ecology argues that we make good use of our natural

resources — revere, and not waste them. Women bear tremendous untapped resources for leadership, and it is a sin against stewardship not to tap them for humankind. Those who have the gift and the desire to serve by leading and to lead by serving need to be enabled and encouraged. A bleeding world cries out for women’s gifts of nurturing and healing.

Thus, at the July 29 liturgy, not only did the call for a woman bishop set a high justice tone, but also the proleptic act of laying on of hands by the women predicated new wholeness for the church. For many, that moment of blessing brought tears of relief and joy — a mighty victory of the Spirit.

Similarly, a woman delegate to the Democratic convention stated in *Time* magazine after Ferraro’s nomination, “I don’t cry often but now I can’t keep the tears back. It

seems theological, this event. It is the way the world was meant to look and it has taken so long.”

Of course, for every victory there is a caution and a challenge. Most poor and minority women have little in common with millionaire Ferraro except their gender and a grim determination to defeat Ronald Reagan’s feminization of poverty programs and Civil Rights disasters. And a call for women bishops in the Episcopal Church will not be successful until minority women candidates have the same chance as middle class whites.

Meanwhile, women rejoice in the partial breakthroughs and face the future with the courageous determination that the eucharistic proclamation, “the gifts of God for the people of God” might ultimately mean *all* the gifts, for *all* the people.

(M. L. S. and the editors)

THE WITNESS

EDITOR
Mary Lou Suhor

SENIOR CONTRIBUTING EDITOR
Robert L. DeWitt

CONTRIBUTING EDITORS
Richard W. Gillett
Hugh C. White

STAFF
Ann Hunter
Susan Small
Lisa Whelan

PUBLISHER
Episcopal Church Publishing Company

ECPC BOARD OF DIRECTORS

CHAIR
H. Coleman McGehee

VICE-CHAIR
Mattie Hopkins

SECRETARY
Gloria Brown

TREASURER
Carman St. J. Hunter

ASSISTANT TREASURER
Robert Eckersley

Otis Charles
Steven Guerra
Carter Heyward
James Lewis
Joseph A. Pelham
Robert Potter
Antonio Ramos
Kwasi Thornell

EXECUTIVE DIRECTOR
Barbara C. Harris

THE WITNESS

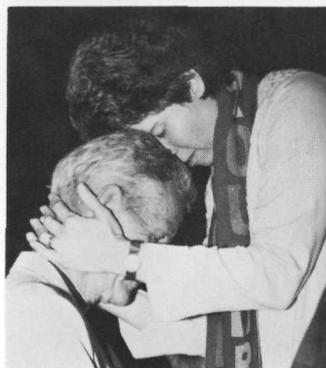


Table of Contents

- 6** **Justice, peace issues at Democratic convention**
Shepherd Bliss
-
- 9** **The stewardship of political power**
Mario Cuomo
-
- 12** **Celebrating a dream yet to come true**
Barbara C. Harris
-
- 15** **'Oppressed must unite to become effective'**
J. Antonio Ramos
-
- 21** **Dear Momma: a reflection on the ERA**
Muhammad Kenyatta
-

Credits

Cover, Beth Seka from photos by Mary Lou Suhor; graphic p. 7, Volk, *Network* newsletter; p. 8, Coalition for a New Foreign and Military Policy; p. 10, Dana Martin; photo p. 12, Ken Basmajian; photo p. 13, Elaine Prater Hodges; photos pp. 15, 16, 17, 18, M. L. Suhor; graphic pp. 21, 22, 23, Peg Averill.

Cover photos: Top, the Rev. Lee McGee gives blessing to the Rev. Susan Peterson, Lutheran minister from Havertown, Pa., while Peterson's daughter Erika awaits turn; left, the Rev. Alla Bozarth-Campbell blesses the Rev. Van Bird; right, the Revs. Alison Cheek, Carter Heyward and Suzanne Hiatt during the laying on of hands at Church of the Advocate, July 29, 1984.

THE WITNESS is published monthly. Editorial office: P.O. Box 359, Ambler, PA 19002. Phone (215)643-7067. Subscription rates \$12 per year. \$1 per copy. THE WITNESS is indexed in the American Theological Library Association's *Religion Index One: Periodicals*. Copyright 1984 by the Episcopal Church Publishing Company. Printed in U.S.A. ISSN 0197-8896.

Justice, peace issues at Democratic convention

by Shepherd Bliss

First the pews filled. Then hundreds of folding chairs. Finally all the standing room was exhausted. People gathered outside. San Francisco's Grace Cathedral, the largest Episcopal church west of the Mississippi, hosted an Inter-faith Witness for Peace on July 15, the day before the National Democratic Convention opened. The Rt. Rev. William E. Swing, Bishop of California, welcomed the mixed congregation of thousands.

Roman Catholic Bishop Francis A. Quinn of Sacramento climbed the spiral steps of the pulpit and declared, "We are now down to two final options — co-existence or no existence. California cannot attack Oregon. We separate our children when they fist fight. Only nations are allowed to engage in gang wars without any laws to restrain them," Quinn observed to thunderous applause. "We call for radical surgery," Quinn added. The electoral process must be re-structured so that politics is not determined by private wealth."

Rabbi David Saperstein and Protestant preacher William Sloane Coffin of

Shepherd Bliss teaches psychology at John F. Kennedy University in the San Francisco Bay Area and is Publications Director of the Berkeley Holistic Health Center.

New York followed and were also greeted numerous times with loud approval and finally with standing ovations in the usually restrained Cathedral as they called upon their traditions to plead for peace. The ecumenical worshipers then marched down one of San Francisco's steepest hills in a candlelight procession to the Moscone Center, where the Democrats would soon convene. Over a quarter of a million people had marched in San Francisco that day at various events — the two largest being a morning Labor March and an afternoon National Gay and Lesbian March.

A few blocks away from the Cathedral, at Glide Memorial Church, wounded Vietnam veteran Ron Kovic spoke on July 13 at a "celebration," this one designed to influence the convention. "Seventeen years ago I was paralyzed from my waist down. We are not going to allow another Vietnam," he declared.

Kovic, a former marine sergeant and author of *Born on the 4th of July*, continued, "A memorial for the 57,000 boys who died in Vietnam was finally built. It is our obligation to commit ourselves to saying there will never be a Salvador or Beirut memorial."

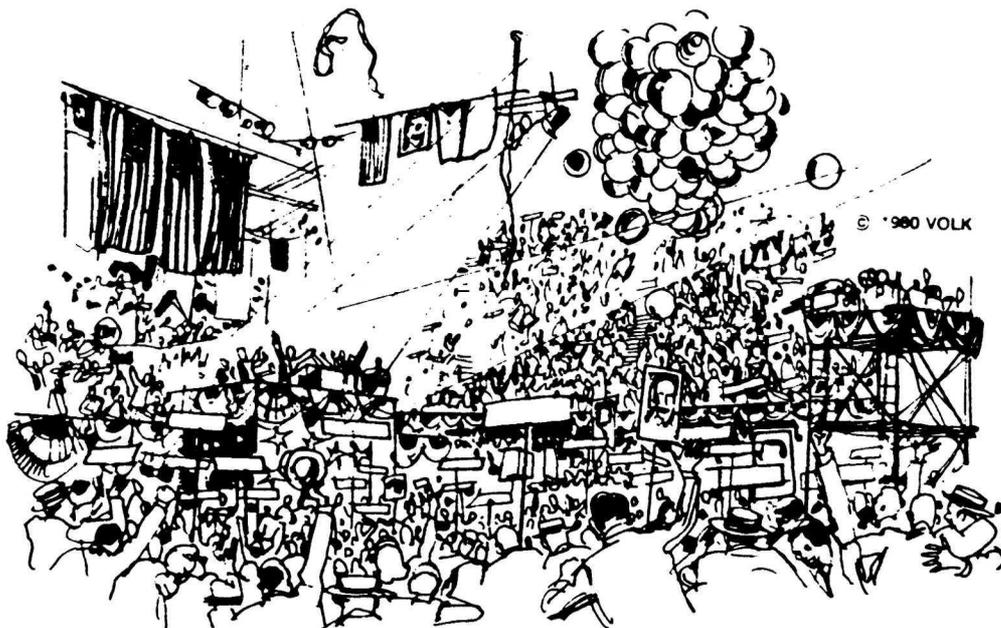
Its old steeple rising high into the sky, St. Patrick's Catholic Church sits across the street from the Moscone Center. But

if you step down and go around to the side you enter the basement, ducking your head if you're tall. That week the area was transformed into an extensive exhibit on Central America and a place for daily briefings on the situation there. Former Democratic presidential candidate George McGovern was among those who spoke at St. Patrick's, where he called for "talks and not troops in Central America."

Grace Cathedral, Glide Memorial United Methodist Church, and St. Patrick's were three of the key coordinates in downtown San Francisco which hosted thousands of delegates, press persons, and guests before and during the Democratic Convention. The spacious and dignified Cathedral, the colorful Glide with its diverse congregation and the low-ceilinged basement of St. Patrick's presented three distinct scenes with a unified message pleading for an end to the threat of nuclear war, jobs and justice for all, and no intervention in Central America.

The kaleidoscope of Americana in which church people joined other groups to try to influence the Democrats and the future of the nation, was this reporter's beat.

Glide, for example, hosted three free breakfasts and morning public forums on



Urban Policy, Foreign Policy, and Social Justice. Scheduled speakers included Gray Panther Maggie Kuhn, consumer advocate Ralph Nader, actor Mike Farrell, California politicians such as Sen. Alan Cranston and House Speaker Willie Brown, and some of the nation's most important elected Black officials.

Grace Cathedral became the staging ground for various demonstrations, including the first of over 30 protests which received official police permits.

The Moral Majority came to San Francisco immediately before the Democratic Convention to hold their Family Forum III and to influence the Democrats. To present an alternative and more diverse point of view than the Moral Majority, the All Family Coalition was initiated by an Episcopalian group called The Parsonage. Parsonage staff member Michael Wyatt, a seminarian at the Church Divinity School of the Pacific, commented, "The Family Forum was too narrow and stifling of life. We sought to get through to people in the Moral Majority with our solemn witness. We went to win people over by making

peaceful statements, by worshiping and by singing the same songs of our tradition as people sing, in say, Nebraska. We provided a peaceful witness in the face of violence and rumors of violence."

The Rev. Jerry Falwell had declared "Homosexuality is a perverse, immoral lifestyle" to his few dozen listeners at the Holiday Inn. The All Family Coalition, on the other hand, attracted over 500 worshipers to an evening celebration at the Cathedral and an enthusiastic march down the hill to greet Rev. Falwell with songs such as "Jesus Loves You" and signs saying "Thank God I'm Gay."

Theologian Rosemary Ruether addressed the Grace Cathedral gathering. She spoke about the dangers of the Family Protection bill now before Congress. In its attempt to restore the traditional nuclear family as a "way to make America strong" it ignores that "less than 12% of Americans are in a nuclear family with a working father and dependent mother." The rest are in a variety of family forms — including single parents and unmarried couples.

Ruether traced a connection between

"religious exclusivism," "chauvinist patriotism," and "mounting militarism." "Waiting in the wings is religious inhumanism," she declared. Ruether observed that women's rights and gay rights groups are the overt targets of religious and political rightists who are so negative.

Though Falwell had far fewer listeners than Ruether, his media skills resulted in extensive press coverage. Rev. Falwell also provoked the first violence of activities surrounding the convention, with what many considered to be inflammatory rhetoric. One of the half dozen demonstrations against Falwell was attacked by police, who beat and arrested a few demonstrators.

But the convention week as a whole was fairly absent of confrontations, especially in comparison to the 1968 Chicago Convention and the fears of many that San Francisco's radical activists or right-wing provocateurs would create disturbances. In fact, there were many demonstrations in the parking lot in front of Moscone and throughout the city. The protestors were usually disciplined and mature, making their points in a variety of ways.

Among the ample and colorful demonstrations was Sister Boom Boom, a gay man who dressed as a nun, and his Sisters of Perpetual Indulgence, which claimed a disproportionate amount of media attention. They performed an elaborate exorcism to rid their city of the so-called Moral Majority. "Ponderosa Pine" led a demonstration of 400 people dressed as trees and animals, advocating their rights and the need for better protection of the environment.

Grace Cathedral also became the gathering place during the convention itself for Vietnam Veterans, calling themselves the "nation's conscience". Randy Taylor, a decorated Marine infantryman who ended a 40-day fast on July 4 to press his demand for veterans to appear before the convention, explained that the veterans would read the

names of U.S. war casualties in Vietnam, Grenada and Lebanon at the Cathedral. The reading took place over two days in front of a 250-foot photographic image of the Vietnam Memorial in Washington, D.C. The Cathedral remained open each evening during the convention until 8 p.m. to provide counselling services.

On the evening of the first day of the Convention, the largest of many demonstrations occurred in the parking lot. Around 50,000 attended the Vote Peace in '84 Rally, which had one of the most impressive lists of speakers assembled, including Jesse Jackson, Ron Dellums, D-Cal., and Ed Markey, D-Mass., George McGovern, Maggie Kuhn, African Dennis Brutus, and a representative of the government of Nicaragua.

"This is a moment to celebrate life — long life — with young and old together," declared Kuhn. "Gray is the color you get when you put all the colors of the rainbow together."

"We need more than a new president. We need a new direction," Jesse Jackson added. "We must stop killing abroad and start healing at home." Jackson's campaign has received more positive response from the nation's disenfranchised than any leader since Martin Luther King, Jr. The speech Jackson gave at the convention and the appearance of Geraldine Ferraro on the last day were, in this reporter's view, the most inspirational moments of the week. Tears were in the eyes of many and hope in the faces of most during those events.

Dellums, a Black Congressperson from San Francisco's East Bay, also was a strong presence during that week. "There are two points on which the Democratic Party should not compromise — no first use of nuclear weapons and no growth of the military budget," he asserted. In the end, however, neither was agreed upon for the eventual platform. Dellums gave the Jackson campaign some credit for the selection of Geraldine Ferraro as vice-presidential

nominee, as he gave the civil rights movement some credit for the development of the women's movement.

The rally was a project of the 100 member Peace and Environment Convention Coalition (PECC), whose combined membership numbers over 10 million. PECC was initiated in July, 1983 by Common Cause and Ground Zero. It began working immediately to influence the Democratic platform and was quite successful. PECC represents a new unity among environmental and peace groups which so often disagree on goals, strategy and tactics.

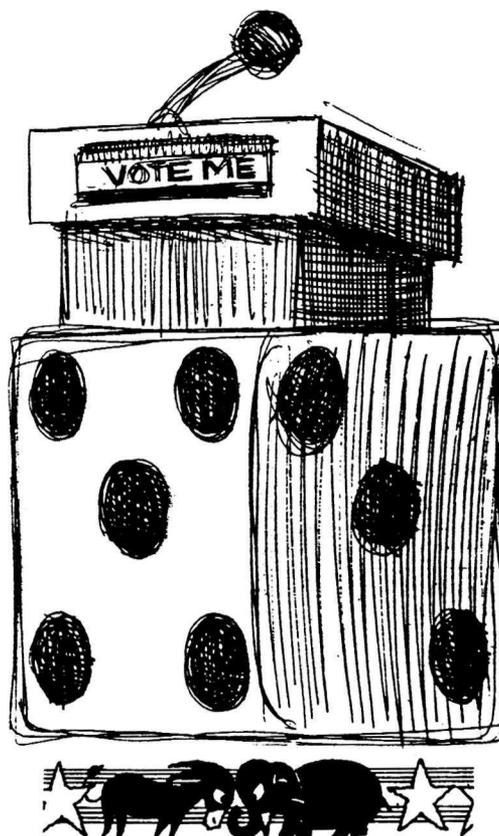
One of PECC's major projects was to cooperate in mounting a huge peace fair — A Vision of America at Peace. The \$250,000 project became a separate group in the month before the Convention and founder Patrick O'Hefferman promises that Vision will continue beyond the Convention. Vision functioned during

that week as a showcase for theater, noted musicians and talks by leaders such as Helen Caldicott of Physicians for Social Responsibility; Marilyn Ferguson, author of *The Aquarium Conspiracy*, Frances Moore Lappe, author of *Diet for A Small Planet*; and futurist Barbara Marx Hubbard, the only vice-presidential candidate other than Ferraro to get enough delegate signatures to appear before the Convention.

Through Vision's numerous exhibits, film festival, and other activities it sought to present "images of what we as a nation could achieve if our resources and talents were rechanneled from war and weapons to creation and achievements," according to O'Hefferman.

This year's National Democratic Convention was a tightly compressed historical moment with ample memories of the past (especially Chicago, 1968) and implications for the future. Some previously important leaders have already disappeared, whereas others, like McGovern, returned. Others emerged for the first time on a national level with promise for the future — including Ferraro, keynoter Mario Cuomo, and Chicano Henry Cisneros.

But the most important phenomena at the 1984 National Democratic Convention were the political and cultural dynamics which emerged at places like Grace Cathedral, Glide Memorial Church, and St. Patrick's, on the Convention floor itself, and throughout the nation during the campaign making it impossible for the Democrats to do business as usual and run two White males for this country's top offices. Jackson's strong campaign and the groundswell of pressure from women and their supporters catapulted Ferraro — clearly the Convention's most popular personality — into her party's vice-presidential nomination. Regardless of what happens in the November elections, American political history has been forever changed. ■



The Stewardship of Political Power

by Mario Cuomo

New York Governor Mario M. Cuomo catapulted to prominence recently after his keynote address before the national Democratic Convention. Long before that event, the Episcopal Cathedral of St. John the Divine in Manhattan had invited him to the pulpit to explore how he mixes his faith and politics. Excerpts follow.

If I'm to talk honestly and meaningfully about the idea of "stewardship" or "the sacred," it can't be from the perspective of a scholar or an exegete. It must be from my own experience — from the perspective of a person who struggles to be a believer — a person raised in the pre-Vatican II American church, an immigrant church of ethnic loyalties and theological certainties that were rarely questioned.

Ours was a Catholicism closer to the peasant roots of its practitioners than to the high intellectual traditions of Catholic theology and philosophy.

We perceived the world as a sort of cosmic basic training course, filled by God with obstacles and traps to weed out the recruits unfit for eventual service in the heavenly host.

At this, God had been exceedingly successful: the obstacles were everywhere. And our fate on earth was to be "the poor, banished children of Eve, mourning and weeping in this vale of tears," until by some combination of equal parts of luck and grace and good works we escaped final damnation. That was 30 or 40 years ago.

But what I now understand is that in our preoccupation with evil and temptation we often put guilt before responsibility

and we obscured a central part of Christian truth: that God did not intend this world as a test of our purity, but as an expression of God's love. That we are meant to live actively, intensely, totally in this world and in so doing to make it better for all whom we can touch, no matter how remotely.

Many of us in the church had to learn that lesson. The great Jesuit scientist and theologian, Teilhard de Chardin, was the first to teach us. He reoriented our theology and rewrote its language. His wonderful book, *The Divine Milieu*, made negativism a sin. He dedicated the book "To those who love this world."

What an extraordinary reaffirmation of Christian optimism. What a wonderful consolation to those of us who didn't want to think of the world as God's cruel challenge. Chardin glorified the world and everything in it. He said the whole universe — even the pain and imperfection we see — is sacred. Every part of it is touched and transformed by the incarnation.

Faith is not a call to escape the world but to embrace it. Creation isn't an elaborate testing ground but an invitation to join in the world of restoration and completion.

Finally, after Chardin's death, the

Catholic church grasped his wisdom and proclaimed it. These exciting new articulations of the world's beauty helped an entire generation of Catholics to realize that salvation consisted of something more than simply escaping the pains of hell. We were challenged to have the faith that Paul speaks of, a faith that "knows what hour it is, how it is full time . . . to wake from sleep."

So for people like me, struggling to believe, my Catholic faith and the understanding it gives me of stewardship aren't a part of my politics. Rather, my politics is as far as I can make it happen, an extension of this faith and understanding.

There is a paradox here, of course. It is one which those in public life who consider themselves religious must face daily. In fact, it would be impossible to stand here as governor — as an official elected by Moslems, and Sikhs, and Deists, and Animists, and Agnostics, and Atheists — and talk about politics and Christian stewardship without addressing this paradox.

The paradox was most recently raised in a letter I received on the executive order I issued banning discrimination against homosexuals in state government. The writer attacked what I had written. He took a stand on the executive order

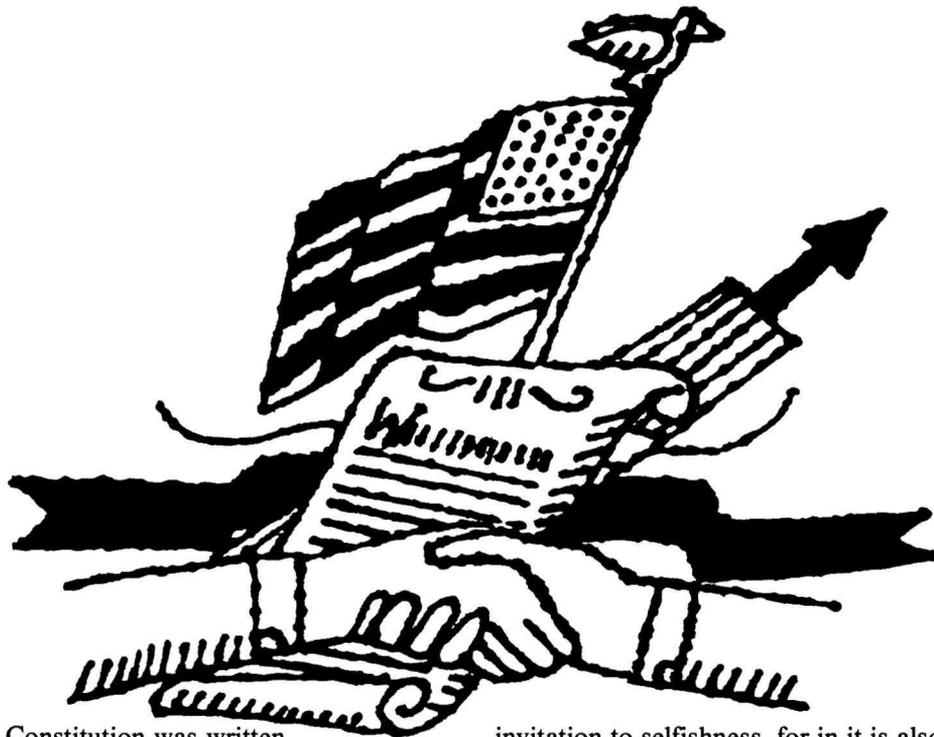
that most of us here would disagree with. Yet the question he raises of religious belief and governmental action is a valid one. And, in one form or another, all of us who mix our faith and our politics — certainly those of us concerned about the stewardship of power — must be ready to answer it. In part the letter says the following: “Governor Cuomo, you call yourself a Christian, yet how can you claim to be a Christian when you go out of your way to proclaim the right of people to be what is an abomination in the sight of God?”

The answer, I think, drives to the very heart of the question of where private morality ends and public policy begins . . . how I involve myself in a world broad enough to include people who don’t believe all the things I believe about God and conduct. Am I obliged to seek to legislate my particular morality — in all of its exquisite detail — and if I fail am I then required to surrender stewardship rather than risk hypocrisy?

The answer, I think, is reflected in the one foundation on which all of us as citizens must try to balance our political and religious commitments — the Constitution.

Those who founded this nation knew that you *could* form a government that embodied the particular beliefs and moral taboos of one religion. They knew that choice was available to them. Indeed, at that time there was hardly a government in the world that operated otherwise. Catholic countries reflected Catholic values and did their best to stamp out or contain Protestantism. Protestant countries upheld their own values. Their laws forbade the Mass, and in some places, like the Dutch settlement at New Amsterdam, the law said any Catholic priest discovered in its walls was to be hanged, drawn and quartered. And everywhere, as they’d been for centuries, the Jews were persecuted and forced to work and live under whole sets of legal disabilities.

That was the world in which our



Constitution was written.

To secure religious peace the Constitution demanded toleration. It said no group, not even a majority, has the right to force its religious views on any part of the community. It said that where matters of private morality are involved — actions that don’t harm other people or deprive them of their rights — the state has no right to intervene.

It didn’t forbid Christians or Jews or Moslems to be involved in politics. Just the opposite. By destroying the basis for religious tests, and not making people’s beliefs and private lives a matter of government concern, it secured that involvement in politics, ensured it, encouraged it. Our Constitution required a consensus that there are areas where the state has no business intruding, freedoms that are basic and inalienable. And in creating this common political ground, it created a place where we could all stand — Episcopalians, Catholics, Jews, Atheists — where we could tolerate each other’s differences and respect each other’s freedom.

Yet, our Constitution isn’t simply an

invitation to selfishness, for in it is also embodied a central truth of the Judeo-Christian tradition; that is, a sense of the common good. It says, as the Gospel says, that freedom isn’t license; that with liberty comes responsibility.

And if the Constitution restricts the powers of the state in order to save us from the temptation to judge and to persecute others, it doesn’t thereby deny the necessity of the shared commitments that are the basis for justice and mercy and human dignity and therefore the basis — the most fundamental basis — of any religion that believes in a loving God.

There is, I think, a clear concept of stewardship in the Constitution. And the government it sets up is meant to embody that stewardship.

I think my religion encourages me to be involved in government because it is very much a part of the world God so loves. And further, if I am given the burdens and the opportunities of stewardship, my principal obligation is to use government to impose neither a universal oath of religious allegiance, nor a form of

ritual, nor even a lifestyle, but to move us toward the shared commitments that are basic to all forms of compassionate belief.

Until recently, I think most Americans accepted this proposition. Our history, until recently, reflected the belief that government had an obligation to show love.

It was accepted that government was created among us, by us, “to promote the general welfare,” to protect our water and soil and air from contamination, to secure decent care for those who can’t care for themselves — the sick, the indigent, the homeless, the people in wheelchairs — to help people find the dignity of work.

Until recently, our history had been largely one of how we have *expanded* that concept of stewardship, reaching out to include those once excluded — women, Blacks, various minorities.

But this belief in benevolent stewardship — in the commitment of each to the welfare of all, especially to the least among us — is increasingly attacked, and ridiculed, and denied.

There is a powerful move toward a new ethic for government, one that says: “God helps those whom God has helped, and if God has left you out who are we to presume on God’s will?”

In a country as religious as ours, where over 90% of the people express a belief in God and a majority profess attachment to a formal religious faith, it is hard to understand how this denial of the compassionate heart of all the world’s great faiths could succeed.

Yet it is succeeding. More money for bombs, less for babies. More help for the rich, more poor than ever.

And the success of this Darwinian view presents us with a choice: either we swim with the tide and accept the notion that the best way to help the unfortunate is to help the fortunate and then hope that personal charity will induce them voluntarily to take care of the rest of us

— or we resist. We resist by affirming as our moral and political foundation the idea that we *are* our brother’s keeper, all of us, as a people, as a government; that our responsibility to our brothers and sisters is greater than anyone of us and that it doesn’t end when they are out of the individual reach of our hand, or our charity, or our love.

I’m aware that this is not a comfortable disposition, believing we have an obligation to love. It can haunt us. It can nag at us in moments of happiness and personal success, it can disturb our sleep and give us that sense of guilt and unworthiness that the modern age is so eager to deny.

And it can accuse us — from the faces of the starving and the dispossessed and the wounded, faces that stare back at us from the front page of our newspapers, images from across the world that blink momentarily on our television screens.

I was homeless, it says, and you gave me theories of supply and demand;

I was imprisoned and silenced for justice’s sake, and you washed the hands of my torturers;

I asked for bread, and you built the world’s most sophisticated nuclear arsenal.

Yet, as people who claim Christ’s name, who dare to call themselves Christians, what choice do we really have but to hear that voice and to answer its challenge?

Chardin in just a few magnificent sentences captured everything I’ve tried to say here about this challenge of stewardship.

Talking about our obligations to involve ourselves in the things of this world, he wrote:

“We must try everything for Christ. Lift up your head. Look at the immense crowds of those who build and seek. All over the world, they are toiling — in laboratories, in studios, in deserts, in factories — in the vast social crucible. Welcome humanity! Accept the burgeoning plant of humanity, and tend it,

since without your sun, it will disperse itself wildly and die away.”

And Jesus, answering the question of a lawyer, in language to be understood by all, said that the law and the prophets, their wisdom and vision and insight, their teaching about religious obligation and stewardship, was contained in two Commandments:

You shall love the Lord your God with all your heart, and with all your soul, and with all your mind.

You shall love your neighbor as yourself.

That is the law, as simply as it can be expressed. For both the stewards and those in their charge, for both the governed and those who govern them, for all who look to Christ’s mercy, wherever they might be. ■

Seeks sermons on citizenship

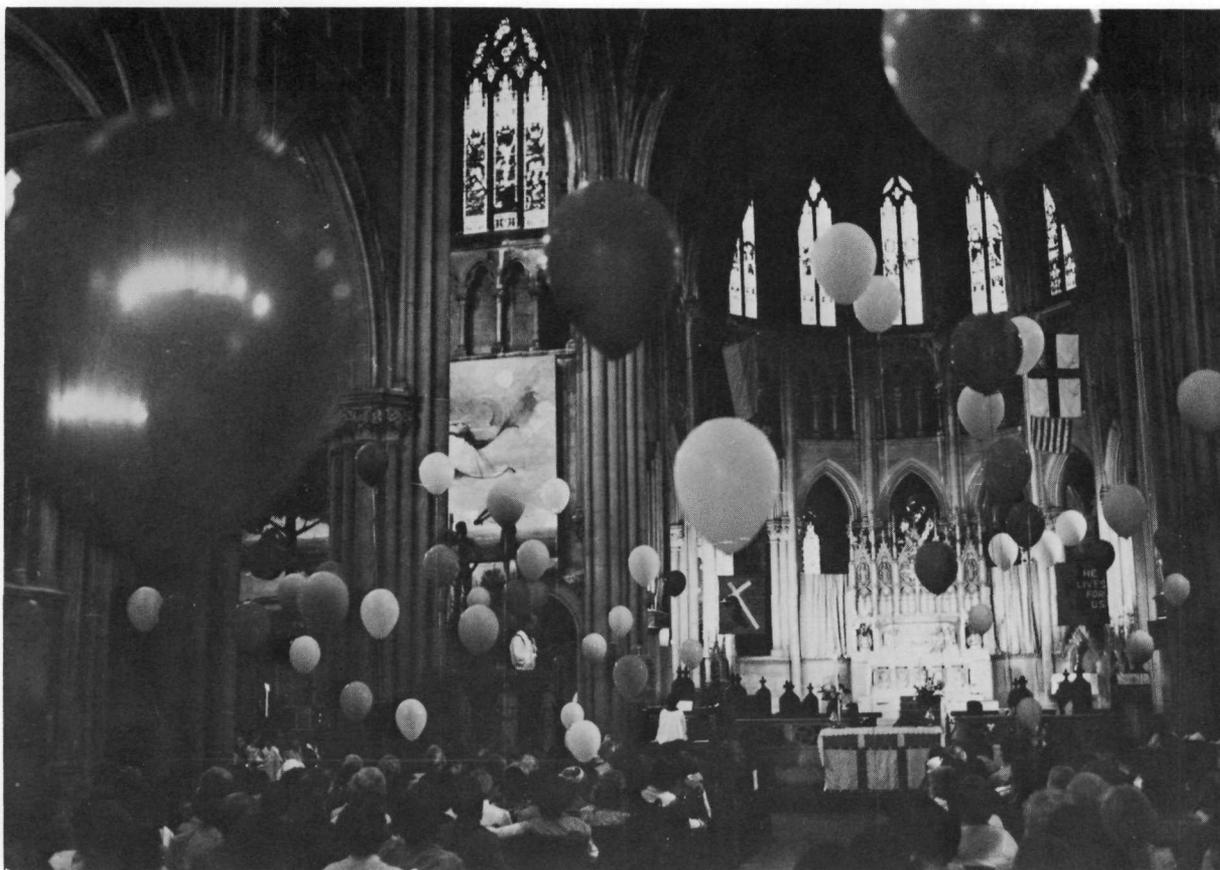
I am seeking sermons on the subject of the need for active Christian citizenship. Having been schooled in Town Meetings of New England, I am shocked at the lethargy and lack of interest in the political process of persons in Central New York. (What is the situation in your area?)

In 1980, only 53% voted in the U.S. presidential election, while in Canada, some 75% voted at the same time. The closing prayer of the Holy Communion of the Book of Common Prayer directs us as we leave church to go outside to act responsibly in the community (Rite I, p. 339, Rite II, p. 366).

The Incarnation continues God’s concern for the world — especially outside the Church — as exemplified by over 90% of Christ’s reported time and action outside the temple or synagogue — with the people.

I am therefore asking concerned clergy to write, deliver, and send me sermons and/or sermon outlines on what they consider to be involved with Christian citizenship. Sermons and/or sermon outlines will be printed and made available for general use, without copyright, at the lowest possible cost.

The Rev. Prescott L. Laundrie
110 Sims Place
Fayetteville, N.Y. 13066



Church
of the
Advocate

10th Anniversary
Episcopal
Women Priests

Celebrating a dream yet to come true

by Barbara C. Harris

This time the mood was festive; the air was charged with excitement; the smiles and greetings were warm and genuine, like those exchanged between old friends. People clearly had come to celebrate, to rejoice and to relive the high drama of a decade earlier.

They came from Sandy, Ore.; Cambridge, Mass.; Louisville, Ky.; Richmond, Va.; and Washington, D.C. They came also from New York, New Jersey, West Virginia, Maine, Central Pennsylvania, Delaware and Michigan. Just as they had done 10 years ago, many drove in from the posh Philadelphia Main Line and other nearby suburbs, or came by car and public transportation from many sections of the city.

The place — North Philadelphia's

Church of the Advocate. The date — July 29, 1984. The occasion — Holy Eucharist, a service of Thanksgiving on the 10th anniversary of the ordination of women priests and a *CALL* for the election and ordination of women bishops. The theme — *God, make us whole!*

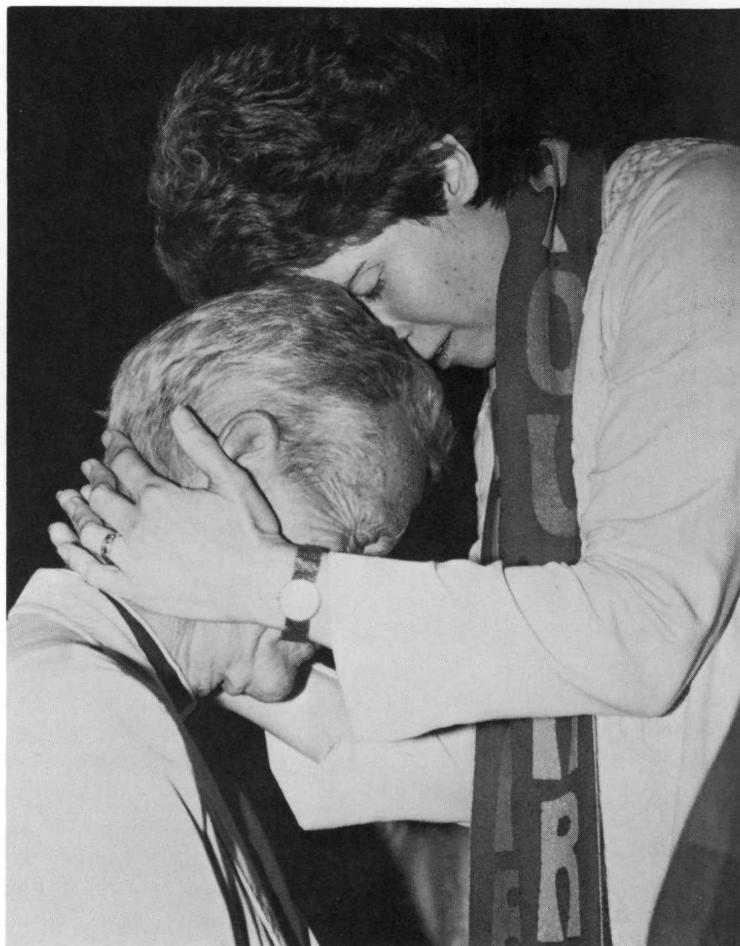
Ten years to the day, on the Feast of Mary and Martha of Bethany, they came not only to recall and celebrate an historic occasion, but to focus on how long a road remains to be traveled. For underlying the air of fiesta, the fond embraces and the inclusive language of the liturgy was a sobering sense of partial victory and the knowledge that the dream of July 29, 1974 — an open and complete priesthood in the Episcopal church — was a dream yet to come true. Moreover,

for many there was the keen awareness that the ecclesiastical “sleeve of care,” knit 10 years ago, not only has dropped stitches but, without affirmative action, is in danger of coming unraveled.

There was none of the chaos of a decade ago. Again, things had been well planned, but this time there certainly were no threats of violence, hostile objections or potential security problems. In fact, for some in the national church there was a ho-hum attitude characterized by Episcopal Church Center spokesperson Janet Vetter's comment that this 10th anniversary was not “that big a deal.”

For those gathered in Philadelphia, however, it was a big deal indeed. From the colorful street procession, forsaken

“There are some perhaps who before this service have never been able to receive Holy Communion from a woman’s hands. There are more of us here, I am sure, who have never had the hands of a woman priest upon their heads in blessing.”



The Rev. Lee McGee blesses Bishop Robert L. DeWitt

10 years ago, to the thunderous applause which greeted the women’s entry into the church, to the closing strains of the final hymn, it was again high drama, but with a grass roots authenticity that touched the soul and moved many present to tears.

Some of the faces belonged to those who had participated or attended in 1974. But many faces were new and a healthy proportion of them belonged to women now wearing clerical collars. And some things were very different. The Martha-like chores of preparing refreshments for the reception following the ceremony were presided over by two male priests.

The concelebrants were members of the Philadelphia 11 — the Revs. Suzanne Hiatt, Carter Heyward, Alla Bozarth-

Campbell and Alison Cheek, along with the Rev. Lee McGee of the Washington Four who also had been “irregularly” ordained a year later. Hiatt and Heyward, accompanied by friends, had come from Cambridge where both are associate professors at the Episcopal Divinity School. Bozarth-Campbell, founder and director of an ecumenical women’s center in Minneapolis, winged her way in from Oregon where she and her husband soon plan to relocate. Alison Cheek was fresh from a consulting stint with a seminary in New Zealand and McGee arrived breathless from an earlier celebration at Washington, D.C.’s Church of St. Stephen and the Incarnation.

Assisting them in the ministrations of communion were some of the clergy who

had figured prominently in the ordination service 10 years ago. There was, of course, the Rev. Paul Washington, Advocate’s unflappable rector whose memorable words opened the ’74 service and who this time around led off with a congratulatory letter from the Rt. Rev. Lyman Ogilby, Bishop of Pennsylvania. There was the Rev. Ed Harris, former co-dean of the Episcopal Divinity School at Cambridge, who had publicly flung the women’s ordination challenge in the teeth of the church during a June 1974 commencement address. There was the Rev. Van Bird, sociology professor at Philadelphia’s LaSalle College, 10 years more cynically doubtful that the church will, indeed, move on to wholeness in its life and ministry. And there

was the Rev. Warren Davis, suburban Philadelphia rector whose church's chalices were loaned to nourish many of the faithful on July 29, 1974. Scores of others, clergy and lay, participated in the celebration and provided the back-up.

Fittingly the preacher was the Rt. Rev. J. Antonio Ramos, now the National Council of Churches' associate director for Latin America and the Caribbean. Ten years ago as a 37-year-old "baby bishop" and the only diocesan present, he had stood in silent support of the women and the ordaining bishops. Former bishop of Costa Rica and a seminary classmate of Suzanne Hiatt, Ramos got his turn at bat and in a power-packed sermon expressed the hope that one day soon "a woman in Episcopal orders will preach the Word of God in a celebration like this." (Excerpts of that sermon appear elsewhere in this issue.)

Hovering over the entire celebration was the benevolent, mothering spirit of Jeannette Piccard, the oldest and only deceased member of the Philadelphia 11. Members of her family were present, including priest-granddaughter Katherine, who wore Jeannette's balloon stole. She was remembered in flowers on the altar and by name in the Prayers of the People, during which hundreds of balloons wafted up to the vaulted cathedral ceiling to hang there in multi-colored, near cruciform pattern.

Many who could not be present had added their names and signatures to a still growing list of those supporting the "call" for the election and ordination of women to the episcopate. Reading like an Episcopal "Who's Who," the petitions bore names gathered across the church and from as far as Alaska and Hawaii.

Perhaps the most moving moment of the afternoon celebration came near the close of the service when the Rev. David Gracie, chaplain at Philadelphia's Temple University and a planner of both the 1974 and 1984 events, invited the con-

gregation to come forward for the Laying on of Hands. Citing this as "an important part of what priests are called to do," his Altar Call, well known in the Black Church, bears repeated sharing:

"There are some perhaps who before this service have never been able to receive Holy Communion from a woman's hands. There are more of us here, I am sure, who have never had the hands of a woman priest upon their heads in blessing.

"This is an opportunity for those who wish, to come forward, kneel at the altar and receive the laying on of hands, whatever your need may be. It may be personal healing you need or you may just want to experience the healing which comes to the Church when women are more fully recognized as channels of God's grace.

"You may desire a woman who is an ordained minister to give her blessing to your lay ministry. If you are a priest like me, ordained long ago by a male bishop with male priests putting their hands on my head as well, you may want to see in this act a kind of completion of your own ordination. I choose to understand it that way and ask that the hands of a woman may be added to the hands of my brother priests. By this means of grace, God make us whole."

Come forward they did and for nearly 40 beautiful minutes most of the congregation present felt on their heads and shoulders, hands lovingly outstretched in healing and blessing. Kneeling reverently, but proudly, in that throng were two of the church's courageous shepherds, Bishops Ramos and Robert L. DeWitt.

While it might have been ho-hum at 815 Second Avenue, similar celebrations were taking place at the Cathedral in Boston, the Cathedral in Detroit, and at

St. John's Church in the suburb of Royal Oak, Mich. Services in Bantam, Conn.; Concord, Mass.; Rochester, N.Y.; Washington, D.C., and Pasadena, Cal. marked the anniversary as well.

And 500 people from Central New York gathered in Syracuse where one of the Philadelphia 11, the Rev. Betty Bone Schiess, and one of the Washington Four, the Rev. Betty Rosenberg, teamed up for a celebration at Grace Church, a racially integrated parish in inner-city. Also con-celebrating was the Rev. Beverly Messenger-Harris, and music for the service was provided by the Schola Cantorum of Boston.

Dr. Charles V. Willie of Harvard University, preacher for the Philadelphia service in 1974, again filled that slot in Syracuse. Calling it a "celebration of suffering, sacrifice and victory," Dr. Willie praised the raw courage of the pioneer women priests and declared that July 29 "is for the Episcopal Church what the Fourth of July is for the nation."

Back in Philadelphia, where the generous offering was designated toward the restoration of the physically deteriorating Advocate buildings, in the absence of a woman bishop a final blessing at the Eucharist was omitted. A woman deacon, the Rev. Elyse Bradt, sent the 1,000 participants into the world in peace, rejoicing in the power of the Spirit. To the strains of "Come, Labor On" we exited with the hope that God would indeed, one day, make us whole. And the celebration of a dream yet to come true became another footnote to history. ■

HELP FOR US

Moving? Send us your change-of-address along with your mailing label from THE WITNESS magazine. This will assure uninterrupted delivery and save us the cost of receiving notification through the U.S. Postal Service. Please send the information at least six weeks before you move to: THE WITNESS, P.O. Box 359, Ambler, PA 19002.

July 29, 1984 sermon:

'Oppressed must unite to be effective'

by J. Antonio Ramos

I am certain that I express the sentiments of all of us in saying that it is good to be here once again during this Feast of Martha and Mary. I look forward to the day, soon, not 25 years from now, when a woman in Episcopal orders will preach the Word of God in a celebration like this.

Ten years ago, on this same feast day, many here present journeyed to the Church of the Advocate to witness to the Gospel of love, justice, freedom and equality. (July must be a good vintage month for the wine which the old skins of legalism, injustice and oppression can no longer contain. The first nomination of a woman for high office — Geraldine Ferraro, for the Vice Presidency — prevailed in July also.)

We journeyed here July 29, 1974 — moved by the same spirit which burst into the created order when man and woman, male and female, inherited the heavens and the earth as collaborators and partners — to unlock the doors which had been locked to women called to the priesthood. We celebrate today the witness of those first 11 women. Standing in the tradition of Jesus, who had announced that persons and human need have precedence over laws, institutions, and structures — over the Sabbath — we journeyed here then, as we did today, because we believe that all of us, regardless of our sexual differences, regardless of our economic or social status, regardless of our ethnic or cultural origin, are children of the same God. All have been created in the image of the One who

The Rt. Rev. J. Antonio Ramos, former Bishop of Costa Rica, visits with the Rev. Katherine Lloyd Mead of Saline, Mich., at Church of the Advocate.



bestows equal dignity on each and every one of us.

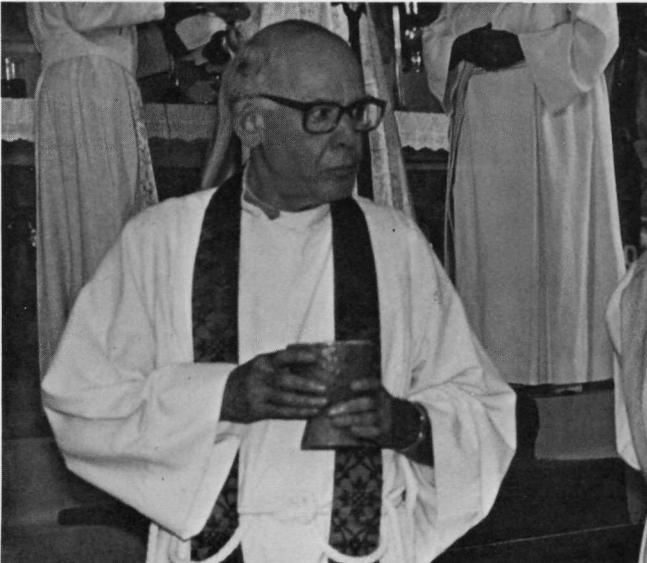
We journeyed then and have come today because we are descendants of our Mother Sarah and our Father Abraham. Therefore, the sabbath, the law of exclusion, of barriers, cannot keep us locked up as prisoners. As St. Paul proclaims in Galatians: "We are children of the promise," of the Spirit. It is the Spirit of God, not the gender of the candidate, that makes a person a priest.

The name of the game for Christian women and men is *wholeness* in God's creation; *wholeness* made possible when justice prevails and equality pervades the life of the church and the world. The church, called to servanthood, cannot renounce nor compromise its vocation to lead the way, regardless of the cost, to freedom and liberation, because "for

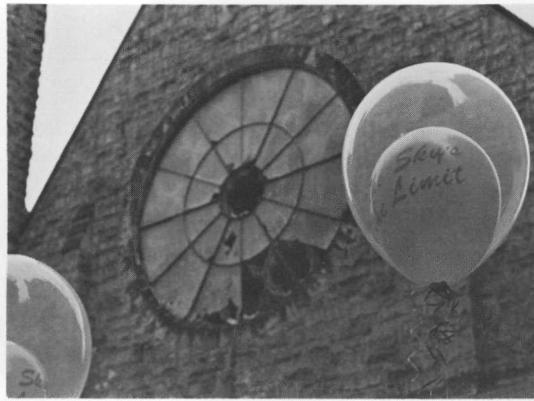
freedom has God made us free." The very laws of nature were transcended in the biblical story of Sarah and Abraham when God made a barren woman conceive the bearer of the promise. In Mary, "the Word was made flesh and dwelt amongst us," to set us free from sin and bondage. In the empty tomb, God unlocked the very mystery of death and its power; and from the ashes of hopelessness and defeat, a power-full community was born.

In this Spirit-filled community of which you and I, women and men of every color, race, nationality and social strata are members, a new Israel was born in freedom to set others free. My friends, my sisters and brothers, we are a royal priesthood, a holy people, "chosen to, proclaim the wonderful acts of God."

When we journeyed here 10 years ago



Top row, from left: "The gifts of God for the people of God" — the Revs. Alison Cheek, Carter Heyward, Suzanne Hiatt, Alla Bozarth-Campbell and Lee McGee; right, in procession, McGee, Cheek, and Hiatt; middle row, left, the Rev. Edward Harris assists with Communion; right, the Rev. Warren Davis assists Bozarth-Campbell in distributing Communion; bottom, in procession, Bozarth-Campbell and Heyward.



From left: The Rev. Paul Washington, cheered by a generous collection to renovate the Church of the Advocate, in disrepair (second photo); the Rev. David Gracie shares a joke, but not his ice cream cone, with Bob DeWitt before the July 29 liturgy.

it was not an easy choice. The July 29 event unleashed rage and turmoil, pain and suffering. Many joyful and regrettable things have taken place since that prophetic witness, and I firmly believe that all was worth the cost. The doors of priesthood were unlocked and for this we give thanks and praise. Yet as we celebrate that event, let us remind ourselves that we have achieved only a partial victory. From 11 women then, there are over 500 women priests now in our church. The harvest is good and plentiful. However, many doors still remain closed. Some of them are fully employed, enjoying full equality; yet many are unemployed or on the periphery of the church's life; many are denied equal opportunity and access. We still face bishops and dioceses which refuse to ordain women even though the laws of the church have been changed. There are lay persons who refuse to take communion from a woman priest. Many vestries and parishes remain inaccessible.

Sexism, together with racism, as well as economic and political bigotry and exploitation, still prevail in many sectors of the church and of society. Today, a Black or Hispanic woman priest faces discrimination not only because of her gender, but also because of her color or

ethnic origin; and may also because of her economic and/or social status. Many doors still remain locked; wholeness is far from our reach. The journey goes on, the struggle continues and we need to remain faithful to our call.

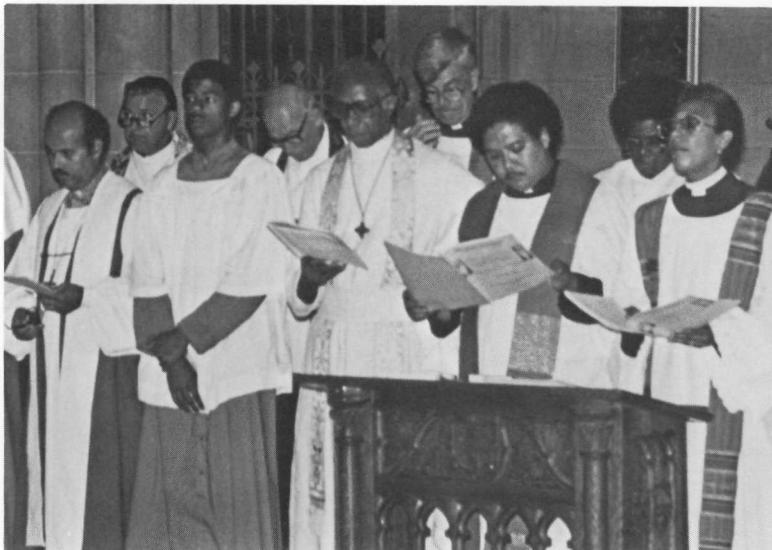
As we affirm our commitment, I would like to mention four fundamental concerns to keep in mind as we journey towards human freedom:

1. *Wholeness of participation.* In our own Episcopal Church we need to make all of the Orders (the diaconate, priesthood and the episcopate), accessible to both women and men. As long as one bishop, one diocese, one priest remains under the yoke of the sabbath, the struggle of liberation must go on.

2. *The equal rights struggle.* In the political arena, the struggle for E.R.A. continues. In our respective congregations, in our dioceses, and as members of a National Church and of the international community of the faithful, it is hypocritical for Christians to advocate equal rights in civilian life when we are not willing to implement equal rights in constitutional and canonical life throughout all levels of the church. Affirmative action must begin with us if we are to have any credibility. General Convention, diocesan conventions and each

parish meeting must face up to this contradiction and challenge. The church, denominational and ecumenical, is good at preaching justice for others; however, it often ignores or does not live up to the standards it preaches.

3. *Inclusive language.* The institution for which I work, the National Council of Churches, recently issued an experimental lectionary using inclusive language. It was received with much criticism and controversy. In this arena we need to move with creativity to develop language which expresses symbolically the reality which is being proclaimed. Language is the vehicle of culture so that each culture must wrestle and deal with the question of inclusiveness in its own context. We must approach this matter acknowledging at the very start the limitations of our earthly human-made vessels to bear the new wine, the new truths and insights of our age. We need new vessels, new skins, new symbols. This is more than just a question of language. It is deeply theological; it relates to the very way people understand the God they worship and the way they understand themselves. This issue is a challenge to our theological centers and to people of the church to seek together new language which expresses that which



Officials in the Eucharist, left; the Rev. Van Bird extends peace greeting to the press section, right.

we believe and proclaim as women and men, while recognizing the limitations that any culture has in its own historical context to express truths which are communicated in human symbols.

4. *An integrated and holistic approach to human liberation.* We must not divorce our journey for justice and equality for women, for inclusiveness and wholeness, from other struggles for freedom, liberation and inclusion. Let me illustrate with examples from my own ministry as I have tried to relate these issues.

I came to this country for the first time as a student in the '50s during the flowering of the Civil Rights movement. When I was in seminary at EDS, I joined the picket line in front of the Woolworth store in Cambridge in solidarity with that struggle for freedom and equality. During my membership in the House of Bishops from 1969 to 1976, I strongly supported Presiding Bishop John Hines in his prophetic ministry on behalf of the dispossessed, through the General Convention Special Program. During those years I also participated in the Convention struggles of the Black Caucus. I resigned from the House of Bishops in 1976 because I had worked to make the Episcopal Church autonomous and it did not

make any sense to me that the church in Costa Rica, or Nicaragua or Cuba, had any business in the General Convention of the U.S.A. Consistent with that, I resigned my seat when the Costa Rica Church became autonomous. Ten years ago as Bishop of Costa Rica I journeyed to Philadelphia to participate in the event we celebrate today. I am proud of what we did then. My only regret is that I did not choose to be one of the ordaining bishops together with Ed Welles, Bob DeWitt and Dan Corrigan. They were very protective of me since I was only 37 and putting my episcopate on the line. Still, I regret that I did not ordain one of the Philadelphia 11. Yet, I came here and stood in solidarity with the women, and I was the only active bishop who took that stance.

I have been and I am today united with the struggles of our people in Central America for freedom, justice and peace. I accompanied Jesse Jackson on his recent trip to Panama, Central America and Cuba.

With these examples I am trying to say that the battle against sexism and for wholeness must take place as part of and along with the struggles against racism and imperial domination. Neither of these

should take place at the expense of the other, but rather in support of each other. The three are linked together in Galatians where St. Paul states that in Christ there is neither Greek nor Jew, slave or free, male or female, because for "freedom God has made us free."

We need to keep these convictions together. I think that Jesse Jackson is right when he protests against the racism that pervades some sectors of the feminist movement and Black women are right when they protested that Geraldine Ferraro excluded Black women in her campaign committee.

You know in this nation and in our continent the various political revolutions and changes which have taken place have been at the expense of native peoples, and today we see a struggle in Central America against domination which is not just economic and political, but also racial.

As we celebrate what happened here 10 years ago, let us move towards the future struggling for wholeness, for participation, for justice and equality for all of God's people and for human liberation against every form of oppression. "For freedom God has made us free." Amen. ■

Letters . . . Continued from page 3

still has her former Maryland address.

Also, as of May 10, we have a second woman priest in Southern Virginia. She is the Rev. Iris Slocombe, Assistant, Eastern Shore Chapel, Virginia Beach.

Both Marge and Iris are outstanding priests of the church and marvelous role models for other women in our diocese in various stages of preparation.

I am glad to say, as well, that Bishop Vache has changed his earlier stand against the ordination of women to the priesthood and was the Ordaining Bishop at Iris' ordination.

The Rev. Douglas G. Burgoyne
Newport News, Va.

(We are delighted to "unblotch" Oklahoma and Southern Virginia on our map. At the same time, we neglected to show the Diocese of Dallas and the Diocese of Ft. Worth as "blotches" — not having women priests canonically resident. Our graphic reflected data as of May 1. THE WITNESS will run a new map soon, reflecting June ordination statistics.)

Other errata in the special issue: The Rev. Betty Bone Schiess is a feminist activist in the Diocese of Central New York, not Central Pennsylvania; Janette Pierce is news editor, not managing editor, of The Episcopalian; and Nancy Hatch Wittig's title is The Rev. Canon, not the Very Rev. — Eds.)

Read in one sitting

I just finished reading, in one sitting, the 28-page issue celebrating the ordination of Episcopal women priests. What an excellent compilation of stories. As one who has worked as an editor, I am regularly amazed at the consistent excellence of the writing in your magazine.

Pat Broughton
Evanston, Ill.

WITNESS to travel

Not only does the special issue of THE WITNESS constitute an important historical document of the events of 1974-

75, it also raises some vital questions for our own time.

I am going to England this summer and there the scene is depressing as far as the ordination of women is concerned. I believe that many would be heartened and radicalized by reading this edition of THE WITNESS, and will take copies to distribute over there.

You may also be interested to know that Roberta Nobleman read "Solo Flight," the play about Jeannette Piccard, to a group at St. Bartholomew's recently. We have formed a committee to arrange a whole day, Sept. 15, when the play will be performed, and seminars, lectures offered on the subject of women and ministry, inclusive language, etc. We expect a large contingent of Roman Catholics.

Also, in October, I am co-leading a conference with Bishop John Spong on sexual stereotypes in the church, and will bring copies of the special issue of THE WITNESS to that event.

The Rev. Elizabeth Canham
New York, N.Y.

'Solo' coast-to-coast

Thank you for your excellent article on the anniversary celebrations of women's ordinations. As you say, I tour my one-woman performance of "Solo Flight," but I want to correct the statement that I tour it only in the Midwest. I am available from coast-to-coast and may be reached at 475 Laurel Av., St. Paul, Mn. 55102. The play is based on Jeannette Piccard's struggles to attain the stratosphere and equal ordination.

Molly Culligan
St. Paul, Minn.

Covers bases superbly

Congratulations on your anniversary issue on the ordination of women. You covered all bases superbly. As the mother of a woman priest (Lucy Hogan, the first woman priest licensed by Bishop Morton in San Diego), I hope every priest in the church has an opportunity to reflect on your issue.

Margaret A. Lind
Minneapolis, Minn.

Beautifully done

Thank you for the special issue. It is beautifully done, brings back many memories and states the continuing issues strongly and powerfully.

The Rt. Rev. George Barrett
Santa Barbara, Cal.

A landmark publication

The "Daughters of Prophecy" issue is a landmark publication for WITNESS just as the ordination of Episcopal women is a new chapter leading to the Third Millennium of witness and discipleship. The gratitude of all women is extended to the brave and beautiful "fifteen" who were ordained priests into a new empowerment of the Holy Spirit.

Sr. Margaret Ellen Traxler, Director
Institute of Women Today



Daughters of Prophecy

For Extra Copies
THE WITNESS

will be happy to provide this special 10th anniversary issue about women's priesthood in the Episcopal Church to individuals or groups upon request. For particulars write Ann Hunter, THE WITNESS, P.O. Box 359, Ambler, PA. 19002 or phone (215) 643-7067.

SHORT TAKES

Calls to ministry

There is a Christmas story told of a shepherd named Amos. Amos remained with the flock while the other shepherds went to Bethlehem "to see this thing which has come to pass." He realized that the sheep could not be left alone, but needed someone to care for them. He was much chided by his friends for wanting to stay behind.

When the shepherds returned that night long ago, they told Amos all they had experienced and asked him if it was worth missing to stay with the sheep. Amos told them of a baby lamb that had been born. His friends again mocked him and asked in jest if the "trumpets had sounded the birth." Amos replied, "To my heart there came a whisper."

Moses was also the shepherd of a flock. While in the field he saw a bush that was on fire but was not burning up. And God called to him, "Moses, Moses." Moses answered, "Yes, I am here."

"Come now; I will send you to Pharaoh and you shall bring my people, Israel, out of Egypt." Moses replied, "But who am I that I should bring the Israelites out of Egypt?" God answered, "I am with you. . ."

Each of us is called to ministry differently. For some it is whispered in the heart; for some it is a brightly burning bush or a blinding on the road to Damascus; for others it is a feeling so strong it cannot be denied. *Each* of us, however, *is* called by God to serve as ministers in this world.

— Penny Frabotta, Co-editor
Centering

Heads World Council

The World Council of Churches has elected Emilio Castro, a Methodist minister from Uruguay, to succeed the Rev. Philip A. Potter as its General Secretary.

Castro, 57, has been in the forefront of the liberation theology movement. He also has a long history of ecumenical involvement, including service as director of the WCC Commission on World Mission and Evangelism from Jan. 1, 1973 until Dec. 31, 1983.

Castro praised Potter, who retires at the end of this year, saying, "His inspiration was fundamental in moving the WCC to confront questions of cultural identity, of racism, and of an evangelism that will not dodge the issues of real life."

Readers invited to John Hines gala

The Diocese of Newark invites WITNESS readers to a gala celebration marking the 50th anniversary of ordination to the priesthood of the Rt. Rev. John E. Hines, former Presiding Bishop of the Episcopal Church, on Saturday, Oct. 27. A festive Eucharist will take place at 10:30 a.m. in Trinity Cathedral, Newark, and a reception will follow.

Bishop Hines, known throughout the church for his advocacy of social justice issues, served as chair of the board of the Episcopal Church Publishing Company, publisher of THE WITNESS, for two terms when the magazine was revived in 1974.

For further information, write or call the Rt. Rev. John S. Spong, Bishop of Newark, 24 Rector St., Newark, N.J., 07102 (201-622-4306).

Mini-reflection

"Let the one among you who has no sin be the first to cast a stone at her. . . . Then the audience drifted away one by one, beginning with the elders." (John 8:1-11)

I like to think there was some spiritual life in the Pharisees and it seems there was. When confronted with the right question, the elders could recognize their own complicity in sin and have a change of heart. Their action is hopeful. It means the years of religious observance were not in vain, they bore some fruit — the older Pharisees knew themselves. Whereas the younger ones were the last to leave. That's typical, too. The world is often black and white to the young.

Let me also sing the praises of the Pharisee who dropped the first stone. What courage to leave his peers. I have been involved in enough group sin to know how

difficult it is to be the first to change the conversation, leave the situation, say "no."

—Mary Lou Kownacki, O.S.B.
Erie Christian Witness

Doing theology in the city

Doing theology in a life context is not just for the intelligentsia or for the clergy, but for all people of God.

Environments are not neutral to such a process. There is no better place to do theology than in the city where the contrasts and tensions of life are both concentrated and amplified. There is no way to either avoid or deny dissonance of life in the city. Any attempt to understand God and avoid such dissonance would be inadequate. If one cannot do theology in the context of the city, then one most likely will learn and teach theology as a science or a profession and then apply it accordingly. Such a conclusion is most alarming and reminds me of the statement which Sam Keen made at a recent conference: "All warfare is applied theology."

Perhaps the best way to avoid warfare of all kinds is to do theology where there are many different kinds of people and where conflict and pain are never-ending realities of life. I've heard a number of people say that we need a theology for urban ministry and the city, but I am more inclined to think it's the other way around — theology needs the city and urban ministry.

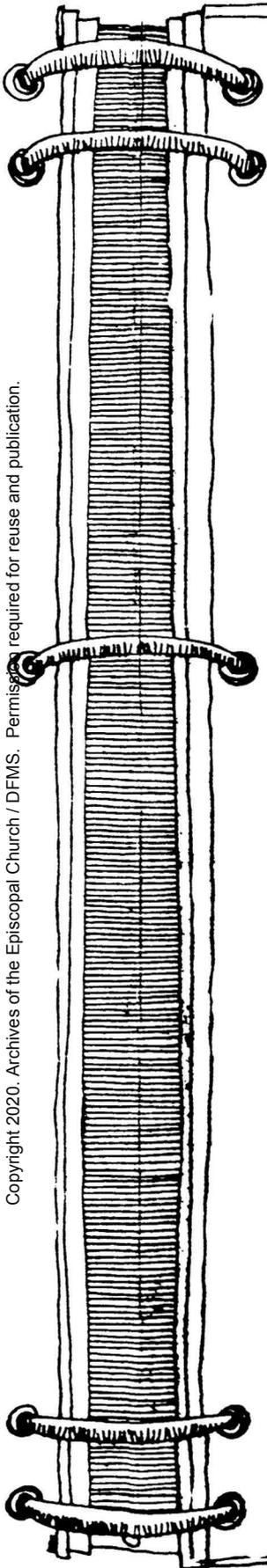
—David J. Frenchak
SCUPE Report

5th EUC assembly set

The fifth assembly of the Episcopal Urban Caucus will take place Sept. 5-8 at the Book-Cadillac Hotel in Detroit around the theme, "The People of God: Chosen, Gifted, Equipped, Sent," according to Byron Rushing, president.

Stated purpose of the event is "to be an assembly where people who are involved with ministry in an urban setting can come together and be strengthened by their experience."

Goals include creating an environment in which people will realize that they are part of the agenda, not simply there "to be handed something;" and creating an intentional awareness of the theological focus for urban ministry.



Dear Momma: a reflection on the ERA

EXAM QUESTION: Take a position on the Equal Rights Amendment, considering both strictly legal and broadly social consequences. What does "symbolic" mean in this context? Assess its potential impact upon more than one of the specific spheres of law and life covered in the course. Why are women divided on its desirability?

Dear Momma,

This letter to you is, literally, an answer to a question on an examination for the Sex Discrimination course I have recently completed here at law school. As you know, I am an advocate of the ERA. That advocacy may seem moot now that the ERA has been effectively defeated for the near future. But I am convinced that the political struggle for the ERA ought to and will continue as it has for at least the past three score years.

I find myself thinking not just about women in general, but about you, my mother, Ernestine Bagley. I want to share my thoughts with you about the ERA, about divisions among women, and about divisions *within* women whose social identity involves not only woman-ness, but also Blackness.

I know that you have been ambivalent about the ERA, and you know that your judgment of social-ethical issues has always deeply affected my own. You may also know that, in my estimation, the significance of law is its role as the practical ideological codification of dominant social ethical norms. Thus this discussion is simultaneously concerned about personal, social and legal technical issues raised by the ERA debate, all within a framework

of explicit ethical values.

Although the quest for a Constitutional amendment guaranteeing equality of the sexes in law goes back until at least 1923, the starting point of this discussion is 1954. That year the Supreme Court's decision in *Brown v. Topeka* outlawed a racially segregated public school system. In *Brown*, the Supreme Court actually reached a very narrow decision. The court did not, for instance, outlaw racially restrictive voting laws that denied our people the franchise in those jurisdictions where most of us then lived. The *Brown* decision did not strike down Jim Crow (apartheid) in public accommodations. It did not declare illegal those galling classified ads for housing and jobs, divided into White and Colored sections, that were standard fare in our Chester, Pa. *Times*. Indeed, the court did not even address *de facto* racial segregation in school systems like the public school system which your children attended.

But *Brown* was a tremendous legal and symbolic victory for us. No matter what the legal-ese, we knew that the court had given in to relentless extra-legal lobbying and agitation by civil rights advocates. That is, without detracting from the personal brilliance of Charles Houston, Thurgood Marshall and the other NAACP lawyers, we knew (you knew better than I) that *Brown* was something our people had won. *Brown* proved that we could win and win big. It was a signal to intensify our struggle, to claim our rights in every sphere of life. Without *Brown*, there might not have been the Montgomery bus boycott and the emergence of the powerful direct action movement, two short years later in 1956.

Retrospectively, some may argue that we read too much into *Brown*. The masses of us, ignorant of the fine and narrow points of law, thought that the highest court of the land had given us the green light to claim equality in all aspects of our social existence. Arguably, Dwight Eisenhower's mandate that integration take place with "all deliberate speed" was closer to the legal mark than the Negro's cry for "Freedom Now!" But the symbolic meaning of *Brown* transcended legal niceties and confirmed a new social and ethnical norm that had no authentic space for Jim Crow, White Supremacy and the "separate but equal" standard articulated in *Plessy* just before the turn of the century.

The ERA is just such a legal symbol. The ERA has been a rallying point for the broad political and cultural movement seeking the equality of the sexes, demanding the liberation of women. Resistance to the ERA is often obfuscated by appeals to the traditional hierarchy of the

patriarchal family. Anti-ERA forces appeal to biblical sanctions of female subordination: Paul's admonition to women to keep silent in religious worship. Legal scholars and judges have argued, especially in family law areas, that relations between women and men are more properly the preserve of local governments. This anti-ERA indoctrination glaringly parallels pro-racist appeals to tradition, to allegedly Divine sanctions ("slaves obey your masters") and to racism masking as states rights. Our experience as Afro-Americans should uniquely equip us with a peculiar ability to both recognize the powerful, practical value of legal symbols and pierce the fogs of anti-egalitarian apologies for male supremacy.

Therefore, not surprisingly, race-related law has emerged as the most useful paradigm for formulation and adjudication of laws and legal controversies related to sex. To a great extent, the evolution of sex discrimination law, especially in the past score of years, has involved two recurrent themes: whether legislatures should append "sex" to areas covered by race-related anti-discrimination law, and whether courts should interpret the category of "sex" like the category of "race" in anti-discrimination law.

There is, however, still a great divide between race law and sex law in this strange land. Race is a suspect classification that triggers the presumption of wrongfulness. Allocation of jobs, for example, on a racial basis invites strict scrutiny and is, in the context of contemporary law, invidious discrimination unless the allocation serves as a compensatory remedy for effects of racial discrimination; e.g., affirmative action or some other "compelling government interest." (*Bakke, Weber, etc.*) However, gender-based distinctions must merely "serve governmental objectives and must be substantially related to achievement of these objectives" to satisfy judicial scrutiny under the Equal Protection Clause to the Constitution. Thus, the courts treat gender-based "benign discrimination" much more ambiguously and leniently than race-based discrimination. In effect, this means that women *per se* have less legal protection against materially and psychically damaging discrimination than Blacks. (Whether the legal protections are mirrored in real world experience depends, of course, on various factors; e.g., whether the women are Black or White, rich or poor, welfare mothers or suburban housewives, highly educated or functionally illiterate, well-paid professionals or "cleaning ladies," etc.)

The passage of the ERA will elevate sex discrimination issues to the same Constitutional level as race discrimination issues. Under the ERA, gender-based

classifications will be as suspect as race-based classifications, and the legal arsenal to defend the rights of women will be significantly expanded. However, the ERA will not magically obliterate those biological differences between women and men that might be juridically significant. The laws governing wet-nurses or sperm-bank donors (to use cliché examples) would not cease to have different applications to women and men since only women are potential wet-nurses and only men are potential sperm donors as biological matters of fact. I imagine these examples seem silly, but they highlight that there are relevant biological differences between the sexes which the ERA will not affect any more than the *Brown* decision has affected the pigmentation of our skin or our right to select hair grooming products we feel most appropriate for our nappy hair!

Indeed, the group which may benefit most materially from passage of the ERA is that of Afro-American women and others similarly situated; i.e., non-White women who are often "triplely jeopardized" by racism, sexism and economic deprivation (this last reflecting the feminization of poverty and the fact that Black women are three times more likely to be poor than our White sisters). The elevation of sex discrimination to the same level of legal scrutiny as race discrimination, combined with "disparate impact" and affirmative action precedents (not yet overturned by the Rehnquist Court), should be especially attractive to poor and working-class Black women.

Why then are so many of our mothers, our aunts, our grandmothers, our older sisters and role model-counselors ambivalent about the ERA? Please forgive my audacity in hazarding an answer. I am cautiously aware of my relative youth and of the often clumsy blindness of my own sex. And let me, in speaking about this ambivalence, revert to the "we" voice that is most natural in our intimate conversation, for your ambivalences always give me pause no matter what bold poses I might strike.

We are ambivalent because we are afraid lest anything detract from the struggle against racism which has been the central fact of our social, political, economic lives. We have grown used to submerging the claims of womanhood lest we give the White masters a wedge to divide us from our beleaguered men. We know these bourgeois feminists because we have heard them divulge their intimacies, oblivious of us scrubbing their floors and serving their tables. We know how much alike they are to their husbands, fathers and brothers whose chauvinism they berate. We simply do not, cannot trust them to see the scars where our own men have wounded us.

We have been, many if not most of us, sustained by a faith in the same Bible that the Phyllis Schlaflys and Jerry Falwells have made a weapon against us. We do incline an ear to the religious rhetoric of the anti-feminist Rightists, even though we ultimately reject their politics. Abortion is for us a troubling ethical question and we are turned off by the apparent glibness of the visible feminist leadership about this question, even though — or better to say, especially because — we have cradled our crying daughters in our arms after counseling them to terminate unplanned pregnancies. We have suffered too many break-ups of our own marriages and yearned too often for husbands who would indeed protect us from the vicious White-made world to cheerfully applaud the deterioration of the family — even though we ourselves have never played the vapid Harriet to a banal Ozzie. We have fought for our daughters and sons to gain entry into the American Dream; we find little joy in the realization that that dream is just another nightmare.

And, now, we are sometimes just simply tired. We have hoped so high for the flowering of one revolution, the revolution toward racial justice in our children's lifetimes. And we watch daily as our hopes wither, as too many of our peers — men and women — shrivel toward pointless deaths after lives that seem too often of no great moment. We watch as the glorious children of our neighborhoods grow into embittered, fearsome, dangerous brutes and our neighborhoods decay into impoverished anarchy. We are sometimes just too tired to re-invest our broken hopes — again. I know.

But, Momma, you have prevailed. You have given me strength even when you didn't know you had any left. Your mended hopes have held better than good enough. As you have moved on and on, through your tirednesses and ambivalences, you have shown me how to move through my own doubts. I am not writing to try to persuade you to become an advocate of the ERA or of anything else: you know what you know. And your example has taught me to trust my own knowledge.

I am an advocate of the ERA, dearest woman, because you have persuaded me of myself.

**With love, your son,
Muhammad**

(Muhammad Isaiah Kenyatta is a J.D. candidate at Harvard Law School and a political science instructor at Williams College. A civil rights leader and poet, Kenyatta is a frequent contributor to political, religious and literary publications.)

Copyright © 1988 by the Episcopal Church, D.E.M.S. Permission required for reuse and publication.

Yes, I want to take advantage of your special offer. Please send me the book(s) I have checked at \$5.00 each. Payment is enclosed.

- Must We Choose Sides**
 Which Side Are We On

Name

Address

City

State Zip

Fill out and mail today to

THE WITNESS
Box 359
Ambler, PA 19002

SPECIAL OFFER TO WITNESS READERS

Order **Must We Choose Sides**, or **Which Side Are We On**, two of the best-selling Study Action Guides on the market — dealing with Christian Commitment for the 1980s — for only \$5.00 and save up to \$1.95.

Must We Choose Sides?

1979, 127pp. \$5.95

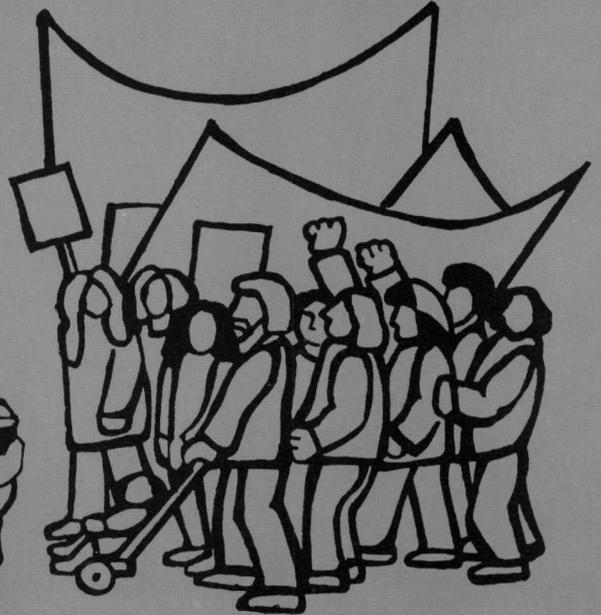
Explores the role of working people in our economic system. Investigates harsh realities of everyday life. Who owns America? Who pays the price? Six comprehensive sessions help readers examine class background and the myths of capitalism. Group exercises probe individual experience and insight, apply tools of social analysis while engaging in theological reflection.



Which Side Are We On?

1980, 172 pp. \$6.95

Deepens understanding of the present crisis — inflation, unemployment, the danger of war. Moves beyond historical



critique of capitalism to explore other alternatives. Raises questions for Christian activists. Can we reclaim our radical heritage? How do we confront political and religious ideology? Seven in-depth sessions for group study and action.

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

Address Correction Requested

NONPROFIT ORG.
U.S. POSTAGE
PAID
North Wales, Pa.
Permit No. 121