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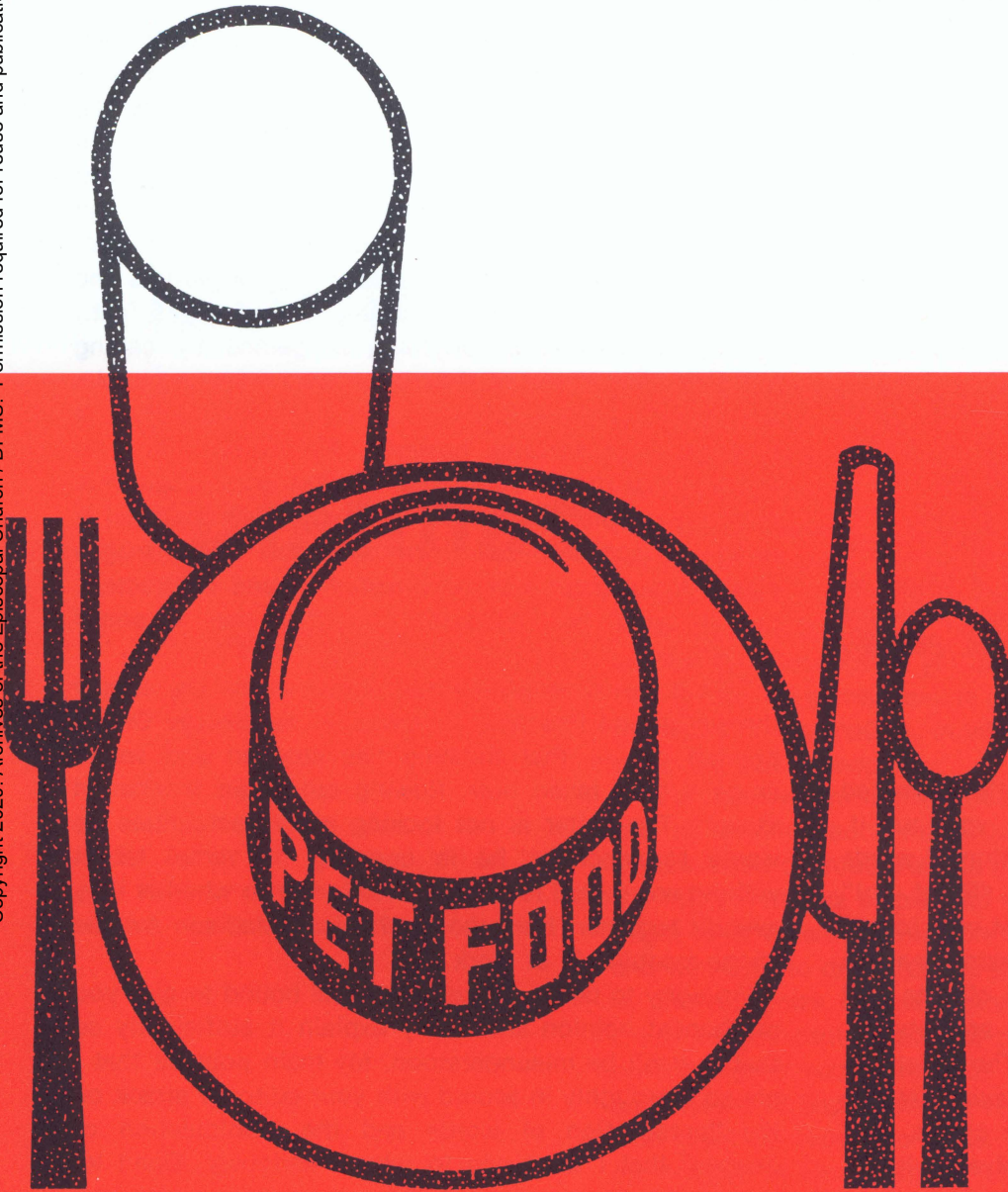
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THE WITNESS

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A
Reporter's
First-Hand
Report
on
World Hunger
by Roy Larson

Christmas ■ Letters ■ Network Reports

Letters to the Editor

The Witness reserves the right to condense all letters.

Once again, the Episcopal Church did not hear the voice of its women members. In the October 27 issue of *The Witness*, it is reported that the Episcopal Church has been silent on approving the Equal Rights Amendment. It is accurate that the "official" church was silent. However, the disenfranchised membership spoke strongly on the issue. The 1973 Triennial Meeting of Episcopal Churchwomen passed a Resolution of Support for ERA. But — no one really heard or, if they did, it didn't matter. So — what else is new?—*Ann Robb Smith, Narberth Pa.*

I would hope that *The (new) Witness* would become something more than an advocate of all good social reforms. Not less. More. We all need forever the simple, old challenges to conscience, exposure of outrageous injustice and idealistic demands for human betterment. But we also must be helped to think.

All kinds of failure-shocks, reality-encounters, have stunned and sobered the liberal simplisms of an earlier time. Old battle cries still stir the heart, but our minds have met Complexity, Back-Lash, in new modes, and new forms of old questions must be faced with critical reflection. If banners must be lowered for a pause to examine premises, let it be so. Before any effective crusade, someone must think.—*G. T. Tittmann, Berkeley Ca.*

You note editorially that we are constantly assaulted today by words. Many agencies are, as you put it, "corrupting our sensibilities by the prostitution of words and the manipulation of images." I say "Right on!" (Indeed I've just got a little book out on that very topic.) But this being the case, let us not go making matters worse by doing likewise. The remedy for cliches and stereotypes is not more cliches and more stereotypes, but clear thinking and simple statement. The great difficulty is that many people (Marcuse, for example) see the misuse of slogans and catchwords by others, and them commit the very same sin themselves without seeming to realize it. I note the following sentence from Gibson Winter (October 13): 'At the same time, the

alienated public structures which parade under such grandiose slogans as 'democratic way,' 'free enterprise system,' 'professional life,' 'higher education,' and 'science' dominate our life and will ultimately destroy us and our world if they are not restored to human purposes and meanings.'

Here is prostitution of words and manipulation of images with a vengeance! (I say this although I agree with what I think Winter is trying to get across.) If this sort of statement slips by as being acceptable, we are in real trouble. There are several cases of verbal 'prostitution' in one short sentence.

First, the word "alienation" has been used so loosely that it has degenerated into a fetish-word. (So concludes Richard Schacht after a long examination. See R. Schacht, *Alienation*, Anchor ed., pp. 245-6) However, in any of its meanings, it applies to persons. Men and women can be estranged (alienated) from each other and from society — some kinds of alienation being constructive since they seem to be necessary for great artists and writers and reformers. (We habitually forget this fact.) Now I doubt whether anything is gained by calling activities like those of Education and Science "public structures"; I think this confuses more issues than it clarifies. Let's assume, however, that Winter wants to suggest that these "structures" are like great bulldozers mashing people down. This is all right — but then it makes no sense to call them "alienated." The images clash. A bulldozer may be threatening and destructive, but it can't be "alienated." Neither can a social "structure."

This is not a verbal quibble. When words are simply thrown around like this, it means — as George Orwell pointed out — that thinking has stopped and verbal slogans have taken over, flowing out in an incoherent stream. The writer is not looking at the actualities he wants to describe; he is coasting on verbal labels without any regard to their application or to whether they even fit together. Here the mechanical, Madison Avenue cliché-machine is at work.

I'm sorry to be so critical, but I feel bound to give you my honest opinion and to try explain it sufficiently so that it won't be misunderstood. My main point is that I am so thoroughly in accord with your editorial attack on the "prostitution of words and the manipulation of images" that I want you to take it seriously. Don't let your own writers engage in the sort of thing which you rightly condemn.—*Phil Rhinelander, Stanford Ca.*

THE WITNESS

Robert L. DeWitt, Editor; Robert Eckersley, John F. Stevens, Lisa K. Whelan, Hugh C. White, Jr., Antoinette Swanger. Editorial and Business Office: P.O. Box 359, Ambler, Pennsylvania 19002, Telephone (215) 643-7067. Subscription Rates: \$7.20 per year; \$.60 per copy. The Witness is published eighteen times annually: October 13, 27; November 24; December 8; January 12; February 2, 16; March 9, 23; April 13, 27; May 18; June 1, 22; July 13; September 7, 21; October 12 by The Episcopal Church Publishing Company. Board of Directors: Bishops Morris Arnold, Robert DeWitt, Lloyd Gressle, John Hines, John Krumm, Brooke Mosley and Dr. Joseph Fletcher. Copyright 1974 by the Episcopal Church Publishing Company.

The Madness of Christmas

by Clement Welsh

Some people say every year, as the December days grow shorter (and the commercials grow longer), "Christmas, of course, is really for the children." This is a dangerous heresy, but attractive, since the kids in an affluent society can do pretty well on a day devoted to getting and giving. And after all, there is the creche, with the babe in the manger like a divinity scaled down to toy size, and the carols that even children can sing.

Nevertheless, the reduction of Christmas to the world of childhood reveals a misunderstanding of both mysteries — of the meaning of Christmas and of the meaning of childhood. For childhood is not just a time of innocent enjoyment, for which Christmas is the appropriate season. Those who have the courage remember childhood as a time of often painful learnings, haunted by dangers, confused by irrationalities, and at the mercy of adult behaviors that often express adult frustrations. Yet many adults are tempted to reconstruct childhood to make it the time and place where dreams of happiness are thought to have a brief, waking moment. They see it as a season of innocence as yet unspoiled by the corruptions of maturity. And Christmas, like an impossible dream, may seem to celebrate the first, gentle moments of incarnation, in which the only hint of the rejection to come is given by the innkeeper.

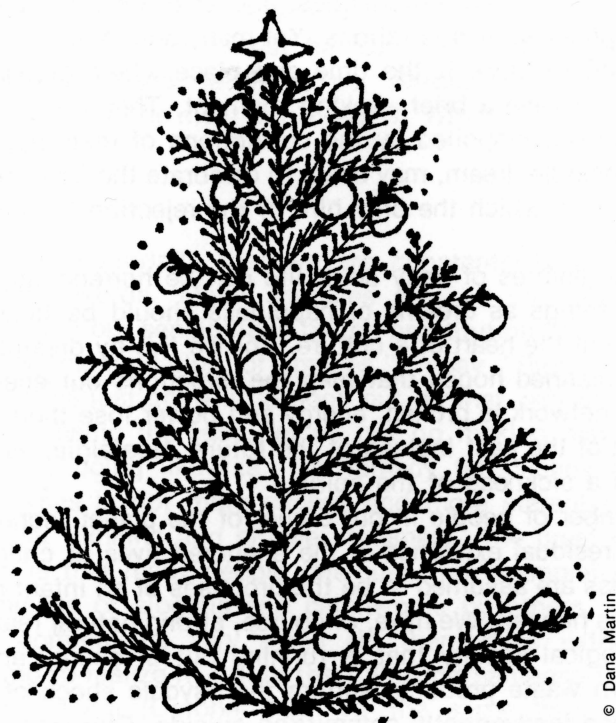
In a world where the realities of daily adult life can be horrendous, this way of handling such things as dreams of happiness should be taken as symptomatic of trouble at the heart of a culture. For we live by dreams, by the fragile network of planned hopes that map the directions our energies might take. When that network is broken, energy and power lose their way, and we begin to dream of the past instead of the future. Nostalgia, we call it, and recognize it as a sickness of the spirit.

For a significant number of people in our corner of the planet, hope has been assigned such a residual existence in the sheltered lives of children, and dreams of happiness are assumed to be the promises of an infant deity who could not even save himself. We have, of course, strong natural reasons for despair. A technological society that is running out of energy and is stifling itself in its own waste products suffers the psychic shock of discovering that it has been inadvertently committing suicide. Christmas, our

festival of over-production, is especially vulnerable to such despair. It begins to be evident that as we look around us, viewing with alarm, it is the despair in the heart of the viewer that is really alarming. Life is never easy in any age, and humanity has survived its several thousand years only because here and there some odd souls have suffered from the madness of dreaming great dreams, and have awakened with the absurd intention of making them come true.

So, a millenium or so ago, that odd person lived whose dream was cosmic in scale. So, of course, he was recognized at once as mad and was removed from our midst (or so it seemed at the time). But we are all a little mad, and we share enough of his humanity to respond, even in the worst of times, to the improbable possibility that he continues to suggest to us. If the lights flicker out and we starve to death under a sea of plastic, it will be because in the midst of our calculating, we forgot to dream.

Clement Welsh: warden, College of Preachers, Washington, D.C.; author, *Preaching in a New Key*.



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Among the Many Who Have Helped us as consultants in charting a course for *The Witness* are the following: J. C. Michael Allen, Jesse F. Anderson, Sr., Barry Bingham, Sr., Eugene Carson Blake, Richard N. Bolles, Myron B. Bloy, Jr., Alice Dieter, Ira Einhorn, Norman J. Faramelli, John C. Fletcher, Richard Fernandez, Judy Mathe Foley, Everett Francis, David A. Garcia, Richard E. Gary, John C. Goodbody, William B. Gray, Michael P. Hamilton, Suzanne R. Hiatt, Muhammad Kenyatta, Roy Larson, Werner Mark Linz, James Parks Morton, Charles L. Ritchie, Jr., Leonard M. Sive, William B. Spofford, Jr., Richard Taylor, Paul M. van Buren, Frederick B. Williams, Gibson Winter.

World Food Conference

A Reporter's First-Hand Report

by Roy Larson

Dear Bishop DeWitt:

You asked me to sum up my reflections on the United Nations World Food Conference in Rome. Here goes.

As a staff correspondent for the *Chicago Sun-Times*, I was one of the 1,200 accredited journalists covering the conference. The journalists outnumbered the 1,000 or so delegates from 123 countries.

First — and briefly — some background for those who have not followed in detail the events leading up to the Nov. 5-16 event.

The first call for such a conference came out of a meeting of nonaligned countries in February, 1973. Seven months later, U.S. Sec. of State Henry A. Kissinger strongly seconded this motion in a speech before the UN's General Assembly.

As originally conceived, the conference was designed to develop a long-range strategy to deal with the food needs of the world's ever-expanding population. Immediate events, however, overwhelmed the original plan. Between the time of Kissinger's UN speech and the opening of the Rome conference, a combination of factors threatened millions of people with starvation or severe malnutrition before the 1975 harvest in such countries as India, Pakistan, Bangladesh, Sri Lanka and nations in sub-Sahara Africa. During the six weeks before Nov. 5, for example, 100,000 persons died of starvation in Bangladesh alone.

As a result, the conference never completely came into

focus. The urgency of the immediate crisis made it difficult for many Asian and African delegates to throw themselves into committee discussions of so-called mid-term and long-term solutions. On the other hand, U.S. Sec. of Agriculture Earl L. Butz, who headed the American delegation, remained convinced to the end that the conference was not programmed to deal with the immediate problem. This would have to be worked out, he argued, in negotiating sessions among the major grain exporting countries. Efforts by Congressional members of the American delegation to make Butz shift gears did not succeed. Since then, the grain exporters met in Rome on Nov. 29, but the meeting was disastrously non-productive. Contributing to the failure of the Nov. 29 session was the absence of Chinese and Russian representatives.

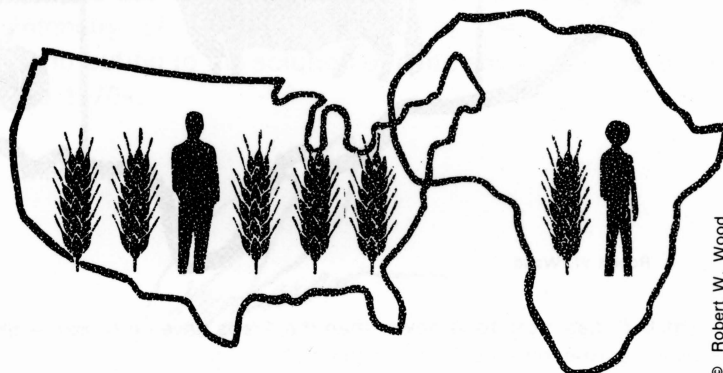
What about the conference itself?

It began, really, the day before it began. On Nov. 4, Barbara Ward, the economist, and an international cluster of "eminent persons" issued a "Declaration on World Food Problems" that helped to spotlight the dominant issues. The declaration began: "We are on the eve of both a World Food Conference and a World Food Crisis, the latter more serious than any that has been faced since the end of World War II. The conference will last for two weeks, the crisis is certain to last for many years."

If the document did not get all the press attention it deserved, this is because it was made public on the same day Kissinger arrived in Rome.

At the time, Italy was still without a government and a coup d'etat atmosphere hovered over the city. During the long All Saints' weekend, bombs were planted in the

The average American requires 5 times the agricultural resources of the average African or Indian.



Rome offices of American firms. Anti-Kissinger rallies were timed to coincide with the secretary's 24-hour stay in Rome. The problem of getting Kissinger safely in and out of Rome preoccupied the caretaker government, the army, the security police and the press.

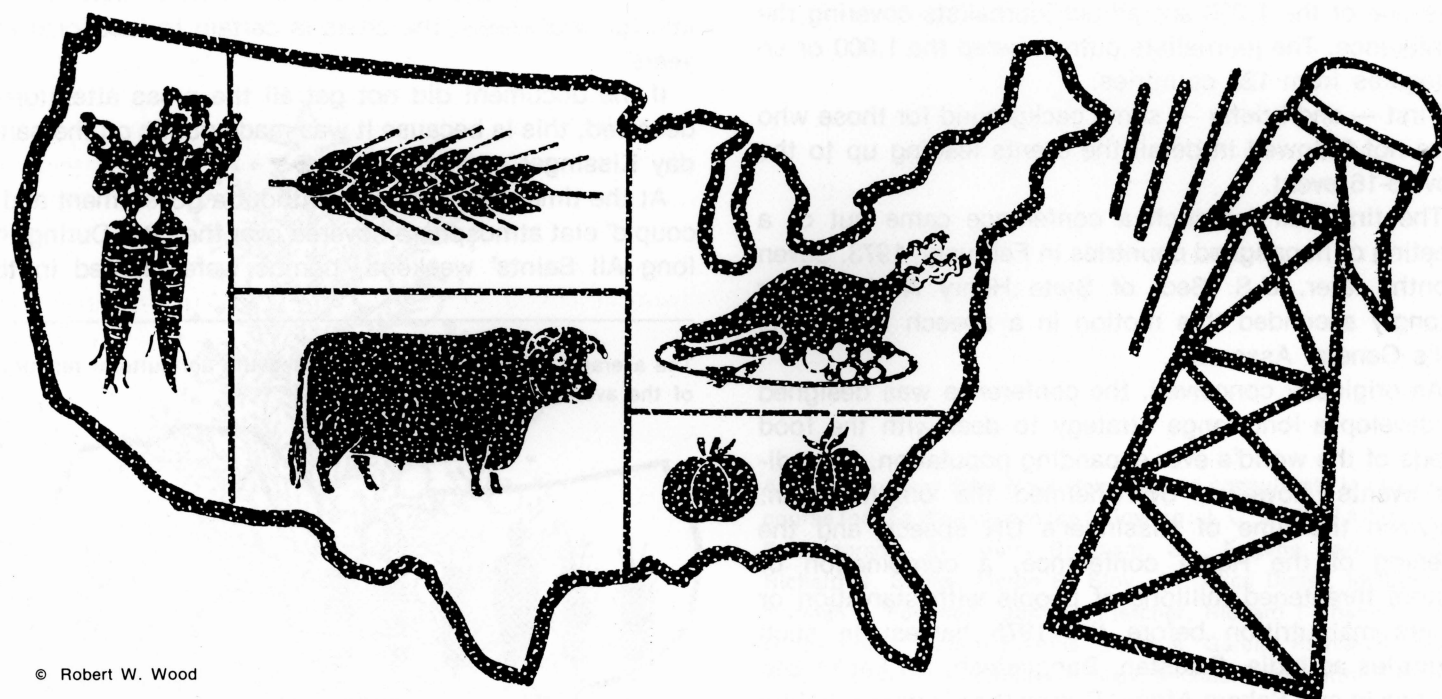
Kissinger's lengthy speech was received with polite applause and some skepticism. His promises of increased American food aid were not backed up with any specific figures. When he did talk about American dollars for projects in the developing countries, no American official seemed able to state precisely whether the amounts mentioned represented new commitments or the re-statement of earlier commitments.

In spite of these shortcomings, Kissinger brilliantly described the ideological basis for any rational program to combat the food crisis. At times, the former Harvard professor sounded as if he were giving a lecture on "global consciousness."

The food crisis demonstrates, he said, that "global community is no longer a sentimental ideal, but a practical necessity." His speech was loaded with such words as "interdependence, collaboration, working in concert, global focus." In one of his more lyrical

moments, he said: "We are faced not just with the problem of food, but with the accelerating momentum of our interdependence. The world is midway between the end of the Second World War and the beginning of the 21st Century. We are stranded between old conceptions of political conduct and a wholly new environment, between the inadequacy of the nation-state and the emerging imperative of global community."

In subsequent days, nearly every delegation got in its propaganda licks. Butz pointed with pride to the past American record of food aid and said the key to the long range problem is increasing the productive capacity of the developing nations. Cuba condemned the affluent nations for paying low prices for natural resources imported from the developing countries and then, in return, selling those nations food and finished products at exorbitant prices. China mixed its attacks on the world's "capitalistic plunderers" with boasting about its own success in feeding its millions, and urged the developing nations to move as closely as possible to self-sufficiency. The "new rich" nations, the oil-producing states, came up with a proposal to create an organization that would aid the developing nations provide for



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The U.S. has more food power than the Arabs have oil power — 86 percent of the world's grain resources are controlled by a handful of major agro-economic firms in the U.S.

their own needs, but the OPEC delegates never stated the amount of money for development they would come up with.

All during the conference, American delegates like Sen. Dick Clark of Iowa, Sen. Mark Hatfield of Oregon and Sen. Hubert Humphrey of Minnesota kept pressuring Butz to ask the Ford Administration to make a commitment to emergency food aid that would be announced at the conference. Finally yielding to the pressures, Butz sent a telegram to Washington, but the request was turned down.

What, if anything, was accomplished in Rome?

Cynics are saying, "Nothing was done. It was a war of words won by no one and decisively lost by the 460 million or more facing starvation before the 1975 harvest."

In my judgment, the results were inconclusive, but I think it's premature to write off the conference as a failure. For one thing, by attracting 1,200 journalists, it generated worldwide news coverage. The widespread dissemination of information does not guarantee that appropriate action will be taken. But, in democratic societies, it is certain the government will not deal with a crisis unless it feels the pressure of a populace that knows a crisis exists.

At the same time, the conference was not just a "media event." Some agreements were reached calling for a 10-million-ton-a-year food aid program, the establishment of some form of international grain reserve system, the creation of an "early warning system," and the formation of an agricultural development fund to raise productivity in the developing countries. The responsibility for translating these long-term proposals into workable programs was placed in the hands of a new World Food Council.

In the end, the cynics may be proved right, and the hungry of today and the hungry of tomorrow will be left with little more to eat than the words of empty resolutions, propagandistic speeches and bureaucratic game plans. But cynics can be as glib as optimists.

Currently, I am still investing in hope. In saying this, I realize that all talk of hope is frivolous unless it is backed by a commitment to change in response to new perceptions of reality.

What does this entail?

Cover: One out of every three cans of pet food purchased in low income and urban areas of the U.S. goes for human consumption by the elderly and poor.

(1) Changing our way of thinking. Like it or not, we are living in a "world without borders." As Kissinger said, "We are irreversibly linked to each other." Abdus Samad Azad of Bangladesh also made it clear that parochialism is contrary to national self-interest: "Hunger is a great threat to world peace. We are convinced that the ripples of discontent and suffering on the shores of one continent are bound to reach the beaches of others."

(2) Once our perceptions have changed, our way of life has to change accordingly. Kissinger did not make this point at Rome; Kurt Waldheim, the UN's secretary-general, did when he said: "The great differences in the consumption habits between rich and poor societies raise deep moral problems at the best of times; they become indefensible in periods of penury and shortage."

(3) Finally, in reordering our thinking and lifestyle, we must make sure we have learned something from the experience of the 1960s and not create a new class of victims in the process of aiding another class of victims. With forethought, we can aid the hungry without turning American farmers into the backlashers of the 1970s.

As a postscript, let me add a word about the role of the churches.

Church leaders were among the representatives of Non-Governmental Organizations (NGOs) present at the Rome conference as observers and indirect participants.

Before and after the conference, the churches have been tooling themselves up to aid in fighting world hunger. As I see it, the church role in this struggle is going to be marginal, but necessary. I'm all for many of the education and action programs I've seen. I have only one reservation: My fear is that Christians, long bereft of a cause they can get excited about, will use the hunger issue primarily as a means of self-regeneration and institutional rejuvenation. The needs of the world's hungry millions are too basic to be played with by pooped-out Christians more intent on recapturing the intensity of feeling they had in the 1960s than in contributing to the solution of a life and death problem of the 1970s.

Shalom,



Roy Larson

Recessional: Seminaries in the 1970s

by Suzanne R. Hiatt

Seminaries are in trouble. Not just the big, prestigious liberal seminaries like Union in New York or the strife-ridden denominational seminaries like the Missouri Synod Lutheran's Concordia in Saint Louis, but most seminaries, denominational as well as non-denominational face massive problems in the mid-seventies. The most obvious difficulty is financial and the litany of rising costs and sinking revenues is familiar to every educator, indeed to every citizen. The seminaries' answer to cost problems has been to negotiate mergers and to cut back programs. While such drastic steps do promise survival they also create change, anxiety and a concentration of internal problems. These factors leave today's seminaries little time or psychic energy to be the seedbeds for the social mission of the churches as they have been from time to time in the past, most notably in the mid and late sixties.

But the most telling difference between the seminaries of today and those of the last decade is in the nature, attitudes, and interests of their student bodies. Back in the sixties seminarians by and large were social activists, interested in human rights, ending the war and democratizing the society. Though today's seminarians may share those goals, they are far less interested in making them manifest here and now in their seminary communities. Seminarians today are more concerned with "getting a sound theological education," and by that they mean a grounding in the classical disciplines of theological education. Many of the elaborate systems of governance hammered out by seminaries in the late sixties as a means of giving clamorous students some voice in the running of the institution are falling into disuse and

neglect due to disinterest among current students. They come to seminary to learn and to be instructed and are content to leave the running of the seminary to those who are paid to do it. Administrators who fought for student rights in the late sixties now find themselves abandoned by the constituency they had sought to champion and more than one has resigned his post puzzled and disappointed.

The reasons for the change among seminarians are many. The younger people among them are from the disillusioned college generation that took Kent State as a warning to shut up and shape up or else. With the end of the draft and the war there are no young men seeking refuge from the government in the seminaries, and their social activist influence is missing. Despite efforts to attract them, there are few Blacks in seminary today, mainly because other professions than ministry are opening for ambitious young Blacks. The number and percentage of women in seminary is burgeoning for the opposite reasons; ministry is a new profession just beginning to open for women. Furthermore, with the decline in applications from men, more women are being accepted for seminary, even in seminaries of denominations such as Roman Catholic and Episcopal which restrict ministry for women. These women know that their futures are uncertain and that their best hope for survival in a system that remains hostile to women is to follow the rules and to be as well-educated and well-prepared for ministry in traditional terms — good grades, faculty approval — as they possibly can. They do not consider themselves in a position to take many risks or to tinker with the system — at least at the beginnings of their careers.

All this means that seminarians today cannot be looked to for leadership in social action. Perhaps in a few years when they feel secure enough in the system to challenge it, they will emerge as the young, middle-aged Turks of the eighties — after all, that very metamorphosis occurred in many members of the fifties silent generation. But for the time being, social mission as a concern of seminary faculties and students is a low priority. Love and charity with your neighbors remains a desirable goal but one to be implemented personally rather than corporately and best attained after ascertaining all the facts.

Suzanne R. Hiatt: recently, visiting lecturer at three Episcopal seminaries; has visited many others as a consultant on "Women in Theological Education;" member, Board of Directors, Union Seminary; 1964 graduate, Episcopal Divinity School.

Facts and Reflections on Oberlin

by Darrell Holland

The stresses on the Episcopal Church created by the controversy over priesthood for women are continuing to crack the Church's canonical solidarity.

Evidence of this was seen again in a December 8 event at Christ Episcopal Church in Oberlin, Ohio, where two of the eleven women irregularly ordained as priests in Philadelphia, July 29, celebrated the Eucharist on the edge of the U. S. heartland.

The Rev. Carter Heyward, 29, of New York and the Rev. Alison Cheek, 47, of Virginia came here at the invitation of Christ Church's rector despite the objections of the Rt. Rev. John H. Burt, bishop of the Diocese of Ohio.

In fact, Bishop Burt, in letters dated December 3, officially "admonished and inhibited" the Rev. Ms. Heyward and the Rev. Ms. Cheek from any attempt to officiate as priests in the Diocese of Ohio.

The Rev. Jeannette Piccard of Minnesota, also one of the eleven women priests, withdrew from celebrating the communion after Bishop Burt's objection. She attended the services in Oberlin and said she regretted having withdrawn.

In a December 3 letter to the Rev. L. Peter Beebe, Christ Church's rector, Bishop Burt also insisted that Father Beebe "withdraw the invitation you have extended them to be ministers of the Eucharist in your parish and to see to it that they do not function in Christ Church

until such time as I lift that inhibition." The women denied he had probable cause to inhibit them.

Bishop Burt, who has often said there is no theological or biblical reason for not ordaining women as priests, said in another December 3 letter to the Churches of the Ohio Diocese that the Eucharist was "being used as a tool in the prophetic struggle."

"I will not fly in the face of the canons and constitution of the Church," Bishop Burt said recently. He means that, although he favors priesthood for women, he will not accept women priests until the canons are changed.

The question is more than academic for the Ohio bishop. One woman deacon, the Rev. Joan P. Grimm, chaplain at Kenyon College in Gambier, Ohio, has been certified for priesthood by the Standing Committee of the Ohio Diocese. This is a requirement for priesthood which the eleven women ordained in Philadelphia did not have.

But Burt has steadfastly refused to consider ordaining the Rev. Ms. Grimm as a priest until the canons are changed.

Peter Beebe, the 29 year old Oberlin priest, believes the Gospel and his conscience are more important than the Church's canons. In open defiance of the canons as interpreted by the House of Bishops and by Bishop Burt, Beebe permitted the Eucharistic celebration to be held.

The Oberlin rector knows he is putting his ministerial career on the line. If charges are filed by either three priests or seven male lay persons with the Diocese's Standing Committee and if these are referred to a Church Court, he could be found guilty of disobeying Church canons.

His punishment could be either censure, suspension from his duties at Oberlin, or deposition, which means loss of his priestly orders. Predictions are that charges are being filed.

Father Beebe said he hopes the celebration by the two women will help to gain acceptance for the women priests. He maintains the Eucharist was not used as a tool. "It is the only way to recognize the validity of their priesthood. I have waited for the day I could receive Holy Communion from a woman priest," he said.

Beebe reports the 300-member Church was split 50-50 on holding the service, with half approving and half disapproving. The Church's vestry supported the invitation 6-5 but Beebe said he would have gone through with the celebration even without that slim support. He said 95% of the members had met in groups during the past

Network Reports

Northwest, Midwest: A Network Organizes

months to wrestle with the issue.

The Episcopal House of Bishops has said it believes in the principle of priesthood for women. Beebe answers, "I am tired of mere support of the principle of women's priesthood. We need to accept their ministry now."

Most bishops have said, "Wait until 1976 when the canons may be changed to permit women priests." Beebe answers, "My conscience must put Church law second and acceptance of women priests first. I want flexibility to act out my conscience for justice and love even in the laws of the Church."

Two Eucharistic services were held in Oberlin. The Rev. Ms. Heyward celebrated the sacrament at 10:00 a.m. before a congregation of 300 packed into a church building which seats about 150. The Rev. Ms. Cheek celebrated at 2:00 p.m. with about 150 attending.

Most persons worshiped and received the consecrated Sacrament joyfully from the hands of women priests. Among those not joyful and not receiving communion were a half dozen priest-observers from the Ohio diocese.

One of them told this reporter he and others were there at the request of the diocese's Standing Committee to observe what he believes is an uncanonical celebration. He also told this reporter, "These women are not priests." Another male priest refused to exchange the peace with the Rev. Ms. Cheek. Chances are there will be other celebrations of the Eucharist by the women priests in the near future. The three in Oberlin said they will accept invitations and that they have received them already from Texas, New Jersey, New York and Pennsylvania.

One thing is clear. The male-dominated Church is apt to be plagued with a rash of ecclesiastical trials over the issue. It could happen that one of the trials could declare one of the women's ordinations valid and create another dilemma for the House of Bishops.

Father Beebe said during the Oberlin service, "I am saddened by our bishops who are frightened of losing power and authority. I see fear, injustice and reprisal in the Church, and not love and justice."

But he concluded, "To obey the Gospel is costly," as if fearing and predicting that this Advent Sunday event could lead to Lenten-like suffering for him and others who support the women priests with deeds as well as words.

Darrell Holland: religion editor, *Cleveland Plain Dealer*.

A new network of socially-concerned Episcopal churchpersons may be in the process of being formed.

In November, Robert DeWitt and Hugh White of *The Witness* staff participated in two consultations designed to explore the possibility of organizing an alliance committed to carrying out the Church's social witness during the last quarter of the 20th century.

Both the regional groups — one in the Midwest, the other in the Northwest — concluded:

1. Currently the Church is preoccupied with its own institutional survival. Therefore,

2. it is timely to search for new and progressive leaders in the Episcopal Church who, in DeWitt's words, "are willing to move upstream against the current and develop a viable social strategy for the coming years."

During the next 90 days the participants in the consultations at Seattle and Indianapolis, who came from twelve dioceses, will meet with others from their local areas to stimulate interest in a network or an "independent Church alliance."

After the local gatherings, the Northwest group will meet in Seattle again on Feb. 7 and 8 to decide "where we go from here."

A similar follow-up meeting for Midwesterners is scheduled for March 14 and 15 in Lake Forest, Ill.

Attending the Midwest consultation were: Dee Hann, Indianapolis; Belle Hargreaves, Farmington, Mich.; Marion Huston, Mentor, Ohio; Charles Judd, Cincinnati; David Owen, Lake Forest, Ill.; Patricia Steiner, Chicago; Murray Trelease, Milwaukee.

Participants in the Seattle meeting were Robert Beveridge, Moscow, Idaho; Alice Dieter, Boise, Idaho; Joe Dubay, Portland, Ore.; John Larson, Coeur d'Alene, Idaho; Dirk Rinehart, Milton-Freewater, Ore.; Cabell Tennis, Seattle; Diane Tickell, Auke Bay, Alaska.

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New Publications Examine Religion

A new journal, *Radical Religion*, published quarterly by the Community for Religious Research and Education, is directed to those readers disturbed with the inaction of the religious community today.

Radical Religion, according to its publishers, is "committed to examining closely the controlling interests of the religious establishment to understand how religion can be debilitating instead of liberating, to rediscover our radical religious past through historical research and to play an active role in political movements for liberation.

The current issue, Summer/Fall 1974, contains articles by John Pairman Brown on political organizing in the churches and Robert Bellah's "reflections on reality in America." Sharon Gallagher takes a look at radical evangelicals and Kathleen Brewer examines feminist theology.

For subscriptions — one year, \$3 for individuals and \$5 for institutions — write *Radical Religion*, Box 9164, Berkeley, Ca. 94709.

De-liberation, edited by Ann Knight for the National Coalition for the Ordination of Women, is a quarterly newspaper devoted to the discussion of the whole ministry of the church. Available for 25 cents per issue from 449 N. Riverside Drive. #N-101, Iowa City, Iowa 52240.

Minneapolis: Eleven Issue Statement

Minneapolis, Minn., The Feast of St. Andrew's, Nov. 30, 1974 — We believe that the church is built up and strengthened not by maintaining a facade of peace, but rather by struggling to be obedient to God.

Therefore, we rejoice in the service of ordination at Philadelphia and in the many and diverse ways the Holy Spirit is moving in our lives and in the Church.

We note that the chief responsibility for the rejection of women priests must rest with Episcopal bishops — including our own diocesan bishops — who continue to allow the faith to be dictated by unjust interpretations of law.

We are uneasy about the implications of women's ordination being put to a vote in any General Convention. We believe that this process calls into question the efficacy of *Baptism* — that sacrament by which women

and men are freely given full and equal membership in Christ's body.

Finally, we rejoice in the many people — women and men, laity and clergy — with whom we share this effort toward renewal in the Episcopal Church.

Merrill Bittner

Alla Bozarth-Campbell

Alison Cheek

Emily Hewitt

Carter Heyward

Suzanne Hiatt

Marie Moorefield

Jeannette Piccard

Betty Schiess

Katrina Swanson

Nancy Wittig

The Women Priests: Where Are They Now?

Merrill Bittner continues her ministry at the Church of the Good Shepherd, Webster, N.Y. The Standing Committee of the Diocese of Rochester awaits a report of a special committee of theologians examining the validity of her ordination to the priesthood. If the report of this committee is positive, the Standing Committee plans to recommend to the bishop that she be licensed as a priest.

Alla Bozarth-Campbell continues her agreement with Bishop Philip McNairy of Minnesota not to preside at the Eucharist publicly. She has issued a letter to the clergy and people of Minnesota stating her continued support for the Rev. Jeannette Piccard.

Alison Cheek occasionally presides at the Eucharist when she is invited. She also continues her private practice as a psychotherapist.

Emily Hewitt remains on the faculty at Andover Newton Theological School. Bishop Paul Moore has rejected her application for licensing as a priest.

Carter Heyward has celebrated the Eucharist publicly several times. She continues to teach at Union Theological Seminary. Bishop Moore has refused her application for licensing as a priest.

Suzanne Hiatt's application for licensing as a priest has been refused by Bishop Lyman Ogilby.

Marie Moorefield continues her work in a chaplaincy program at Topeka State Hospital. Bishop Moore has refused her application for licensing as a priest.

Jeannette Piccard has a presentment facing her on charges of "disobedience to the bishop." She has not functioned as a priest in the Diocese of Minnesota.

Betty Schiess has had approval for the regularization of

Network Reports

her priesthood from the Standing Committee and the Diocesan Convention of the Diocese of Central New York. She awaits Bishop Ned Cole's response.

Katrina Swanson has been suspended from all ministerial functions for three months ending January 4, 1975.

Nancy Wittig has resigned her parish job in Morristown, N.J., because her vestry refused to approve her for priesthood unless she agreed not to bring civil suit against the Church.



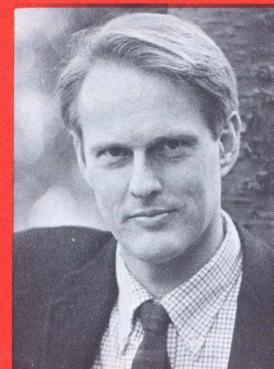
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Coming in the next issue:

"Post-Theistic Thinking" by Thomas Dean, Temple University, with comments by Richard Shaull, Princeton Theological Seminary.



Richard Shaull



Thomas Dean

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THE WITNESS

February 2, 1975
Volume 58, Number 6

Post-Theistic Thinking

by Thomas Dean

New Christian Story

by Richard Shaull

Network Reports ■ Letters

Letters to the Editor

The Witness reserves the right to condense all letters.

Congratulations on your November 24 issue featuring articles on corporate social responsibility. These presentations certainly clarify the conflict between a corporation's primary commitment to growth and profit and the necessity for our economic institutions to play a constructive role in solving our social problems.

Corporate leaders understandably are reluctant to make moral judgments beyond making certain that the corporation operates within the law. Church investors have an obligation to let the corporations know that they are tremendously interested in profits but not at any cost.

Our national Church has been a leader in this field through research, talks with management, proxy resolutions, and attendance at stockholder meetings. Let's support these efforts where we can.—*Mary Jane Baker, Wayne.*

— — —

I am sure my husband was one of your almost first subscribers to *The Witness*. I continued subscribing after his death until it went out of existence when Father Spofford died. I enjoyed *The Witness* and used Bishop Johnson's articles for my Church school teaching.

Father Dumphy wrote some good articles in those long ago days (I am 96) and I hope the present writers will hold to standard and not be trapped in some of the present shallow thinking and unlearned English.—*Mrs. R. N. Willcox.*

"The struggle is round man himself, and an understanding of what he is. What we are concerned with, therefore, is the search for a new anthropology, a view of man, which will pay proper respect both to the insights of the Renaissance about man and the insights of Christianity about God in relation to man. In this search I do not believe that it can be fruitful, or even legitimate, to attempt to take our stand on the old battle-fields, where the corpses of decaying categories are locked in meaningless embrace, where revelation lies stricken beside reason, where the supernatural lies dead beside the natural, where the trumpet of the Lord, borrowed by the dying dogmatist, lies tarnished by the side of the deaf and also dying secular hero, captain of his fate no longer. The knight of faith, as Kierkegaard called him in a beautiful image, can no longer come prancing into the tournament in the panoply of absolute assurance. Absolute solicitude, yes; and absolute resignation. For he comes not from another world but in the new hope and strength which he is given in this world. Like his master, he is the servant, so far as he may be, of men."

—from *The New Man*
by Ronald Gregor Smith, New York:
Harper & Brothers Publishers, 1956.

Among the Many Who Have Helped us as consultants in charting a course for *The Witness* are the following: J. C. Michael Allen, Jesse F. Anderson, Sr., Barry Bingham, Sr., Eugene Carson Blake, Richard N. Bolles, Myron B. Bloy, Jr., Alice Dieter, Ira Einhorn, Norman J. Faramelli, John C. Fletcher, Richard Fernandez, Judy Mathe Foley, Everett Francis, David A. Garcia, Richard E. Gary, John C. Goodbody, William B. Gray, Michael P. Hamilton, Suzanne R. Hiatt, Muhammad Kenyatta, Roy Larson, Werner Mark Linz, James Parks Morton, Charles L. Ritchie, Jr., Leonard M. Sive, William B. Spofford, Jr., Richard Taylor, Paul M. van Buren, Frederick B. Williams, Gibson Winter.



THE WITNESS

Robert L. DeWitt, Editor; Robert Eckersley, John F. Stevens, Antoinette Swanger, Lisa K. Whelan, Hugh C. White, Jr. Editorial and Business Office: P.O. Box 359, Ambler, Pennsylvania 19002, Telephone (215) 643-7067. Subscription Rates: \$7.20 per year; \$.60 per copy. *The Witness* is published eighteen times annually: January 12; February 2, 16; March 9, 23; April 13, 27; May 18; June 1, 22; July 13; September 7, 21; October 12, 26; November 16, 30; December 28 by The Episcopal Church Publishing Company. Board of Directors: Bishops Morris Arnold, Robert DeWitt, Lloyd Gressle, John Hines, John Krumm, Brooke Mosley and Dr. Joseph Fletcher. Copyright 1975 by The Episcopal Church Publishing Company.

Plowing New Ground

by Robert L. DeWitt

Probably few persons reading these words have not at some time heard gladly the Word of God spoken to them through the words or sacraments of the Church. Through that means of grace they heard words of life.

However, probably few reading these words have not, at other times, puzzled with frustration over the failure of the words or sacraments to reach them — a feeling that the “Word” was in a foreign tongue, or worse, came from a dead language.

The Witness sees this problem as integral to its task. We think it is important to seek clues which will help us reconstruct theology in response to the continued unfolding of human experience. Essentially that’s what this issue of *The Witness* is about.

“Theological reconstruction” has been a phrase in currency for several years. It expresses the widespread need for a more adequate framework for the understanding and proclamation of the Gospel. Sometimes this need has been expressed by the changing of words. This approach has been helpful — and insufficient. Much of the superficial debate over revision of the Prayer Book has been on this level — superficial, because verbal changes have been both necessary, and inadequate. Theological reconstruction is an issue cutting far deeper than preciousness of language, or emotional reactions to either the new or the ancient.

Sometimes we must try to say the same thing better. At other times we must try to say a new thing.

Our concern over our theology has to do with our being responsible evangelists and with our efforts to maintain our own spiritual integrity. It is crucial to gain a hearing from the contemporary world, yes; but it is also essential to know which insights of our tradition are still living options for us. These two concerns are closely related, if not identical. Essential to an effective evangelism, and to a living faith of one’s own, are intellectual integrity and honesty.

In this issue of *The Witness* Thomas Dean speaks to us through excerpts from the preface to his book *Post-Theistic Thinking*, which will be published early in 1975, by Temple University Press. Richard Shaull, having read the manuscript of the book, makes some preliminary responses.

We think this work is important, too, because it is concerned with a theological reconstruction that takes seriously the social witness of the Church, without which our faith ceases to be prophetic, ceases to be truly Biblical, ceases to be Christian.

We welcome your responses.

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Post-Theistic Thinking

by Thomas Dean

What follows is a thought experiment.

Imagine that you once believed in God but no longer do. Imagine that, after you stopped believing in God, you continued to believe in the truth of your religious tradition, but that one day even this became too much to affirm. Imagine that, nonetheless, something within you refused to be identified simply as an American, or a liberal, or a believer in the latest secular cause or spiritual quest.

Then there came the proclamation of the death of God — by theologians! — and with it a new gospel of secular man come of age. This was followed by the development — again within theology itself — of a radically political self-consciousness. Suddenly overnight your religious heritage was transformed. The possibilities of your tradition had become live options again. You became involved in the heady dialogue between this new theology and the most radical elements in secular life and thought. For you the old world of religion and theology was shattered forever, and the voyage toward a new, as yet unknown, world had begun.

What would the story of such an extraordinary journey look like? How might it have begun, what might have happened to you along the way, and where, insofar as one can speculate, might it lead? Even if none of us should ever choose to take such a journey himself, by taking one in his imagination perhaps he can gain some insight into the actual road ahead. What follows is an imaginary account, told in the first person, of one such journey.

We begin by going back 10 years or so to the late 1950s and early 1960s. For that was when we were first hearing from theologians a strange new story about the death of God. If someone had taken me aside at that time and tried to tell me what was soon to follow, I should have thought him mad or hopelessly utopian. And yet, in

a few short years, what happened to the voices of Barth and Bultmann, of Niebuhr and Tillich, in the land?

I was a young divinity student at the time, fresh out of a large midwestern state university, and just beginning, somewhat belatedly (about a half-century too late, I was to learn), my own quest for the historical Jesus. The status of God was already somewhat uncertain for me, but never mind. For a Christian, a strong enough sense of the historical Jesus would make up for a shaky sense of the reality of God. By the end of the first year of my quest I had found a wife, but the historical Jesus had (as Schweitzer had said he would) eluded my grasp.

Well, then, what next? Who, or what, was responsible for this frustrating state of affairs? It turned out to be a rather forbidding Teutonic thinker by the name of Martin Heidegger. Heidegger! The father of modern-day secular existentialism, the philosopher of human finitude for whom the meaning of life was to be found only through a resolute acceptance of man's essential being-toward-death. It was Heidegger whose philosophical interpretation of man and being, when imported into biblical scholarship and contemporary theology, effectively put an end not only to my youthfully-conceived attempt to get back to the historical Jesus, but to any lingering hopes I may have had of finding an intelligible metaphysical basis for a doctrine of God.

I made the pilgrimage to Germany with my wife in 1963-64. It was there, studying the words of Heidegger, that the full weight of the death of God and the end of quest for the historical Jesus came home to me. It was the year, too, that a handsome young president was assassinated. We felt a long way from home. Not only our theological but our secular illusions had been taken from us. By the time of our return, the new president was bombing a small country on the basis of a fabricated excuse, his election opponent was threatening to do even worse, and the warnings of our German friends that Hitler could happen anywhere, including "Amerika," began to seem more true. It was good to see the harbour of New York again, but the death-throes of our old world had commenced. What would emerge on the other side?

An Exhilarating Succession

We came back to upheavals in the world of theology too. In rapid succession there appeared Paul van Buren's *The Secular Meaning of the Gospel* (1963), a series of manifestos by William Hamilton and Thomas J. J. Altizer proclaiming the advent of *Radical Theology and the Death*

of God (1963-66), and Harvey Cox's invitation to celebrate the new freedom of *The Secular City* (1965). It was an unbelievably exhilarating time.

This first wave of the new theology had a distinctively American character. Its orientation was primarily anti-metaphysical, anti-theistic, but for the rest it was an affirmation of the modern secular world as an American knew it. It was, in other words, a radical theology of American bourgeois liberalism. It as yet lacked a political sense. But we were also experiencing, on a more practical level, the arrival at the divinity schools of the new generation of student radicals. They came to Union Theological Seminary in the fall of 1964. The bombing in Vietnam was to lead to a whole new series of explosions



in the world of theology as well. We drew our resources for radical social criticism from the prophetic, eschatological, and apocalyptic literature of the Bible. For us the radicalism of the new theology had begun to acquire a specifically political dimension.

That was also the year when some of us first began to read Marx. Marx! The spiritual father of godless, atheistic communism, the ideological enemy of everything religious or American. As I began to read Marx, I realized that I was not looking for ammunition with which to attack and rethink theology. My introduction to Marxism, however, was through the so-called younger Marx. This Marx was not the older, battle-scarred veteran of the *Communist Manifesto* and later writings, not the implacable determinist portrayed by the ideologists of Stalinist Marxism, but an engaging, humanistic, proto-existentialist thinking whose works had not been known or published until the 1930s. (In the light of this "new" Marx, and the humanized view of Marxism he made possible, standard texts such as Charles West's *Communism and the Theologians* suddenly seemed to be reflections of the earlier cold war era of the 1940s and 1950s). There now seemed a need for a different kind of theology, a theology which was no longer the hand-maiden of the American political establishment, but one which represented instead a radical critique of that establishment based on a synthesis of Marxism and the original revolutionary message of the Bible itself.

A Second Wave

By the time I took my first teaching post in the fall of 1966, the second wave of the new theology — a theology which was radical in a political rather than an anti-theistic sense — was well under way. As the movement of the death of God theology subsided (1963-66), a group of politically-oriented European theologians came to the fore (1966-69). Suddenly the names we had been hearing about were translated and became accessible to us in America as well: Jurgen Moltmann, Johannes Metz, Roger Garaudy and Richard Shaull.

The excitement generated by these theologies of revolution was, if anything, even greater than that which greeted the death of God theology. But it was becoming increasingly difficult to sort things out. How was one to get some perspective on this rapid succession of movements that were so dramatically transforming our entire theological tradition?

Whatever the answer, I could not go on until I had

somehow come to terms with these different movements. Being basically irenic, however, I wanted to work out a position that took account of what each of them had to say. So I tried the following hypothesis: What if that which was radical in the first type of radical theology — its anti-theistic, radically finitist ontology — could be brought over into what was radical in the second type of radical theology? For this latter, while radical in its political orientation, had reverted to a metaphysically untroubled affirmation of God, so that ontologically it was still pre-radical. What needed to be shown was that the radicalism of the death of God demanded a corresponding radicalism in the political sphere as well, and that, conversely, radicalism in a political sense would be theoretically incomplete if it was not grounded in a radicalism on the level of metaphysics as well. If I could demonstrate that each of these theologies required the other, then my thought-experiment — the bringing together of Heidegger's finitist ontology, Marx's social critique, and a type of Christian thinking that was post-theistic (no longer theological, since it would lack a doctrine of God, but still Christian by virtue of its link to the historical tradition bearing that name) — would be a success.

An Intellectual Puzzle

But what could I hope to accomplish by means of such a proposal beyond resolving an intellectual puzzle to my own personal satisfaction? Well, given the assumptions from which I was starting, I hoped to be able to prove to my theologically-inclined colleagues that it was no longer necessary or even possible to defend a theistic perspective on man and being. Talk about God, or about transcendence, would be shown to be a way of saying, in an upside down or indirect way, what could be said more adequately and straightforwardly in a radically finitist and non-theistic way. We are finite beings living in a finite world. A clear-eyed recognition of that fact must inevitably have a further radicalizing effect upon our political consciousness of the conditions of human existence in the one and only world in which it is given us to live. If we accept the criticisms of Heidegger, the radical metaphysician, and Marx, the radical social philosopher, then, I wanted to say, theology can never again hope to make an intelligible or plausible case for a theistic perspective — however "radical" — on human reality.

To illustrate this speculative hypothesis, I proposed to describe two ways in which post-theistic thinking could

be incorporated in the thought of a particular tradition — in one case, Marxism, in the other, Christianity. Whether either of the resulting positions — the Marxist humanist and the radical Christian — was actually held by anyone in every particular, success in rendering them imaginatively concrete and believable would go a long way toward confirming my original hypothesis. Of course it was necessary that I, as the experimenter, avoid giving the impression that I subscribed to either one of these positions. They were to be regarded as the hypothetical creations of a philosopher's workshop. At best they could be considered, as Kierkegaard might have said, "existence-possibilities," but never ones that could be discovered in pure form in the actual confusion of everyday lives. My own position was in any case a vague and shifting one, unclear even in its general features, and hence had little useful bearing on the case.

Here we conclude our imaginary first-person journey through the recent decade of the death of God and the end of theological thinking. But the actual work of post-theistic thinking must, of course, go on. We have come too far to think of turning back. And besides, despite our lack of certainty or assurance about the new road ahead, would any of us really have it any other way?

And so, let the experiment proceed!

Thomas Dean: assistant professor of religion, Temple University; author, *Heidegger, Marx, and Secular Theology*, and *Marxism and Radical Religion* (with John C. Raines); this article adapted from the preface of his forthcoming book, *Post-Theistic Thinking: The Marxist-Christian Dialogue in Radical Perspective*, Temple University Press, 1975.



Response To Thomas Dean

Christian Faith: The New Story

by Richard Shaull

For several decades we have experienced a change in our perception of ourselves and of our world, and of the concepts we use to speak about it. Call it what you will: the process of secularization, a major shift from a transcendent metaphysic of being to being-in-this-world, or the radical historicizing of our existence with all the finiteness, contingency and temporality that go with it.

Whatever name you give to it, it represents the erosion of the solid ground on which we have stood for the past 1,500 years. It calls into question our most basic theological formulations and the assumptions underlying them. In response, many Christians, out of fear, are turning to those who repeat and absolutize the old story. From time to time, new theologians capture our attention by retelling it as the story of hope, revolution or liberation.

Now Thomas Dean has come along to declare that we will get nowhere until we are able to tell a new story; that our Christian past equips us to do just that; and that the help we need can come from Marx, Heidegger and Merleau-Ponty — the philosophers of radical secularity.

For Dean, the radical theologians (Moltmann, Pannenberg, Metz, and others) have made a significant contribution. They offer us a new synthesis of the radical elements of the Biblical tradition and of contemporary secular thought. They call us to commitment to the contemporary struggle for social and political emancipation. By reworking certain original biblical concepts, they speak of the God of Exodus and of Easter, the God "ahead of us" as the power of an open future. They stress the centrality of Christ, the New Man, whose resurrection opened — and continues to open again and again — a new historical space for us. And they make us feel at home in the world as the field of God's transforming and liberating activity.

But, says Dean, these men are leading us into a dead end because of the limits they have set for themselves. By claiming that one particular tradition (or systematic formulation of it) must be normative for thought and action today, they get bogged down with it — and with the task of defending it. Thus they make claims for the revolutionary significance of Jesus which are "highly problematical and not persuasive"; and while they try to speak to the modern world, they are in the end compelled to "preserve the old story" together with the ancient language and world-view that goes with it.

Old Theological Frameworks

These theologians want to deal with the temporal and the historical, with relativity and change. But their theology is still grounded in a "meta-physics of transcendent being" that has been undermined philosophically since the time of Kant and Hume. The language and perspectives they take from radical, secular thinkers are neatly fit into and grounded in their old theological frameworks. Many insecure Christians may be happy with the result; for others involved in the present struggle for human emancipation, it makes little or no sense.

The real test of our theology is whether it provides power for creative thought, whether it helps sustain the long struggle for social emancipation. Dean's answer is: the radical theologians have contributed nothing that would not otherwise be there. What they really end up doing is announcing to a secular world what the secular world has been announcing to them for a rather long time. And thus far their thought has not been a source of significant power for human transformation.

Our problem has been that, however radical we appear to be, we still think in theistic terms. This means that we are still trying to ground our life, our world and our thought in some ultimate order of reality above and beyond ourselves. As a result, we perceive the atheist as our enemy because he denies the existence of God, when in reality he hankers after the same metaphysical grounding we do.

Dean insists that we cannot break out of this bind until we situate ourselves firmly in this world and re-define reality and being in the radically different terms this calls for.

In order to do this, Dean turns to Karl Marx. It was Marx who first moved beyond the terms of the theistic-atheistic debate. He set out to destroy the theory of the

other world in order to establish the truth of this world, to construct a positive humanism that could stand on its own two feet.

In this attempt, he affirmed man's positive self-consciousness without attempting to deify it. ("Man is the highest being for man.") But this man is not an abstraction. He is the corporeal sentient human being at a particular stage in the historical development of his social relationships and productive capacities. Marx was concerned about men and women creating and determining themselves and the conditions of their own existence through sensuous activity (praxis). Under the influence of Hegel, he saw them as finite-yet-self-transcending-beings called to pass beyond every limit. And, as the existing social order is limiting and alienating, human self-realization is a matter of practical revolutionary struggle toward a new and open future.

Being-in-the-World

What Marx suggested very tentatively 100 years ago has now been fully developed by a number of European thinkers, especially Heidegger and Merleau-Ponty. With no concern to derive categories of being from some transcendent realm, they are free to probe deeply and range widely in their description of being-in-the-world. For them this means contingency. There is no ultimate ground or reason for the being of things; it cannot be derived or deduced from anything higher. It means temporality. We perceive objects in time, bringing past determinations and projecting unfinished possibilities ahead of them. We also perceive ourselves in the same way. By recognizing that time is finite, we break the hold of the past over us. Our existence in time is not timelessly predetermined by its origins in the past. Time is always surpassing itself; the being of things is not fixed but reaches ahead. The future offers us surprising new possibilities.

It also means that human beings — and their world — are finite. We do not start out with any absolute confirmation of self, of our thought or of a structure of meaning. But that does not drive us to the conclusion that being is alien and indifferent, devoid of meaning or grace. It rather opens us toward the world with our enduring capacity to project new possibilities. We can engage in a process of reflection which is never sure of itself and for that very reason is open to increasing multiplicity and continuous enlargement.

Committed to living with partial and shifting meaning, we are free for the risk and adventure of bringing meaning into existence out of the dialectical interchange with the world. Our goal is not the realization of our ultimate destiny but the creation of a more human future. While along that road we have no guarantee against final shipwreck; we may encounter what Bergson once called generosity at the root of being. In this context, every step ahead is an act of faith. And if we, perchance, learn to live by faith, we live in the world with a total commitment to it and total openness to shaping it anew.

If we as Christians dare to enter this new world of experience and thought and let go of our old theistic and metaphysical concepts, what will happen to us? Dean contends, and I agree with him, that this shift will open new horizons for Christian thinking. Things formerly said in the old metaphysical framework will become important again. Images, symbols and stories out of a long historical and interpretative tradition may once again have power to stir our imagination, enlarge our vision of the future, and bring much needed resources for human self-transcendence and social transformation.

Freed from the old metaphysical conception of transcendence, our rich Christian imagery can encourage men and women to identify and affirm their higher needs and aspirations; to be dissatisfied unless they are pushing beyond their present selves; to refuse to accept the



All illustrations from *The Bible For Today*, Oxford University Press, 1941.

terms that are set by current conceptual frameworks and institutional patterns; and to look critically at themselves, their actions and the structure they are attempting to create.

Appropriating Freedom

We are no longer compelled to dwell on death, guilt and despair in order to force women and men to accept a theistic grounding for their lives, to insist that they must have a feeling of absolute dependence and recognize that they are at the end of their tether. Rather, we can urge them to appropriate their freedom to explore the wide-open spaces of the fullest human existence in-this-world instead of settling for physical, biological or socially restricted levels of being. We can draw on resources from our Christian historical experience to transform our anxiety in the face of death. The acceptance of the contingency of our existence in time can produce intensified awareness, a deeper sense of responsibility, an openness to wonder and mystery and the experience of what Heidegger calls "an unshakeable joy."

As we accept contingency and temporality, we may discover that something out of our former Christian perception of reality empowers us to be irreducibly open to what is new and not yet, to be free to live without answers or alternative structures, and to be sensitive to the surprising new possibilities of understanding, of meaning and of human relationships that are "given" to us along the way.

Once we have come to perceive the world as the totality of practical relations within which men and women exist, as that finite and open-ended reality we know through our day-to-day involvement in it, our Christian thought can express itself in new terms. As Christians we once again live in two worlds, the second one of which is that of mystery and wonder. It is the world of future possibility toward which this present world can move as we give priority to the future, project our vision and aspirations into it, and critically examine and break open existing structures.

If these possibilities for Christian thought are to become realities, then we must re-define the relation of our Christian historical tradition to this new view of man and the world and discover how to draw on that tradition without being stuck with the old terms. This can happen if we recognize that our tradition is not a body of "given essentials" but the story of a people moving toward a

new and open future, as they have found strength to grow and to change. Consequently, that story is alive and has power for us as it facilitates our response in the present and helps break open a new future for us. Today, it must be a new story precisely in order to be the bearer of history-making realities from the past that can make a difference now; a story that could not have been told before, but could not have been told at all if it were not a story about our past, to use Dean's words.

"By the time Christianity had been transformed into the official State religion under Constantine, the radically secular hope of the Biblical tradition had been all but abandoned by the established Church and left to others—initially to the heretic and sectarian traditions, in modern times to secular revolutionary movements."

**—Post-Theistic Thinking
by Thomas Dean,
Temple University Press.**

The author's major example of what this means has to do with the Jesus of history. What set Jesus apart was his eschatological conviction that it was his task to assist in the next stage of the in-breaking reality of the Kingdom of God. Because of Him, a new story had begun for the early Christians. We cannot speak eschatologically by using the mythological terms of the first century. In that sense Jesus will always be a stranger to us. But if we see his words and deeds as constituting events of a new historical reality, and if we see ourselves in a similar situation in which we are called upon to create a new order, then what he said and did may speak to us with power.

I have tried to present a very brief outline of a new venture in Christian thinking to which Thomas Dean invites us. I don't know what you or others will make of it. What I can say is that, as one of the theologians most frequently criticized by the author, I've been greatly helped along the next stage of my own journey.

Richard Shaull: professor of ecumenics, Princeton Theological Seminary; author, *Encounter with Revolution and Containment and Change* (with Carl Oglesby).

World Food Conference

The News Behind the News

by Hugh White

Roy Larson's report in the January 12 issue of *The Witness* on the United Nations World Food Conference in Rome describes well Kissinger's impact on the assembly, the failure of the American delegation to make a commitment to provide additional emergency food aid and places in perspective the Church's marginal role in the deliberations. He failed, however, to report the basic struggle in the conference between two strikingly different political-economic systems.

The capitalist system, from a position of material and technical advantage, advocated interdependence, new investment and new research. In contrast the socialist system, from a position of developing power, advocated self-reliance, independence for the nation-state and trade based on the principles of equality, mutual benefit and the exchange of needed goods.

In a speech which Larson characterized as brilliant and at moments, lyrical, Kissinger described the problems of production, distribution and reserves, the need for research, planning and cooperative action; but the American Sec. of State failed to acknowledge, except in a cursory manner, the conflict between the two systems.

At the opening of his address, Kissinger said, "We are stranded between old conceptions of political conduct and the wholly new environment . . ." But never did the diplomat spell out in detail those concepts that are obsolete.

In contrast, Hao Chung-shih, leader of the Chinese delegation, whom Larson characterizes, along with

Agriculture Sec. Earl Butz and others, as getting in "propaganda licks," says that the food problem is "mainly the result of plunder and control by colonialism, imperialism and the superpowers." As a prerequisite to solving the food problem, he said, the developing nations must win and safeguard their political and economic independence.

It is time we stopped labeling analysis and concepts from the socialist world as propaganda or denigrating their criticism of us. We in the capitalist world have and still do plunder, at home as well as overseas. We have paid low prices for natural resources from developing nations and we have sold those same developing nations food and finished products at exorbitant prices.

Evidence of the growing support for the independence of nation-states and the concept of self-reliance is the UN General Assembly's approval — by a vote of 120 to 6 — of the "Charter of Economic Rights and Duties of States" on December 12, one month after the close of the World Food Conference in Rome. The Charter declares that every nation would have full control over all its wealth, resources and economic activities; the right to regulate foreign investments in accordance with its laws; and to supervise transnational corporations within its jurisdiction. The new charter, like the Assembly's human rights declaration 25 years ago, depends for its impact on moral, rather than legal, force.

We not only have to change our thinking but, as Larson points out, we need to change our actions. My hope is that the struggle will be heightened to the point where the contradictions within and between the two political-economic systems are resolved, advancing the possibilities for human survival and development.

Network Reports

People and Institutions: Beginnings of a Network

"It's network time."

This is the conviction of Robert DeWitt, editor of *The Witness*, and director of the unofficial Church and Society project.

Since resigning as bishop of Pennsylvania in 1973, DeWitt has been attempting to develop a network of "progressive people and institutions committed to the social mission of the Church. Assisting him are Hugh White of Detroit and Charles Ritchie of Philadelphia.

Progressives today, according to DeWitt, feel "isolated and alone," but remain committed to social change. As a result, he believes, there is a need for a national network that will enable progressives to join together in efforts to effect systemic change.

To test the viability of the network idea, DeWitt and his associates recently met with Church leaders and with representatives of the Institute for Policy Studies and the College of Preachers in Washington, D.C.

As DeWitt sees them, the objectives of the Church and Society Network are:

- to develop an awareness of the ways institutional religion affirms the status quo and impedes the struggle for justice, freedom and dignity;
- to promote dialogue and joint action among Christians, Marxists and others;
- to organize a systematic way of sharing knowledge, skills and material resources; and
- to develop a style of action combining theory and practice, engagement and reflection.

Policy Studies Institute: The Second Decade

During its second decade, the Institute for Policy Studies in Washington, D.C., expects to produce an *Encyclopedia of Social Reconstruction: Plans and*

Practice for a New Society.

"In the Encyclopedia," an Institute publication states, "we seek an end to oppressive thoughts and actions just as the great encyclopedias of the 18th century sought an end to witchcraft and magic."

Current Institute research points to the need in American society for more decentralization of power and the development of more "workable communities" built on the base of full democratic participation.

Started in 1963, the Institute generated research which led its staff and fellows to conclude by 1972 that the "concentration of vast power in the hands of a few had become typical of American policy, economy and culture and contributed to the fostering of racism and militarism."

The Institute has a staff of 24. Others participating in its work include 16 resident fellows and 12 associate fellows.

To receive free copies of a monthly newsletter, write Bethany Weidner, LINK Editor, Institute for Policy Studies, 1520 New Hampshire Avenue, NW, Washington, D.C. 20036. Also available is a pamphlet — "Beginning the Second Decade: 1963-1973" — which describes the organization's plans for the immediate future.

Subscribers Meet

Subscribers to *The Witness* assessed the revised magazine's new format and contents at recent meetings in Seattle, San Francisco and Indianapolis.

At all three meetings, a consensus formed around these major ideas:

FORMAT: "Very good."

ARTICLES: "Too heavy."

RECOMMENDATIONS: "More humor and more reporting on local events."

Attending the sessions were:

Seattle — Robert Anderson, Jr., Ivor Curtis, John Fretz, John Gorsuch, Robert and Sally Hayman, E. Michael Jackson, William and Marie Johnson and Cabell Tennis.

San Francisco — Philip Adams, Julian Bartlett, Jack and Emily Brown, Esther Davis, Alda Marsh, Jack and Ginny McCarty, Ann McElroy, Mrs. Andrew Merryman, Kilmer Myers, Nigel Renton, Stan Rodgers, George Tittman and Ellen Wondra.

Indianapolis — Sara Bennett, June Ellis, Dee Hann, Jean Holbrook, Jacqueline Means, Jane Oglesby, Dave and Sue Quimby, Elaine Stone, Alice Usher, Lloyd Williams and Nancy Woollen.

Readers of *The Witness* are invited to submit reports on a wide variety of subjects and events looked at from many perspectives. Send reports to *The Witness/Network Reports*, 17187 Wildemere, Detroit, Michigan 48221.

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THE WITNESS

February 16, 1975
Volume 58, Number 7

Church and Press

- Kenneth Briggs
On The Secular Press
- Alfred Klausler
On The Religious Press
- Cartoonists View The Church

Letters to the Editor

The Witness reserves the right to condense all letters.

Enclosed is \$100 which I hope you will use as you get the new *Witness* underway. Please give me credit for as many years subscription as you see fit.

I hope that now and then you will have an article that will build the personal faith of the individual and in that way provide fuel for action. You know me well enough to know that by this I do not mean piety. I mean putting the fact theologically that in helping your neighbor you find God and your own soul in these days.

I am very proud of you and the gutsy way in which you witnessed but I am going to be just as doggone gutsy as I have to be to hold this old Church together.

Please put me down as a regular subscriber and booster for the new *Witness*.—Ivol Curtis, Seattle

Should the President have read my article in the December 8th issue of *The Witness* ("Gerald Ford's Eccentric Conscience") he would have been confused by an error which substituted the word "with" for the word "without" in the final sentence, thus reversing the meaning. The correct sentence is: "If Americans must hear the rhetoric of Presidential theology while suffering the political consequences of the pardon of Mr. Nixon, then President Ford is consigned to endure the political unpopularity of his decision without the advantage of conscience." Now read it, Mr. President, and weep.—William Stringfellow, Rhode Island

Thanks for all you are doing to bring us *The Witness*. We need a strong journal of opinion about matters that are close to the heart of the Church and you are performing an important work in doing this.

I'd like to suggest an additional service — we need a news page. Not a page on "clerical changes" or on the routines of the official life of the Church, but rather an evaluation of things that are happening in the Church, around the world, anywhere, that must be thought about by Christians and responded to, possibly with an analysis as to why there must be thought and response, together with some theological comment.

I think this would be good insurance for *The Witness* as well as an important service. It would be good insurance because it would give readers an overview of emerging problems as well as a focused view on the matters you choose for analysis in each issue.—Jack Carter, Virginia

I speak as a subscriber to the new *Witness*. I am a layman, who once made his living as a writer and industrial editor. I subscribed because (a) My involvement in the life of the Church has for a number of years awakened my somnolent Christian conscience, and *The Witness* is about social concerns. (b) I have a commitment, after serious study, to the opening of the priesthood to women, and *The Witness* stressed this topic in the Special Issue.

I'm not what is generally understood as a radical — although I've done my share of marching for racial equality and with grape strikers. I expect *The Witness* will take positions to the left of mine on many issues. But I want to read a Church-related serious magazine that reflects social concerns — just as I may learn from *The New Republic* even if I'm more of a *Harper's* person.—Nigel Renton, Berkeley

How horrified and sad I am to see your mistake in the January 12, 1975, *Witness*! I was *not* suspended from all ministerial functions. I signed a covenant of suspension of my diaconal functions and wearing of clerical attire. My priestly functions were *not* suspended!—Katrina Swanson, Leawood, KS.

Among the Many Who Have Helped us as consultants in charting a course for *The Witness* are the following: J. C. Michael Allen, Jesse F. Anderson, Sr., Barry Bingham, Sr., Eugene Carson Blake, Richard N. Bolles, Myron B. Bloy, Jr., Alice Dieter, Ira Einhorn, Norman J. Faramelli, John C. Fletcher, Richard Fernandez, Judy Mathe Foley, Everett Francis, David A. Garcia, Richard E. Gary, John C. Goodbody, William B. Gray, Michael P. Hamilton, Suzanne R. Hiatt, Muhammad Kenyatta, Roy Larson, Werner Mark Linz, James Parks Morton, Charles L. Ritchie, Jr., Leonard M. Sive, William B. Spofford, Jr., Richard Taylor, Paul M. van Buren, Frederick B. Williams, Gibson Winter.

THE WITNESS

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Golden Treasure, Earthen Vessels

by Robert L. DeWitt

The August meeting of the House of Bishops in Chicago began with the assumption that the sessions would be closed to the press. After this assumption was challenged, the bishops voted to open the meeting. This incident discloses a crucial aspect of the life of the Church today.

"I received from the Lord what I also delivered to you . . .," said St. Paul. One of the functions of the Church is to be custodian and transmitter of the Christian heritage. That heritage is a golden treasure, and the Church is its custodian. This custodianship, however, involves risks. As in the past, it contributes to a mystique about the Church. Because of its divine mission, the Church as an institution, and those who serve it, often have been regarded as sacred, not of this world, and beyond criticism. Although the "acids of modernity" have significantly eroded this mystique, it still persists. At times, the Church resembles an elderly gentleman on whom ill-fortune has fallen. He still dresses in his worn, but once-fashionable attire, and is still accorded the deference of those he meets because they know he is accustomed to it, and still expects it. And this is the danger — that the mystique will obscure the substantial difference between the treasure and the vessel in which it is carried.

For, as St. Paul also said, "We have this treasure in earthen vessels to show that the transcendent power belongs to God and not to us." The Church, as an institution, is of this world — human, fallible, subject to error and to sin. It must, therefore, be held accountable. Accountable to whom? To God, of course. But also to the people of God and to the world God loves.

Because the Gospel is addressed to the world, and not to a private club of true believers, it is important that the secular press be privy to Church affairs, and be free to report and to criticize. It also is important to have an independent Church press, so that within the household of faith the truth can be freely perceived and freely shared.

In this issue of *The Witness* we welcome some comments by two journalists well qualified to speak on the relationship between the Church and the press.

The Press Probes The Church

The First and Fourth Estates

by Kenneth A. Briggs

Most of us remember the Sunday School show-and-tell exercise that went like this: "See the church. See the steeple. Open the door and see all the people." The opening up part, with our intertwined fingers sticking out, was always the most fun.

Something like that actually happened to religious institutions in the 1960s. They became conspicuous in a way they had not been in previous decades. They became news, something to be curious about.

They were opened up to the sometimes harsh light of the media because they were no longer understood as insipid auxiliaries to the main business of American life. They were, instead, seen as contributors to a pattern of behavior in such volatile areas as race relations and the Vietnam War. Further, it became apparent that deep divisions existed in those churches and synagogues over their role in forming public morality.

Coupled with this tumult was debate over fundamental theological issues. Was Christianity dead? Was God dead? How did social action relate to worship? Liturgy to ethics? The visible church to the kingdom of God?

The growing social unrest was enough to stir the major religious institutions deeply. It was fascinating and newsworthy, to be sure. In addition, Roman Catholics were churning in the high seas of Vatican II. In short, religion burst forth on the media map as never before.

Another reason for the immense flood of interest was the ecumenical movement. Many regarded the spirit of accomodation as one of the decade's most positive signs.

The scandal that has so bitterly divided Europeans, then Americans, for centuries, was being addressed, thanks in great measure to the Catholic Church, and to a lesser extent to Protestants across denominational lines who had already moved in that direction. Pope John, Dr. Eugene Carson Blake and Archbishop Michael Ramsey became the representatives of what appeared to be a new order of hope for unity. The media could scarcely miss the significance of that.

For the religion writer, it was good for business. Editors with curious biases toward religion, ranging from apoplectic skittishness over controversy to acute hostility toward the whole enterprise, dropped their defenses under the press of hard news. The lid suddenly came off. Priests had quietly dropped out to get married for a long time, of course, but in the context of wider unrest in the Catholic Church, married priests became, in editorial eyes, something to do more than snicker about.

Happily, under those "favorable" conditions, religion reporting began to improve. Fewer newspapers were willing to relegate the subject to the part-time duties of a police reporter or be content to treat the field as a mere bulletin board for the local council of churches. Thanks to a dedicated, talented corps of religion specialists at several large newspapers, coverage gained a par with other types of reporting. That meant, among other things, not handling the ministerial association with undue reverence. It meant saying things about organizations which weren't always received warmly by those groups. Major strides toward an honest accounting had begun.

Tough Sledding

Most religious bodies, of course, felt they were already dealing in total candor. Yet the "truth shall make you free" precept often had tough sledding. Richard Ostling, *Time* magazine's religion editor, has recorded the problem encountered in the Catholic Church, for example, in his book *Secrecy in the Church*. It details a struggle against obfuscation and deceit. The same could have been said of many leading institutions.

Largely because the attention being paid them was unflattering, as when protestors raised fury over a church's investment policy, religious groups were not thrilled by the new flurry of publicity. Like other institutions, they had their own self-image to protect, and, in fairness, had an obligation to proceed judiciously.

After all, religion had enjoyed a great deal of deference. Its activities had been deemed just innocuous

enough to leave alone except in the most passing manner. Until recently, in fact, religion's impact on our social life has been deemed almost totally unworthy of journalism. The major lines of interaction between religion and culture have, therefore, been neglected or poorly understood.

What happened to religion reporting in the 1960s was an attempt to do a better job recording a great factor in American social dynamics that had been sadly overlooked. Inevitably, the situation was exciting and nerve-racking for both reporters and religious establishments.

To make matters somewhat worse, the furor in religion arose just when religion was beginning to notice disturbing readings in its vital signs. Simply put, growth and income began to decline. Under pressures from the emerging controversies, the slump would continue at a fairly rapid clip.

Religious officials were sometimes caught in a tangle of perplexing issues: Should the establishment, in a return to "primitive" Christianity, divest itself of worldly possessions, as critics of its wealth often suggested? What actually did it mean to "die" as an institution in order to have new life?

As first conflict over race, then Vietnam became reflected in religious bodies, the media responded and religious officials often felt as if everything was coming apart. Those most sympathetic to the causes of justice and peace found themselves up against constituents who violently disagreed. Discharging their responsibilities to the angry faithful on both sides of an issue was extremely delicate. Media attention sometimes helped, but often it stirred more hostility. I cite but one example: The United Presbyterian Church's gift to Angela Davis. Sometimes, by not reporting an issue fully, the media were guilty of distortions and, as such, contributed further to the squabbles they were writing about.

Setting the Stage

Moreover, the uproar generated by the religious wing of the overall cultural upheaval set the stage for a more enduring place for religion in the news. After the confrontation period was over, the media responded more vigorously, even gleefully, to the religious revival that was already underway, with its gurus and tamborines, Pentecostalism and fundamentalism. As a breath of fresh air on the grey face of the "ordinary" news, the new movements were fun; more than that, they signalled a genuine concern for the "soul" in the world-weary after-

math of the war and social agitation.

That curiosity has died down considerably as the "revival" has itself slackened. In media terms, it becomes harder for the religion writer to justify his or her existence. There are excellent reasons, of course, but in media thinking it remains to be seen if they will be judged sufficient (the main one being the obligation to report on what remains one of the most significant areas of American life). It becomes even more crucial, then, to ask what the period of acute media responsiveness to religious institutions told us about the institutions themselves.

For one thing, scrutiny of religious affairs revealed all the warts and foibles common to any human organization. The media made plain what loyal followers always knew: that the faithful fight with each other, nit-pick, procrastinate, let the high purposes of the Bible's calling collapse into pettiness and self-centeredness. The spotlight revealed flaws.

Though some preferred the veil of sanctimony to shield the public from such folly, the overall result was beneficial. First, it made the religious bodies more credible as human establishments. Second, in focusing on the real problems, the sometimes exaggerated myths about those institutions were challenged. So, for example, when anti-war protestors seized on the religious establishments as yielders of enormous clout, it allowed the truer picture to emerge — namely, that these institutions possessed far less power and wealth than the radicals preferred to believe.

We all learned more about the earthen vessels, therefore, and though it wasn't all pleasant, at least it permitted a more accurate portrait of formal religion to be drawn. And, to be sure, there were cracks in the foundations.

Religious groups had not been accustomed to having so much dirty linen washed or so many of their affairs analyzed. At first many of the responses were bitter. Church officials challenged the right of the public to know the Church's business. They were frequently reminded that since the public bestowed certain privileges on them, they were accountable. Besides, said the intrepid reporter, why should you fear openness when faith is presumably built upon it? Is there anything to hide?

Opening Doors

Gradually the doors have opened. Religious groups

have become increasingly aware of the value of good public relations. It is no longer assumed that the press doesn't care or can be easily shooed away. In dealing with religion writers, religious leaders have often had to match institutional self images against the image that outsiders have of them. I have attended conventions for example, where much fanfare was given an issue that the media cared little about. I am not placing relative values on the institution's versus the outsider's view of priorities, but only wish to suggest that sometimes what the religious official thinks will be a hot item is ignored.

Exposure to the world has, therefore, evoked contrasting sets of feedback. On the one hand, it indicated how saleable religious news really was. On the other hand, it tended in many instances to show how little of the intended message was getting through. Of course, there will be different matters of importance to insiders and outsiders. The crunch comes when the religious household mistakes its reputation in the neighborhood.

Though initially many institutions were chagrined by some aspects of expanded coverage, most have responded in what I would regard as a basically healthy manner. The storms and changes that have buffeted the institutions have been induced to a considerable extent by a spirit of self-criticism.

Not only did the media take up interest. Religious adherents also raised a fuss. Knowing that their churches were in the throes of seismic tremors, they sought to identify the problems and to deal with them. They did not totally ignore war and racism at the highest institutional levels. Self study became the rule of the day. There were signs of a decaying establishment in almost every quarter but rarely did those in charge stand absolutely pat. (Though, of course, they did not respond with the boldness or aptness that many desired).

Restorative Powers

The heightened awareness, promoted by the media with a generous hand from those inside religion, has been a sobering experiment to many. Religion has been openly identified as a hand-maiden of social ills and injustices. Some ran to stick their heads in the sand; others faced the facts. The divisions and frustration caused by a legacy of dubious theology and self-serving leadership were underscored. I mention the issue of women's rights in the Church as but one example. The religious groups were fallible, even crumbling, as it turned out. Defensiveness or denial by the hierarchy

availed not. The situation spoke loudly for itself.

At the same time the Church was found not to be without restorative powers. The prophetic tradition was re-awakened (with media help) and the core of the faith became more critical as the prospect of its loss through secularism seemed ever so possible.

Religion had lost its innocence, had been stripped of its protective shield and was the better for it. The central issue between the Church and the media was trust. It was painful to learn, first-hand, that officials could not always be trusted and, even more shockingly to the liberals among us, that the protestors could be terribly manipulative of our services.

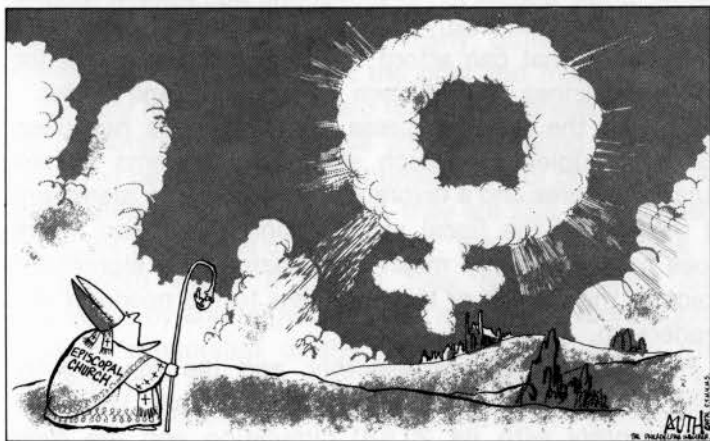
Once the shock of the loss of innocence wore off, I think the institutions were better prepared to deal with the distressing realities. Formal religion is, to all intents and purposes, a minority shareholder on the American spirit. Through the turmoil, publicity and controversy, religion became somehow more aware of itself and began sorting out the truths from the pretensions. I think that circumstance bespeaks a more hopeful future than we might otherwise expect.

Kenneth A. Briggs: Former religion writer, *Newsday*; now religion editor, *New York Times*.

Cartoonists View the Church

"Chicago (RNS) — The 'irregular' ordination of 11 women deacons to the Episcopal priesthood in July was the top religion news story of 1974, according to the Religion Newswriters Association (RNA)."

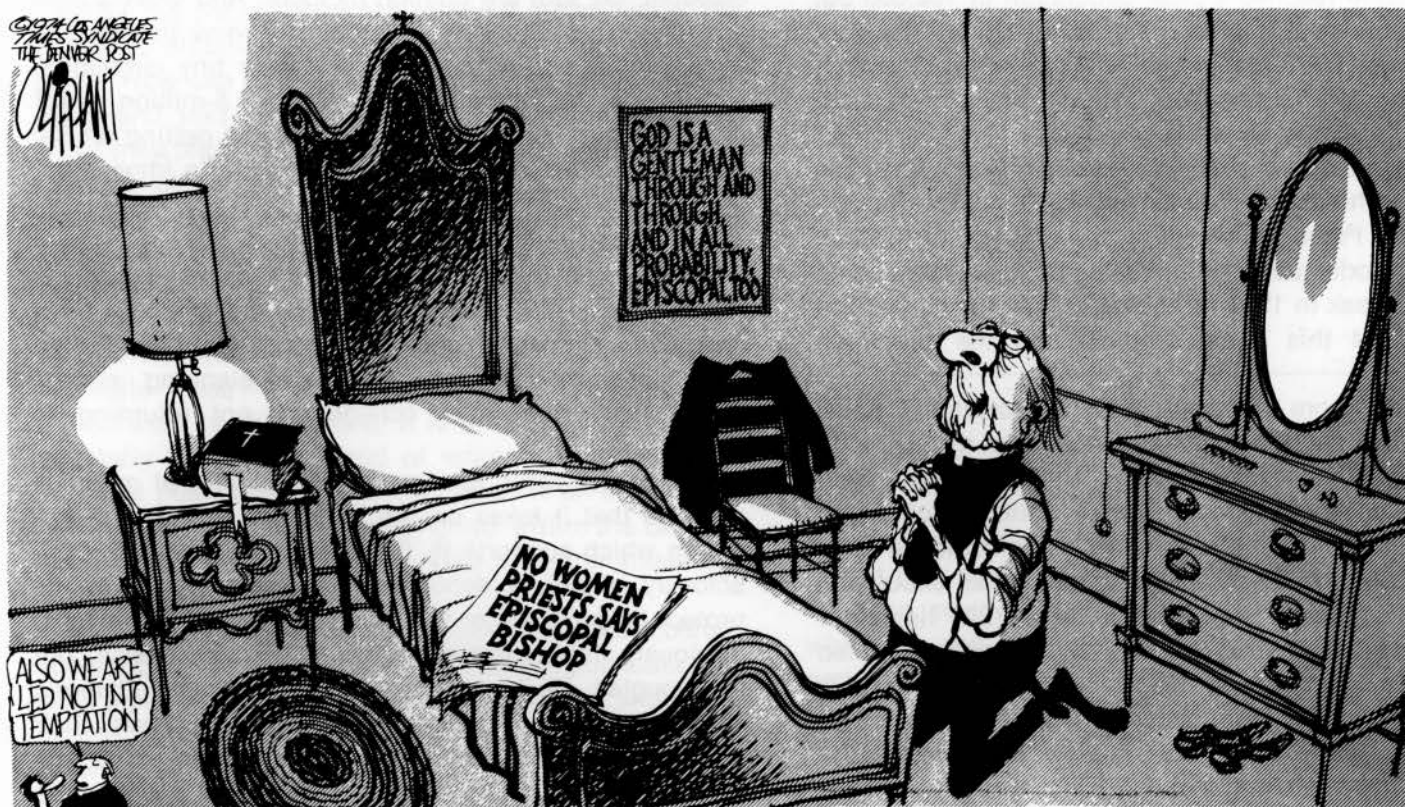
In the immediate back-wash of the Philadelphia ordinations last July cartoons appeared in the secular press across the country. A half year later it is interesting to ask whether the cartoonists' discernment was accurate.



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'I AM PLEASED TO REPORT THAT THY WILL IS BEING DONE ON EARTH AS IT IS IN HEAVEN!'

The Religious Press: Perils and Promise

by Alfred P. Klausler

The debris of folded magazines, secular and religious, is scattered across the publishing landscape. One of the latest casualties is *The PTA Magazine* which discontinued publication with its November 1974 issue, thus joining *The Saturday Evening Post*, *Look*, *Life*, *Colliers* and others. In its years of glory after World War II *The PTA Magazine* reached a peak circulation of 162,000 but its last issue went to only 52,007 subscribers. The post mortem contained the usual familiar facts: spiraling production costs, climbing postal rates, no more subsidies from the parent organization.

America's religious press is by no means immune from the troubles harassing secular publications. The Associated Church Press, representing the majority of Protestant and Orthodox denominational periodicals, reached an impressive peak in 1968 of 23,008,185 combined circulation; in 1974 this figure dropped into the 16-million range.

One of the more dramatic cases of circulation decline was *Together*, the official United Methodist magazine. In 1960 its circulation reached the impressive high of 925,000. But from that date on, despite editorial and promotional efforts and a church merger adding a large number of potential new subscribers, the circulation began a disastrous downward slide. The 1974 figure for total copies distributed under its new name, *United Methodists Today*, is 219,365.

Similar instances have occurred within other denominations, and editors and their boards have attempted a variety of measures, some of them successful, to combat the declines. Nor is the situation peculiar to Protestant-

ism. Roman Catholic periodicals have faced similar declines and frequently lost the circulation battle. *Jubilee* and *Ave Maria*, two prestigious periodicals, are gone, and *Commonweal*, a lay-edited weekly which reached a peak circulation of 49,000 after Vatican II, is now down to 24,769, and has become a bi-weekly.

Surveying the newspaper and magazine publishing field, Emory Cunningham, editor of the *Progressive Farmer*, recently commented that with the increase of postal rates plus the other inflationary problems, the written press eventually will be controlled by, and read by, an elite that can afford to pay exorbitant prices for good magazines, out-of-town newspapers, and books.

Perhaps the religious press in recent years has been too preoccupied with such statistical concerns as circulation figures and a favorable profit-and-loss statement at the end of the fiscal year. A high circulation figure does not necessarily mean a magazine is a significant voice of the Church or that it speaks to the needs of the readership.

Harpers, the *Atlantic Monthly*, and the *New Yorker* each hover around the 400,000 - 500,000 mark. *Washington Monthly* with its 20,620 circulation and the *New Republic* (92,923) are opinion molders. And what author would not prefer having a laudatory review in the *New York Review of Books* with a relatively tiny circulation rather than in *Woman's Day* with its 5-million plus? Fortunately, most of the religious press is getting off the circulation kick. And the editorial quality is improving.

How much Control?

But there are still some perils which the religious press faces. Since 1958, according to a variety of polls, there has been a slippage in church attendance, not to mention church membership, and, even more alarming, reports signal that youth after college are not returning to church.

One of the perils facing the denominational religious press is that it takes on the coloration of the denomination which supports it, financially or otherwise. Consciously or not, a denominational periodical seeks to protect its protector or to advance the protector's cause. Obviously, this is not altogether evil by any means, but as Douglas Roche, editor of the *Western Catholic Reporter*, wrote: "Editors too often look over their shoulders at those in authority and we obscure the genius of the Christian message. The genius is that while Christianity is an institution, it is also a mysterious

presence of love throughout the world."

The point is that the institutional church represents for many modern people one more corporate form which threatens individuality. By the very nature of its commitments, the Church is determined to survive. There are vast investments, endowments, pension funds, real estate holdings. These cannot be imperiled without bringing fiscal disaster upon thousands of individuals dependent upon sound corporate management.

The danger is that this concern becomes the dominant note in the thought and action of the church and it is this concern that is questioned by many, quite vigorously at times. No editor dare rock the boat too much.

Closely related to this peril is the ever-present problem of censorship. There seems to be a feeling that there ought to be a kind of discretionary control of editors. As responsible as editors may be, they are still held suspect by those who make church policy. While the old type of censorship within a church may have partially disappeared, by and large there is a newer and more subtle type of censorship of the denominational press: the subsidy may be reduced; staff members replaced by more sympathetic personnel; diminished circulation-promotion efforts.

Of all the perils facing the religious press today, the economic situation seems to overshadow all the other perils. How can any publisher battle the rising cost of paper and ink? No matter how many economies the editor may practice, there are only so many inches to be trimmed off a page and only so much ink to be sacrificed. The Postal Service will continue to increase its rates and it's a hopeless task for an editor to fight city hall.

For the Record

Despite these — and many more — problems, the printed word is still needed. It is for the record. This is especially true in the world of religion. And here, the unofficial publication, addressed either to an ecumenical audience or to a special interest group within the Church, has a significant role to play. This is the promise and hope of the religious press.

Unfortunately, it's necessary to count the costs before launching an unofficial periodical. For any publication to show a profit or break even would be nothing short of a miracle. There must be commitment on the part of the editors and those supporting the publication. And an audience must be found. This audience may be small; but high circulations, after all, do not automatically spell

success in getting the message across. And, finally, anyone establishing such a publication should know that prophets are seldom loved despite the truth of their message.

While magazines may be dying in alarming numbers these days, there are also new magazines appearing which are finding an audience. Two recent examples are *New York* and *New Times* which were launched with relatively limited capital and managed to survive. Thus a new religious periodical stands a good chance for success if it keeps a wary eye on shenanigans in the establishment and makes an eloquent pitch for the truth. All this may antagonize some, but it will also bring comfort to those searching for a voice to express their discontent.

Alfred P. Klausler: Former executive secretary, Associated Church Press; editor-at-large, *The Christian Century*.

Graffiti Found at St. John's University

Jesus said unto them: "Who do you say I am?"

And they replied: "You are the eschatological manifestation of the ground of our being, the kerygma in which we can find the ultimate meaning of our interpersonal relationships."

And Jesus said: "What?"

—*Mysterion*, January 1975

Network Reports

Boycott of Ford's Clemency Program Succeeds

It is clear to all concerned that President Ford's "earned re-entry" program has failed, and that over the past four months war resisters, deserters and concerned citizen's groups have carried out a successful boycott.

The earned re-entry program has come under severe criticism from many different sectors of the American public. Its punitive aspects, inequities, questionable constitutionality and lack of any considerations for principled objection to the Indochina war has compelled many people and organizations who were originally cooperating with the Clemency Board to join the boycott.

Immediately following Ford's proclamation on Sept. 16, 1974, an International Conference of Exiled American Resisters was held in Toronto. One week following Ford's announcement, the Toronto conference called for:

- a boycott of the earned re-entry program;
- an end to American aid to the Thieu and Lon Nol regimes;
- implementation of the Paris Agreements;
- rejection of the concept of punitive repatriation;
- an end to support for the dictatorial regime in Chile;
- a single type discharge for all veterans;
- full pardons for all who have served prison terms for refusing military service in Indochina; and
- full benefits for all war veterans.

For more information, write: National Council for Universal and Unconditional Amnesty (NCUUA), 339 Lafayette St., New York, N.Y. 10012.

Ordained Women Approved For EDS Faculty

After more than six months of work, the search committee of Episcopal Divinity School, Cambridge, MA., consisting of four faculty members and four students plus a co-dean, responded to the Board of Trustees' decision to move toward a faculty appointment of an

ordained woman. At the January 23 Trustees' meeting it was reported that the Search Committee, after visits of candidates and open hearings and after an overwhelming endorsement by the community of EDS, had reported its findings.

The faculty had previously met and considered and recommended to the Board of Trustees the invitation of appointment of the Rev. Suzanne Hiatt for the current half year and, beginning July 1, 1975, the appointment of the Rev. Carter Heyward together with Ms. Hiatt on a shared (half-time each) basis for the next two and a half years — each as assistant professor in her field. Such an appointment automatically carries the responsibility for officiating at eucharistic worship in the chapel on a rotating basis with other faculty members.

The academic and other pertinent qualifications of the recommended candidates were reviewed in detail in the Trustees' session which devoted itself virtually exclusively to this question. The Board of Trustees approved the recommendation by a vote of 8 to 5. Members of the Board made clear their intention to stand with the majority vote on this matter.

Bishop Spears Rejects Standing Committee Advice

Robert L. Spears, Jr., Bishop of the Diocese of Rochester, rejected on January 17 the advice of his Standing Committee which said "that the irregularity in the ordination of Merrill Bittner can and should be corrected at the earliest possible opportunity." The Bishop said, "I am convinced that a harmful backlash of severe proportions would have been created by regularizing now."

Early in January, after reviewing a 24-page report by four theologians, the Standing Committee declared by a vote of 7 to 1 that Merrill Bittner's ordination in Philadelphia on July 29, 1974, was valid, but irregular.

In a second resolution, by a vote of 6 to 2 the committee advised that Merrill Bittner's priesthood be regularized by the Bishop at the earliest opportunity.

The theologians were: Albert T. Mollegen, retired professor of New Testament and Christian ethics at Virginia Theological Seminary; Richard A. Norris, Jr., professor of dogmatic theology at General Theological Seminary in New York; Eugene R. Fairweather, professor of divinity at the University of Toronto; and James E. Griffiss, Jr., professor of systematic theology at Nashotah House in Wisconsin.

Bishop Spears gave two reasons for delaying:

"First, there is a substantial body of informed opinion in the Episcopal Church that no bishop or diocese acting unilaterally can correct the irregularity of the Philadelphia ordinations until the General Convention has stated its position in some formal manner. There is no uniformity of opinion as to what the General Convention's action should be: canonical change, constitutional change or simply passage of a resolution embodying its position. I state now that I will regard any indication by the next General Convention of its acceptance of the principle of ordaining women as priests as sufficient to permit me as the Diocesan Bishop acting in concert with the Standing Committee to regularize the priestly status of Merrill Bittner.

"Secondly, I am convinced that if I were to act now to regularize the status of one of the persons ordained in Philadelphia it would damage seriously the chance of General Convention adopting the principle of ordaining women as priests when it meets next year."

Spears intends his delay "to contribute to an orderly process of changing the church's present opinion about ordaining women as priests."

He said: "I will be attentive for the response to this action of mine, particularly from church people who plead for more time to help church people to adjust, and trust that such pleas do not turn out to be simply another excuse for resistance and delay."

Merrill Bittner Responds To Bishops Spears

In the meeting of diocesan clergy where Bishop Spears read his statement, the Rev. Merrill Bittner responded: "My brothers and sisters, for we are brothers and sisters in the body of Christ, sometimes in spite of ourselves:

"This is not an easy time for me. I hope you'll bear with me for a few moments, for I need to stand before you alone right now to share a part of myself with you.

"There are many of you that I have never had a chance to talk with, and I'm sorry for that. For many of you I am a stranger, 'that woman' who seems to have no respect for the church and the procedures by which it functions. I do not intend to plead a defense of my actions at this moment in time. Rather, I would like to affirm a part of who I am — for you to accept as you will.

"I love this church — and I have been and continue to be willing to give my life to its ministry — to the healing

of brokenness, to the spreading of the good news of new life, to a world so desperately in need of wholeness and a vision of hope.

"I, like you, have been called to this curious vocation of ordained ministry within the body of Christ. I, like you, have passed through moments in my life when I have wished it were not so — for the demands of servanthood are great, and so often we do not feel equal or nearly adequate to the task before us. But I, like you, nevertheless came to that time in my life when I stood before God and said, 'Here I am, send me.'

"The journey has not been easy since that time — and yet it has been and continues to be the greatest joy of my young life.

"In spite of what I see in the Church which needs to be changed, in spite of all the injustice and indifference to human need that seems to be perpetuated by various structures and procedures of the Church, I remain convinced that its foundations embody the hope that moral decisions of a healing, caring nature can be made by those of its members who seek to be true to the faith.

"I rejoice in that hope, and I'm strengthened by the gifts along the way that give me strength to 'keep on truckin.' The recent decision of the Standing Committee of the Diocese of Rochester on the Feast of the Epiphany was and is one such gift. The struggle, the pain and the anguish, as well as the joy and the faithful witness that were part of their deliberations and decision, were for me signs of hope, flashes of light on the landscape, that can never be diminished or forgotten.

"And now it is January 17 and I have been told that the church is not yet ready to affirm women as priests in its midst. I do not harbor resentment over this decision — I have no inclination to assume judgment on such matters. Rather, I am sad, deeply sad, that matters of injustice can be accepted and tolerated in deference to procedure. In this case, the exclusion of women from areas of ministry in the church, regardless of the call they perceive or the qualifications they demonstrate, is accepted in the name of order and political expedience. I think of the Pharisees, I remember the Gospel witness — and I weep.

"And yet, I am committed to turn my face to the light, and with the decision we have received today I rejoice in a new sense of vocation and ministry now more clearly defined.

"God willing, I shall continue to be a priest of the Church in your midst. I will not go away. What forms this

ministry is to take, I do not know. I do know that I am ready — a bit scared — but ready nevertheless to proclaim life in the midst of death — in all its guises. I will call you brother, even if you will not call me sister, and I will continue to pray that one day we will labor side by side in the work of the Lord. Amen. So be it."

Bittner's Attorney Urges Regularization

While deliberating whether to advise Bishop Spears to regularize Merrill Bittner's ordination, the Standing Committee of the Diocese of Rochester received the following counsel from Emmelyn Logan-Baldwin, Esq., attorney for Ms. Bittner.

"The failure to regularize The Rev. Merrill Bittner would be an act of denial of the Christian faith itself. Since this issue has arisen, there has been a lot of talk about the 'timing' of the Philadelphia ordinations. There has been a lot of talk about whether the ordinations were 'politically' the best thing, and now there is consideration of whether it is 'politically' the 'right time' to regularize.

"Such talk is supreme irony for Christians. There is no 'politically' right time to obey the command of a moral imperative and do what is right; there is no postponement of the event. The Rev. Merrill Bittner is a priest and the command for all Christians is that they affirm that priesthood.

"This religion grew out of God sending a son in most unexpected fashion in an era of acute political turmoil, both within the Roman world and within the religious world of Judaism. From many points of view, and from the viewpoint of those in established Judaism, all Jesus managed to do was to create trouble by his teaching of

immediate obedience to moral imperatives notwithstanding the conventions or forms of the 'church.'

"In the last analysis, this diocese does not have the 'luxury' of time in merely urging the 1976 General Convention to take appropriate steps to regularize the Philadelphia ordinations. The mandate of the Christian faith is to do so now."

Coming Up in *The Witness*

- ☐ What is America doing in "post-war" Vietnam?
- ☐ Does Executive Council's budget speak for the Church?
- ☐ Is evangelical Christianity concerned with social issues?

Readers of *The Witness* are invited to submit reports on a wide variety of subjects and events looked at from many perspectives. Send reports to *The Witness/Network Reports*, 17187 Wildemere, Detroit, Michigan 48221.

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THE WITNESS

March 9, 1975
Volume 58, Number 8

Vietnam: Still America's War

by Peggy Case

Toward The End of Empire, 1974

by Daniel Berrigan

The Church In Exile

by William Stringfellow

Letters to the Editor

The Witness reserves the right to condense all letters.

Thank you for your letter and note. I have no idea how long my old *Witness* subscription had to run, but anyway want to contribute to the cause. We have greatly appreciated the articles and wish you lots of good luck with it.—*John O'Hear, Greenville, Delaware*

May I correct a news item in the January 12th issue of *The Witness* which reads as follows: "Betty Schiess has had approval for the regularization of her priesthood from the Standing Committee and the Diocesan Convention of the Diocese of Central New York. She awaits Bishop Ned Cole's response."

It was not the Standing Committee of the Diocese of Central New York which asked me to regularize what happened at the service in Philadelphia on July 29. The Standing Committee on that day in November recommended to me the Rev. Betty Bone Schiess, deacon, for ordination to the priesthood.

At our Diocesan Convention that weekend, there was a resolution that the Convention urge the Bishop, the Standing Committee, Commission on the Ministry and all other appropriate bodies of this Diocese to work as swiftly as possible toward completing the Philadelphia ordinations if possible.

Upon advice from my Chancellor and the actions and the opinions of the House of Bishops, we have concluded that completion of the Philadelphia event can come only when the General Convention so authorizes.—*Ned Cole, Syracuse*

Bishop Ramos explains how his liberal orientation is based on childhood experiences which were intensified as he grew up, went to college and seminary, and then was ordained a priest in the Episcopal Church, a Church he now says falls short in basic ways from its duty.

My dissatisfaction is that this able and well educated man knew what the Episcopal Church was from the outset and yet he took up its most responsible office knowing that his conscience forced him to disagree.

The answers I find for his doing this are not flattering

to him. He either took the office knowing that he must change the fundamental conservatism he knew existed or else he figured he could change his way of thinking enough to be comfortable as an Episcopalian.

What he seems to miss is that the Church is a body of men and women who over the years develop a way of serving God that is comfortable to them. If that is wicked, I am sorry. Not all churchmen have found the Episcopal Church incapable of carrying out at least some part of God's work, so I cannot think that it is so bad as to deserve being made over in one generation, especially by men who knew all about the rules when they joined.—*Henry Meigs, Philadelphia*

I am unhappy with the content of *The Witness*, now in "sheep's" clothing. It has lost its slow, quiet, humble pace, which brought me strength and evangelical fervor in times past. I pray each day to understand and discern what is God's will in these times. I am having difficulty with your direction, but pray with you.—*Bob Browning, Fort Myers, Florida*

I wish to subscribe to *The Witness* (check enclosed). The general Christian Community and our Episcopal Christian Community, especially, have been in need of the honest appraisal of Christian witness past, present, and future provided by the revived publication of *The Witness*. Well done!—*Sandy Abrams, Parkesburg, Pennsylvania*

Among the Many Who Have Helped us as consultants in charting a course for *The Witness* are the following: J. C. Michael Allen, Jesse F. Anderson, Sr., Barry Bingham, Sr., Eugene Carson Blake, Richard N. Bolles, Myron B. Bloy, Jr., Alice Dieter, Ira Einhorn, Norman J. Faramelli, John C. Fletcher, Richard Fernandez, Judy Mathe Foley, Everett Francis, David A. Garcia, Richard E. Gary, John C. Goodbody, William B. Gray, Michael P. Hamilton, Suzanne R. Hiatt, Muhammad Kenyatta, Roy Larson, Werner Mark Linz, James Parks Morton, Charles L. Ritchie, Jr., Leonard M. Sive, William B. Spofford, Jr., Richard Taylor, Paul M. van Buren, Frederick B. Williams, Gibson Winter.

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'Fools and Children Speak the Truth'

by Robert L. DeWitt

In the public arena, it seems chronically difficult to come by that precious commodity called "truth." Is this because truth is so elusive, or because we have developed structures and procedures that effectively deflect the truth in its efforts to reach us?

Truth has easier access to those who are uncomplicated in their openness to it, to those who have no stake in deflecting or distorting it. Who was it, after all, who first declared the obvious — that the emperor was wearing no clothes? In that famous story, the child's testimony ran counter to that of the older, more informed members of the community. The credibility of the child was fragile compared with the authoritative "wisdom" of his elders. Nevertheless, his testimony coincided with the truth.

This scenario was reenacted during the decade of America's involvement in Vietnam. Student groups, underground newspapers, church and peace organizations, all raised a chorus of protest against that tragic war and the official accounts given of it. Those in the best position to "know" — military and government officials — sternly opposed those objectors, criticized their credentials, and continued to delude most of us. Time proved, however, that truth was on the side of those who could be open to it, who had no stake in distorting it.

We now find ourselves in a comparable situation. An almost identical one, in fact. The Ford Administration, echoed by parts of the media, is informing the public that the distressful situation in Vietnam is attributable to the infractions of the Paris Peace Agreement by the North Vietnamese. After all, the administration is in the best position to know. Or is it?

This issue of *The Witness* includes an article by Peggy Case. Her credentials are impressive, but are not those of an "expert." She stands in the tradition of those who are open to the truth, and who seek it both through concern and involvement. As Americans and as churchpeople, we have learned to respect such credentials in our search for the truth — and in having the truth find us.

Vietnam: Still America's War

And The Beat Goes On

by Peggy Case

For most Americans, the Paris Peace Agreement was nothing more than a cease fire and a withdrawal of American ground forces. It is therefore easy for many to believe that the U.S. has lived up to its part of the bargain and only the "communists" are violating the Agreement. A look at the actual Treaty which the U.S. signed will make it clear that the U.S. has never implemented most of it. After two years of violations, we should not be surprised if "the other side" is escalating the struggle to force the full implementation of the Agreement.

Almost immediately following the signing of the Agreement, the United States and Saigon governments began systematic violations which have continued to this day. The war never ended. It continues to rage on in South Vietnam and Cambodia. It is fought by the forced conscripts of the Thieu and Lon Nol armies, led by U.S. advisors and paid for largely by American taxpayers.

What does the Paris Peace Agreement call for? Among other things it stipulates the following things:

1. *A cease fire in place, with the armies of the PRG (the Provisional Revolutionary Government of South Vietnam, commonly referred to as Vietcong), and Saigon, respectively maintaining control over the territories they controlled at the time of the signing of the Agreement in January of 1973.* Nevertheless, immediately after the treaty was signed, the U.S. began to call all army personnel of the PRG "North Vietnamese aggressors". Yet Saigon officials bragged to a group of conservative U.S. congressmen that they had succeeded in capturing 770 new hamlets since the signing of the peace agreement (House Committee on Foreign Affairs Report 93-1196, July 15, 1974). The PRG attempted for eighteen months to end these violations through negotiations, and

offered only basic defensive resistance. Finally the PRG began to re-take the land it legitimately held on January 27th of 1973. In recent months the armed forces of the PRG have recovered almost all of the lost territory. We must keep in mind that at the time the Agreement was signed, the PRG controlled most of the countryside of South Vietnam.

2. *Total withdrawal of all U.S. and other foreign military forces, advisors, equipment, etc. and removal of all mines. New aid to be given only through the National Council of Reconciliation and Concord with the agreement of the two South Vietnamese parties, no introduction of new military equipment except on a one-to-one replacement basis for worn out things.* Yet, the U.S. continues to have military personnel advising Thieu's army in South Vietnam. Saigon police are still trained by the U.S. New weapons and planes have been given to Thieu on a consistent basis for the last two years. The land mines have never been removed. It is important to note that North Vietnam is not listed anywhere in the Agreement as a foreign country, and the conditions which apply to U.S. aid do not apply to aid which passes from the northern to the southern zones of Vietnam. Only the persistent efforts of the American peace movement have caused any reduction in military spending for Cambodia and Vietnam since the agreement was signed.

3. *The people of South Vietnam are to be guaranteed all democratic rights — freedom of speech, freedom of movement in all areas of the south, freedom of the press, freedom of organization, freedom of political activities, freedom of residence, etc.* However there is not a single one of these freedoms which the people in the Saigon area have. They are forced to live under a totalitarian regime. All opposition political activity is severely restricted. The "pacification" program designed to control every movement of the population has resulted in the forced removal of thousands of peasants from their land. Millions now live in refugee camps behind barbed wire or on the streets of Saigon. It is illegal for them to return to their villages to farm. Anyone attempting to do so is simply shot, or jailed if caught. In spite of these conditions, thousands are able to escape to the PRG territories where they are given land to farm and free health care. Unless they are able to bribe officials, all men in Saigon territories are forced into the million-man army. The desertion rate is very high. Stories of life in the liberated zones have come back to the Saigon areas, and the contrast draws thousands of people into the struggle

for peace. The problems for the PRG of coping with all the people arriving with the diseases, scars, illiteracy, and fear that go with life in Thieu's Vietnam are incredible. Humanitarian aid to the PRG (medical aid in particular) from many parts of the world is needed now more than ever.

The Senate Appropriations Committee has stated (Report 93-620 on fiscal year 1974): "The evidence of political prisoners in South Vietnam is beyond any reasonable dispute — only the numbers are in question." Reliable and objective sources suggest there are a minimum of between 40,000 and 60,000, contrary to a specific term of the peace agreement which called for the release of all political prisoners.

Read the Documents

These are only a few of the provisions of the Agreement which are violated every day. Anyone who has never seen the document should certainly read it.

The Saigon economy is in a state of total collapse, with rampant unemployment, massive hunger and disease. Visitors to Saigon are shocked to find barbed wire on all street corners and thousands of armed police and military personnel controlling every movement of the population. The press has been closed down, journalists put on trial for criticizing the corruption of the Thieu regime, and those who dare to demonstrate for peace are brutally beaten and jailed. Enough Americans of all political persuasions have now visited Saigon to confirm the horror of the regime which the U.S. government continues to finance. And enough people of integrity have visited the north of Vietnam and the liberated territories of the south to confirm the progress which accompanies peace and a government which enjoys the support of its people.

Critical Turning Point

Indochina, particularly Cambodia and South Vietnam, is at a critical turning point now. The next few months will show not only what the U.S. is willing to do to continue to control Indochina, but also show the strong determination of the people of Indochina to win peace and freedom. Since July of this year many neutralists (the "Third Force") in the cities of South Vietnam have been waging a difficult and strong mass struggle against the Thieu regime. The demands of the movement cover a broad spectrum of opinion, but the most widespread demand is for the full implementation of the Paris Agree-

ment and peace.

A significant number of Americans were never fooled by the "peace is at hand" propaganda of Kissinger, and they have continued to work diligently to bring peace to Indochina and end the U.S. intervention there. The United Campaign for Peace in Indochina, which represents many church forces and peace groups, in coordination with the Coalition to Stop Funding the War, which leads the lobbying effort in Washington, have succeeded in cutting \$1.5 billion worth of aid. The administration has requested that \$300 million in supplemental military aid to Vietnam and \$225 million to Cambodia be added to the budget.

News about offensives becomes prominent every time the administration thinks its war effort is threatened either by the resistance of the American people, or the rising movement of the people inside the Saigon and Phnom Penh controlled areas. The American public has learned to be skeptical of the Administration's versions of the events in Vietnam. The liberation forces continue to fight against U.S. intervention and to protect their territories, and as the failure of the Agreement is now clear to all, we can expect them to do little else.

Time on Their Side

We are the decisive element in ending the war. The people of Indochina will never stop fighting for their freedom from foreign aggression. They have fought for that freedom for two thousand years. Time is on their side. We can participate in prolonging the agony and human suffering there and at home by allowing our tax money to fund a vicious dictatorship, bombers, prisons, and a mercenary army. Or we can act to end it now.

What can you do? Write, phone, and visit your Congressperson and demand an end to all U.S. aid to Thieu and Lon Nol, and the full implementation of the Agreement. Make it clear that you oppose all forms of U.S. involvement. Contact a local peace group which is part of the United Campaign for information on how to become involved locally. For information on the groups nearest you, and further resource materials, write the Indochina Peace Campaign, 181 Pier Avenue, Santa Monica, California, or Clergy and Laity Concerned, 235 East 49th Street, New York, New York. Visit your local media and press, and insist that they report accurately what is going on in Indochina, and stop relying uncritically on wire service reports. Provide the press with alternative sources of information and a copy of the

Peace Agreement.

America's war must be ended by the American people. The people of Indochina will determine a bright future for themselves.

Peggy Case: committee organizer, Pontiac Ecumenical Ministry, Pontiac, Mich.; worker, the Indochina Peace Campaign since its beginning.

Source Material:

Documenting the Post-War War, available from:

American Friends' Service Committee
112 S. 16th Street, Philadelphia, PA. 19102

The Second Year of the Paris Peace Agreement and other issues of *Indochina Chronicle*, available from:

Indochina Resource Center
P.O. Box 4000-D, Berkeley, CA. 94704

Hostages of War, available from:

Indochina Mobile Education Project
1322 18th Street N/W
Washington, DC 20036

Semantics Antics

The Pentagon has responded to a Wisconsin congressman's charge that American pilots flying supplies to the embattled Cambodian government are getting combat pay. Not so, the Pentagon explains. They are only getting "hostile-fire pay."

Furthermore, it is not true that, as a newspaper reported recently, American military men in Thailand are violating Congress' ban on advisory and combat activities by making bombing recommendations to the Cambodians.

All that's happening, according to the Pentagon, is that "items of intelligence interest" are identified and "passed on." It is up to the Cambodians to make "the judgment of what should be done."

Reassuring is it not, that our military establishment has not let its semantic defenses down?

—*Philadelphia Inquirer*

Editorial page, February 12, 1975

The Church's Untold Story

The Church In Exile

by William Stringfellow

Evidence continues to mount that the controversy in the Episcopal Church opened by the Philadelphia ordination transcends the specific fate of any of the 11 women priests which that event supplied the Church. The matter, now, goes far beyond any conceivable adjudications in ecclesiastical courts; and, moreover, it surpasses the general policy question about ordination of women to the priesthood and the episcopate, including any prospective action — one way or the other — which the Minneapolis General Convention might undertake.

What has come to be at stake is whether the Episcopal Church any longer retains a temperament and capability for significant change. The issue is whether this Church which has boasted a heritage in conscientious protest and renewal, still possesses a genius for change, not only respecting women as priests, but in *any* way, for the sake of remaining a Church faithful to the gospel. Or, to put it theologically, is the Episcopal Church today viable enough to respond affirmatively to the urgency of the Holy Spirit?

The immediate disputes affecting the Philadelphia priests and the practice of ordination of women, while in themselves important, carry connotations of extraordinary consequence for the foreseeable future of the Episcopal Church. The hope for an Episcopal Church in America which is constantly renewed, dynamic, passionate about human need, audacious in society, biblical in witness, sacramental in living as a community, given to celebration, prophetic, eschatologically ready, now attaches to the particular causes so traumatically raised by the Philadelphia ordinations.

No Expected Breakaway

I am not implying the prospect of schism. Though it is a possibility, and though the provocation for schism is very great, I do not expect a dramatic, formal breakaway and the separate gathering of a new Church. Nor do I anticipate that the shortcomings of incumbent ecclesiastical leadership in the Episcopal Church in coping with the present controversy with timeliness, compassion, common sense, theological responsibility or imagination will result in censure, repudiation, impeachment, abdication or replacement of that leadership. More probably, if those in highest authority in the Episcopal Church persevere in failing as leaders, they will, increasingly, just be ignored by rank and file clergy and laity and thus find their authority rendered morally impotent by their own failure. Out of such a situation, what is most likely to emerge, instead of schism, is a new Church within the old Church, a confessing movement within the Episcopal Church, an extempore Church exemplifying the change refused by the official Church, a Church-in-exile.

This likelihood is, actually, an ecumenical phenomenon. There are similar developments throughout American Christendom right now, notably in the Lutheran Church-Missouri Synod and in the Roman communion. The birth of exile Churches in multifarious places and circumstances bespeaks the mobility of the Holy Spirit, I believe.

Within the Episcopal Church, a Church-in-exile is already happening. There are congregations which have invited women priests to officiate. There are standing committees which have opposed the intransigence of their own bishops and have sought ratification of the Philadelphia ordinations, while others have acted to certify new ordinands from the swelling ranks of women deacons ready for the priesthood. One of the 11 has been called to a parish to serve as priest, and there are other congregations contemplating similar calls. Two women have been called to faculty positions at an official seminary. Whenever opportunity has occurred to publicly identify with the Philadelphia priests — to share the dignity and risk the humiliation of the struggle — hundreds upon hundreds have gathered.

The Debacle Last Time

Meanwhile, despite what seemed virtual hysteria prompting the summons of bishops to "emergency" session at Chicago last August, a majority of the bishops now appear resolved to await nebulous developments at Minneapolis. As one bishop, recently put it to me: "We

are going to 'tough it out' — we are going to 'stonewall it.' "

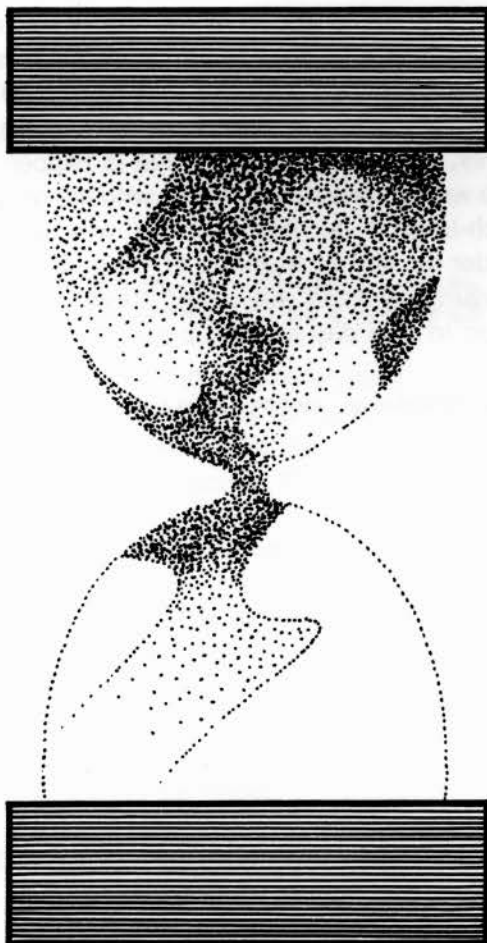
But this is the same scenario projected for the last General Convention at Louisville, and it issued in debacle. And that, in turn, became a basic reason for the Philadelphia ordinations. Given the inherently unrepresentative character of General Convention—I leave aside here, the serious doubt about whether the Convention properly possesses preemptive plenary authority on ordination in the Episcopal Church — there is no reason to assume that this same scenario will have a different outcome in Minneapolis.

The most optimistic Minneapolis expectation, noticing the views aired in the bishops' theological committee, is for authorization of future ordination of women by the most procrastinating procedure possible, and for a proposed eventual reordination or conditional ordination of the women already ordained. Such would be intolerable not only because it would be an ultimate, paternalistic put-down for women priests and women in general, but also because it would mean, in the cases of the 11, a punitive abuse of the rite of ordination.

Intransigence to change can only aggravate crisis. If any of the bishops suppose that "stonewalling it" until Minneapolis offers a way to win in the present controversy, he misunderstands what is happening. Ironically, the women priests and those who are now becoming a Church-in-exile do not have to win or even, really, consider the matter in terms of winning; they only have to remain faithful to the calling to which they are called by God in this day in the Episcopal Church.

William Stringfellow: author, social critic, attorney and theologian.

Toward The End of Empire 1974



Duci

Like the blind man who sang Odysseus past the rocks and
home free
or the harper his love fled on the threshold of hell her last wail
her frail candle snuffed
or the sublime weeper and wrestler whose tears stain the Book of Job
or those climbers who hang like Calder mobiles from the Himalayan
roof of heaven
or Fanon raging raging nursing in his body's dark vat the fungus
that fed that he fed on
or Jesus whose eyes meet my eyes like a crossbow anchoring in me
the high wire I must mount and move, toward him, or fall
forever (I will not fall)
like Judas even (the hellish fortitude of no) or Thomas the maybe sayer
or John the divine (one yes is of course)
like like like
Appalachian faces the ingrain and grit of poverty like all souls day
this day

COME NOW MUSE in the universal dimout of wits and hearts light my
so to speak fuse
in the grand manner the heroic tribal manner of the Big Ten from
Homer to Eliot I too would like to tackle something big
not heretofore tried yes though low on the scale of Paradise Lost.
You're the spirit woman the poets invoke when the subject threatens to
crack their pates, the wolf is at the door, and the ego's
flaccid bladder has to fill with new wine
SO COME!

I want to write a poem about Richard Milhouse Nixon known
here and there
on whom judgment seems to hover like buzzards on a scarecrow's
stick arms
Not only did he of recent days nearly shuffle off
but more to my point
judgment darkens his skies a hundred thousand misfortunes gather
from all corners the raunchy wings of ugly cleanup birds beat
over San Clemente
Not only that but
millions of his fellow cits are suddenly producing and donning
hangmen's caps
and
the earthly forms of divine (purportedly) justice signal
Roger All Systems Go
That furiously debated blood clot is for real and on the move like a
moccasined Mohawk in secret glades of New York State

Such trouble!
as you or I or the gate post have never had or (as the poets and proph-
ets love to illustrate only the high fall so low) - are likely to.
I was shocked to see that face in newsprint recently it was
as if a thousand newly dead Vietnamese had risen to stand at his
bedside each contributing to a skeleton a millimeter of
flesh not quite alive
so the medicine men might construct a presentable rag doll
or their art failing
a good mortician job
I was reminded of the 49 c. of Isaiah; *a worm and no man*

Richard Nixon my feeling about you is a furious mix
I am reminded on the one hand of a saying with which AJ Muste confounded
the pacifists 35 yrs. ago, If I cannot love Hitler I cannot love
anybody,
then too those rather more famous words which strike even to the
joining place of flesh and spirit, Love your enemies do good

to them who persecute you
On the other hand you have tainted the springs of language Christi-
ans followed your trail of cake crumbs across 50 states of
amnesia right up to the Blight House, Sundays
they licked them up like jackals
then behind closed doors you and they

celebrated obscene rites
at which infants were disemboweled
and demons invoked
and the week's murders laundered by the red butcher's knuckles of your
sacred henchmen

For these reasons I am angry and will be as long as you and I
live
and I am trying to chart my way carefully as Pilgrim
in the Noperson land between Anger and Hatred

I saw in a photo the women of your family hurrying to
your bedside
like 3 frail birds before the storm 3 delicate con-
structions of chicken wire and plumage
with big bewildered eyes staring ahead
as though they saw before them just out of the photo
the Fowlers hand who wrings the necks of birds or
cuts their throats
Such terror there

Your lives too must be a horror
as in you also the clotted cream
of the american dream
goes sour puddles turns to whey
the jewelry of Shahs and Pharaohs stripped from you
you look almost like 3 women being led into the Manhattan
House of Detention
which I am relieved to recall
is now torn down
and a park planted in its foul place

so you need never fear being locked up there
I would never want you locked up there
any more than I would wish Richard Nixon
to taste the sour sorrow
of Danbury Federal Correctional Institute where
my brother and I and many another ward of his stern will
cohabitated

no prison would be of no help to him or you
in peeling away the cumulative
illusions of some 200 yrs. of pseudohistory
so that in the biblical image the
essential soul that red premature infant might
come to term
come to terms

with its prenatal artifices more appropriate to hell than
to the moral etiology of mortals in this world

With all this understood
which I believe must be understood
lest the words which follow be misunderstood
lest I take the usual cyclonic amnesiac way
cutting natural corners stonewalling (in a phrase)
reality

- would like to pray for Richard Nixon

unsure of what words
could win him intercession
and stuttering as in the thin air of
inaccessible reaches
contemplating with horror transfixed before the
bloodstained face of history
before that God who is deaf dumb blind as any idol
whose tears though like sweat on stone I discern hear even
springing
from the victims their rich store & wellspring of
forgiveness for the executioner

So I pray.
there must be better sounds to make
than caw caw yap yap the smacking of jackals' jaws around
a corpse the signaling among crows the jackals have crept
off offal of offal left for the taking
There must be a better silence
than the open jaws of the dead
into which the great bombers have vanished
like demons' provender

Please grant such silence
please grant such words
either is allowable about the white mound
screened by the folding screens
behind which barely breathing our fate is enacted and his

do not I pray
let the earth swallow
nor sheol claim
nor 7 devils return to possess his house & the
last fate of that man be worse than the first

and may the children
who died
be by death
not twisted
in form or spirit
into avenging angels
but retain (in death)
their native sweetness

and lead this one
spared for a space
to a better heart

all of us to a better heart
amen alleluia

♥ Daniel Beninson.?)

Network Reports

Oil Companies Withdraw Namibian Operations

Phillips Petroleum Company, target of stockholder challenges on Southern African operations by the Episcopal Church and other churches, has announced it is withdrawing from oil explorations off the coast of Namibia (South West Africa).

The white minority government in South Africa has occupied predominantly black Namibia in spite of the United Nations action canceling the League of Nation's mandate to administer the government in Namibia. The U.S. government does not recognize as legal South Africa's occupation of Namibia, nor does the World Court.

The Church Project on U.S. Investments in Southern Africa, a coalition of church groups including the Episcopal Church, has maintained that U.S. corporations should not seek to develop Namibia's natural resources until a free, sovereign, legal government is in control of the country.

Phillips Petroleum, in a letter to the church challengers, asked that the 1975 stockholder resolution be canceled. "Phillips' decision to withdraw," the letter said, "is attributable to the lack of a foreseeable resolution of the issues of sovereignty which have been recently accentuated."

Getty Oil Company, a partner of Phillips in the Namibian project, is also withdrawing its operations, as is the Standard Oil Company of California, the last of five American oil companies that have been urged to pull out by church groups.

Timothy Smith, director of the church project, said that the decision of the companies to withdraw "is directly attributable to church pressure. Each company seemed unaware there was a question of sovereignty before churches began raising questions."

The six church groups planning to file a resolution with Phillips own a total of 50,774 shares, with a market value estimated at \$2.1 million.

At the 1974 Phillips' annual meeting a similar resolution, asking for the withdrawal of the company from Namibia, was introduced by the Episcopal Church. It was defeated, with the church resolution receiving approximately 5 percent of the vote.

Women's Attorneys Meet in New York

A group of attorneys met in New York City on Feb. 5 to consider ways and means to secure adequate legal counsel and defense for the 11 women priests. Several members of the group had attended a similar meeting in October. The purpose of this meeting was to share information and discuss legal strategy.

Out of the meeting came common agreement on the objectives of securing as soon as possible to the eleven women priests their freedom to exercise their sacramental functions free from interference and restraint. The attorneys agreed further to seek the use of any civil, ecclesiastical and political resources which would help accomplish that objective.

The attorneys present were John Ballard of Philadelphia, Constance Cook of Ithaca, N.Y., Ellen Dresselhuus of Minneapolis, Emmelyn Logan-Baldwin of Rochester N.Y., Suzanne Nobel of Philadelphia, Frank Patton, Jr. of New York, and William Stringfellow of Block Island, R.I. Six other attorneys from the Midwest and East are in contact with this group but were unable to attend the meeting.

Coalition Asks Changes For Women at Minneapolis

General Convention approval of canonical changes authorizing the ordination of women as priests and bishops is the objection of a new national coalition formed Jan. 17 and 18 in Chicago.

Named the Policy Board of the National Coalition for Women's Ordination to the Priesthood and the Episcopate, the group chose as its chairperson the Rev. George F. Regas of Pasadena, Ca. Co-chairperson is the Rev. Patricia Merchant Park of Alexandria, Va.

Admitting some differences of opinion among its members, the Coalition nevertheless adopted a statement of intent.

The Board intends to coordinate a massive campaign over the next 18 months to secure a positive action for women priests at the Minnesota Convention, for the Board "sees the Church perilously close to schism if the issue

of women's ordination is not dealt with justly, promptly and forthrightly."

Members of the Policy Board are: the Rev. Hunsdon Cary, Jr., Palm Beach, Fla.; Oscar C. Carr, Jr., New York City; the Rev. William R. Coats, Milwaukee; the Rev. Robert M. Cooper, Nashotah, Wi.; Ms. Janice Duncan, Bala Cynwyd, Pa.; Sister Columba Gillis, O.S.H., New York City; Mrs. Marge Gross, Yankton, S.D.; George Guernsey, III, St. Louis; Mrs. Charles M. Guilbert, New York City; Mrs. Marion Kellerman, Alexandria, Va.; Mrs. Marjorie Nichols, Winchester, Mass.; the Rev. Patricia Merchant Park, Alexandria, Va.; the Rev. George F. Regas, Pasadena, Ca.; the Rev. Henry Rightor, Alexandria; the Rt. Rev. Bennett J. Sims, Atlanta; the Rt. Rev. Richard M. Trelease, Jr., Albuquerque, N.M.; the Rt. Rev. John T. Walker, Washington, D.C.; the Rev. R. Stewart Wood, Jr., Indianapolis; and the Rev. Frances G. Zielinski, Evanston, Ill.

The next meeting of the Policy Board has been set for May 8-9 in St. Louis.

Group Meets in D.C. To Develop Defense Fund

Some 50 clergy and lay leaders from cities coast to coast met in Washington, D.C., Feb. 8 and 9 to develop a legal strategy and defense fund for those facing ecclesiastical trials as a result of actions supporting the Philadelphia 11.

Edna Pittenger of Cleveland chaired the meeting. Other participants came from New York City, Syracuse and Rochester, N.Y., Washington, D.C., Philadelphia, Minneapolis and elsewhere.

While the group was meeting the convention of the Diocese of Ohio met in Perrysburg to select members of the court which is expected to try the Rev. Peter Beebe of Oberlin.

Before the Washington meeting ended, the group adopted a Statement of Affirmation and Invitation consisting of a background statement (reprinted on the back cover of this issue), and the following series of affirmative statements:

1. *We affirm* the validity of the ordination of the eleven women priests in Philadelphia on July 29, 1974.
2. *We affirm* the right and obligations of those women priests to exercise their priesthood, sacramentally and otherwise, as their proper ministry to people both within and without the Church.
3. *We will defend* their right to do so, and will assist

financially and otherwise in their legal defense where this right is challenged.

4. *We affirm* the significance of this issue in the life of the Church because of its direct linkage with such strident concerns of our society as sexism, racism, and institutional oppression in the economic and political realms.

5. *We pledge* ourselves, during and beyond this issue of the ordination of women, to the support of the social mission of the Church.

6. *We invite* others to join with us in this statement of affirmation and support.

At a meeting of the group's advisory committee it was decided to circularize this statement widely, urging people to sign it and return it with a contribution for the women's defense and action fund to Box 359, Ambler, Pa. 19002. Checks should be drawn to "Church and Society, Inc.," marked for the women's ordination fund. The statement is going out over the names of the members of that committee: Peter Beebe, Donald Belcher, F. Sanford Cutler, Carlyle Gill, Edward G. Harris, Flora Keshgegian, Lee McGee, Edna Pittenger, Kitty Porterfield, Betty Rosenberg, Ralph Shaw, Ann Smith, Lucy Talbot, Wynona Thompson, Theresa Ward.

Task Force on Hunger Sets Training Sessions

Norman Faramelli, chairman of The Episcopal World Hunger Task Force, is convinced the Church must involve itself in the political arena if it is to carry out its mission to the outcasts of the world.

"Relief work must be more than assistance with pity and compassion," said Faramelli. "The hunger issue demands a redistribution of wealth and resources."

The Task Force is holding training meetings in Denver, March 4-8 and in Louisville, March 16-20. Representatives from every province in the Episcopal Church have been invited.

"In the training meetings," Faramelli said, "we will link the personal and political dimensions of the hunger issue with the expectation that out of these meetings a network will be formed which will move beyond lifestyles and relief, as important as these considerations are, to the fundamental issue of social justice."

Among the leaders for the Denver and Louisville meetings are Steve Brooks of the Food Research Action Center, New York, and Arthur Simon of "Bread for the World," Washington, D.C.

Statement of Affirmation and Invitation

The Board of Directors of The Episcopal Church Publishing Company wish to associate themselves with the editorial staff of *The Witness* in supporting the following statement:

It is important today in the life of our Church that the relationship be made clear between the attention being given the ordination of women, and the perennial concerns of the mission of the Church.

The ordination of women is an important theological issue. We attest that exhaustive study and debate have established the theological necessity of the ordination of women. It is required by the proper understanding of the nature of God and of the divine intention in the incarnation. Our concern here, however, is in the relationship between the ordination question and our understanding of mission.

The scandal of the ordination issue, as seen by many people in and out of the Church, is its being a tempest in a teapot. Many wonder how, with the very continuance of the human species in question, we can justify our expenditure of time and effort on an intramural concern of the Church.

The ordination of women *is* an issue with its focus within the Episcopal Church. But this issue is also illustrative of and directly related to other concerns of national and international importance.

This issue tests the freedom of the Church to be responsive to human needs and the claims of justice. In the Episcopal Church, throughout Anglicanism, in Protestant denominations and in the Roman Catholic

communion, this issue is opening up the deeper question of the rigidity and insensitivity of the authority structures of the Church. Where authority becomes identified with injustice, in or out of the Church, there is an urgent issue of Christian mission.

Therefore, we see a direct line from the ordination question to the problems resulting from unjust structures elsewhere in our society. The problems of poverty and famine, of racism and sexism, of oppression between nations, of environmental exploitation, are not separate problems that lend themselves to separate solutions. Rather, they are all related, inter-locked in the social, economic and political structures of our society. Like the ordination issue, these issues test the ability of authority structures to respond to the claims of justice and human need.

We see the ordination question, then, as integrally related to the social mission of the Church today. The Church must seek to model in its own life what it seeks to achieve in its mission. We are committed to the ordination of women because resolving that issue leads into the deepest concerns of the social mission of the Church.

Readers of *The Witness* are invited to submit reports on a wide variety of subjects and events looked at from many perspectives. Send reports to *The Witness/Network Reports*, 17187 Wildemere, Detroit, Michigan 48221.

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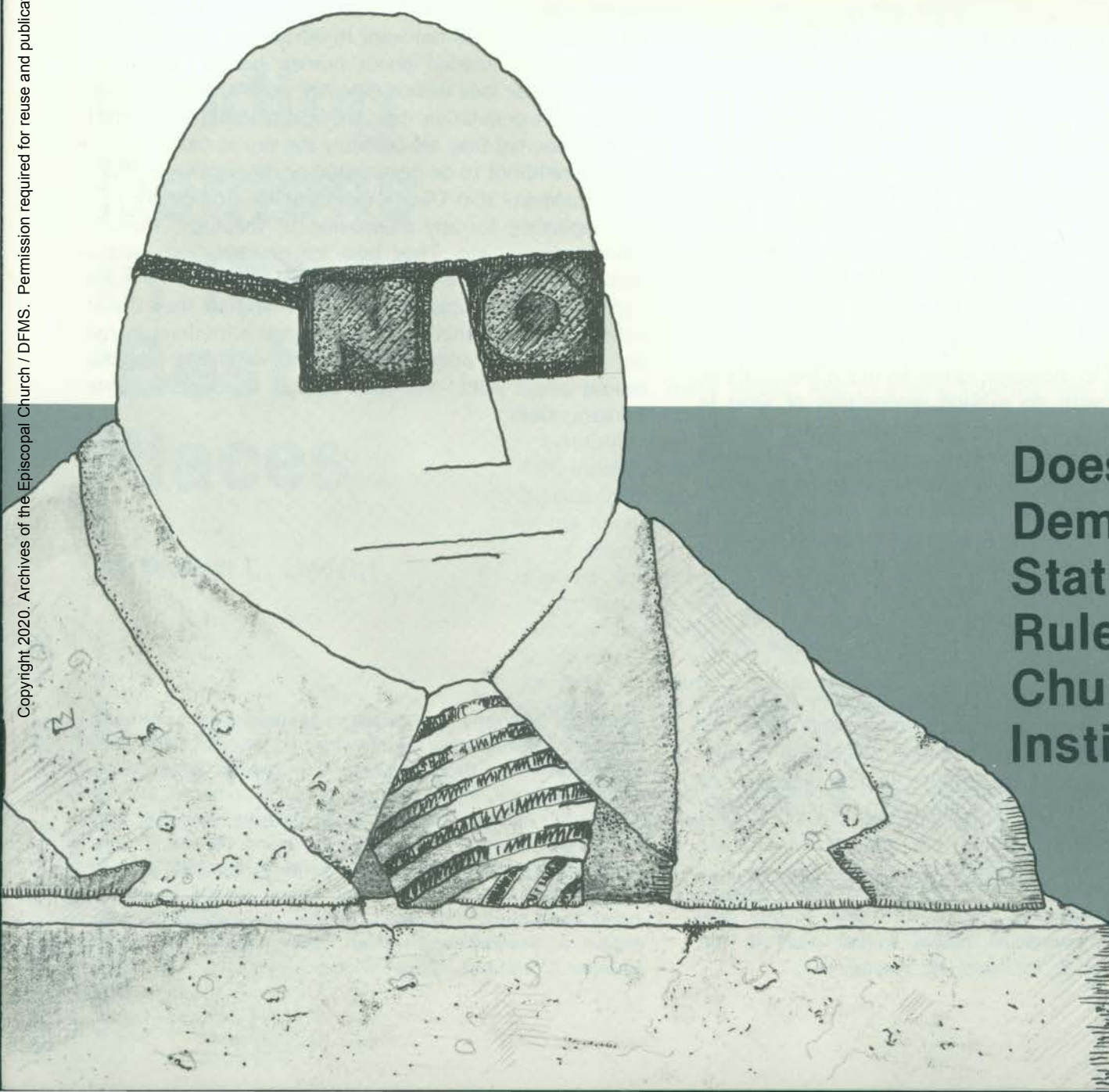
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**Does
Demon
Status-Quo
Rule
Church
Institutions?**

Letters to the Editor

The Witness reserves the right to condense all letters.

Is there anything in our Church Constitution or Canons on which to base a "one man (sic) one vote" challenge to the negative action on the ordination of women? Isn't this concept a secular one only? Indeed, I'd prefer a convention based on one vote per delegate, but we don't have it and hence haven't violated it. N'est-ce-pas?—*Helen Seager, Pittsburgh, PA.*

I have received several copies of *The Witness* and it is like receiving a long lost friend who suddenly returned; and with what joy!

As I am now 80, I took advantage of the offer for over 60 and sent a money order.—*Alice Brewster, Nutley, NJ.*

I must object strongly to your use of a quote from *The New Man* (sic) in the February 2 *Witness*. Seldom have I seen such a blatantly sexist piece of writing. The sexism here is not just in the consistent use of *man* and *he* as generics, but is illustrated also by the use of heavily male images: battle-fields, knights, captains, masters. The quote is an education in itself.

What I object to, however, is not so much the quote as your use of it with no explicit recognition of what is offensive about it. I believe an editorial board has the responsibility to raise questions about how offensive material is to be used. Re-writing would seem to be out of the question; but so, I would think, would be letting the material stand as it is. A possible model for handling such quotes as the one from Smith might be to adopt Mary Daly's practice in *Beyond God the Father*: the use of "(sic)" after specifically sexist language as an indication that a variance from common practice exists here.

It is time that we offer the same courtesy to women that we offer to other oppressed groups, and revise our language to eliminate aspects which perpetuate oppression. The language of the articles in *The Witness* has been fairly good. But there is still room for work.—*Ellen K. Wondra, Berkeley, CA.*

Just a note to thank you for bringing *The Witness* back to life again. I've enjoyed reading the new issues and believe that the magazine meets a real need in the Church.—*James B. Prichard, Rochester, NY.*

I am very glad to have the magazine for it is the only Episcopal Church publication that makes much sense, taken as a whole. Dean's and Shaull's articles were very stimulating and dealt with basic issues. I do tend to agree with the reactions already expressed about the articles being too heavy if you wish to speak to more than a relatively "in" theological group and communicate with people capable of real thinking but not yet grounded in the assumptions and/or terminologies found in the articles.

My experience in a secular organization has convinced me that there are a great many alert, open, reflective people who do not want the "old story" (theological, moral, political), do not want to retreat into reaction and are deeply concerned about human issues, but need them put in far less technical terms. Just what proportion of the total population they are in a pluralistic society I don't know, but they are certainly the key to the future, if the future is not to be constricted or destructive or both.

I should say that Dean's and Shaull's articles are just the beginning for any discussion of theology, theism, transcendence, etc. They take for granted that theism and transcendence are outmoded and they may be quite right — but the subjects need explaining as they themselves argue. Niebhur was once a great stimulous to me and I must think about the degree to which his insights are no longer valid.—*Rt. Rev. George W. Barrett, Santa Barbara, Calif.*

Among the Many Who Have Helped us as consultants in charting a course for *The Witness* are the following: J. C. Michael Allen, Jesse F. Anderson, Sr., Barry Bingham, Sr., Eugene Carson Blake, Richard N. Bolles, Myron B. Bloy, Jr., Alice Dieter, Ira Einhorn, Norman J. Faramelli, John C. Fletcher, Richard Fernandez, Judy Mathe Foley, Everett Francis, David A. Garcia, Richard E. Gary, John C. Goodbody, William B. Gray, Michael P. Hamilton, Suzanne R. Hiatt, Muhammad Kenyatta, Roy Larson, Werner Mark Linz, James Parks Morton, Charles L. Ritchie, Jr., Leonard M. Sive, William B. Spofford, Jr., Richard Taylor, Paul M. van Buren, Frederick B. Williams, Gibson Winter.

Finding Demons in the 'Best' Places

by Robert L. DeWitt

One sunny afternoon a gentleman in proper attire was riding his horse through the wooded section of a large city park. A group of young Blacks walking past taunted him with: "You look like the Establishment." Drawing himself up, the rider retorted good-naturedly, "I *am* the Establishment!"

Can a church with a long establishment tradition do anything other than draw itself up and acknowledge that fact? Not lightly and, it would seem, not likely.

One alternative would be to make a rational analysis as a prelude to change. Management consultants can lead an organization to a better definition of goals, a refinement of objectives, and improved methods of operation. There is, however, an inner intent in organizations, a purpose usually unspoken, rarely recognized, which stubbornly prevails. "The more things change, the more they stay the same" — this cynical saying identifies that fact about institutions.

A different and more democratic process in budgetmaking, as was attempted this last triennium in the Episcopal Church, is good for a church's self-image. As Charles Ritchie points out in this issue of *The Witness*, however, there is reason to doubt it was a difference that makes any difference. So it is in the life of a diocese, when an attempt is made to democratize the election of a bishop. James Adams, also in this issue, speaks of an ambitious effort in that direction which, aside from some desirable side-effects, did not produce any unusual results.

What force is at work in such situations? It is not a conscious conspiracy, even though it may express itself partially through processes which suggest that. No, it is the even more powerful assertion of the instinct of institutional self-preservation. That instinct co-opts for its purposes many people, many groups, many issues. And in a very sobering way they become its tools, its instruments.

Institutions are, in part, demonic. That is implied in what we mean by the Fall. Insofar as the Church is in the world, it, too, has a demonic dimension. Biblical theology makes this clear. The evidence makes this clear. And some of the implications are clear.

For example, an alternative to a rational analysis would be a radical analysis. Sometimes called prophecy, this is a spiritual force. It calls upon an institution to see itself as it is. In the case of an institution with a long establishment tradition, it involves facing that fact and seeing the liabilities which attach to it. It is a liability for the Church to have its treasure, and therefore its heart, in the wrong place. A radical analysis would be one which would call the Church to re-order its priorities, to become what it is not yet, to identify with the poor, the powerless, the outcasts, the disestablished.

Can an institution re-order its actual priorities and become what it is unconsciously determined not to be? Not lightly and, it would seem, not likely. Yet it is our continuing faith that this is possible through the operation of the Spirit of One who alone is greater than the demon-ridden institutions of this world.

Robert McAfee Brown Interview

Revolution or Armageddon?

In an interview with Robert McAfee Brown by the Associated Church Press, the following exchange occurred:

ACP:

The impression grows that a lot of previously socially engaged Christians are backing off from the battles going on out there. They aren't sure of the basis for engagement, and they aren't sure it makes much difference.

Brown:

That will probably increase for awhile, but I am going to fight to keep the other posture alive. Keep in mind that I am talking about a remnant within the remnant, not the rank and file. I don't mean that term disparagingly, and I am not trying to set up a morally superior group. What is needed is a network of people all over the world who recognize each other, who see communally those evils in the contemporary world against which we have to stand, and who are trying all the time to provide some alternatives.

That means, among other things, engagement in the public arena, even though I am less sure than I once was that ordinary political vehicles or instruments are going to make much of a difference now or in the future. We may have to think in a more politically radicalized way about what it can mean to engage in the public arena, and that's scary for middle-class types like most of us.

It is hard for me to see how the issues that face us, globally and nationally, can be resolved without some real revolution — not necessarily violent — some kind of overthrowing of American capitalism, including the American multi-national corporations. Anything less will be piecemeal and peripheral

patching up of the problem. I still continue to "work through the system" for the most part, working for candidates for public office, and so forth, but I am doubtful that the Christian community, the remnant within the remnant, can affirm the rightness of the American role in the world. When I hear Christians in Latin America say that the American presence in that continent is destructive, I am forced to rethink the ways in which I personally support that system as an American citizen. Seeing our country from the perspective of Christians who live elsewhere in the world, is to be seeing an ugly picture.

The name of the game, on this global perspective, is power. If we Americans are to participate in the struggle for justice in the world, then we have to see to it that some of *our* national power is relinquished. But that won't happen voluntarily. It never does. If the remnant begins to understand this, with all the implications involved, life will be no cozy retreat. Risk will become the order of the day.

This could happen only if we Christians begin to see that our primary allegiance is defined in global terms. When that happens, we are forced to see that we cannot maintain this luxurious island of extreme wealth much longer. It is simply too contradictory. The way we white, middle-class people live in relation to the poor in the rest of American society provides a microcosm of how America lives in relation to the poor in the rest of the world. But when I see myself as part of a global network, the contradiction becomes unbearable. In that Christian community I cannot any longer be defined by the conventional categories of race, class, nation and economic privilege. When the global dimension is recognized, such barriers have to disappear.

A group of blacks in South Africa, Chicanos in East Los Angeles, some priests in South America, lay Christians in East Germany — seeing what happens when these people come together for worship absolutely wipes out white middle class notions of Christian experience. But for most of us, the barriers remain real, and they are what put us on a collision course with disaster — particularly if we are Americans.

Continued on back page

Is This Any Way To Make A Budget?

by Charles Ritchie

Prior to the Louisville General Convention in 1973, the Episcopal Church engaged in a major and costly exercise to establish credibility in the program budget process of the national Church in an effort to make members feel they were being "heard" at decision-making levels. The Louisville Convention then adopted a budget for each of the triennium years 1974-5-6. In doing so, the Convention resolved that "a balanced budget during each year" is required, and allowed for adjustments by the Executive Council only to "better coordinate . . . and execute the General Church Program reflected thereby . . . or undertake other work, provided that the integrity of the priorities . . . is generally adhered to."

The budgeting process for the General Church Program budget was open, tedious and complex at Convention time. Between conventions, however, the Executive group (staff) and Executive Council take over and, quite simply, make all the decisions about budget revision. The General Convention, through its Committee on Program, Budget and Finance, is involved only in a perfunctory, advisory way. Funds are shifted here and there according to prevailing influences and rationale at 815 Second Avenue and Seabury House.

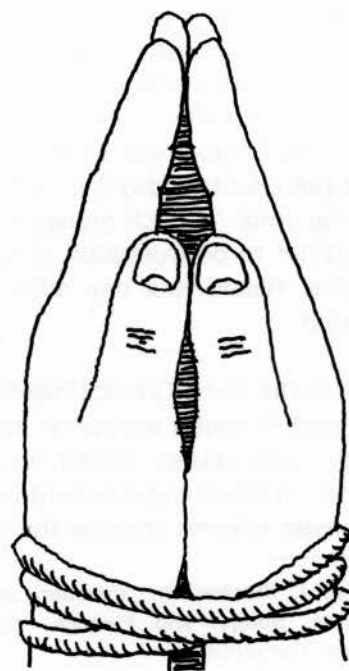
What an institution decided to do with its dollars often reveals the administration's concerns and priorities more clearly than other instruments of communication. Thus, we listen to the Allin Administration speak about

securing more funds for Black Colleges but the budget cuts such funds by \$78,000. There is much talk about evangelism and education, but the budgets were cut by \$16,000 and \$8,300 respectively. Other cuts in the 1975 budget include:

- Communications - \$45,200 (Will we say farewell to an independent "Episcopalian?")
- Minority programs and grants, administrative budgets up, grants down, net loss: \$50,000 + with grants suffering far more (where is the payoff in empowerment?)
- Youth and college ministry - \$55,000
- Funding for the Ministry Council voted by General Convention at a level of \$41,000 for 1974, receives a token \$10,000 for 1975
- Social Ministry and Concerns and Social Responsibility in Investments, likewise, pared \$11,800 and \$3,600 respectively

The bulk of the shifted funds, plus a \$300,000 increase in the budget level have been reallocated mostly to administrative areas although there are also some increases for ecumenical work, and for Overseas Dioceses (an even \$100,000).

The impact of the cuts is, of course, intensified by inflation. Soon some of the programs may be considered too small to be meaningful and that may be justification



Duci

for abandonment. The number of dollars is not important, but the direction of the shift is. Institutional maintenance generally wins out over sometimes powerless, often controversial, programs. Too small to be more than symbols of hope and faithfulness, these frail little signs of progress should be protected from the natural tendency of the institutional hierarchy to beat them down and out in order to strengthen the institution. For example, at a time when corporate responsibility is a social and public issue of the highest magnitude, the institution finds it all too easy further to weaken an already weak commitment to Social Responsibility in Investments.

The Risk of Power

The debate as to whether the 1974 budget goes beyond the guidelines intended by General Convention is academic; the fact of the matter is there is no appeal and no accountability. At stake is the credibility the Church sought diligently to create. At stake is the movement begun at Seattle to put the Church on the line with those it seeks to serve. At stake is the hope that some institution (if not the Church, then which?) can risk putting its money where its mouth is. Without new generations, institutions die and so will the Church, for if it cannot be faithful enough to risk its power and influence, what members of new generations will look to it as a witness in the new society?

Now that steps have been taken to strengthen the organization with manpower and morale, the administration suggests it can prepare to do all those good mission things anyone wants to do. It will be out to raise more money. Soon the "Salespersons" (head salesman: the Presiding Bishop) will be peddling "sales items" (what's your pet charity today?) in the "market" (wherever there may be some "church money"). At the same time we are asked not to be frustrated or suspicious — opposing or divisive. Relax, your new administration has things well in hand.

P.S. At the same Council meeting that adopted the 1975 Program Budget a resolution about the problem of world hunger was passed, urging, among other things, participation "in reforming the institutions of society." Do such proposed reforms include the Church?

Charles L. Ritchie, Jr.: member, Joint Standing Committee on Program, Budget and Finance; deputy from Pennsylvania to General Convention.

Who Sets Priorities?

by Jane M. Silbernagel

The article by Mr. Ritchie on the 1975 budget of the Episcopal Church intensifies my own disquiet.

One has been taught that priorities and program of the Episcopal Church are determined by the clergy and laity in meetings of parishes, dioceses and the national Church. Thus one cannot doubt that priorities set at the General Convention are set for the three-year period between conventions, and may be changed only by the Convention.

In 1973, the first five priorities were evangelism, education, lay ministry, communication, and mission service and strategy (human development). All have had funds cut severely. The resolution enacted by Convention states: "the following ordered items shall be funded in the priority shown below if the total receipts to the General Church Program shall exceed \$13,625,732."

- A. Black Colleges
- B. Overseas Work
- C. U.S. Jurisdictions
- D. Education
- E. Empowerment
- F. Young Generation
- G. Communications
- H. Public Affairs



Dana Martin

From this and the other parts of the resolution, I would think that priority items in the budget were funded in 1974-75 *at least* at the 1973 level. Then, if there were additional money, the debate would be over raising these, and if there were still extra money, it would be applied to the above items. I have no feeling that the Convention meant that the original priorities were to be cut in order to balance the budget unless the General Church received *less* than the \$13,625,732.

We did not at Louisville foresee the present inflation and recession. One cannot begrudge raises to the staff in these times. One can question the necessity of adding additional staff, however, if by so doing program money must be cut. One can also accept that the costs of "815" would have to be up in these times.

The paramount issue to me is: "Who sets the priorities for the Episcopal Church?" I was impressed with the work and the devotion of the members of the Executive Council in their trips around the dioceses prior to Louisville in an effort to hear and understand the wishes and needs of the constituency. Is that work to go for naught? If the constituency responds, as we did, who makes the decision to change what we decided?

I feel strongly it is necessary that once again we press toward a diminution in the size of both Houses of Convention and that we begin to hold General Convention more often than each triennium. Both the House of Deputies and the House of Bishops are too large. The rapidity of change in our lives creates a need to scrutinize goals and priorities much more often than we do. The costs of the convention rise all the time — and money could be saved to be put into programs, especially "people programs."

The method of assessment upon dioceses to raise the General Church Program funds is decided upon by General Convention. It cannot be changed during the triennium. Since this is so, it seems to follow that the programs should be inviolate — except to be given more funds if such a happy day should arrive.

I do not believe that the 1975 budget reflects the decisions made at Louisville.

Jane M. Silbernagel: member, Joint Standing Committee on Program, Budget and Finance; deputy from Southern Ohio to General Convention.

Budget as Tradition

by Gerald Lamb

If I simply said "ditto" or "hooray" to the Charles Ritchie article, everyone would know that we served together over a three-week period developing a Program and Budget which reflected what the Church wanted.

Evidently the church staff and the Executive Council looked upon that budget as statistical data for their consideration. It is more than that. The budget is tradition. It is a philosophy. It is a document of direction. It is an instrument of empowerment for the entire Church. It represents the best thoughts, hopes, desires and priorities of the various dioceses and delegates present at the General Convention. The staff at 815 and the Executive Council has not just altered the statistical data in the budget; they have changed the direction of the Church.

Gerald A. Lamb: member, Joint Standing Committee on Program, Budget and Finance; deputy from Connecticut to General Convention.

Missouri's Popular Election

by James W. Adams

When the history of the Protestant Episcopal Church in the 20th Century is written, the recent attempt by the Diocese of Missouri to initiate a more democratic election process of bishops will probably garner a footnote rather than a chapter.

Experiments that are somewhere between raving successes and catastrophic failures rarely have a way of emerging as watershed events. Rather, such experiments slip into wider historical trends that eventually will be viewed as epochmaking — for good or ill. The historical significance of the Missouri experiment will depend on whether, in coming decades, there will have emerged a wider trend to democratize radically the nomination and election of Episcopal bishops. My suspicion is there will be no such trend.

But lest I prejudice this particular case before it gets a hearing, let me outline the origin, goals and scope of the Missouri experiment.

In early 1973 Bishop George L. Cadigan announced he would retire in April, 1975, when he reached age 65. A committee began devising a popular nomination and election process, essentially to draw into the selection of a new bishop as many of the diocese's 20,000 baptized members as possible. First phases involved an informal referendum among the 57 parishes to determine the qualities wanted in a bishop. From this, the committee formulated seven criteria for candidates, ranging from a man "sensitive to contemporary issues" to one "knowledgeable in managing money and property."

In February, 1974, the diocesan convention approved the following plan. Nominations, roughly two names for each parish, would be submitted by May 31. The

17-member screening committee would then reduce the list to about 15 names by the end of August. In mid-October, there would be a "primary election" by all pre-registered voters to select the top three favorite candidates. The screening committee would retain the right to add two names (from the list of 15) if its members felt "an especially qualified or talented man had been overlooked by the voters."

Five candidates would be on the final ballot for the December 7 election held according to existing canons. Prior to the October "primary" balloting, there was a voter registration drive. Data was published about the 15 candidates. Before, but especially after, the final five were named, candidates were expected to — if not "run" for office — at least make themselves available for public meetings.

Neal T. Dohr of St. Louis, chairman of the screening committee, gave the general rationale. Lay-persons, particularly, feel uneasy about "shadowy cliques in smoke-filled rooms" who presumably act as kingmakers, he said. The process would dispel those notions. Then, by encouraging open "campaigning" by candidates, the diocese was acknowledging that "the Holy Spirit can work in politics." Overall, Dohr and diocesan officials boasted after the election, "more people in the diocese knew more about the candidates than ever before."

Some Bitterness

The diocese elected a bishop, the Rev. William A. Jones, a white rector in Johnson City, Tenn., on the 13th ballot. He emerged a winner despite sustained and passionate support among clergy voters for the Rev. Joseph A. Pelham, a black seminary professor from Rochester, N.Y. There was some bitterness and disillusionment among clergy who claimed racial bigotry allegedly implied by the majority of lay voters who opposed Pelham.

No doubt the experimental process produced some modest achievement. First, practically every confirmed Episcopalian, marginal and otherwise, at least knew there was to be a change of episcopal guard. The diocese collectively was prodded into at least some vague thinking about the role and duties of bishop. Some 3,647 persons over 18 years old (about 67 percent of those registered) cared enough to vote in the "primary." And, yes, it is a safe assumption that the people knew more about the candidates.

But in the face of the romanticizing of this process already underway in the diocese and beyond, we ought to

ask some pointed questions. Did the diocese really get better candidates — ultimately a better bishop — than it would have under the existing procedures? Will the new bishop be any better accepted because of the “popular” election process? Was this ultimately a substantial change giving the people more power, or essentially a public relations program to make them *think* the smoke-filled room was gone?

The ironic fact is that the bishop-elect and his top contender in the final election were not among the top three “primary” vote getters. Their names were added by the screening committee whose members, in their wisdom, ruled that the hoi polloi had overlooked the best candidates at the ballot. What is so democratic about that? That’s just the way the kingmaker cliques operate under existing systems — the elite with inside knowledge do what they think is in the best interest of their diocese.

Indeed, what the Missouri experiment boils down to is that a presumably more representative nominating-screening committee did more work, did more of its work openly and had at least generalized rubrics (the seven criteria) under which it did its work. That might be an improvement over whatever the old system is, but it is hardly the revolution some in St. Louis would like to make it.

The diocese was playing with political fire, in one sense. The more an institution encourages psychological investment in favorite candidates, the greater will be the risk of resentment among losing factions and the greater will be the risk that any “compromise” winner is unacceptable to everybody. While it is too early to assess such reverberations from the recent Missouri election, the racial bigotry charges raised by clergy losers indicate a depth of feeling that even a quasi-popular election campaign can generate.

Potential Dangers

In addition, there was the question of what might happen if *real* popular elections were held. A significant number of clergy had visions that under their candidate the diocese could make history by becoming the first to accept with open arms all or some of the 11 women priests of “invalid” ordination fame. Wide-open elections raise the possibility of regional elections becoming referendums on national church issues. Not necessarily a bad idea but potentially a disaster if linked with putting a man in the bishop’s chair until age 65.

There is a variety of practical considerations as well. So far as it went, the Missouri experiment wasn’t that expensive and penetrated the diocese fairly well. (Cost was about \$3 for each one of those 3,647 “primary” votes). But Missouri is about the third smallest Episcopal diocese. What would larger ones face in time and money?

Real dangers and practical problems should of course be irrelevant if what you are doing is a necessary, realistic and profoundly desired reform. I have seen no evidence that the Missouri experiment was any of these.

A wider trend in which the Missouri experiment of 1974 will fit? As I said earlier, my suspicions — confirmed by this case — are that there will be no such trend.

First, because in the coming era of economic hardship, even such middle- and upperclass-based denominations as the Episcopal Church are going to have less time and resources for ecclesiastical luxuries. One would doubt if times get so bad that Episcopalians and others will go back to the New Testament practice of casting dice to pick their leaders. But neither will they be in the mood or in the position to enjoy the luxury of pseudo-populist proceedings.

Second, while some Episcopal women clergy might argue the point, bishops in the Episcopal Church in recent decades have hardly been tyrants blatantly frustrating the will of their flocks. Flagrant abuse of Episcopal authority — even when granted through what is supposedly the current “smoke-filled room” and kingmaker style — does not appear to be an Episcopal sin crying out to heaven for vengeance through some wholesale populist catharsis.

Third, vigorous and sustained democratic impulses flow out of vital, self-confident and proudly voluntaristic societies, not out of diffused, declining and static ones. Even if we put forth a more positive interpretation and say that the Episcopal Church is relatively balanced, the prediction is the same. The Episcopal Church is not about to open itself up to political processes that could significantly alter the power structures or destroy the de facto system of checks and balances.

James M. Adams: religion editor, *St. Louis Post-Dispatch*.

Reflections On Shepherding

Sabbatical begun, we saw them: primal shepherds.

Judaea's February is grass-gifted,

new-green

fleeting

potency.

Herding is less leading than permitting

before blasting heat browns barren.

Homecoming found mid-summer spring Where-Brothers-Love,

advocate shepherds making all things new,

purple

vested

Amos

seeing the pink-dawn-promise of almond bloom,

letting healing justice roll on Sisters' Day.

These desert hills need that Tekoan timing.

Levitate rhythm here is a brutal beat.

Syracuse

Chicago

Oaxtepec

breed counter-heat when winter-hunger

seeks spring's transient growth.

Will shepherd's crook cease curbing,

follow sheep to present pastures?

Lovest

thou

me?

Can apostolic prod be a bramble-clearing staff

for the break-through to nutrient grass?

Who tends Peter?

Who feeds Simon?

O

Come

Immanuel

Give sisters springtime herding

before the scorching kills.

—Wanda Warren Berry

Wanda Warren Berry: Ph.D. candidate, Syracuse University;
licensed lay reader, Diocese of Central New York.

Network Reports

Small Journal Editors Meet

On Feb. 12-13 the College of Preachers hosted a small group of persons identified with publications concerned about the social mission of the Church. A larger group was scheduled to meet in March to decide whether staff members of such journals can do their work better through structured, on-going relationships.

Attending the meeting were Clement W. Welsh and Earl H. Brill of the College of Preachers, Wayne H. Cowan of *Christianity and Crisis*, Judy Davis of *Quest*, Robert L. DeWitt and Hugh C. White of *The Witness*, Richard Fernandez, formerly with "Clergy and Laity Concerned," and Ellen K. Wondra of *Radical Religion*.

Church and Society Network Groups Meet

Robert L. DeWitt and Hugh C. White met with representatives from five dioceses in the Pennsylvania-Virginia region in Lancaster, Pa., Feb. 17-18 to initiate plans for organizing groups concerned for the Church's social mission.

The Lancaster meeting focused its deliberations on the "Statement of Affirmation and Invitation" issued by a group of 50 supporters of the 11 women priests in Washington, D.C., on February 8.

Among the participants there was widespread agreement that the authority structures blocking affirmation of the 11 women priests are the same structures which inhibit the Church's social mission. As one put it, "where authority becomes identified with injustice, in or out of the Church, there is an urgent issue of Christian mission."

The Statement of Affirmation and Invitation will be used by participants in the Lancaster meeting to initiate Church and Society groups in their dioceses.

A second meeting of the group is planned for May.

Attending the meeting were: Edward W. Jones, Central Pennsylvania; Margaret Ferry, Joseph Frazier and Donna Urbia, Bethlehem; Carl Edwards, Southwest Virginia; Charlie McNutt, Jr., West Virginia; and David Van Dusen, Pittsburgh.

The central south regional meeting of the Church and Society Network will be held in Atlanta March 3 and 4.

Participating in the Atlanta meeting will be: Marian Hoag and Elizabeth Hoag, Atlanta; Sister Jean, Georgia; Kathryn and Harcourt Waller, Martha Carmichael and Lex Matthews, North Carolina; Edgar Hartley, Jr., Western North Carolina; William Chilton and Mark Johnston, Alabama; Sara McCorry and Robert Dunbar, Upper South Carolina; David Fisher and Archie Stapleton, Jr., Tennessee.

Network Coming Events

MIDWEST REGION — March 14-15, 1975, Indianapolis, Dee Hann, convener. Diocesan coordinators: Belle Hargreaves, Michigan; Marion Huston, Ohio; LeRoy Davis, Southern Ohio; David Owen and Patricia Steiner, Chicago.

NORTHWEST REGION — March 21-22, 1975, Seattle, Cabell Tennis, convener. Diocesan coordinators: Robert Beveridge and John Larson, Spokane; Alice Dieter, Idaho; Joe Dubay, Oregon; Dirk Rinehart, Eastern Oregon and Diane Tickell, Alaska.

Brown Interview

Continued from page 4

There are tremendous implications here for the remnant Christian, for our temptation during the next decade will be to a kind of national idolatry that will increase as world pressures are exerted upon us. Perhaps the worst legacy that former President Nixon bequeathed us was his speech about total American economic independence by 1980. What this world needs now is not declarations of independence, but of interdependence. The notion that we can create a little island of fantastic plenty in the midst of a starving world is simply an invitation to Armageddon.

Where are we going to find a base from which to fight against this idolatry of American power? I know of no better place from which to work than a community that understands itself as part of a global network, which is what the remnant church means to me.

Readers of *The Witness* are invited to submit reports on a wide variety of subjects and events looked at from many perspectives. Send reports to *The Witness/Network Reports*, 17187 Wildemere, Detroit, Michigan 48221.

THE WITNESS

Robert L. DeWitt, Editor; E. Lawrence Carter, Robert Eckersley, Antoinette Swanger, Lisa K. Whelan, Hugh C. White, Jr. Editorial and Business Office: P.O. Box 359, Ambler, Pennsylvania 19002. Telephone (215) 643-7067. Subscription Rates: \$7.20 per year; \$.60 per copy. *The Witness* is published eighteen times annually: January 12; February 2, 16; March 9, 23; April 13, 27; May 18; June 1, 22; July 13; September 7, 21; October 12, 26; November 16, 30; December 28 by the Episcopal Church Publishing Company. Board of Directors: Bishops Morris Arnold, Robert DeWitt, Lloyd Gressle, John Hines, John Krumm, Brooke Mosley and Dr. Joseph Fletcher. Copyright 1975 by the Episcopal Church Publishing Company.

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Volume 58, Number 10

Mainline Protestantism: After The Cover-Up

by Jeffrey K. Hadden

With Responses:

From The Inside by William B. Thompson

From The Outside by Lynda Ann Ewen

Letters to the Editor

The Witness reserves the right to condense all letters.

Still Going Strong

Mrs. Howard W. Benz, Feb. 6, 1958
Churchwoman of East Cleveland

In reading Bishop Mosley's excellent remarks on racial segregation (1-23-58) one is struck by the similarity between the cliches he attacks and the ones used to justify continuing restrictions governing women in our Church.

It is a challenging mental exercise to try to discover one valid argument to support either of these forms of discrimination. The ones that readily come to mind are seen to be varieties of either pride or prejudice or else efforts to prove doctrine by proof text.

In reply to the usual condescending explanation that matters of this kind take time, one must ask, "How can a great Church give convincing Christian witness, this month or this year, to a desperate world when some of its lay and clerical leaders believe that truth and justice may be deferred at will and others feel that in a clash between principle and prejudice, they can properly remain neutral?"

Mrs. Howard W. Benz, Feb. 19, 1975

Although I was happy when *The Witness* was reborn, each issue disappoints me more and here's why.

There is no reason why this magazine should be so hard to understand and, as a result, not interesting or thought-provoking to read. A sentence written by the *New York Times* religion editor Kenneth A. Briggs in the February 16 issue illustrates my point.

Mr. Briggs wrote: "At the same time the Church was found *not* to be *without* restorative powers." Wouldn't something like "Nevertheless, the Church has restorative powers" have been easier to understand?

The point taken in the humorous "Graffiti Found at St. John's University" is well made. The fuzzy concepts and pedantic stance of too many theologians, whether they contribute to *The Witness* or not, is enough to cause even our Lord to ask, "What does he mean?"

Editor's Note: Thanks for being you. We'll try harder.

Thank you for the gift subscription to *The Witness*. An initial glance at the early issues reveals an attractive format and judging by titles and authors, exciting contents. As chairman of the communications committee of the Executive Council I congratulate you and all others responsible for this valuable contribution to the communications network of the Church. I shall read it with interest.

With all good wishes and warmest personal regards.—
Robert Ray Parks, rector, Trinity Church, New York City

With reference to your lead editorial of December 8, 1974, I would like you to have some facts which I think are relevant.

When the Presiding Bishop turned down the offering from Riverside Church, he took an equivalent amount of money from another fund and contributed it to world famine. Subsequently, when the offering was sent to me, after a discussion with the Presiding Bishop, I sent it to the Presiding Bishop's Fund for World Relief and it was accepted. Thus the cause of world relief received twice as much as it would have otherwise. I think it is important for it to be known that the Presiding Bishop, by his action, did not deprive the hungry of the help intended by those who gave the offering at Riverside.—the Rt. Rev. Paul Moore, New York City

May I express to you my delight and deep satisfaction in learning that *The Witness* will be published again. As an old-time EPF member, I used to receive *The Witness* through the kindness of a friend (I was never able to find out who the kind giver was) and I have sadly missed it all these past years. I am also glad to see that our Bishop Krumm is a member of the Board of Directors.

We used to have an EPF chapter here in Cincinnati, but happened to lose all its working members. Unfortunately I am now too old and not well enough to attempt to build up another chapter. However, perhaps *The Witness* may be helpful in making another attempt.

I am enclosing my check for the introductory subscription. I shall do what I can to promote *The Witness* among my church members.—Margaret von Selle, Cincinnati, OH

THE WITNESS

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The Ministry Of Hope

by Robert L. DeWitt

There is no need today to cry havoc. What our side-long glances suspected, has been confirmed by the clear presence of panic. Its face has become familiar. Our own private observations have been reinforced by the testimony of others. And in the light of this, faith and hope seem to have become acts of bravado, of muscular religion ("praise the Lord"). But the spiritual athletes seem to flex their spiritual muscles in an empty gymnasium.

And yet, was it not always so? Faith has always struggled against unfaith. Apart from the latter, there would have been no need for the former. And hope has always been borne of the lack of — and therefore the need for — hope. At the center of this contradiction lies one of the deepest clues to what it means to be human.

Today's danger, however, is of a different sort. It is not the validity, the necessity, of faith and hope that is in question. Rather, it is the danger of making them into spiritual hypotheses, separated from the human, material conditions which are the only conditions under which faith and hope have any pertinence to this life.

What does it mean to speak to a woman about the church as the household of faith when her aspirations for a vocation to the ordained priesthood are denied by that church? What does it mean to speak to a sub-Saharan woman about faith in a God of love when her bloated child's hunger seems a living refutation of that love? What does it mean to speak to an unemployed assembly line worker about Christian hope, when his unemployment benefits have expired as the expression of an economic system whose priorities do not include his gainful employment?

How can the church minister meaningful to people who need an incarnated faith, an incarnated hope? *Can* the church minister to such? Of course. Where such ministry is performed, there is the church. But that kind of ministry may appear in unexpected places, performed by unfamiliar — even surprising — agents of ministry.

And if we who call ourselves the church do not engage in this incarnated kind of ministry, we will be hiding our light under a bushel. Even, perhaps, be compromised by involvement in a cover-up of the grace-full Word of salvation.

Mainline Protestantism: After the Cover-Up

by Jeffrey K. Hadden

During the early 1960s a new type of book began to compete with traditional inspirational literature on the religious best-seller lists. Instead of fare for meditation and peaceful reflection, the new literature raised charges of complacency and indifference to social issues, especially to the emerging racial crisis, against organized religion. The titles often captured, clearly and concisely, the heart of the indictments: *The Suburban Captivity of the Churches*, *The Noise of Solemn Assemblies*, *The Comfortable Pew*, *My People is the Enemy*. They quickly became useful phrases for the growing socially-conscious segments in the churches.

Within a few short years a social movement of extensive proportions had been generated among American clergy. The image of clergy in America as acceptors and defenders of the status quo was thus changed to a reputation as bold leaders in the vanguard of social change.

In New York, Chicago, and Cleveland interdenominational and interfaith training centers were created to instruct religious leaders in the skills of action ministries. Other action-training centers sprang up across the country. Experimental social action ministries and congregations were created. There was a sense of hope and optimism that out of the turmoil and chaos of the 1960s would emerge a more just and human society in the 1970s.

This optimism proved short-lived. As conservative laypeople became more aware of the scope and breadth of

radical social action in the name of their faith and with their money, they revolted. Some revolted by simply walking away from church. Others joined more conservative churches. But a sufficient number stayed to fight. The impact of the lay revolt was felt quickly and broadly throughout the liberal church tradition in America. They fought with their pocketbooks, and they fought with their organizational structures, at every level from the local parish to the national denominational headquarters and the National Council of Churches, to change policies, and to curtail the flow of dollars into radical ministries.

For laity, all this was a sudden and radical departure from the past. These men of conviction, their clergy, had moved from position papers to resolutions to action but had seldom shepherded their flocks along the same pathway. The Church, as most laity understood it, was a place of quiet refuge from a troubled world. It was certainly not a place for harassments and reprimands and indictments for all the problems of society, most of which were too large or too remote anyway. Ministers had a job to do — a job of caring for the spiritual lives of their parishioners, of preaching, administering sacraments, visiting the sick and counseling the bereaved; they were paid for these functions, not for organizing the poor and marching in demonstrations.

Hence, the mass movement of clergy into the political arena was ill-fated and short-lived. Hundreds of parish ministers who got involved were fired, forced to resign, or voluntarily left the ministry in disillusionment. When laity discovered that much of the impetus for involvement came from church organizations beyond the local parish, they cut off local funds to these organizations and quickly captured positions of leadership where they could redirect monies and dismantle programs.

It is difficult to assemble accurate data on the magnitude of the churches' retreat from social action. Part of the difficulty lies in the fact that many social action programs were carefully camouflaged under innocent sounding titles or buried in the budgets of traditionally status quo departments. Another difficulty has to do with the reorganization of the National Council and several major denominations. A third difficulty is that many churchleaders have set up a smoke screen of rhetoric to the effect that social action monies have been redistributed back to local congregations and communities. The task of checking this out is enormous. To the extent that I have been able to check out claims of

social action programs at the local level, they simply do not exist or exist only as paper organizations. For all intents and purposes, social action in the churches has passed from the national scene. Little is presently being done by churches to remove the social injustices which yet pervade our society. What I find far more disturbing and far more significant is the churches' denial of what they have done and are doing.

People's Deception

If and when the full truth of Watergate is known, perhaps the most worthy finding will be a quantum leap forward in our understanding of people's capacity to deceive themselves, to become so completely captive to a reality they and their allies have created that they are incapable of comprehending the meaning of their own thoughts and deeds. Today, thousands of church leaders in liberal Protestantism are participating in a massive cover-up which, in terms of the future of moral leadership for this nation, is every bit as disturbing as the Watergate scandal. Like the Watergate, the religious establishment's cover-up involves the utilization of the most sophisticated public relations techniques: taking the offensive against those who bring bad news, rendering inoperative programs, positions, and convictions which only yesterday were an integral part of the institution's integrity, twisting facts to fit newly emerging "realities," and performing radical surgery to remove internal dissent. As they move to close ranks, they are creating a world as unreal as the world created by the men of Watergate who shut themselves off from all but the creations of their own imaginations.

To be sure, the crimes now being committed within the structures of liberal Protestantism are not the kind for which people are sent to prison. They are crimes of commission, omission, impotence, and incompetence, committed by men and women whose motives are pure and honorable and whose loyalty is impeccable. But these misdeeds, if unchecked, may permanently intercept a noble institution's rendezvous with the struggle to promote human dignity and justice.

Today the face of crucial social problems — when the poor are getting poorer and we still can't integrate our schools and neighborhoods — the churches have not only shrunk from their tasks and cowered before the implications of the gospel preached on the picket line, but they have further surrendered to vulgar, self-indulgent expressions of Americana. This is not to imply

that the church had all the answers during the social activism of the 1960s. It is rather an assertion that the church was beginning to recognize an important mission and now has instead joined (or perhaps led) the ranks of those who, failing to see immediate changes, now see no problems.

Take, for example Dean M. Kelley, one of the loudest voices in the cry to reconstruct reality within liberal Protestantism. His widely read book *Why Conservative Churches Are Growing* is not about why conservative churches are growing at all, but why liberal churches are declining. As a member of the inner circle of the National Council of Churches and possessing a sterling record on the front lines of the civil rights movement, Kelley has all the requisite credentials for summoning the attention of mainline Protestant denominations. Who, better than an insider who has fought the good fight, can tell us what has gone wrong and whither the morrow?

Benign Neglect

There is no ambiguity in Kelley's message. He is telling his colleagues it is time for the churches to treat issues of brotherhood, justice, and peace with a little benign neglect. Not once does Kelley ask how the churches can get back in the battle. He assumes it was all wrong. Like the prodigal son, the church's fling with the world is over. Take no thought of the noble causes left scattered across the battlefield. It is time for repentance. Survival demands our attention now. Maintenance goals must take precedence over mission outreach. Therefore, drastically reduce wasteful and wistful programs and austere eliminate the frills from bureaucracy. Most importantly, focus attention on the renewal of meaning among communicants. This is one sure thing that will keep them coming. Encounter groups may help members find themselves, but, more importantly, seek ways in which religion can be relevant to the private lives of parishioners as they celebrate their joys, seek comfort for their sorrows, and ask for guidance when decisions must be made. As their personal needs are met, their commitment to the church will increase.

Kelley presents himself as a social scientist drawing conclusions from data. Actually, what he has done has been to make an argument to support his own hypotheses by occasionally referring to a set of time series tables of growth trends for several religious groups. He misuses the cloak of social science by ignoring some parts of his data, by drawing unsubstantiated

conclusions, and by glossing over relevant but contradictory findings. His data brings him to his conclusions only by a leap of faith, not by logical progression.

Kelley's conclusions are not a prescription for healing the wounds of the churches just returned from the battle-front, nor are they new strategies for getting on with the goals he so recently espoused. They are instead a reinterpretation of mission designed to give reasons why the churches should follow the road of retreat they have already walked.

A different approach is followed by two books published through the National Council of Churches Office of Research, Evaluation, and Planning during the past two years. Rather than explain away the problems of the churches as healthy change, growing stability, or such, these books take the position that in the final analysis the "problems" are not even problems, and all is well with religious institutions in North America.

The first of these books, *Punctured Preconceptions*, attempts to lay to rest modern clichés about church life which "just don't stand up." By 'modern clichés' the authors seem largely to mean the empirical findings of social scientists. While the study is purportedly a study of nearly 3,500 clergy and laity in the United States and Canada, not a single iota of methodological data is offered.

As for content, the reported findings are so at variance with the findings of organizations such as Gallup, Harris, NORC, and the Social Research Center at Berkeley — as well as with those of independent investigators — that the differences can only be explained by either a grossly unrepresentative sample, a massive fudging of data to fit the authors' arguments, or, as I prefer to believe, a result of the authors' simply not knowing what they are doing. In any event, an important National Council of Churches publication reviewed the book in glowing terms. On the other hand, the review in the *Journal for the Scientific Study of Religion* directed its attention to methodological inadequacies and concluded the book was "incompetent."

I catalog these examples not as a diatribe but as illustrations of a widespread exercise by church leaders to avoid careful analysis of church life and direction. Indeed, the mounting of rationales for the pull-back from social justice concerns is tantamount to a cover-up. Because church leaders went about their commitments with only limited concern for their own constituencies, because they failed to appreciate the magnitude of the problems or the immense difficulty in bringing about

social change, because they didn't plan and strategize well enough — they now have done a total about-face and disclaimed the ideals and theology of the 1960s or at least their priority status. When the moral problems of our society were unmasked to reveal their true size, they were too large.

Healthy Shifts

The retreat of the churches is not viewed this way by church leaders, however. For them, the current shifts are basically sound and healthy. It is far easier, humanly, to interpret anything as good than to view it as bad. When things are good, one can simply follow along as the natural course goes; when things are bad — or at least doubtful — one must worry about changing the course, turning the tide. Today the rhetoric of good health is abundant in church periodicals; the obvious losses in membership, attendance, and finances are reinterpreted to mean a separation of the chaff from the wheat or a pruning away to reinvigorate the tree. We hear of the rising involvement of the laity, the recognition of women, the decentralization of authority structures. In reality these are simply repercussions to the over-zealous social activism indulged in by clergy in the 1960s. Laity have assumed power and have forced more local level decision-making as a means of bringing the Church in line with their perceptions of what it ought to be doing. I don't suggest that a little more democracy is bad for the churches — but I do say the leadership is now cheering on this development as a face-saving measure to avoid confronting the real issues.

The churches' cover-up of their problems involves basically two things. First is the ignoring of basic "vital statistics" about the life inside mainline Protestantism. We know there has been a rapid, recent decline in membership and attendance, and we have no indicators of a leveling off of this trend. And yet church researchers busy themselves publishing data which show church membership higher than 20 years ago. This is to ignore what's critical: namely that gains are being made among conservative groups, and this in no way bodes well for mainline denominations. It is one thing to embrace ecumenism, but quite another to take consolation in the strengthening of fundamentalist groups while moderate and liberal bodies are losing ground.

As another illustration of good health, we are cited the headcount of seminarians. While Catholics have problems in this area, Protestant bodies are faring well. The

problem here is that mere numbers mean little. Much seminary enrollment expansion in recent years can be accounted for by two basic and simple reasons: (1) draft-dodgers and (2) women. Even so, if we presume a large number of these students will indeed pursue clerical careers, more, rather than fewer problems arise. How will the churches support this personnel?

Then, there is the second major division of the cover-up: the abandonment of mission and revision of theology. In the 1960s, mainline Protestant leadership believed people were here as instruments for carrying out the Lord's work of achieving justice, peace, and brotherhood. Today, by ignoring internal problems of diminution of strength and viability, church leaders aren't even shouldering the work of preserving their institutional base.

In the wake of the backlash to social activism, clergy have largely acquiesced to a more pietistic, comforting mission for the churches. The withdrawal has been massive and rapid, with only scattered protest and resistance.

When Harvey Cox spoke of the New Breed of clergymen as being part of a long tradition in the American theological heritage, he was absolutely correct. There was more to the activist theology than a civil rights fad; its roots can be traced far back into the history of religious thought in this country. And the New Breed were not all young clergy born out of the civil rights struggle either, but also included older men who came out of World War II with a new perspective of the stronger roots of church mission defined in dedication to a better world. The question becomes one of how durable is the cover-up?

There seems, however, to be a setback to this in the types of persons now entering seminaries. By several indicators they appear largely to be of a different ilk: more pietistic, more inner-directed, almost unconcerned with social issues. If this is true, what is happening will build into the churches a totally different consciousness. Structuring in a leadership which has never embraced the theology of mission directed toward the redemption of society and has never had the devastation of a world war or of national struggles for social justice to impinge on its thinking is fortifying the other-worldly role of the church. It is abnegation of the challenge for moral leadership. The possible exception in the seminaries is the number of women, and the possibility that their consciousness looks to wider horizons than their male

counterparts'. But it is far too soon to measure this, and far too late to sit back and count on it.

Signs of Impotence

The two years of Watergate agony the nation has recently endured provide evidence of the churches' relinquishment of moral leadership. Where were church voices calling for the ferreting out of truth and raising ethical questions about the use of power? Is the church so morally bankrupt that it can't even raise its voice, let alone lift its feet? Were clergy afraid to speak — did the electoral plurality mean more than principles? It wasn't necessary to pass judgment on individuals to deal with broad issues of integrity, responsibility, honesty, honor. That Protestantism largely stood mute in the face of this national tragedy is just one more indication of impotence. Our democratic structures seem to have well survived — even perhaps been strengthened — by the ordeal, but the churches only lent further testimony to their declining leadership position.

Effective leadership of any sort must meet certain criteria. If its goal is social change, the primary prerequisites are three: first, there must be strong predisposition and commitment to effect the desired changes; second, the operational base must be an environment which does not inherently preclude change; and, third, those attempting to be change agents must possess the requisite skills. The clergy of the 1960s did not significantly change lay attitudes and behavior — why?

That so many clergy put their own necks on the line suggests a broad base of commitment on many levels, in many diverse places. The structural preconditions are harder to assess, but American religion has deep roots in social concerns, and Christianity itself began as a radical social change movement. My own view is that the major cause of the unfulfilled dreams of clergy in the 1960s was their own lack of skills and strategies to accomplish their goals. And this, I underscore, is a failing which can be corrected, if the desire remains.

So what will happen in the years to come? And where will the churches stand in working out the evolution of human society on this planet? We needn't be prophets to predict there are difficult times and monumental problems ahead. The issues which kindled national dissension over the past 20 years have not been resolved, though for the moment the noise is slightly subdued. And on a global level we are only beginning to see the

signals and feel the repercussions of problems predicted for many decades now: over-population, starvation, inflation, environmental destruction, energy shortages.

I believe survival is possible, and even that a more humane and peaceful existence for all people can be achieved. I'm not sure we can pull it off, but with concern, care, conviction, commitment — and a bit of good luck — I think it is not already too late. And I also think that, with their heritage, their mission, and their institutional base, the churches are needed to play a very critical role. The question, however, remains whether the undercurrent of American religion can get the power of its people back in the action. Or will the churches continue to treat national and global pathologies with band-aids? Will they be satisfied nursing the malaria victims, or will they try to do something about the swamp?

Jeffrey K. Hadden: acting chairman, Department of Sociology, University of Virginia.

Adapted from the Lilly Endowment Lectures on Religion, October, 1974.

Response from Inside

by William P. Thompson

I find myself in reluctant agreement with the primary thrust of Mr. Hadden's statement. The agreement comes because I believe he has pointed to a very serious issue in the current life of American Protestantism. The reluctance comes because I fear that the interpretive framework he has developed to explain the situation may obscure rather than clarify attempts to deal with it.

Let me be specific. Religious involvement in the struggle for social justice in the 1960s was simply not as massive and pervasive as Mr. Hadden implies. The image of clergy in America . . . as bold leaders in the vanguard of social change was largely just that — image. It was

created by a combination of media concentration on two specific national convulsions, the civil rights movement and the Vietnam agony; by the highly visible and widely publicized involvement of a relatively small minority of religious leaders; and by a few dramatic controversies within religious groups over specific projects: FIGHT in Rochester, a small contribution to the Angela Davis Defense Fund, etc. Religious groups themselves fostered this false image by overblown rhetoric that ascribed significance to the extent and achievements of some modest efforts far beyond the capacities and resources committed.

I do not discount the promise of those days nor the hopes that I and others held that they presaged a growing commitment, a possibility for permanent effect on the institutional planning and priorities of America's religious groups. But hope is hope precisely because it is not reality. I think we must be more realistic about how far we had really come if we are to deal intelligently with the present retreat and the strategies for future advance.

In addition, I find the schema of clergy activism-lay reaction-clergy retreat-lay victory far too simplistic. "Laity have assumed power . . . bringing the church in line with their perceptions of what it ought to be doing." Anyone who was there in the 1960s knows that a lot of the laity were alongside some of the clergy in those struggles, without collars but full of the same faith. And we also know that a great many of the clergy were never there and did not think it right that others were. It was a member of the laity who stood before a United Presbyterian General Assembly and said of the Vietnam War: "As a lawyer, I say it is unconstitutional. As a former military officer, I say it is stupid. As a Christian, I say it is immoral." He was elected Moderator by an Assembly composed equally of laity and clergy. When I, a member of the laity, fasted for a week in front of the White House in protest of that war, the opposition letters came quite as much from the clergy as from the laity.

Inherent Fallibility

The struggle in the church for the faith has not been and is not a struggle between clergy and laity. It is between two views of the function of faith in this world and of the differing views of mission that spring from them. There were and are both clergy and laity on both sides. I believe that this controversy need not be bitterly divisive if those on both sides recognize their inherent fallibility and seek to maintain an open fellowship

respecting each other as equally committed to the one Lord of the Church.

Finally, the assertion that “the major cause of the unfulfilled dreams of the clergy in the 1960s was their own lack of skills and strategies to accomplish their goals” strikes me as oversimplification to the point of shallowness. There were and will be, of course, errors in judgment and examples of incompetence. However, the implication that methodological expertise would have enabled the activists to achieve the Kingdom of God which Mr. Hadden describes as their goal — or even some of the more proximate goals of social justice — and forestall the reaction of the laity (and clergy) who opposed such activity denies both the complexity and intractability of the problems and the strength and durability of the resistance.

There is simply no way by which the Church can treat national and global pathologies effectively, as Mr. Hadden and I both deeply desire, and keep the church free from conflict. Careful strategy and competent planning and implementation can minimize the conflict and the losses (as well as maximize effectiveness); but there is still a direct correlation between the magnitude of the change earnestly sought and the magnitude of the sense of alienation on the part of some. Part of our confusion today, and part of the self-deception that Mr. Hadden rightly deplores, is the position held by too many that there can be effective social witness without conflict and alienation. I fear that Mr. Hadden may have inadvertently given support to that position.

In brief, I feel that Mr. Hadden is rendering a verdict before the trial is over. We are still trying to assess the evidence on the experience of the church — and the society — in the 1960s, and on the various reactions to it. More important, we are still trying to evaluate what we learned about style, aims, and obedience. It is not wholly a time of recuperation from exhaustion; a great deal is still happening. Less dramatic, less visible, possibly as effective, or even more so. And we are groping for a future in which our prophetic obedience will be more deeply rooted in the whole life of the Church than ever before. I personally appreciate the stimulus provided by Mr. Hadden and others in this task.

William P. Thompson: Stated Clerk, General Assembly, United Presbyterian Church.

Response from Outside

by Lynda Ann Ewen

Mr. Hadden's article clearly states the internal contradictions which face mainline Protestantism today and he makes a forceful plea for an objective analysis of what has happened. My own experiences in the struggle for the survival of an inner city radical Protestant church in Detroit essentially bear out Mr. Hadden's analysis, as far as he takes it.

Mr. Hadden suggests that “the major cause of the unfulfilled dreams of clergy in the 1960s was their own lack of skills and strategies to accomplish their goals.” What were the dreams and what were the missing skills and strategies? Mr. Hadden strongly states his optimism that there is an answer to that question, and yet his article gives little guidance as to where the answer might be found and what it might look like.

Internal contradictions within the Church are certainly an aspect of the dilemma, but cannot be understood without expanding the analysis in terms of the wider forces of which the Church is a part, including the changes which have occurred between the 1960s and the 1970s. There is the almost complete failure of the much-touted liberal programs to eradicate poverty and the failure to end imperialist wars like Vietnam or reduce crime. The liberal failure at home has been accompanied by the failure of the “peaceful transition” abroad — the bloody coup in Chile is an adequate example of the unwillingness of corporate capital to relinquish its stranglehold on a people, no matter how “democratically” some of its leadership promises the transition to socialism to be. There has been a deepening economic crisis which has meant skyrocketing inflation, soaring unemployment, bank failures, worsening working conditions for those still employed and an acceleration of the crime rate. The response to this crisis by the government, acting in the interest of business, has been to reinforce police agencies, pass more repressive legislation against strikes and demonstrations,

launch a massive propaganda campaign blaming unemployment on "illegal aliens" and brutal deportations. For the first time in the history of this country neither the President nor Vice-President has been elected by the people, and the Vice-President is none other than a member of the wealthiest and most powerful family in the world. Henry Kissinger is rattling the sabre of U.S. military might at the Arabs and threatening a war — a way of getting out of recession and depression that is as American as apple pie!

I doubt that Mr. Hadden would deny any of this, and indeed his article is based on the premise that these are precisely the reasons why today's Church cannot retreat from the field of social activism. But the objective conditions around the Church must be put together with the internal contradictions of the Church.

The fact that U.S. society is a class society, dominated by corporate and financial interests is hardly disputable. But Mr. Hadden sees the contradiction between clergy and laity as something other than a reflection of those same class contradictions. Those who control the church financially are those who have historically used the church to defend given property relationships — not to change them! The defeat of liberalism in the church came from precisely those same class forces which defeated it in the society in general — when the "aspirin" failed and the failure was exposed, the vested interests had no choice but to withdraw and demand that the patient be silenced rather than cured.

Because the clergy and progressive laity continually saw the problems of the 1960s as issues but rarely connected them in any systematic analysis, it was inevitable that the very contradictions between working class people which are generated in the society at large were duplicated internally within the church. White workers who daily faced bodily injury from poisonous chemicals or ran the danger of having their fingers cut off by repeating presses resented the concern of the Church for everyone else but them (as well as being told that the ills of society were their "fault"); men felt threatened by the influx of women demanding jobs at precisely a time when jobs were becoming scarce; old people felt neglected by the church's concern for all those "hippies" when their needs for medical care and decent nursing home care were largely ignored.

In other words, attacking an issue without an analysis as to why the struggle of industrial workers, black people, the Vietnamese, and women are fundamentally

one and the same is to further divide and alienate those who must be united. This unity cannot, however, be forged on the basis of moral concern and guilt. It must be practically demonstrated and shown through education that the repression and exploitation of the majority in the society has a common source and that there is a solution. The economic roots of white chauvinism, male supremacy, and the bribe of technical and professional workers must be exposed in order to create unity, not guilt. There must be a concrete program to fight to restore democratic rights in the federal, state and local government, democracy in the now co-opted trade unions, and to prevent imperialist wars abroad.

There is no question but that progressive people in the churches face hard choices — many correctly perceive that the alternatives essentially boil down to either fascism or socialism. The New Leftists of the 1960s that formulated vague utopias for the future are now being replaced by serious Marxist-Leninists who are taking on the long-range and difficult task of uniting the working class around concrete programs and of eventually building a society that transforms the technological capacity of this corrupt society for the development of human beings and not profit. The Church will ultimately have to split on this issue — for essentially these are the choices. Progressive laity and clergy will have to unite in activity with serious communists. One can only hope that church people will not wait as long as those of Hitler's Germany to understand the class nature of the struggle, as well as the tremendous possibilities that the future holds if the correct choices are made.

Lynda Ann Ewen: Department of Sociology, Wayne State University.

Network Reports

Network Regional Meetings Held

Central South — The Church and Society Network expanded into the Central South region with an initiating meeting in Atlanta, March 3-4. The 19 persons attending came from varied church backgrounds and with diverse involvements, some with a church-in-exile community; some from very conservative situations.

This diversity spawned discussion on whether persons with such differences can form a group capable of supporting one another. Another question raised was whether the ordination of women needs to be dealt with by itself or linked with deeper issues.

Each member was asked to assemble a group in his/her area to look at the social mission of the Church in the next three months. Some committed themselves to this; others questioned what they can realistically do in their areas. The freedom of the individual was stressed, the freedom to work according to the person's conscience, and the freedom to participate in the support group or to choose not to.

Participating in the Atlanta meeting were David Fisher, and Archie Stapleton, Tennessee; Marion and Elizabeth Hoag, Sr. Jean Campbell, Georgia; Kathryn and Harcourt Waller, Martha Carmichael, Frank Vest and Lex Matthews, North Carolina; Kathleen and Bill Chilton, Mark Johnston, Alabama; Sara McCorry and Robert Dunbar, Upper South Carolina; Ed Hartley, Western North Carolina.—*Marion Hoag*, communicator

Pacific North West — Members of the Church and Society Network met in Seattle March 16-17 for the second time. The fact of our meeting is a statement of our need and faith. Our need is for mutual support against feelings of isolation and powerlessness. Our faith requires us to act to remind the Church of the social issues outside its doors.

There is a clear commitment from the members of this group to the principles at stake in the ordination of

women, and we issued a statement to the local Seattle press affirming our unanimous support for an open priesthood. But we agreed that our methods of action would be different in our several areas since we are divided on both legalities and on the use of the issue as an organizing tactic.

We worked on the definition of the Network we want to build and the role of *The Witness* in the Network. We believe the faith we profess demands an expression in action in the secular world where we see people hungry, unfulfilled, powerless and living lives that fail to fulfill their human potential. We believe our Church is dangerously attracted to either a passive separateness from these problems or to a triumphant response only to issues that co-opt.

We want to speak and act in ways that lead to meaningful change. We believe the Network can be a pooling of strengths and resources. We have pledged to organize, to act and to use *The Witness* as our link with the larger national Network that is emerging.

The magazine should give more voice to the voiceless, to keep the remote in touch with each other and to help us fit the specifics of our local problems. Cabel Tennis, Seattle, was elected coordinator for the region. Alice Dieter, communicator. Those present at the meeting were: Cabel Tennis, Seattle; Diane Tickell, Auke Bay, Alaska; Henry Morrison and Elizabeth Sullivan, Moscow, Idaho; Alice Dieter, Robert Browne and Wendell Peabody, Boise, Idaho; James Brumbaugh, John Huston, Marge Jodoin, Seattle, Washington; Bruce Barnes, Pendleton, Oregon; John Larson, Coeur d'Alene, Idaho; Robert DeWitt, Ambler, Pennsylvania; and Hugh White, Detroit, Michigan.

Midwest — What is the Church and Society Network? How do the networks in a region fit together? Where are the individual networks in our region in terms of the struggle with the social concerns each is facing? Where do we go from here? These were some of the questions dealt with by Church and Society networks from the Dioceses of Indianapolis, Michigan and Chicago March 14-15 in Indianapolis with Robert DeWitt and Hugh White. Due to heavy storms those coming from Ohio and Southern Ohio were unable to attend.

We began the task by exchanging the histories of the networks present. Without denying the diversity of the groups we quickly recognized some emerging patterns in the local concerns: racism, sexism, classism, world and

domestic hunger, education, power and exploitation. As the evening ended, we added the question of Network interdependence in terms of resources and support.

The next morning, Robert DeWitt shared with us the Statement of Affirmation and Invitation regarding women's ordination which appeared in the March 9 issue of *The Witness*. What followed was a discussion of the broader implications of the article in relation to the Church's process of dealing with the social issues with which it is confronted.

We then met as individual networks to discuss the issue of women's ordination as a possibility for our diocesan networks' thrust. In plenary session, we shared our varying degrees of commitment to women's ordination as well as the concern of world and domestic hunger. With the umbrella concept as our point of reference, we discussed the feasibility of multiple issues for our diocesan networks' focus.

On the question of network interdependence in terms of resources we listed the skills, talents and centers of influence of each participant.

There was no necessity to answer the question of network support in the climate of trust that had steadily developed during our time together. Our diversity was accepted and our risk-taking as person was affirmed, so that in the on-going struggle to relate church and society, each of us is not alone.—*Sue Quimby*, coordinator

Hunger Training Session Held in Denver

Denver was the site of the first of two nation-wide efforts by the Episcopal Church to organize a parish, grass-roots response to world hunger. Presiding Bishop Allin has acknowledged that "increasingly the problem is one of the equitable distribution of scarce global resources; hence the need for discovering together necessary fundamental social, political and economic changes."

One sincerely hopes he realizes the depth to which this

is going to be necessary, and that he will have the backbone to stand behind his words when that happens. As a national church staff member said, a serious attempt by the Church to address the root causes of world hunger is going to be more divisive and controversial to the Church than any of the civil rights, justice and peace issues of the late 1960s.

What happened at Denver? There were some excellent presentations, especially on domestic hunger, and by the Latin delegation. But the "right words" and the penetrating analyses have been given many times before, even from bishops. One had the feeling that even though we heard the words and the analysis eagerly and responded vigorously, we but dimly perceive the cost to ourselves and our church constituencies that a serious consideration of the problem of world hunger will entail.

In the first place, how will some diocesan bishops respond to the discreet offer by provincial leaders to come in and train diocesan leadership, especially if the need for institutional change (both church and secular) is laid clearly on the line?

Secondly, will it be understood that the global hunger issue is so intimately a part of our own lifestyle, and more importantly, of the way our economic and governmental institutions function? What will some bishops and rectors do, for instance, when our research on agribusiness and multinational corporations indicates that profound aspects of these institutions need to be boldly confronted? It is so easy to cut out meat one day a week and give more money to the Presiding Bishop's Fund!

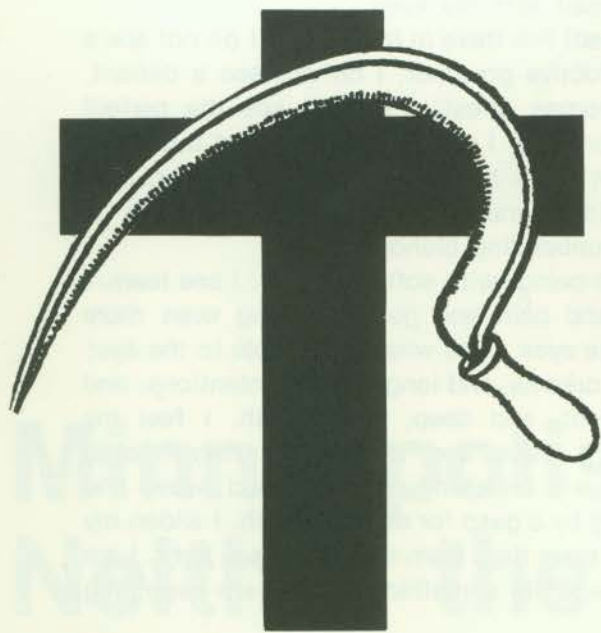
Perhaps the most important and long-range task that the more aware provincial team leaders might undertake is that of helping some diocesan leaders begin to discover how to build long-lasting alliances between small church groups and secular community groups so that together these might form the nucleus of a long-range, serious commitment to the kind of institutional change that is necessary if the institutions are to be transformed and the hungry fed.—*Richard Gillett*, All Saints, Pasadena, CA

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- **Not At Minneapolis**
- **Revolution with Marx
and Jesus**
- **Joe, Beer, Bologna
and Me**
- **Dialogue For Silence**

To Pilate's Great Astonishment

by Carter Heyward

My name is Pilate. I am a priest of the Church. I am a seminary teacher. I am a person, very much like any other person. I am afraid of my irresponsibility, I fear that my inadequacies will wind up crucifying people against whom I have nothing really. I am afraid that I will be a bad priest. A selfish friend. A poor mother or father. A destructive lover. A weak student. An irrelevant teacher. A basically weak-kneed woman who only pretends to be calm, cool, collected, courageous. I am afraid that I may turn my back on others at any moment. I cannot bear the guilt and the burden of responsibility, for I now see myself as irresponsible. My name is Pilate, and I am ashamed of what I did to Jesus three days ago.

Lying in my bed, I begin to wake restlessly. It's early. I'm depressed — and still tired. Sleeping it off has made me only sleepier. But being the governor of the province, being a priest of the Church, being a person with work to do, classes to meet, meetings to hold, I pull myself up by my own bootstraps (as I have been taught), and I rise.

Into the kitchen. Put on the coffee. Into the bathroom. Start the tub. Into the hall. Pick up the newspaper. Into the world. Sigh.

It is early on the third day. Jesus is dead and buried and I am alive and buried. And hurried. And hassled. I wish it hadn't happened. But it did. I wish I could forget. But I can't. Guilt put me to sleep. Perhaps guilt will allow me to continue sleeping as I move through this day.

I take my bath and eat my breakfast, I read the *New York Times*, only to see, of course, that burial services have been held for Jesus Jones and Jesus Rodriguez and Jesus Smith, and that Jesus so-and-so was bombed in Cambodia and Ireland, and that Jesus Gose has been admonished by Jesus Gressle and Jesus Beebe is being tried by Jesus Burt. I wash my hands, and I go into the bedroom to get dressed.

Reaching into the top drawer for my clerical collar, I glance forward a little into the mirror. It's the first time in a long time I've looked at myself. I move a little closer,

and engage myself with my eyes.

I am astonished! For there in front of me I do not see a hardened, destructive governor. I do not see a defiant, disrespectful woman priest. I do not see the perfect mother, father or child. I do not see a shrewd business-person. I do not see a brilliant student or teacher. I do not see an invulnerable lover. I do not see a tough-minded, unbending bishop.

I see a human being, with soft, sad eyes. I see tears. I see tiredness and pain and guilt. Looking even more deeply into those eyes, I see what is invisible to the eye: I see hope, and dreams, and longing, and intentions, and caring, and talent, and deep, deep depth. I feel my hands. They are warm and moist, and maybe even bloody. I sense my breathing. It is full and heavy and rich, broken only by a gasp for deeper breath. I widen my eyes, and a few tears drop from my well. I see light. I am becoming awakened to something good. I am beginning to feel alive!

Breathing deeply, I close my eyes. And a stream of faces rolls before me: parents, sisters, brothers, friends and lovers, bishops, other colleagues, students and teachers, indeed myself. Each of us, and all of us, alone and together alone, partners and soulmates in community with humankind. Each of us, and all of us, perhaps stretched with open arms onto a cross. Letting myself sink and rise in realization of our terrible oneness as sisters and brothers, letting myself drift and soar in acknowledgment of our simple and shared humanness — our pains and weaknesses, our joys and strengths, letting myself sob and laugh simultaneously, I open my eyes to see.

I see the daylight breaking in the mirror. I am beginning to feel like myself again, no less the weak and wobbly person who sent Jesus to the Cross, and no less a caring, human person myself. No less guilty, I am beginning to experience grace. No less Pilate, the governor, I am beginning to wonder if perhaps my being is rooted in all human beings, including each person I have sent to death. No less an accuser, I am beginning to see myself as accused, screwed to the wall, nailed to the cross. No less a sinner, I am beginning to feel a saving peace within myself.

My name is Pontius Pilate. I am a human being. A person of God. Thanks be to God, who lives in Christ, and to Christ who lives in me. And thanks be to this Christ for a peace that I neither deserve, nor understand.

Alleluia! Amen!

Carter Heyward: Instructor, Union Theological Seminary.

THE WITNESS

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Minneapolis Neither the Time nor The Place

by Robert L. DeWitt

DIOCESAN PRESS SERVICE NEWS RELEASE — *A 10-member Board of Inquiry in the Episcopal Church appointed to investigate charges against four bishops who participated in the ordination of 11 women deacons to the priesthood last July 29, has reported that "as a matter of law" it "is without jurisdiction" and that "the proper forum" for dealing with the charges is the House of Bishops.*

By a vote of 8-2 the Board has reported to Presiding Bishop John M. Allin that it found that "the core of the controversy here is doctrinal," which means, according to the canons of the Church, that the House of Bishops rather than a Board of Inquiry has jurisdiction.

It needs to be said, clearly and strongly, that Minneapolis is not the place, nor the time, for the settling of the issue of the ordination of women in the Episcopal Church. It needs to be said, clearly and strongly, that the place for the resolution of that issue is wherever a congregation, or any comparable company of the faithful, desires the temporary or ongoing sacramental ministrations of a woman priest. The place is wherever a diocesan bishop who, with his Standing Committee, is convinced of the calling and qualifications of a woman deacon in his diocese, and proceeds to ordain her. And the time? The time is now.

Consider these facts. The House of Bishops has twice declared itself favorably on the theological principle involved, a few months ago voting almost three to one in favor of the ordination of women. At least three diocesan bishops have made clear their position that waiting for Minneapolis is, for them, simply giving the Church a last chance to vote correctly — i.e., affirmatively. There can be little doubt that there are other bishops, undeclared publicly, who agree. The present women priests have celebrated the Eucharist in Oberlin, Washington, Rochester, Reading and Cambridge. Such celebrations will continue, and proliferate.

This is not a matter of schism or anarchy, but the wide-scale expression of an emerging fact in the life of our Church. In the long history of Anglicanism there is a strong tradition of honoring new realities which have spontaneously come "on stage" before their full and formal canonical recognition. We, as Anglicans and Christians, are not essentially a body governed by Robert's Rule of Orders, but by the Holy Spirit which has Her* own sense of place, Her own sense of time.

This new reality in the life of our Church will not be less real if Minneapolis were to vote negatively, nor more real if Minneapolis were to vote affirmatively. Facts are not subject to majority vote. They have their own

authentic existence, which essentially calls for recognition.

However, there is a role with respect to this issue for the convention which meets in Minneapolis a year and a half from now. It would be the modest and routine task of charging the proper committee to see to it that appropriate changes are made which would adjust our written formularies so they conform to this new in-thrust of the Spirit into the life of the Church.

**Centuries ago, the Holy Spirit was referred to in the feminine gender.*

Letters to the Editor

The Witness reserves the right to condense all letters.

I read the whole issue of *The Witness* (3-9-75) the day it arrived. I think the brevity and the clarity of the magazine allows, even invites, one to do what I did — sit down immediately and read it. But it's like a double whammy; the second or after-blow comes hours later when you're reading the daily newspaper or brushing your teeth or driving your car. I found myself going back, particularly to the back Statement of Affirmation and Invitation and to Berrigan's poem. The brief pieces by Stringfellow and Peggy Case also made their points well. A good issue of *The Witness*.—Terrence Dosh, Minneapolis

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Many thanks for the year's subscription of *The Witness*. A fine paper — almost provocative — that we need and I look forward to receiving and reading it.—Abrazos afectuosos en Cristo, F. Reus-Froylan, Obispo, Diocesis Misionera de Puerto Rico

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Because of my satisfaction in having *The Witness* restored, and my pleasure in its attractive cover and format, with its worthwhile contents, I am glad to pay the subscription, much as I appreciate your generous offer.—Frances Warner, Titusville, PA

Revolution with Marx and Jesus?

by David Gracie

On the Lower East Side of New York a priest is working who believes Karl Marx was a prophet and that Christians had better relate to Marx's prophetic teaching if they want to be a part of God's action today. "The Old Testament prophets spoke against injustice. Marx did the same, but he went on to explain the source of injustice and inhumanity." The priest who said that is David Garcia. He is rector of St. Mark's in the Bowery, where he was called in 1969 to develop a Hispanic ministry.

St. Mark's is well-known as a center for off-Broadway theater and poetry readings. In the midst of the suffering and confusion of the Lower East Side, it is a home of creativity. Currently, two 18th Century graveyards are being transformed into beautifully contoured playgrounds by young people working with landscape artists.

It is also a political center. The former rectory houses a photo-offset press which is there for the use of "The Movement." Activists are trained to do quality work, producing papers like "Puerto Rico Libre!", the bulletin for the Committee for Puerto Rican Decolonization. Upstairs that committee has its offices, as does the Mexican Information Center. A library is in the basement for groups doing research on the power structure.

Of course, there is a worshipping congregation, too. But even the sanctuary speaks of the struggle for justice. Gone are the altar and the brass. In their place is a 25-foot cross made from beams taken from a burned-out tenement building. Behind the cross is a faded African liberation flag that had been used in an effort to stop the construction of Rockefeller's State Office Building in Harlem.

A simple table is now the center of the liturgical action with folding chairs circled around it. If you pick up a copy of the St. Mark's Liturgy, you sense that it is to the Zebra Book what off-Broadway theater is to Broadway.

The prayers address God as "the liberator" and the congregation is called on to participate fully as ministers of liberation. The radical simplicity of this Christian meeting-hall is set in a diadem of stained glass windows from another day.

I went to talk to David about Karl Marx and ask him how he was translating Marx's insights into political action, but the key to understanding Garcia came in our discussion of the Eucharist. "We wrote the St. Mark's liturgy to overcome the paralysis of faith," said. "We want our prayer to become praxis." He went on to tell me how they introduced the St. Mark's way of doing the sermon, in which the people are the preachers. "One Sunday when it came time for the sermon the clergy asked the people to give the Good News. We sat in silence and waited. It was a long silence." But on succeeding Sundays people opened up and now the preaching is fully participatory and represents the response of the people of God to the reading of His Word.

Taking Garcia Seriously

Paralyzed Christians, leading private lives, unable to get outside of themselves to join in the people's movements — these are the persons this pastor wants to cure. He told me of a woman, a very private person, who was facing death with the support of the St. Mark's congregation. She surprised everyone by praying on one of the last Sundays of her life for those who were fighting for freedom in Latin America. She faced the moment of death with courage, telling David she had finally discovered the right relationship between the self and society.

Such a pastor you take seriously. You set aside prejudices and listen, because he obviously has something to teach. And if he wants to do it in terms of Marxism, well, you take that seriously, too.

Identification with the poor and exploited we understand. But why the identification with the political left? David's answer was practical: the left is the source of the solutions to people's problems. His reply also was prophetic: We need Marx's understanding of history if we are going to understand God's saving work today. History is the arena of salvation and God saves his people politically and economically.

David thinks we have no real choice in the matter. As he sees it, the operation of capitalism threatens destruction of the globe. So, for the sake of the earth's preservation, a socialist alternative has to be forged. We

didn't have much time to deal with these convictions on a theoretical level because most of our discussion concerned Puerto Rico. David believes that the way capitalism operates can be seen very clearly by a look at the economy of that island colony. The contrast, he believes, between Puerto Rico and Cuba makes the case for socialism.

David took two documents from St. Mark's files for my inspection. They presented a picture of exploitation and manipulation of the Puerto Rican people by American corporations working through the present government of Puerto Rico. One was a copy of an extensive report prepared for Governor Colon in November, 1973, on employment and educational opportunities in the commonwealth. The second was a 30-page ad in the April, 1974, *Fortune* magazine, placed there by the government of Puerto Rico.

Sterilization, Migration

The report to the Governor presented the prospect of an unemployment rate of over 18 percent on the island by 1985 unless the following measures were taken: massive sterilization of women (it was noted that 33 percent had already been sterilized through the government and private birth control programs); a migration of 8,000 to 10,000 people a year to the U.S. and a massive re-introduction of tourism, development of agro-business, the superport and mining.

Working people are the objects of these policies. They do not create them; they suffer under them. David told me the migration amounts to forced migration since everyone wants to return. Now the government of Puerto Rico is planning to develop contracts with U.S. industry to ship more laborers to the continent.

The *Fortune* ad invites and justifies further exploitation of the land and people by American corporations: "Puerto Rico is the only place under the U.S. flag to offer industry total tax exemption." It goes on to say that "100 percent tax exemption is just the icing on the cake" because there are the additional advantages of a wealth of labor in a land where the federal minimum wage does not apply. (In 1973 the average hourly industrial wage was \$2.16 versus \$4.17 in the U.S.).

These workers are characterized as "eager and dependable" and "because jobs are so important to these workers, absenteeism and job turnover are low."

Various figures are listed to prove how this capitalist development has benefited the people of Puerto Rico, showing that literacy and life expectancy have increased

during the period of U.S. economic domination (1940-1973). But it is clear from the ad itself and from the report to Colon that Puerto Rico faces a continuing crisis. What wealth has been generated by capitalist development is poorly distributed and unemployment is so high as to call for brutal measures to reduce the size of the working class.

To David Garcia the only alternative is the socialist development of the island, the creation of a workers' state on the Cuban model. As he sees it, Puerto Rico is now what Cuba was before its revolution except that the terror of a Batista is not present. Less blatant ways of forcing people to accept their subjugation are employed. But the prostitution and gambling that flourished in Havana is now in San Juan. And, sad to note, the seminaries in which we train our candidates for the ministry have moved from Cuba to Puerto Rico too, a symbol of the Church's alliance with capitalism.

Expect Trouble

Anyone who supports a socialist future for Puerto Rico can expect trouble from the U.S. government. To prove that point David told me the story of Carlos Feliciano, a young carpenter who was arrested in New York City in 1970 and accused of 41 bombings. The papers alleged that he had backing from Cuba for these terrorist activities. According to David this was a frame-up intended to break the movement for Puerto Rican liberation in the States. It followed the pattern of other government frame-ups during that period; the "plumbers" were even involved. Feliciano has faced two trials, defended by William Kunstler. In the Bronx he was acquitted of all charges, in Manhattan of the major charges, and he is now appealing conviction on the minor counts. The center of the broad-based defense committee was at St. Mark's and David is its chairman.

I think to myself that it is probably David's relationship to the Latin American struggle that enables him to enter so openly and warmly into the alliance with Marxism and the Marxists. He is not weighed down and inhibited by European and Russian experiences. He tells me that he knows the Church has been repressed in socialist states, but he points to Cuba and the welcome given to Christian activists by Fidel. And he speaks of the many Christians in Latin America who are being helped by Marxism "to scientifically understand force, violence, racism, domination. Because of the class analysis, power is given an objective form and is no longer viewed mystically and far off from the village or

the city where they live." Their relationship to Marxism varies, he notes (and David himself comes on as no 'hard-liner'): "Some Christians speak of a vague socialism, others of open alliance with the left, but they all believe that change is necessary in the economic relationships in their country."

So we return to the main theme: As Christians we need to be enabled to see the need for change and take part in it. "Christians have been worshipping a static God, a distant lawgiver, a keeper of order rather than the dynamic God who overturns and makes things new. The God they have been worshipping shows no anger or compassion; he is sterile." David also calls that false God a "bourgeois God" because it is the old order that he is there to protect.

When David writes down his convictions he reads very much like Gustavo Gutierrez and the other Latin American theologians of liberation:

"The Christian participates in the revolution and on the side of the proletariat because the radical act of love requires a concrete expression of solidarity with suffering and the struggle to reclaim and make the land new again. The Christian brings a critique of power whose center is God and whose will is being revealed in history past, present and in the future. God is constantly overturning the convenient formulas and ways of life that are unholy in his eyes. This means social classes as well as ruling ideologies. Many translate this to mean a rejection of Marxism as ideology. This misses the point completely. Ideology will not save but can itself be a form of God acting to overturn the hardness of heart in a people. Marxism becomes the appropriate ideological counter to a sterile Christianity and a strong capitalism. Implicit in Marxism are the promises of freedom and wholeness. They are real for those who seek to be delivered."

Dom Helder Camara of Brazil is one of his models, living proof that a leader of the Church can stand with the people over against a repressive and destructive system. I ask him if he really expects that kind of Christian witness in the Protestant Episcopal Church U.S.A. He points to a saving remnant: "Church people politicized by Vietnam, Black and Puerto Rican clergy who work with their people; conscious women who are increasingly able to identify with other oppressed elements in society . . . This group is coming into being within the old Church. You see them at any convention. Any movement person in any town would tell you who they are."

David Gracie: Urban Missioner, Diocese of Pennsylvania.

Christ, Not Marx, The Liberator

by Thomas Gumbleton

David Garcia sounds like an impressive man, but I'm not convinced he would be completely open to the questions some Christians might ask of him. He is sold on his ideas, and maybe that's good. But he doesn't seem to leave open paths of evaluation, criticism or re-thinking.

Politics mixed with religion has been a taboo for centuries. It is only of late that people have begun to see that the two go hand in hand. They must if they are to transform the world. But in the process there is always the danger of the Church's "becoming the world" and that is some thing it can never do. The Church must be *in* the world but not *of* it.

Garcia sees Marx as a prophet. I don't. Marx may well have been many things (leftist, modern thinker, a man ahead of his times and more). But not every man who is ahead of his times is a prophet. Does Marx have something useful to offer a society like ours? Absolutely. Does he have criteria for measuring the strengths and weaknesses of one or more forms of government? Yes. Could some or even all of his ideas be used successfully by a country like the United States? Perhaps. Was he a prophet? I don't think so.

Garcia has something to teach. It seems to me the first source of teaching is the Gospel. I would see Jesus Christ as the Liberator, the One Who frees the oppressed, and makes all things new again. And in so doing, He remains *in* the world and not *of* it.

The Church must involve itself in the world. The 1971 Synod of Roman Catholic Bishops called for this involvement: "Action on behalf of justice and participation in the transformation of the world fully appear to us as a constitutive dimension of the preaching of the Gospel . . ."

But the Church cannot and must not become identified

with any specific economic system — Marxism, Socialism or Capitalism. To an extent, the Church has failed to live up to this demand. She has, in the past, failed to criticize capitalism as it ought to be criticized. It would be a mistake, I think, if she failed to criticize Marxism too.

In many ways, Marxism works toward the building of the Kingdom of God. We can learn much from the Marxist effort. There are, however, three major differences that have to be taken into account:

(1) While building a "better world" Christians recognize that a sinful universe is being developed along with a redeemed one. All things derive their ultimate meaning from their reference to God and, lacking this, they can become twisted and sinful. Good things — a nation, science, money — can become idols.

(2) Christians accept the "wisdom of the Cross." This makes no sense in secular terms. Christ weeping over Jerusalem, rather than calling in military legions, is hard for a secularist to comprehend.

(3) Christians have a vision that goes beyond history. This affects their values and their understanding of the meaning of life. The "perfect world" is related to and flows from this world, but its full achievement lies beyond history and awaits the second coming of Christ.

Garcia states that "the solutions to people's problems are going to come from the political left." I am not so sure. It appears to me that solutions will come only when there are no lefts and rights, no conservatives and liberals. Solutions will come only out of unity in Christ.

This may sound idealistic. It is. It may sound impossible in a world such as ours. It is . . . if there is no hope that the liberals and conservatives, the rights and the lefts, may set aside differences in ideologies, in political bents, in personal views, and unite themselves in the call of justice and peace.

Throughout all our efforts — no matter how or where we see the answers coming from — one thing must be kept in mind: we are doing God's work, not our own. We are called to do it His way, not our own. Marxism may have (and does have) much to offer, but I think Garcia might be putting too much emphasis in a human, and therefore, frail system. Even though valuable, such a system will be disappointing.

The Most Rev. Thomas Gumbleton: Roman Catholic Auxiliary Bishop, Archdiocese of Detroit.

Dialogue For Silence

"It is part of man's nature that he cannot express the whole truth in words." (Max Picard)

The President:

The late August quadrangle
green refuge of my young men and women
from their boredom
is empty now
an island
silent in the humming city
where only light and shade contend
over thick grass
in ribbed and tented trees
that stand unmoving in the lucid air
and rooted peace of morning.
My friends, I ask you in this
luminous moment what the silence says:
with every blade and leaf struck by calm
cloudless skies transfixed in clarity
would not Oedipus himself
have parleyed with his father-king
or fierce Saturn spared his sons?
could not we
the aimlessly young, the inevitably old
snatch the answer from the instant?
But no the silence doesn't doesn't answer.

The Philosopher:

The silence is the answer,
at least when silence is so useless.
Poor earth, air,
fire, water
churning endlessly
in man's machine for profit!
But this morning stillness
yields nothing
except heart's peace
sheer golden emptiness
that hints at everything.

The Linguist:

Silence: absolute and first
before desire or death
speech: from its fulness
delivered by the spirit
with mothering silence before
mortal silence after
silence bearing all between
sustaining impartially

our alphabetic stammering
the lyrics of our wisdom
our cries of love and whispered lies.

The Scientist:

The theorems of silence are
dawn
tree's growth
snowfall
sorrow's end
the rose
the dream of music
the concord of evening lights
stilled water
mute bells
this moment of arrival.

The Student:

What we are saying is:
forget the endless juggling
the severing of work and slack.
Be content
with the act called love,
fool enough
for the simple marriage
of belief and deed.
And then trace out for us in quiet
the myth of life and death,
the one word we will accept.

The Theologian:

What is finally lacking to your tongue's truth
fill out with the scratchings of anxiety,
the dumb-show of hope,
imperfect poems of the heart.
Practice like the acrobat
inching across the thin line of language,
the net of infinite silence below,
who hears One Word
(filled beyond overflowing
radiant with all completion)
—and is glad to fall.

—Daniel Burke, F.S.C.
President, LaSalle College, Philadelphia

Joe, Beer, Bologna, and Me (fiction)

by Henry N. Williams

When I packed my vestments after my final service at St. Philip's, I made a silent vow never to put them on again. Janet and I had already moved to Lauriston where I was to teach high school English that fall, and I performed my last duties at the church by commuting back and forth. My identification with the parish I had served seven years diminished rapidly; and at the end, I felt more like an itinerant supply priest than a rector.

Perhaps if St. Philip's had been an urban church caught up in contemporary social issues or active in experiments in group dynamics, it might have been different. Maybe I was too young to be relegated to a bucolic village church which survived only because it was well endowed and historic. At any rate, I became disillusioned with the ministry and began looking for a way out almost a year before I finally quit.

There's a lot of conflict and inconsistency in my reasons for leaving the ministry. I admit it. Sometimes I was tempted to shock my parishioners by announcing from the pulpit that I had lost my faith. On other occasions, I wanted to boast and scold in precisely the opposite vein that my faith was too large for them, that it was a real faith which could only be lived and did not relate to the lifeless activities of the church. If my reasons were confused, however, it was a passionate confusion; and I was certain of one thing: I wanted out. I was tired of functioning as their witch doctor, whose incantations and robes and ritual performances overshadowed my efforts to serve them as a teacher and moral leader and to relate to them as a moral person. I felt no more control over the final product of my labors than a factory worker on an assembly line might feel. That's how alienated I had become.

On the other hand, "going secular," as I liked to put it

at the time, seemed like emancipation. It's funny how you change. I can still remember fantasizing when I was in seminary about how it would feel to put on the collar. Now I wanted nothing more than to take it off and look and act just like anyone else. How appropriate it seemed that Janet was pregnant for the first time, even though we had never tried to postpone having children in the parish. I liked my new routine of walking down to the newsstand in the morning and just saying "Hi" to people or nothing at all instead of "Good morning." And I relished the matter-of-fact way my neighbors treated me and felt almost complimented if they threw in a swear word every now and then.

My favorite neighbor was Joe. Josef Hlinka was his full name, and he was a retired laborer who could just barely negotiate in English although he had been in this country as long as I had been alive. At St. Philip's all my relationships had a one-way focus. It was my role to counsel and give advice. Often I felt insecure because I had no more real knowledge how to solve their problems than the people who came to me. Only my skill with words was superior, and sometimes I could help them find the right words to express their feelings. For some people, it seemed to make a difference. With Joe, however, verbal proficiency counted for nothing. Roles were reversed. He knew all about those things which suddenly became so important to me as a new homeowner, how much linseed oil to add to paint or when to plant grass seed. Sometimes it appeared that, because his English was broken, because he never read anything, because he had very little formal education, he was all the wiser and more knowledgeable about the things which really mattered. No doubt he was as ignorant and bigoted as the next guy; but if he was, he kept it to himself. He was not given to generalizations and limited his opinions to practical matters about which he knew something.

Because of Joe's limitations with English, what he did say came out with an unintended bluntness. He was completely incapable of disguising his questions and could not cover or dress up what he had to say. This simplicity and directness in his speech was one of the things I liked best about him.

I remember one conversation in particular. The old man and I were sitting on my back porch steps. We had been working on my lawn mower, and we were both tired from pulling on the rope. "You used to be a priest," he said. "Did you quit to get married?"

"No," I told him. "I was an Episcopal priest. Episcopal priests are allowed to get married."

"Aren't you afraid you go to hell?"

"No, I don't believe in hell."

Joe broke into a wide grin. "Good," he said. "Lot of shit."

"That's right," I agreed. "A lot of shit."

"I quit long time ago. She thinks (referring to his wife) I still angry because no more Slovak priest, no more preach Slovak. But no. Lot of shit. That's why."

"Right," I said again. "A lot of shit."

"Wait a minute," he said. He got up, walked over to his house, and went in. In a moment he reappeared with a bottle of beer in each hand. One of them he gave to me, and he took a long swig from the other. As I lifted mine to my lips and drank, he watched me and laughed. "I like you," he said. Then we drank the rest of our beer without saying anything more, and he took the empties back into the house with him.

Several weeks later, Josef Hlinka was carrying ashes in his basement and he fell over dead. I learned about it that afternoon when his wife, whom I had never met, and his brother came to see me.

"Hello, I'm Mrs. Hlinka," she said. "Joe's . . ." and she burst into tears.

"She's Maria Hlinka, Joe's wife," interrupted the man, "and I'm Louis, Joe's brother. May we talk to you?"

"Come in. Sit anywhere," I said. "What's the matter?"

"I lose my Joe . . . I lose my Joe . . ."

"Joe died this morning," Louis explained. "I understand you are an Episcopal priest. Can you still do a burial service?"

"Yes, I can, but why not have your own priest do it?"

"Because the old priest won't do it. Joe had a big argument with him years ago when he brought in a new assistant who didn't speak Slovak. After that there was no more lessons and no more sermons in Slovak at Mass, and Joe and Maria haven't gone to church since that time. Joe also stopped giving money to the church. Sometimes Maria secretly sends an offering with me and asks me to light a candle; but as far as I know, Joe never gave nothing after that time. So, the old priest won't bury him, and he won't let his assistant do it either."

What could I do? I agreed to read the service, and I also went with them that afternoon to choose a plot in the cemetery just above the rose garden, which wasn't associated with any church.

When we got there, Mrs. Hlinka had one thing on her mind. "For two people," she told the salesman who showed us around. "I lie next my husband 47 years. I lie next him here too. Ground not blessed, but I go with

him. I go hell with him."

"Listen to me, Maria," I said. "This is holy ground. God made this ground, and He doesn't need a priest or anybody else to bless it. And God made Joe too — and you. He's not going to reject anything He made because of a fight between a man and a priest. You understand? You'll lie here with your husband when the time comes because it's right." I was surprised at my agitation and the intensity of my feelings about right and wrong in this case. In another context, I would have said I wasn't sure whether I believed in God or whether God-talk made any sense. I surmised from his few cryptic remarks on the subject that Joe's convictions were much the same as mine. Yet it was apparent that, if people were going to engage in God-talk, I would defend the kind of God I used to believe in when I believed in God. He was a God who cared about people, not rituals, the sort of God who gave solace and courage to people like Maria, not a God who would conspire with a petty priest who wanted to punish people for not agreeing with him.

I was uneasy about the service, more nervous, in fact, than I had been since my first days in the ministry. I was afraid I'd grown rusty in the few months which had passed since I'd presided over a worship service. It was not just the span of time, either; it was the fact that I had stopped using my prayerbook altogether and the degree to which I had repressed the whole business. Also, I reacted to the tension which existed between the kindness and the hypocrisy of what I had consented to do, the irony of an agnostic priest reading the burial office for an agnostic friend to give assurance and comfort to his wife. I derived a sort of defiant pleasure from the thought that it was an action which would scandalize the doctrinaire, only to find that it scandalized me as well.

I drove out to the cemetery alone ahead of everyone else, and there I sat behind the wheel of my car reviewing the service. I was going to combine parts of the service normally read in church with the segment intended for use at the grave. Back and forth I paged checking my markers and glancing in the rearview mirror to see whether the others had arrived. Finally, when I saw the procession round the corner, I got out of the car, straightened my cassock and cincture, put on my surplice and stole, and walked slowly to meet the hearse. Then I conducted the small company of mourners to the grave and read the service.

Afterwards I went back with these people to Mrs. Hlinka's house. They were strangers like most of the

Pittsburgh Network Organizes

In the new Great Hall of Calvary Church, Pittsburgh, on Saturday, March 22, 15 men and women met to ask why they should become part of a national Church and Society Network.

All but one belong to the Episcopal Diocese of Pittsburgh and are variously and historically involved in "social action." (The one exception is a young Roman Catholic Sister of Mercy who teaches male candidates for the priesthood a local seminary course in Church History.)

We debated the idea of tying to some nationwide social action network. By mid-afternoon scepticism had surfaced: Was it really useful for our local purposes to share nationally in the huge task of designing "the social mission of the church for the last quarter of the 20th century"?

Saturday's group of 15 was weighted heavily with pro-women's ordination people, as might have been predicted. Nobody seemed aligned negatively — even neutrally — on that issue.

Four hours of discussion allowed other concerns to be discussed before the group. Each person around the table "showed and told" how "social mission" worked (or didn't work) where he or she lived — the terrible neglect of the elderly in North Hills, suburban depersonalism, the powerlessness in churches or church leaders, or on the other hand too much power in corporations. It was almost electric how quickly we reached agreement on the "sin" in Pittsburgh's national and multinational corporations.

Then our indignation turned to some despair — our problems being rooted in money, or our own moneylessness, why anyone struggles on the "idea level." A diocese won't move far from its money supply, we implied. It was either captive on the one hand, or helplessly diverse on the other. "The Episcopal Church survived the Civil War in this country without schism," someone said, "but maybe that just means it couldn't take a stand!"

The air had been pretty well filled with candor, enough that we seemed ready for the question: Will we become part of a national Church and Society Network? The answer was "yes," and we would make an effort to have groups like our own from the five other dioceses meet again in Pittsburgh overnight before the end of May.

That was the lesser part of our answer. More important, one sensed that perhaps enough had

people I used to work with in the Church, and I quickly reverted to my old manner of dealing with them. As I sipped from a cup of tea, I ricocheted from one person to the next receiving their stiff, little compliments on the service, some referring to it as a sermon, some a funeral, one a liturgy, and one even calling it a Mass. An old woman — I have no idea who she was — was particularly enthusiastic. "That was a good service. It was so strong and full of faith," she said. "Even if it wasn't Catholic, I know it was right, and nobody can tell me different. I'm glad Joe had a priest to talk to at the end. It makes us all feel better about everything."

When I returned home late in the afternoon, I had a bit of a headache. I swallowed a couple aspirins. Then I went upstairs and showered and changed into beat-up trousers, sneakers, and a sweat shirt with the sleeves cut off. I fixed myself with a beer and a bologna and cheese sandwich, familiar food unlike the strange stuff which confronted me at Mrs. Hlinka's, and I sat down in the living room to watch football. The Eastern games I normally watched were over. It was like the second half of a double-header, UCLA against somebody. It didn't matter who, really. It was mindless, secular, and comforting.

Henry N. Williams: writer-producer, WITF-TV, Hershey, Pa.

Network Reports

Network Coming Events

New York — Connecticut Region, April 25, 26.
Central East Region, Wilmington, May 9, 10.
Pennsylvania - Virginia, Pittsburgh, May 25, 26.
Central South, Kanuga, TN, June 6, 7, 8.

happened that Saturday to warrant meeting again. We would meet April 13 and one person would present a paper on the future of ministry to the hospital communities located in the eastern end of Pittsburgh's Allegheny County.—*David Van Dusen, Greensburg, Pa.*

Louisville Hunger Conference

The issue underlying world hunger is global justice. This was the key emphasis at the Episcopal World Hunger Training Conference in Louisville March 16-20. More than 50 laity and clergy from the four eastern provinces of the Episcopal church came to be trained as members of provincial task forces on world and domestic hunger.

Some of what they heard was painfully familiar. Arthur Simon, director of "Bread for the World," the religious lobby for effective legislation on hunger, said, "Hunger is a child with shriveled limbs and a swollen belly . . . the grief of parents . . . a person gone blind for lack of vitamin A." Some was less familiar but starkly realistic and believable. Steven Brooks of Food Research and Action Center described a mother in Choctaw County, Mississippi, who had not had milk for her baby in five days.

The Rev. Norman Faramelli, Chairman of the Inter-Provincial Task Force, presented what was to many a new concept. "What we are talking about is the maldistribution of resources. It is not too many people or a shortage of food, or bad weather, or the will of God." It is fundamentally a question of nations being unable to buy the food they need.

Conferees, many of whom came with ideas that the answer to world hunger lay in pence cans or giving up meat a few days a week, had their eyes opened. They heard soft-spoken Navajo Indians speaking of deprivation. A young woman from Appalachia asked why huge pieces of strip-mining machinery could be brought in

over the hills by helicopter, while critically ill residents had to be carried out by lengthy ambulance rides along the tortuous roads. Latin Americans spoke with passion about the inextricable tie between American economic and military powers and Latin American elitist governments in the dispensing of American "aid."

Episcopal conference-goers often seem to be expected to leave at home their theology and especially their Bibles. Not so this one. Worship, theological reflection and Bible study took a major part and seemed to undergird the concern for the poor and the oppressed.

The conference was designed not to force participants into false either/or choices: authentic development vs. food aid; domestic vs. international poverty; personal lifestyle vs. political action; piety vs. social involvement. Faramelli made a strong case for a pluralistic response from parishes and individuals: liturgy, Bible study, dieting/fasting/lifestyle, Presiding Bishop's Fund, and strong political/economic action.

The question is, what next?

The provincial teams will train and support task forces in each diocese. The hope is that there be a task force in virtually every parish in the country. The objective is to institutionalize this concern, so it does not fade away as a passing fad.

The Episcopal Church is generally not used to functioning by provinces, and it seemed clear that some provinces might have trouble getting it together. Faramelli, looking back over the Louisville and Denver training conferences with some satisfaction said, "The easy part is over. Now the hard part begins: building this into the Church's program." Ruth Cheney, one of the most durable and still "alive" members of the Church Center staff, was quoted as saying, "I have lived long enough to see three programs begun with a great flourish and then allowed to die. This issue is too important for us to allow this to happen."—*Allen L. Bartlett*

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THE WITNESS

May 18, 1975
Volume 58, Number 12

A Mission Lesson
Gospel And Culture
A Confessing Church
The Metric Threat
Disturbing Thoughts
Youth Watching

by Scott I. Paradise
by T. Richard Snyder
by Paul Santmire
by Kingsley Smith
by David R. Cochran
by Myron Bloy

Letters to the Editor

The Witness reserves the right to condense all letters.

I enjoy *The Witness* and personally do not find the articles too heavy as George Barrett suggested in his letter. My main criticism would be wasting magazine space with lists of people who attend Network meetings. If that information is interesting to a general readership it could be included in a separate piece of paper or just sent to those interested in the internal politics of the Episcopal Church. The magazine itself, I see as a forum to exchange ideas, rather than an organizing tool. A newsletter can do the organizing job.—William D. Persell, rector, St. John's, Los Angeles, Ca.

Having served in Missouri for almost 20 years, I was most grateful for James W. Adams' excellent analysis of their recent election (3-23-75). I do believe he missed a major point which is characteristic of several recent elections. The very process which seemed so open and democratic *eliminated* several who might have been nominated. The process forced one to run or throw one's hat in the ring and become a contestant. A diocese or an election or a nominating committee has a right to do this, but should be aware that by placing such demands upon possible nominees, it removes some of them.

The Missouri process and those used in several recent elections removes the awful decision from possible candidates who say, "I do not choose to run." And this is *quite different* from saying, "If elected I will not serve." Possibly the long and complicated Missouri experiment will enable the Church to find some processes between it and the old, smoke-filled rooms where allegedly the "Cardinal Rectors" and wealthy lay popes selected our bishops.—W. Murray Kenney, rector, Christ Church, Cambridge, Ma.

As a "liberated" woman, free to pursue my career as a writer and editor with the same remuneration as male writers and editors; free to state my opinions with the same, and sometimes even more, clout in the local milieu as, say, my husband, my sons, or other males of my acquaintance; and free from being considered merely a "sex object" by the above mentioned, I feel I have the right — no, the duty — to take issue with two of the

items in *The Witness* (3-24-75): namely the poem, "Reflections on Shepherding" by Wanda Warren Berry and the letter to the editor from Ms. Ellen K. Wondra.

The poet has obviously never been around sheep and is thus unfamiliar with their idiosyncrasies. No shepherd worth his or her salt would ever "cease curbing" his or her rather stupid charges. If left to themselves, the sheep would inevitably rush pell mell over the nearest cliff . . .

Ms. Wondra's missile, and it unfortunately is just that, is another matter. Such strident vitriol . . . does immeasurable harm to the cause of women's rights. Here in Louisiana, and in other states as well, the ERA has met defeat because its proponents have used these same illogical, sledgehammer tactics and have not CALMLY pointed out the advantages for both sexes in the amendment.—Crickett C. Waldroup.

Letter to Presiding Bishop Allin; copy to *The Witness*

We have just finished reading *The Witness* of March 23, and subsequently talking to Charlie Ritchie. To put it mildly, we are shocked, beyond belief, to read of the changes in the national budget allocations made by administration and staff at 815. There is no need to go into details for you undoubtedly not only have read *The Witness*, but were obviously involved in these allocation changes.

Some questions:

- 1) Are the priorities of the Episcopal Church truly set by the General Convention? If not, what is the point of General Convention?
- 2) Why do you and the staff feel that you can change the decisions of the Triennium at Louisville?
- 3) Why are the funds cut from the programs established in priority by the Triennium being largely reallocated to administration? Why should there be a need for increased administration when so many programs are being so drastically curtailed?

We strongly question the integrity of 815 in perverting the democratic decisions of the members of the Episcopal Church. It is with deep sorrow that we see the social mission of the Episcopal Church being undermined by hierarchy action.

In the words of Gerald Lamb: "The staff at 815 and the Executive Council has not just altered the statistical data in the budget; they have changed the direction of the Church."—Mary F. Brinkley, Franics L. Ruegg, Margaret Sheets, Martha H. Starr, St. Paul's and St. Martin's in the Fields, Chestnut Hill, Pa.

THE WITNESS

Robert L. DeWitt, Editor; E. Lawrence Carter, Robert Eckersley, Antoinette Swanger, Lisa K. Whelan, Hugh C. White, Jr. Editorial and Business Office: P.O. Box 359, Ambler, Pennsylvania 19002. Telephone (215) 643-7067. Subscription Rates: \$7.20 per year; \$.60 per copy. *The Witness* is published eighteen times annually: January 12; February 2, 16; March 9, 23; April 13, 27; May 18; June 1, 22; July 13; September 7, 21; October 12, 26; November 16, 30; December 28 by the Episcopal Church Publishing Company. Board of Directors: Bishops Morris Arnold, Robert DeWitt, Lloyd Gressle, John Hines, John Krumm, Brooke Mosley and Dr. Joseph Fletcher. Copyright 1975 by the Episcopal Church Publishing Company.

Recessional

by Robert L. DeWitt

The house of cards collapsed. Lon Nol fled. Thieu resigned. Gerald Ford shook his head sorrowfully. Congress frantically tried to scrape together the makings of a plan for hasty evacuation and humanitarian relief giving the suggestion of an ordered conclusion.

Let us state — lest we forget — a few basic truths revealed by this tragic misadventure.

- Alert consciences are the saving grace of the nation. The discernment of truth by those — led by shock-troops of youth — who early resisted the war is a classic example of sensitive women and men protesting the wrongs of an immoral society. May such people always dwell among us, full of grace and truth.

- The problems of a society are indivisible. They are interlocked beneath the surface of our common life, stemming from a common root. The horrors of American imperialism in Southeast Asia are directly related to racism, sexism and economic oppression at home. These are the multiple out-growths of an economic and political arrangement which, committed to its own perpetuation and development, is indifferent to the welfare of other people and to the future of the human community. We must examine the roots of our society if we would avoid the recurrence of what we have just been through, and have put others through.

- When such a crisis occurs, a church which cannot clearly voice a concern for the dignity of people is an institution that has lost its own soul. The Vietnam chapter in American history records the sad failure of the churches to do anything substantial except serve as a thermometer registering the rising and falling of a war fever which ravaged an American society and devastated a people on the other side of the world. Let us relearn from the Biblical prophets and evangelists those things which make for peace and justice.

Lord God of hosts, be with us yet — lest we forget, lest we forget!

A Lesson From A Movement's Demise

by Scott I. Paradise

I would hate to see 18 years of our sweat and tears wasted. At the high water mark of the industrial mission movement five years ago, the American church supported close to 30 missionaries in 12 cities. Today only three missions survive and the future of these is in doubt. A lesson important for the whole Church stands waiting to be learned from the work and decline of this distinctive movement.

The lesson is so painful and hard that industrial missionaries themselves resisted it. And yet it is simple and obvious: that is, the value commitments of industrial culture are false and point the world toward disaster. If the Church is to serve the truth and offer health and hope, it must challenge these values and offer an alternative way of life.

This lesson became clear from efforts to implement the initial strategy of American industrial missions. We had begun by approaching individuals in big corporations. By listening and making ourselves concerned and informed about life in industry, we found a way to organize serious discussions about the human dimensions of the industrial scene. We believed both that our religious faith had a crucial contribution to make to industrial life and that through these discussions that contribution would be perceived and embraced. Our strategy even included the expectation that as men in industry found for themselves a meaningful understanding of Christianity they

would create groups in industry which would constitute a new form of indigenous Church.

But this strategy required for its success a fundamental congruence between the goals of industry and the values of the faith. As the 1960s began this congruence seemed assured in the liberal consensus. Then most everybody believed that through the industrializing process continual progress was being made toward conquering the age-old curses of poverty, hunger, disease and toil. This promise would be realized not by human virtue but by the advance of technology, the improvement of management skills and the working of the economic system. The huge accumulation of wealth and power that industrialization had brought America and Western Europe was expected to become the general lot of humankind. This, we believed, could be achieved by concerning ourselves with the increase of wealth and not its distribution. With sufficient overall growth the condition of the poor would be inevitably improved. While controversy raged about the pace and methods of industrialization and the distribution of its benefits, the acquisition of wealth and power became the universal goal of nations and the ambition, it seems, of most of humankind.

At its inception the industrial mission movement endorsed this consensus. We criticized life in industry, it is true. We criticized it for its autocratic concentration of power at the top and for the stultifying routines and conditions of the production lines, for savageness in labor relations, management polices and union politics and for the inordinate commitment managers were required to make to their jobs. But we saw these as details. Basically we saw God's hand in industrialization. We saw it as a part of the process of humanizing the world. And therefore we could affirm men's work in industry as fulfilling God's purpose.

A Widening Gulf

By the end of the 1960s this consensus had broken down. Not only were the pace, the means, and the distribution of the benefits of industrialization in question but the goals themselves were in dispute. Industrial missionaries with one foot in the strongholds of industrial culture and the other in the Christian tradition found their position increasingly ambiguous. My own rejection of the liberal consensus had its roots in my feeling that a discontinuity existed between a culture that dedicated itself to amassing wealth and promised affluence to all, and

the religion whose founder declared that riches put a person in great danger and the poor were blessed. Furthermore, even when the goal of universal affluence was accepted, the riots in the streets and statistics from the United Nations hinted that industrialization was not bringing general economic well-being but rather was fracturing the human community by creating a widening gulf between the rich and the poor. It seemed to me that without drastic redistribution of wealth the poor would have no hope, and humankind could expect to see increasing conflict, famine and genocide.

On moving to Boston in 1965 to start a new industrial mission, I found myself in an industry committed to developing ever more efficient and terrible means to kill people. So effective had this industry been that a handful of men had the power to subject the earth and its people to an apocalypse without divine intervention.

Finally, my contact with scientists in the research and development industry sensitized me to the destruction industrial culture was wreaking upon the earth itself. I came to see that, although we in industrialized nations claim but a small fraction of the human race, our voracious appetite was so depleting non-renewable resources that neither the majority in poor nations nor future generations will have enough. And in our triumphant production and prodigal consumption habits we were poisoning the world.

To raise these issues as being the fundamental questions facing civilization today puts one outside the liberal consensus. And for an industrial missionary to press them insistently jeopardizes his welcome in industry. He will be judged to be laughably irrelevant or subversive. For a great controversy had replaced consensus. The debate does not find some on the side of industrialization and others wholeheartedly rejecting it. Rather, some hold fast to the position that industrial culture is fundamentally sound, and others call for a profound change in the direction of industrial development. In the dispute about the primary goals for society the values of wealth and power are pitted against community and modesty. It is certain that the leaders of industry and labor generally affirm the soundness of the present way. It may be inescapable that a relevant and authentic interpretation of the Christian tradition must opt for change. Trapped by this dilemma, industrial missionaries either challenged the values of industrial culture and found themselves unwelcome adversaries in industry or endorsed these values and began to lose

touch with the Christian tradition. Moreover, by endorsing current industrial values they severely limited their capacity to grapple with the most critical questions of the age.

The Industry's Agenda

At the time it was not clear to most industrial missionaries that we had been caught in an ideological confrontation. For the most part we contented ourselves by grappling with questions already on industry's agenda and saw our difficulties as lying in the building of believable programs, securing adequate funding, maintaining industrial contacts or winning consulting jobs. If the rate of growth and prosperity of the Church had continued, and especially if the liberal consensus had survived, the American industrial mission movement might be flourishing today.

But in its decline it speaks more significantly to the Church than it did in its heyday: for the Church to continue to affirm or even acquiesce in the values of industrial culture is to betray its vocation. The time has come for the construction of a new kind of industrial society. Instead of working to amass ever more wealth and power, the Church should emphasize instead justice and equality. Instead of glamorizing conspicuous consumption, it should stress modesty and human community. Instead of depending increasingly on developing big technical and bureaucratic systems, it should place more value on personal development and the quality of life. The Church today is struggling to maintain a way of life consistent with the industrial *ancien regime*. Its calling is to encourage the development of a way of life more consistent with the Biblical emphasis of justice and community. Challenging industrial values, the Church takes on a subversive tinge. Nevertheless, the Church needs to relate to leaders of industrial institutions as never before. This requires new strategies.

Although a few industrial missions may survive, the industrial mission movement here is dead. But it was an experiment, and experiments honestly performed and appraised are successful if they produce learnings. The demise of the industrial mission movement offers the Church crucial insights. If the Church refuses to face them, the industrial mission movement lived in vain.

The Rev. Scott Paradise: former associate director, Detroit Industrial Mission; currently, co-director, Boston Industrial Mission.

A Response

Gospel And Culture

by T. Richard Snyder

Scott is absolutely correct!

But there is another, equally important lesson which grows out of our experience. Many of us came somewhat late to the game. The liberal consensus had already died when we entered the industrial mission network. We had few or no illusions about the “fundamental congruence between the goals of industry and the values of the faith.” We felt that our task was to subvert the existing industrial order and to work for the creation of new alternatives.

But those of us who knew the fallacy of the alliance between our faith and industry’s goals fell into a similar trap. We uncritically equated the Gospel with the counter-culture, primarily identified as the New Left. And that equation also was false.

I think a lot of us were confused as to whether the Jewish-Christian heritage really had anything to offer. We played at it and wanted our faith to have its own contribution. But, in the face of the action demands and claims of a rather narrow ideology, we capitulated. We became followers, tacking on after the fact pious phrases, Biblical proofs and theological rationalizations.

That is not to say the action and that ideology were all wrong. As I now look back, I am increasingly convinced that much of what was said and done was, to some extent, correct. Clearly, however, it was inadequate, as we have now discovered. The promises have gone unfulfilled and numbers have retreated from the struggle. We have been left holding an empty bag. The temptation, in our disappointment, is to fill the bag with “religious” contents and to turn our backs upon the political, economic, and social realities with which we were engaged. That cannot be the solution. Scott is right that the dominant values are leading us to destruction. In such a plight, it is impossible to avoid ideology, politics and socio-economic analysis. Social institutions and

structures become increasingly critical. The task is to do the kind of serious theological reflection that places our heritage in dialogue with ideologies which challenge the foundations of our industrial society.

This is no longer an esoteric luxury. We are at a critical point in the existence of our society and planet. It is time to grapple in depth with our situation and our faith. At the minimum, we know that the concerns for wholeness, justice and modesty are at the heart of the life of the Jewish-Christian communities. It is clear that these values stand in contradiction to the controlling values of our industrial world. What is not clear is just what it means to subvert and to create in ways that lead to the kind of transformation offered us in the image of the New Heaven and the New Earth. And that really is the question before us.

T. Richard Snyder: Director, Inter-Seminary Theological Education for the ministry — a program of a consortium of seminaries; former staff member, Metropolitan Associates of Philadelphia.

The Metric Threat

by Kingsley Smith

My friends who oppose the ordination of women to the priesthood inadvertently have sensitized me to another dire problem which threatens to rend the seamless Robe of Christ and to destroy Christian civilization as we know it. It has come to me that yet another attack upon our traditional values is being mounted, this one just as vicious and perhaps more dangerous because it is so well hidden. I refer to metricism (or, as I prefer it, “metrischism”).

To some it may appear that the pressures to force America to adopt the metric system are just a passing fad. Of course its advocates would like us to believe that. But it is nothing less than a full conspiracy. Already the champions of metricism have subtly introduced metrics *in clear violation of the law* as it is enshrined in the Bureau of Weights and Measures. Metricism is almost universal in scientific laboratories; not so obvious to the common citizen is how much it has infiltrated the

schools, indoctrinating our children with the new ideology during their most impressionable years.

Merely to be alarmed at the metric plot is not enough. To stop it, we must have documented and reasoned arguments. I offer the following as ammunition for the arsenal of those who have the eyes to see the threat and the courage to fight it:

1. *Tradition*: Non-metric measures (i.e. God's scales) have served us and our ancestors from time immemorial. The pernicious system of reckoning in tens was born in the atheistic Jacobinism of the French Revolution, from the people who brought us the Reign of Terror and the worship of the "Goddess of Reason" in Notre Dame Cathedral. Today, every Communist nation in the world is metricist. More and more of the so-called Christian nations are falling from the old ways. Only a few faithful are left: beside ourselves, the nations of Brunei, Yemen, Burma and Liberia. They look to America to stand firm; do we dare to betray that trust?

2. *Practical concerns*: We have on hand, in warehouses, hardware stores, machine shops and our very homes, millions of yardsticks, quart bottles and bathroom scales. Are they to be discarded as relics? The cost of "conversion" to meters, liters and grams doubtless would bankrupt our economy.

3. *Natural appeal*: Almighty God has created people so that our upper thumbjoints are exactly one inch (more or less) and our feet one foot (or thereabouts). If he had intended us to use centimeters he would have given us different appendages. The claim that metricism is based on the number of fingers and toes ignores the fact that some people have eleven fingers, some have nine, some even less. Are they to be cast out of the "New Order"?

4. *Theological matters*: There is not a jot or tittle of support for metricism in Holy Scripture. From the Temple of Solomon to the New Jerusalem all measurements were laid down in wonderful order by natural measure, in threes, in sevens, in twelves. Those who foolishly cite "ten thousand times ten thousand" in Revelation forget that the reference is to the end of history, not to this present time. What was good enough for Moses and Paul is good enough for us.

Christian America, beware! Give these subversive metricists a centimeter and they will take a kilometer! Like all new things, metric rule will ruin us. Let this be our motto: "An Inch's Place Is In The Yard."

Kingsley Smith: lives in Towson, Md.

Network Reports

Report on Province V Conference

There are those places in the Church which require different approaches regarding the issue of the ordination of women to the priesthood. The conference in Province V held April 1-3 in Evanston, Ill., was an example of a conference held to meet an educational need. Participants came from almost all of the dioceses of Province V, and from as far away as Florida, Massachusetts, and Kansas. Over 100 men and women, lay and clerical, heard speakers, both pro and con, on the issue. A leading voice was Dr. Ruth Barnhouse, a Boston psychiatrist and Episcopal laywoman, who carefully and articulately defended the right of women to become priests on the basis of the androgynous nature of God. Androgyny, the co-existence of the sexes in the psyche, refers to qualities of consciousness that, in Jungian psychological jargon, we know as the anima and animus. The sociological, cultural norm of patriarchy, reinforced in Scripture and history is clearly on the way out, according to Barnhouse. While she admitted that some declare patriarchy essentially oppressive and evil, for her, "Patriarchy was necessary in evolution of human consciousness and thus part of the divine plan."

Dr. Eleanor McLaughlin reinforced lucid presentation with a survey of feminine imagery in medieval spirituality. Quoting such spiritual giants as St. Bernard, Anselm of Canterbury and Julien of Norwich, McLaughlin showed that for the medieval mystic, experience of God was integrated and expressed through both feminine and masculine imagery.

Dr. Reginald Fuller and Bishop Arthur Vogel, West Missouri, both spoke in favor of women's ordination to the priesthood, giving the conference both biblical and theological perspectives in which to view the question. The Rev. James Steele, the Rev. Edward Sunderland, and Dr. Howard Rhys of Sewanee also delivered papers.—Skip Schueddig, St. Augustine's, Wilmette, Ill.

A "Confessing Church" In The U.S.?

by Paul Santmire

The people of the United States are drifting into de facto complicity in a hunger-related global holocaust which will strike hundreds of millions of people in the next several decades, if present trends continue. It now seems that a monstrous "final solution" may solve the world's hunger problem, by default, unless radical steps to avert it are taken without delay. Our potential complicity, as Americans, is evident today in the rise of increasingly more virulent forms of social Darwinism (e.g. "triage"), in our nation's gluttonous patterns of food and resource consumption, in our meager but still self-serving governmental aid programs, and in our society's coldly unquestioned political and economic support for the global "free" enterprise system, which effectively robs the poor of the resources they need to survive as human beings.

How is the American Church to respond?

Many church people already are way out front on the hunger issue. Not only individuals, but groups of Christians across the country are struggling with the problem. All of this is heartening. It's a good sign, too, that a Christian citizens' movement like Bread for the World, whose style is political as well as educational, has grown from 300 members in early 1974 to an estimated 30,000 supporters by the end of 1975 (write 602 E. 9th Street, New York, NY 10009, for information).

But once there was a rich man who, declaring he had kept all God's commands, asked Jesus about eternal life. Jesus replied: "You lack one thing. Go, sell what you have, and give to the poor, and you will have treasure in heaven; and come, follow me." There is no hermeneutical problem with this text. It addresses the American Church both as demand and as promise. Which is to

suggest: the American Church has barely begun to respond to Christ today, at least as far as the hunger issue is concerned. Most of our churches and many of their members are still too enmeshed in the gluttonous, resource-robbing, war-mongering world of Mammon to hear the sharpeness of Jesus' words — even some of the most dedicated and most liberal among us. Charity and fasting and all the educational programs in the world are not enough. Even reformist political action projects, by themselves, fall short of the mark. Jesus' call to the affluent American churches today is nothing less than the challenge to redistribute American wealth.

Once we face that issue as Christians, however, the problem is how we get from the demand and promise of Jesus' words to our concrete situation. It's not going to happen automatically. As of old, it's going to require discipleship, and that means discipline. That, in turn, means self-examination and prayer, plus hard, imaginative thinking and well-considered, but venturesome action, individually, socially, and organizationally. To that end, here is one tentative proposal for linking the call of Jesus to our situation — a call for the creation of a Confessing Church.

The time is at hand for the American churches, or remnants thereof, to separate themselves radically, in practice as well as in theory, from the dominant socio-political order in the U.S. The time is at hand, perhaps as never before, to develop a minority consciousness in the Church, to envision and embody the Church in a reformed way apart from the established order. For such a step we have numerous examples in recent Christian history, from Barmen to Namibia, from Brazil to South Korea. Highly localized, mostly unnoticed communities of confessing Christians exist in the U.S. today as well. The time is at hand to transvalue our regular worship and our regular theology, together with nuts-and-bolts concerns with new hymnals, evangelism programs, fund-raising schemes, and even more apostolic programs of education and fund-raising programs related to world hunger. The time is at hand for the formation of a visible, nation-wide Confessing Church.

This separation and re-formation of the Church will be in the name of the Christ who is the Bread of Life, and who stands radically opposed to the principalities and powers of death. Above all, this separation and re-formation will be an act of celebration of that biblical Christ who came first and foremost to minister to the poor, the hungry, and the dispossessed, that Christ who

knew no "mainly spiritual" Bread of Life, who took it for granted that humanity must live by bread, although not by bread alone.

Present church plans to combat hunger call for renewed emphasis on "nurturing the congregation." This could mean digging bigger and better stained glass fox-holes. A Confessing Church will be chiefly concerned to celebrate — and that means to follow — the Christ attested to by the Bible. The one is costly grace. The other is cheap grace.

We will have to learn how to travel light in this new Church, with minimal or non-existent budgets (without any doubt the birth of the Confessing Church will precipitate a great withdrawal of established monies). We no longer will be able, nor will we want to, surround ourselves with all the trappings of American affluence, resource-consuming buildings, self-serving programs, deadening organizational structures that inhibit the Spirit and ape General Motors.

The birth of the Confessing Church will represent a comprehensive personal, social, and organizational act of metanoia, turning our churches away from their de facto dependence on the gluttonous and destructive sociopolitical order in which we live, and holding up the beautiful, non-competitive, communitarian poverty of Christ as the promise for all humankind today.

In this spirit, the Confessing Church will become a city set on a hill. It will show forth an alternative way of life for Americans. One can imagine it could embody the following functions, among others.

Celebration. Inspired by the poverty of Christ and his ministry among the poor, and aware of the death-dealing sway of the principalities and powers in the structures of this world, the new Confessing Church will foster an intense critique of all social Darwinism, both theoretical and practical, and will undertake a thoroughgoing analysis and judgment of the mores and structures of international corporate capitalism and its competitive spirit, which is so singlemindedly concerned with "the objective logic of profit" (George Ball) and so self-consciously disinterested in the human logic of ministry.

Visionary Thinking. The new Confessing Church will foment communities of dreamers, the young seeing visions and the old dreaming dreams, people who will be concerned with new forms of social, political, and economic life for an America that will be a partner in an interdependent world order. These new forms will be created to allow all Americans "to consume less and

enjoy it more, and to share our goods with the poor."

In this connection we undoubtedly will have to dust off and renovate an old word that has threatened millions of American Christians for years — socialism. What the world needs now, surely, is love sweet love. But that love has to be institutionalized as well as personalized, as Reinhold Niebuhr used to argue, in terms of justice. And today our society seems to be confronted with two major options as we look to the future: either to continue our drift toward some kind of authoritarian, centralist state capitalism, which by definition will allow most of the hungry to perish, or to move decisively toward some kind of democratic, presumably communitarian socialism. The new Confessing Church will perhaps be able to launch a generation of social dreamers and model builders who might help the entire society move in a humanity-conserving socialist direction.

Experimental Community Building. The new Confessing Church will be a constellation of various experimental communities, whether in radical or conventional garb, whether visibly set apart from the established order or playing infiltrationist roles. These communities will center in liturgical celebration. At the same time they will spin off numbers of satellite groups. Some of these will focus on the powers of Mammon in individual lives; they might even function as some kind of "Consumers Anonymous" agency, offering mutual support to members overwhelmed by the ingrained American drive to consume. Other groups openly will discuss people's salaries, including their own (this American taboo must be broken), and consider cut-off points, beyond which earnings will be funneled into the community treasury to support unemployed brothers and sisters, action projects, and direct aid programs to the poor at home and abroad. Other groups will function as advocacy groups entering into political struggles at all levels in behalf of the poor. Although all groups will engage, by definition, in biblical study and theological reflection, some also will devote themselves chiefly to this task. In the same vein, related groups will seek to enhance the spirituality of the community by focusing mainly on contemplation and prayer. As its life grows, then, the new Confessing Church may be able to develop some practical models for a new democratic, communitarian socialism, which might be adapted and adopted by broader segments of the entire social order.

Faced by Jesus' challenge, the rich man was sad. He turned away, for he had many possessions. He might

have risked everything and ministered to the little ones, the hungry, the thirsty, the strangers, the imprisoned, and so found the eternal life he was seeking.

The Church in America today, as it confronts the horrible reality of world hunger, as it looks into the faces of the 460 million people destined for the de facto final solution of starvation, stands with the rich man facing Jesus. Will the Church turn away in sadness, or will it joyfully embark on a new kind of discipleship? It's either/or, it seems; no lukewarm in-betweens. It's either Mammon or Jesus.

H. Paul Santmire: lecturer in religion and chaplain, Wellesley College.

Appeared first in *Dialog* magazine.

Disturbing Thoughts

by David R. Cochran

January 31 found me en route to Boise, Idaho. Reading the Anchorage Times on the plane that morning turned out to be more than a casual and sleepy-eyed glance at the news. Four articles brought into frightening focus a picture of possible disaster hanging over Alaska.

The first reported Ted Stevens (Alaska's senior senator) as predicting that within the next dozen years there could be as many as eight pipelines in construction or in planning, to drain oil from projected inland or offshore oil fields in Alaska. Many people have been saying that pipeline construction could never stop with the one now being build. But eight is a real shocker. Half of that number is bad enough to contemplate, in view of the problems just one is causing.

On the same page was the report of a public hearing in Bethel on the network of access corridors proposed by the Bureau of Land Management. These corridors for

road, railway and water transportation are projected to cut across the interior and coastal areas of the state. Most of the land affected has been claimed by the villages and individual natives in the recent Land Settlement.

Forebodings

I am no expert but common sense and observation of what has already happened when areas are opened up to transportation tells me that the adoption of such a plan would lead to human and ecological disaster. It would bring an end to the present way of life of Eskimos and Indian people, both of which depend upon the land for subsistence. To put it bluntly, it would mean racial and cultural genocide. Needless to say, the native people at the hearing were unanimous in opposing the access network plan, and again at a more recent hearing. But as the chief government spokesman was candid enough to admit later, he doubted that Alaskans would have much say in the final decision that will be made in Washington.

Two other news items added to the gloomy picture. One reported efforts by some legislators to restore the provision that all tankers carrying oil from Alaska were to have the added safety feature of double hulls. which had been part of the original pipeline agreement but had somehow been scrapped. The last story was the eye-witness account of a U.S. government official who happened to witness the bursting of an oil storage tank in Japan, and the futile efforts to save the bay into which the oil ran from what may be permanent destruction of its seafood production.

At this point, I can do little more than record my dismay at what these news items seem to point to. Is there no other way for our nation to move except to satisfy our energy appetite at the expense of minority peoples and their environment? Is there any other course for us over-developed nations than to follow in the steps of those over-developed creatures, the dinosaurs?

David R. Cochran: Bishop of Alaska.

Reprinted from *The Alaskan Churchman*

Editor's comment: We have requested David Cochran to report more substantively on what is happening in Alaska and to venture possible solutions.

Youth Watching

by Myron Bloy

"Youth-watching" is no longer the popular sport for middle-aged voyeurs that it was during the more flamboyant days of the Counter-Culture and the New Left. But it should not be given up entirely. The student young are still one of the best Early Warning Systems we have for significant social and cultural shifts.

Daniel Yankelovich and Ruth Clark, who run one of the country's largest marketing and social research firms, have documented through an extensive cross-section study of America's young adults (ages 18 to 25) what many of us had begun to see intuitively: self-fulfillment has become the overriding concern of today's college students. "The emphasis now," the research study concludes, "is self-directed — self-expression, creativity, self-development, physical well-being, self-fulfillment both on and off the job." For many students this concern for *self-fulfillment* has become simply a new version of the same social, passive privatism we deplored in the 1950s. The current craze for professional studies manifests this concern. A profession offers status and interesting work, also — as one student put it — a profession "makes it possible to do well while doing good." In short, the quest for self-fulfillment has, for most students, led increasingly to social and political conformity.

But not for all. Listen to Cullen Murphy, a 1974 Amherst graduate, describe his fellow students: "They see the college, and the student movement, as well as bourgeois liberalism, united in a belief in a secular destiny, be it the welfare state or Consciousness III or Brook Farm. And they cannot accept that idea because they no longer look forward to a significant melioration in the state of society These people have not lowered their aspirations but are aspiring to something else. They have not lost hope but believe that the dashed hopes of

the 1960s may have been the wrong hopes. And they understand, in their marrow as well as their minds, that freedom from material want is the last of the freedoms." What Murphy describes is nothing less than the ancient quest, albeit in secular terms, for spiritual growth.

Saint Celebration

Now, as much as we may deplore the selfish careerism we are seeing on the campus, the quest for self-fulfillment through spiritual growth may be another matter. Of course, this quest is nothing new in this country. Historian William Clebsch draws a distinction neatly between two forms of American spirituality: "Moral heroes summoned their human energies to move the universe to their principles, while saints opened themselves to gifts from higher powers by which to improve reality Heroes threw their power against evil in order to minify it. Saints joined harmoniously with the powers, human and divine, to magnify the good and the beautiful." Moral heroism does not seem to be a viable option for the current student generation; the energies which enlivened it have simply been exhausted, used up. In fact, the new saintly quest is not a retreat at all, but a desperate attempt to replenish those exhausted energies, to find power and coherence for living in an enervating, disintegrating world.

Finally, and most importantly, it is clear that this quest of the young does not entail a rejection of the moral dimension of life. Rather it insists that moral action, to be authentic, must be manifestly grounded in and flow from life in the spirit. Their exemplars are all persons whose vigorous moral life transparently grows out of their commitment to a profound spiritual vision. Thus, implicit in the search for spiritual roots may be the potentiality for a stronger, more focused, and more sustained moral commitment.

Myron Bloy: Executive Director, Church Society for College Work, Cambridge, MA.

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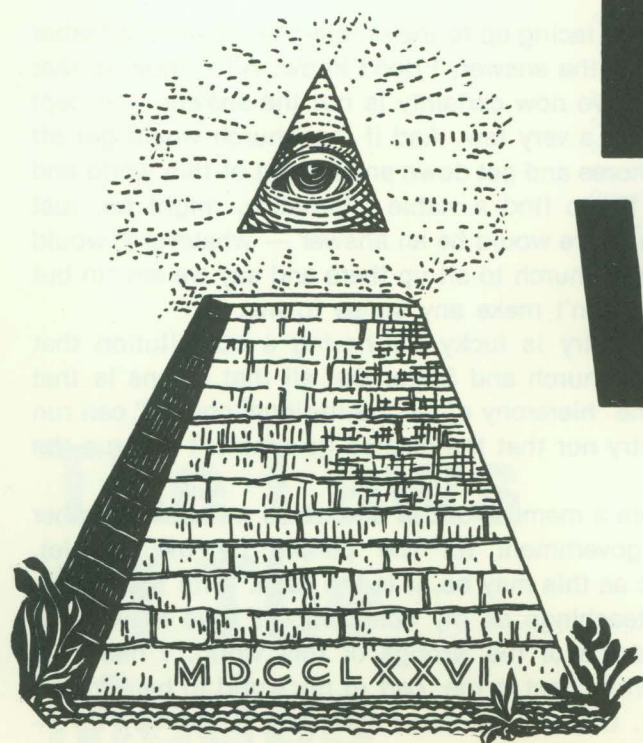
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THE WITNESS

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What's Going On Here?

- Thomas Dean
- Paul van Buren
- Edward Welles
- Sherman Johnson

. . . and others

The Great Debate

Letters to the Editor

The Witness reserves the right to condense all letters.

The Witness continues to hold a high standard. I do not necessarily agree with all points of view, but I certainly think it is worth a year's subscription.

Enclosed is my check. Good luck to you!—*Rt. Rev. Thomas Fraser, Raleigh, North Carolina*

As a member of the Joint Standing Committee on Program Budget and Finance, and a member of its predecessor committees since 1955, I wish to support our Chairman Dupuy Bateman and members whose comments you published in the Mar. 23 issue. (Mrs. Sibernagel of Southern Ohio, Mr. Lamb of Connecticut and Mr. Ritchie of Pennsylvania).

The committee proposed and the convention at Louisville adopted *priorities* for the Triennium 1974-76.

The decision of the Executive Council to *disregard* the priorities set by convention is mismanagement and should be corrected at their next meeting. The cuts in the ongoing work of the church as expressed by the priorities should be restored and the administration increases deleted.—*George Gibbs, Claremont CA*

Perhaps I am a little like Joe Hlinka in Hank Williams' article in that I don't understand and don't hide behind fine nuances and word manipulations of the English language. I was troubled by the cliché "the Church must be in this world but not *of* it." I have heard it so often but must not really understand it. Perhaps my understanding of "in not of" is not quite correct. To me it sounds as if the Church is isolating itself from the world. A splinter is *in* my finger, not part *of* me. What good does a church do me *in* this world if it is not *of* this world — part of my world from which I come and to which I am relating. I want the Church to be part of my world and I want to be part of the Church's world. But that sentence seems to put a barrier there I cannot and should not overstep.

It seems to me that if the Church was more "of this world" it would be more effective in finding answers to our problems or at least face up to them. David Garcia's answer is Marxism. He has to do it alone since the

church isn't facing up to the problem in his area. Whether Marxism is the answer, I don't know. All I know is that what we have now certainly is not the answer — except perhaps for a very few. And if the Church would get off its high horse and get down and be part of this world and at least try to find a viable alternative, might be, just might be, there would be an answer — whatever it would be. For the Church to sit up there and say we are "in but not of" doesn't make any sense to me.

This country is lucky for having a constitution that separates Church and State. But all that means is that neither the "hierarchy of the institutional church" can run the country nor that the elected government can run the Church.

But I am a member of the Church as well as a member of the government (of the people by the people). Idealistic as this may be, it is the case. With the church and its teachings as my conscience I have to work to change some of the wrongs of this world. I need the Church, right next to me, part of my world to help me do just that. Church and State shouldn't mix? They do — within me.—*Barbara Elden, Cambridge MA*

"Not at Minneapolis" is an excellent article, particularly in view of what was on NBC nightly news last night about the Episcopal clerical trial in the Diocese of Washington.

The rest of the issue is much better than the last — more down to earth.

But why do you have to put in that article of "Joe, Beer, Bologna and Me" . . . ? I know that it is "fiction." I know what Williams is trying to say. They say that it isn't *what* you say, but *how* you say it.

For example, does the new *Witness* have to use such four-letter-words as in this article . . . ?

Does the new *Witness* have to suggest as this article does that you can only be close to such as Jos. Hlinka in a secular frame of life . . . ?

I've been in the ministry 49 years the 30th of this month. I've been close to many Jos. Hlinkas all along, but just in and thru the love of Christ for the poor, the outcast, the downtrodden. I'm not ashamed of my clerical collar and calling. It has been a glorious life . . . mostly in small town, American life, from the bottom up. I wouldn't have missed it for the world. That's where I have found Christ so much of the time in the simple, real, loving common people — and all the rest besides, as well.—*Louis L. Perkins, Cove, Oregon*

THE WITNESS

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The Laws Of The Medes And The Persians

by Robert L. DeWitt

John E. Skinner makes sane and helpful observations in his article, "The Meaning of Authority," in the January 1975 issue of *Anglican Theological Review*.

He refers to the "hopelessly misguided utopianism" characterizing those who think the time will come when there will no longer be a need for authority. The need for some form of authority is uncontested. Authority is the cultural frame of reference in which we are nurtured. It is the gathered form of our personal/social history. What we are is a result of what we have been. Rebelling for the sake of rebelling is pointless and self-defeating. Those who cry "don't fence me in," are wistful longers for a dangerously artificial independence which, if it were attainable, would lead to pandemonium, to death by confusion.

At the same time, however, it is idolatrous to worship the past. To equate what has been with what shall be and with what should be is to transform necessary authority into intolerable authoritarianism. Authority can maintain itself only by constantly being what it should be; by constantly being responsive to the people under its governance.

In our time, when there is such an erosion of authority, we must place a premium on creative thinking and acting which can save authority from authoritarianism, which can redeem authority lest all is lost. Sometimes "heresies" have led to the development of a more authoritative faith — witness Galileo: "the earth, it moves." Some political rebellions have led to the establishment of a more legitimate form of government — at least so thought Jefferson, Adams and Madison.

When authority is in jeopardy, responsible people must confer with each other to determine how best to restore it by adjusting it to new revelations of the truth.

The Post-Theistic Debate

The Feb. 2 issue of The Witness included articles on post-theistic thinking by Thomas Dean and Richard Shaull. Because of the importance of the subject, and because of the volume and variety of reactions generated by the articles, we are devoting this issue largely to the responses of our readers.—Editor

On To The Promised Land

One has to respect Thomas Dean and Richard Shaull for their integrity and courage. I must, however, bear witness that faith in God is strong and living for many of us, and that this faith does not lead us into a never-never land but precisely into the encounter with history and the future to which we have been called by the Biblical prophets and Jesus.

When Paul van Buren was a student in Basel, he wrote me more than once to try to dissuade me from the “quest for the historical Jesus,” which, he said, was a blind alley. I think I understand all the difficulties, but yet I am persuaded that the “new quest” brings us a relatively clear and consistent picture of our Lord that is a firm foundation for Christian theology. As for faith in God, there are philosophical difficulties, but these inhere in the nature of faith, for faith is not sight or proof. God may or may not make the conditions of my life and death easier, but I think he gives me strength to face these conditions and I rejoice to believe in Him and trust Him.

The New York Times review of A. J. Ayer’s recent book, “The Central Questions of Philosophy”, leads me

to conclude that skepticism — even about the bases of moral action — cannot be refuted philosophically. Each of us adopts the world view that makes most sense to him. I stand by the world view of Jesus, who took God the Father and King as his first premise, while I know full well that I must work with, and love, those who disagree.
—The Very Rev. Sherman E. Johnson, Mansfield, Ohio

Radical Brinkmanship

When you asked me to write an article about *Post-Theistic Thinking* you gave me specific instructions to present the central thrust of the book, *not* my reaction to it. When you published what I wrote, you called it “Response to Thomas Dean.” I think that entitles me to a word of clarification.

In trying to describe Dean’s “imaginary journey,” I pointed out how he had stimulated and helped the development of my own thought. But my *response* can’t stop there, for several reasons:

1) I accept Dean’s judgment that my own theology is still too tied up with a “metaphysically untroubled affirmation of God”; I am also excited about the new directions he offers for working on the problem of self-transcendence and social transformation. But as someone who is overwhelmed by our inability to break out of one-dimensional existence and to think and create the fundamentally new, I want to explore the power that religious language, symbols, stories — *and experience* — can provide for this task. Tom Dean may be interested in this; his book doesn’t give me much help for going about it.

2) I am unhappy with the author’s “untroubled affirmation” of a certain type of rationality which I think is being seriously called into question by an emerging new perception and consciousness among significant numbers of blacks, women and young people today. In other words, I think the time has come for a much more radical break with our Western intellectual tradition than Dean has made. I, too, want to overcome the dichotomy between theory and praxis, but I suspect that, to do it, we will have to find a way of reflecting upon our experience which goes far beyond the conceptual framework Dean uses.

3) I have been greatly influenced by Marx and some contemporary Marxists, such as Ernst Bloch. And I think an ongoing dialogue with Marxism is important for us

especially in this country. But I am much more troubled than Dean seems to be with Marxism's failure thus far to provide us with models of permanent transformation. Some of us now realize that Christianity is no longer intact. I wish more Marxists would come to the same conclusion about their faith. Out of that recognition on both sides we might arrive at a much more fruitful dialogue.—*Richard Shaull, Princeton, NJ*

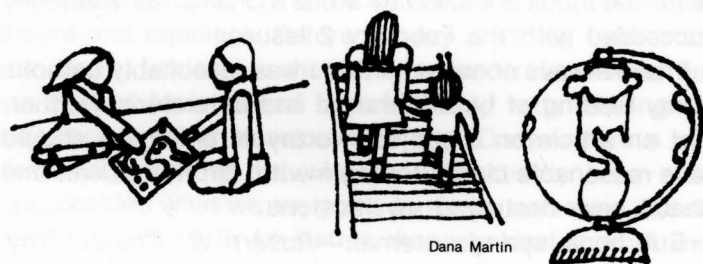
Blank's Not So Beautiful

I have read with interest the articles on post-theistic thinking. I am pleased to report I am now fully liberated from any belief in God. So I am taking radical steps to live my new faith as becomes it.

First, I will be leaving my wife of 16 years, because we know each other well enough. It's time to know some other or others. I do this in the name of "loving my neighbor as myself." My guilt feelings are nil. My watchword is "Free at last! O blank blank! I am free at last!"

Secondly, I will radically turn over all my material goods (they're not much) to my heirs and assigns . . . meaning my kids. They will probably need considerable psychiatric treatment. Or, maybe with me gone, they will need none. Anyhow, I'm taking New Testament charity seriously without reference to theism. "The blank won't provide, so I'd better!" is my motto.

Thirdly, I will be leaving the ministry. Not surprising considering all the theistic words which I am continually being bombarded by or bombarding with as one of the cloth. That's not a sentence, but I am a post-theist which means grammar is not worth worrying about. After all, the Great-I-Am just ain't.



Dana Martin

You can see my liberation has big consequences, and I want to thank you and Tom Dean for setting me on the right track. Say . . . is he related to . . . ? Blank bless you! Relevantly,—*The Rev. Harry Hoffman, Purcellville, Virginia*

What The Devil . . . ?

What the devil is going on? First we endorse no patience (The Philadelphia eleven), then no morals (Gibson Winter) and now no God (Dean-Shaull).

The underlying assumption in all this appears to be that man is essentially a good guy and can make it on his own. 'Tain't so. Hasn't anybody there read history?

What are thousands of faithful pastors supposed to think? What they want are mags which will help them with the propagation of the Gospel, not undermine it. If you really feel the need to do the latter, do in under another aegis.—*The Rev. George W. Wickersham, II*

Unsavory Language Study

Thanks for publishing excerpts from Thomas Dean's book and for your own endorsement of it, "Plowing New Ground."

I've been spending some time on my day off trying to identify and to set down just what there is in these two essays that annoys me, that doesn't ring true. Maybe it's the campground hysteria, the bandwagon atmosphere.

I can't believe that you and Professor Dean honestly find his mind-boggling discoveries of the symbolic nature of language and the possibility of Christian-Marxist dialogue. Golly, gee-whiz, fellows: Wittgenstein, Heidegger, and old Karl have been around for quite a while. A pinch of their ideas has been seasoning the cultural stew for decades.

I wonder, is it the convergence of three different idea-worlds and languages that occasions all the excitement? Like the creation of some new constellation from familiar planets? Is this what has got the two of you running-on so?

While I share your enthusiasm for theological re-

construction, I ask myself whether such a reconstruction can be built on the tip of your exclamation point. I don't think so. What I have before me is another scholar's attempt to do the apologetic task on linguistic positivism and the Marxist dialectic. Shucks, guys, you make it seem like Armageddon.

I guess I do not see so limited a range of "live options" as my author and my editor do. Or maybe, it's because in my post-theistic world I want the God-beyond-God to share with me the particularity of personhood.—*The Rev. Albert L. Mahan, Maple Glen, Pa.*

Shaul and Dean — Refreshment

Your February 2 issue was food and drink to this starved and parched reader. I am one of those who feel that the "Word" came from a dead language (as the editorial said) and that the Episcopal Church is too preoccupied with its own survival. I feel isolated in this small town, since I am not interested in the activities of the sincere church people who spend so much time on institutional concerns, Bible study and Altar guilds. The article by Thomas Dean, "Post-Theistic Thinking" and response by Richard Shaul give me hope that there *will* be a theological reconstruction that takes seriously the social witness of the Church. I have written in red and pinned to the kitchen calendar Shaul's words, "Our goal is not the realization of our human destiny but the creation of a more human future." Thank you for being.—*Barbara S. Lloyd, Palmerton, Pa.*

Less Than A Bellyfull

In the February 2 issue the editor introduces the contributions of Thomas Dean and Richard Shaul by saying of Dean's new book and Shaul's response "we think this work is important, too, because it is concerned with a theological reconstruction that takes seriously the social witness of the Church, without which our faith ceases to be prophetic, ceases to be truly Biblical, ceases to be Christian." I'd call their views a form of theological destruction.

Over the years I have a strong record of involvement in the social witness of the Church, but Professor Dean

appears to me to jettison the transcendent God, eternity, and the historical Jesus, so in my view he has already ceased "to be truly Biblical . . . to be Christian." After reading the two pieces my reaction was "what thin gruel! not adequate nourishment spiritually." Then I reflected, it is nothing more than a new version of humanism. The needed balance of immanence and transcendence is lacking. If I were unable to believe more than Professor Dean, I would feel that as a priestly person I am only a professional pallbearer for humanity descending dismally into discouragement, defeat, destruction and death. Love and hope cannot long endure without living faith in a transcendent God.—*Rt. Rev. Edward R. Welles, Manset, Maine*

Getting The Future To Run On Time

I have just read the Feb. 2 edition of *The Witness*.

As a scientist in electronics and now a parish priest for the last 16 years, I find post-theistic thinking by Dean absurd and therefore offensive. The commentary by Shaul is hardly less so.

What makes the so called radical theologians feel that they must deny theistic thinking of the past in order to experience the freedom to plow new ground and all that jazz? Theistic thinking is the background which informs and opens up the future. The past is what we build upon. Atomic theory, for example, exists against the background of Newtonian physics. One does not deny the past in order to probe the future. That way one is condemned to relive the past, waste the present and delay the future.—*The Rev. Canon W. H. Paul, Waretown, N.J.*

Engraved In Stone

If it was your aim to make *The Witness* a magazine for the theologian, safely insulated behind ivy covered walls or for the monk enclosed by stone monasteries you really succeeded with the February 2 issue.

I have always considered that I was reasonably catholic in my reading of both literature and illiterature. Further, that an article on a subject worthy of enlarging should have reasonable clarity to begin with. Brothers Dean and Shaul have destroyed my illusions.

But hope springs eternal.—*Robert W. Crane, Troy, NY*

A Witness To Our Witness

by Paul M. van Buren

In the "Preface" to his new book, *Post-Theistic Thinking* (published in the Feb. 2 *Witness*) Thomas Dean proposed to show that both recent trends of secular theology and current attempts to develop a radical political theology suffer from a failure to work out consistently the theoretical grounds of modern finitist thought. If that were done, he attempted to show, both of these newer as well as more orthodox theologies would prove to be incompatible with the foundations of contemporary thought. What would be possible, however, would be "post-theistic thinking," sufficiently indebted to Biblical themes and images to warrant being called "Christian," and sufficiently attuned to central aspects of Marx's early writings to lead us to a radical social analysis. Dean's aim was to see if he could move the Marxist-Christian dialogue beyond a fruitless debate about God to a humanly productive dialogue about people. Any who are interested in that dialogue would do well to read more than the preface.

I do not want to speak directly to Dean's thesis or to its logical circularity. Before responding to him, I think we have prior work to do, and the letters to the editor which Dean's essay stimulated convince me of it. Tom Dean is an intelligent, sensitive, widely-read person, deeply concerned about matters religious, human and social. A philosopher, not a theologian, he has nevertheless exposed himself more fully and thoughtfully to what he hears Christians saying today than most — probably more than most clergy, not to speak of the so-called "average layperson." What he has heard from us he finds absurd and repellent. Before we say anything further to Tom Dean, I think we should try to understand what he has learned from us and from his fairly wide reading of contemporary and classical theology. Once we are a bit clearer about what our witness has actually been and have decided what we are going to say to ourselves about *that*, we shall be in far better shape to decide what we ought to say to Mr. Dean.

1. Dean hears our witness as primarily a witness to theism, to belief in an absolute, transcendent Being that serves as the answer to our need for an infinite and absolute grounding of our finite, contingent existence. He hears us saying that people "have a need for reassurance and certitude precisely at those points in life where their own strength runs out . . . Such assurance can be provided only if it is grounded in a source of being that is itself infinite and absolute," and that is why Christianity is superior to any alternative position. Evidently Dean does not hear Christians saying that their God is the Lord of Israel who is calling his people to a role in history which is a burden, offers no guarantee, and is full of risks.

2. He hears us saying that our focus is and ought to be on God, on a transcendent Being who is not of this world and therefore of another world. He hears us interpret the words "My kingdom is not of this world," as meaning that the kingdom is not *for* this world, either. Our hope, he hears us saying, lies in that other world where each of us, individually, will find his or her reward. Presumably he does not hear us saying that God is the lover of this world, that for Him there is no other world than this one He made and loves, and that He calls us collectively to newness of life, in a renewal of this world, and for the sake of this world.

3. Tom Dean hears Christians saying that their norm for life and thought consists of a collection of ancient, highly mythological documents: the Bible. That is where we go for our answers. He does not seem to hear from us that our norm is a living One or that we are seriously listening for what might at any time turn out to be a new thing. He does not gather that Christians read those ancient writings to familiarize themselves, so to speak, with a certain voice, so as to recognize it when they hear it again. We don't seem to have given even a hint of an impression that we seriously expect Him who spoke before to speak to us again, today or tomorrow. Not so does he see us using the Bible, either in church or in our writings.

4. He hears us appealing to Biblical events and stories as "symbolic vehicles for unchanging existential truths about man or history." I rather think we have all heard enough sermons that do this (when have we heard anything other?!) to understand how Mr. Dean picked up this notion. Clearly he has not heard us remembering actual, concrete events and their particular, historical interpretations as clues to understanding Him who may

be doing a new thing now in our midst. Our witness does not seem to be to One who has committed himself irrevocably to a particular people and promised them an actual, locatable bit of this earth's surface. No, we seem to have made it clear that the general, the universal, and the abstract is better, is God's way. We call this spiritualizing and we give the impression that it is good.

5. Tom Dean hears from us that we think the world to be utterly dependent on God, so that at every moment and in every aspect, if God were to turn his back, so to speak, the world would disappear. Our doctrine of creation comes through as our pat answer to the question why anything exists and why it continues to exist. God is our explanation for the world. Evidently Dean does not hear us saying that the Creator really created the world, giving it its own life and autonomy. He does not hear Christians saying that their God is so free and so loving, that he can allow the world which he has made to be itself apart from Him, that He does not need to prove Himself by having everything dependent upon Himself.

6. Finally, our witness comes through to Mr. Dean as that of a self-confident, self-assured Establishment, unconsciously co-opted by the bourgeois Establishment, individualistic, otherworldly and full of answers. We say we know of matters which we also say are beyond human understanding. Above all, he hears from us a triumphalism that hardly squares with the world we live in. We seem so certain of our own salvation and of a kingdom that is beyond doubt. Since these we push out into another realm concerning which no doubts can be tested, our triumphalism is not impressive. He does not seem to hear from us groans which match those of the environment and those of the Spirit, of which St. Paul spoke (Rom. 8), agonizing for the liberation of the sons of God. He does not hear us deeply worried, as the earliest Christians were, by the delay between Easter and the promised Kingdom of the Messiah that still hasn't arrived! He does not hear from us a tension between the righteousness of God and the Establishment of this present age.

Before we say anything to Tom Dean, I think we ought to have the honesty to admit that he has heard us fairly well. He could cite Biblical texts for each item of our agenda (and he would have learned from us that degrading, unhistorical misuse of Scripture!), not to speak of church pronouncements, sermons, books of theology and the Prayer Book. That has been our witness. It seems

obvious that before we ask any questions of Mr. Dean, we need to settle among ourselves what we have to say to this witness and what we intend to do about it. Let us thank Tom Dean for bringing this matter to our attention.

Paul M. van Buren: author; associate professor, Department of Religion, Temple University.

Anglicans: Will Women Win?

Parishioners of the Anglican Church of the Ascension in London formally petitioned Bishop Mervyn Stockwood of Woolwich, known as a controversial "progressive," to ordain to the priesthood Elsie Baker, a deaconess who has served the parish for 33 years. It is the first request for ordination of a woman to the priesthood in Church of England history. Stockwood was not available for immediate comment; it was believed he will not act on the petition until the denomination agrees to the ordination of women. Assistant Bishop David Sheppard, an evangelical, voiced approval of women's ordination.

The topic has been a subject of study throughout the Church of England, and each diocese has voted on it in a straw poll. The results of the voting are to be reported to the July session of the church's General Synod. That meeting may determine in which direction the church will move on the issue.

News sources quote an unnamed Anglican authority as saying that forty-one of forty-three diocesan synods see no important barriers to women's ordination.—*Christianity Today*, May 9, 1975

Schism — Threat Or Promise?

by David Ward

William Stringfellow's article, "The Church in Exile," (*The Witness*, Mar. 9) provokes this response which goes a step or two beyond his conclusions.

Just as a divorce is a formality, signaling the legal termination of a relationship already damaged beyond repair, so is schism in the Church. It can be argued that both divorce and schism are immature responses, and that neither act offers a true solution to the dilemma of the parties involved. I believe that both are to be seen as some kind of last resort, to be acted out only at that point where the ultimate integrity of a couple or a church is threatened with destruction.

While there has not yet been, in Stringfellow's phrase, "a dramatic, formal breakaway and the separate gathering of a new church," my contention is that the breakaway has already occurred, and that the gathering of a new church is only a matter of time. The schism is happening now, quietly but effectually, across denominational lines. I am not comfortable with the concept of a Church in Exile. Exile implies a prior banishment, a period of biding time until it is permissible or safe to return. I have doubts about the wisdom of trying to go back. I see the new church called, like Lazarus, out of a tomb into a new day.

I once hoped, and almost believed that institutions, including the Church, could be renewed from within, that new yeast could work wonders in old dough. I no longer hold that belief or that hope. It is becoming clear to me that new wine cannot be stored in a shrivelled wineskin: new cloth does not make a good patch for an old coat.

The new church must be prepared to loosen its grip on the apron strings of its old mother, and risk everything except its own hard-won integrity. I am scared by this thought and its implications, but anything less, would represent a direct rebuff to the promptings and insistence of the Holy Spirit. If I am wrong, and it is still

possible to effect radical changes within the present structure, I am willing to learn how to accomplish them. My present belief is that it is now too late in the day to expect a dramatic change in the ecclesiastical weather.

There have been too many compromises, too many games, too many hesitations. I am not only talking now of the issue of women's ordination. That is only one issue among many on which the old church has temporized and repeatedly demonstrated its institutional unresponsiveness, its refusal to budge when shoved by the Holy Spirit. How many last chances can the Church be given to manifest some readiness, some zeal to be about our Father's business instead of its own?

The 1976 General Convention may huff and puff, prevaricate, stall and strangle itself with procedural legerdemain. It probably *will* do so, as well, if not better, as it did in Louisville. If this happens, I believe that the scattered, new church should not be overwhelmed by surprise. It should gather itself immediately, in Minneapolis, and decide whether it is to move toward exile or schism.

It would be arrogant to deny the faint possibility that the Minnesota Convention could surprise us with some actions taken in a spirit of renewal rather than through a blind instinct for self-preservation. If this should happen, it would be a case of too little, too late. If I am right, plans for the gathering of the new church should not be delayed indefinitely.

At a recent vestry conference, we discussed the purpose of the vestry. There was a strong feeling that a vestry is more than a random group of amateur housekeepers condemned to a three-year stint of dull chores. At the end of the day we stated our purpose like this:

"To grow in the love of Christ, by creating a climate of trust in which everyone may take the risk of becoming responsibly and responsively human, wherever it may lead, and at whatever cost."

If this is not the purpose of the Church itself, what is?

David Ward: Rector, St. Paul's Memorial Church, Charlottesville, Va.; chaplain, University of Virginia; Steering Committee, Women's Ordination Now.

Network Reports

Coming Events

- Central East Region, June 3-4
Wilmington, Del.
- Central South Region, June 5-7
Kanuga Conference Center, Tenn., Lex Matthews, convenor
- New York - Connecticut Region, June 14-15
Syracuse, N.Y., Milton Coleman, convenor

Indianapolis Network: Ordination of Women, Hunger

The Indianapolis Network took the following action on April 21:

- Sent a letter to Bishop John Craine encouraging him to invite Jane Hwang of the Diocese of Hong Kong to celebrate the Eucharist in his diocese.
- Requested Bishop Craine to select a Sunday in the near future when all the churches in the diocese would focus on the issue of ordination of women to the priesthood and episcopate.
- Offered its services to the Episcopal Community Services to distribute emergency food in the Indianapolis area.

Participants include: Elaine Stone, Marcia Fellows, Dee Hann, Lena Harris, William Holbrook, William Klatt, Jacqueline Means, Audrey Savage, Donna Niednagel and Tanya Vonnegut.

Religious Leaders Support Farm Workers

Eighty interfaith religious leaders joined the National Farm Worker Ministry in early May as part of an observation of National Farm Workers Week.

In their statement they urged constituents "to look to Cesar Chavez and the United Farm Workers as important ethical and spiritual leaders in our time." They also pledged their personal commitment to boycott non-UFW grapes, head lettuce and all Gallo wines. The Episcopal Church did not participate.

New York-Connecticut Region Meets in Manhattan

Fourteen persons from the four Episcopal dioceses in New York and the Diocese of Connecticut met on April 25-26 at Trinity Church, Wall Street, in New York to organize Church and Society networks in their areas.

The deliberations focused on two questions: What is the social mission today? What criteria are needed to guide those involved in the social mission?

The group largely concurred with Robert DeWitt's analysis that a major block to the social mission today is the hierarchical shape of our major institutions.

Besides the rigidity of these structures, all our institutions, including the churches, are dependent and beholden, DeWitt said, "to the plantation colony," large corporations which possess the controlling power in our society.

In planning what they will do to initiate networks the group decided that local networks should include:

- 50 per cent women and 50 per cent men.
- Persons presently involved in social mission — activists, planners and thinkers.
- Persons "in exile," that is, discontented individuals and groups outside the churches.
- A wide age range including young adults (16 to 30 years) and senior citizens, persons over 65.
- More than token representation of minorities.
- At the least 50 per cent laity.
- Persons concerned for "systemic change" in contrast to persons committed to maintaining "the system."

Participating were: Esther Littrell, Majorie Rudd, Paul Rohrdanz, Milton Coleman, William Mercer, John Burr, Henry Atkins, Al Powers, Jack Woodard, David Garcia, Emily Hewitt, Carter Heyward, Arthur Korthueuer and Robert Potter.

Bethlehem Network Organizes

All persons present at the first meeting of the Bethlehem

Church and Society Network in Lansford, Pa., on April 3, signed the Statement of Affirmation and Invitation for Women's Ordination Now and sent a check for \$50 to support ordination of women to the priesthood.

The meeting was preceded by a Mar. 26 celebration of the Eucharist by Carter Heyward at a private home in Bear Creek, Pa., with 16 persons present. This Eucharist celebration followed an interdenominational Lenten service in Wilkes-Barre at which Carter Heyward preached.

Members are: Jane Durand, Wilkes-Barre, Margaret Lee Ferry, Cambridge, Mass., Joseph Frazier and Donna Urbia, Lansford, Barbara Lloyd, Palmerton and Rose Tucker, Nanticoke.—*Peg Ferry*

Time For Amnesty Is Now

The struggle for an unconditional amnesty for draft resisters and deserters is continuing following the demise of President Ford's "earned reentry" plan. Only 16.3 per cent, or 22,000 out of the estimated 137,000 eligible took advantage of Ford's clemency program, according to the *New York Times*.

There are over 200,000 non-registered draft resisters who went underground during the Vietnam War.

The amnesty fight is also being waged in behalf of the large number of Vietnam veterans with less-than-honorable discharges. These vets, most of whom come from the blue collar class, with about one-third from minority communities, are denied GI benefits and are refused medical attention for their service connected wounds and diseases.

Three amnesty bills have been introduced in Congress since the clemency program expired: Rep. Bella Abzug's (D.N.Y.) War Resisters Exoneration Act of 1975; Sen. Philip Hart's (D.Mich.) National Reconciliation Act; Sen. Gaylord Nelson's (D.Wis.) Clemency Board Reorganization Act of 1975. None of these bills calls for unconditional amnesty. The major organizations representing resisters, deserters, their families and allies have joined together to press for total amnesty and nothing less.

In a May 8th editorial the *New York Times* stated that, if President Ford expects Americans "to close ranks," such a regrouping "must inevitably include those who disagreed both about the war itself and about the personal steps they took, in and out of government, to support or oppose it. The danger that full amnesty may

absolve some whose motives were surely questionable is a far lesser risk than saddling the nation's conscience with this singular exception to the spirit of a new beginning."—*Hugh White*

To See Ourselves As Others See Us

With the Episcopal Church today being lampooned so much both by those inside as well as those outside, it is coldly comforting to see a sister communion in similar straits. The following items are taken from *The Catholic SUBSTANDARD & Times*, published in Philadelphia.

The Catholic Church long ago, perhaps without realizing it, solved whatever problem of overpopulation there might be.

It encouraged men and women to marry and bring into the world large families; but out of those families, it asked for a generous supply of priests, monks and nuns who would vow themselves to continuous chastity. Their example inspired people of the world with the possibility of purity. At the same time, their professional chastity kept them from increasing the world's population. So . . . by example of pure lives lived by men and women, the Church removed any possible danger of overpopulation.—*Daniel A. Lord, S.J., 1946*

I am a Catholic married to a non-Catholic; may we both be buried in the Catholic cemetery?

Yes, provided the non-Catholic party measures up to the requisites for classification as "an approved non-Catholic."—*Sign Magazine, 1951*

In the case of a fetus with two thorax sections and one head, the head should be baptized absolutely and each chest baptised conditionally.—*Charles McFadden, O.S.A., Medical Ethics for Nurses*

Papal legate on the capture of members of the heretical Cathari, 1209: Kill them all. God will know which are his.

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THE WITNESS

June 22, 1975
Volume 58, Number 14

Can Local Democracy Work?

A Radical Notion

by James M. Campbell

The View From Idaho

by Alice Dieter

Citizens And Government

by Kathryn Waller

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Letters to the Editor

The Witness reserves the right to condense all letters.

Hurrah for Stringfellow

I want to say "Amen" and "Hurrah" to Bill Stringfellow's article, "The Church in Exile." "Amen" because this new church has life and creativity and the joy that is born out of suffering: it is alive.—*Flora A. Keshgegian, Philadelphia*

Our Burden Is Indeed Heavy

I enjoy *The Witness* very much. More importantly — I really comprehend Episcopal overall budget problems as side effects of society. I am surrounded by budget deficiency which has existed ever since I was born; it paid for a war in Europe, Japan, Korea and Vietnam; it paid for and continues to be a portion of my debt for not only destruction of good earth but arms and legs and hands and hearts — for which I am responsible.—*Evelyn M. Sears, Los Angeles*

Now Hear This

Dear Miss Brinley, Mrs. Ruegg, Miss Sheets and Mrs. Starr: This is in acknowledgement of your recent letter to the Presiding Bishop in which you raised certain questions after reading the article by Charles Ritchie in *The Witness*.

To answer one specific point of Mr. Ritchie's article in my own field — I would respond that the Executive Council followed specifically instructions of Convention in identifying a publication which will hopefully some day reach every Episcopal household and agreed that this was *The Episcopalian* itself in its new format.—*John C. Goodbody, Executive for communication, Executive Council of the Episcopal Church*

Well, We Try

How kind and gentlemanly of you to say that you are "committed to the ordination of women because resolving that issue leads into the deepest concerns of the social mission of the church."

Try to get it into your heads that my sisters, in their own way, are seeking to give one half the human race a

voice with which to address God. I pray that the God who is not male (nor female) will give us all grace for the breaking of idols.—*Jan Adams, San Francisco*

Good Show

I just read the March 23 issue of *The Witness* from cover to cover. It's the first time I've done this. It was really good! I had been afraid that *The Witness* would be too much of a head trip . . . but this one seemed to be hitting some issues that are very important. I just wish more people could see it because nobody else seems to be discussing the budget as you did, as well as the Missouri election process.—*The Rev. William B. Gray, Trinity Church, NYC*

A Friendly Comment

How can I say that while I rejoice in what you are trying to do in bringing the Church into a deeper relationship with the world in which it lives, I also find immensely disappointing some of your comments about that world? I cringe at your narrow perspective in reducing complex issues to such simplistic black and white formulae. Yet you have the courage to speak boldly to deep concerns that are otherwise neglected in our time. Please regard this as a friendly comment.—*The Rev. Frederick Quinn, Washington*

Ordination, A Trap?

I fear that the Episcopal women seeking ordination to the priesthood are walking into traps. Make no mistake, I applaud their desire to be ordained, and would be delighted to have a woman as my pastor.

As women become ordained I feel the doors being closed behind to their lay sisters, in much the same manner that clergymen have closed doors to real lay ministry. It is this unspoken feeling that some ministries are better or more important than others. Clerical and lay ministries go hand in hand. I guess I would plead with everyone — ordained or not, man or woman — that the sacerdotal functions which go on in a church setting are only symbolic of the work of the Lord by and with people in the real world.—*D. Emily Brown, Berkeley*

THE WITNESS

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Who Was The Defendant?

by Robert L. DeWitt

The script for the trial in Washington of the Rev. William Wendt — was it written by Lewis Carroll or Franz Kafka? Or did Gilbert and Sullivan dream up this daffy theatrical bit with its five black-robed judges acting as both judge and jury? It was hard to tell.

Who was on trial? Even the answer to that question was not obvious. Was Father Wendt the only defendant? Or was a whole era in the life of the Episcopal Church being judged? Appearances suggested the former, reality the latter. Here were the sensible 70s sitting in judgment on the wacky 60s.

Few remember the 60s. That was the time when the cry was for "peace and justice," not "peace and quiet." That was the time when church hierarchies, of all things, gave their blessing to some forms of social action. That was time when young radicals, middle-aged liberals and elder statespersons (we almost said . . .) were joined in a (lower case) common cause.

Some observers said the solemn ceremonies at St. Columba's Church resembled a funeral rite. Perhaps this tone was created by the presence of those who came to notarize the death certificates of causes they once felt constrained to love.

But somehow the roles got reversed. The corpses were more lively than the mourners. The accusers were defensive. And the defense rested — a sabbath rest. It was a case of justification by faith alone.

What about the verdict? With the insouciance born of a Resurrection faith, one can only say, "who cares?" No Christian in his or her Christian mind would be tempted to take seriously such foolishness.

As liturgy, this mock funeral was ersatz. As theater, it was tragedy that inadvertently became bad comedy. As an exercise in church discipline, it was a study in flabbiness. In short, if it weren't all so sad and pathetic, it would be nothing but a laughing matter.

Justice, which "cried aloud" in the 60s, is crying softly in the 70s. Its cries are muffled because it has gone underground. But it is not dead. And it can't be buried forever.

The World's Most Radical Notion

by James M. Campbell

The most radical notion loose in the world today is that ordinary people can govern themselves. It is not new. Its seeds are in the ancient Greek polis or community of citizens. Augmented by early Christian ideas and practices of equality, honed by later egalitarian philosophers, this conviction was a strong plank in the American, French, Russian, and Chinese revolutions — though, in each case, it soon was greatly changed or was eliminated.

Ordinary people governing themselves is the idea behind efforts for worker participation in factory decision-making. But the focus of this article is the residential community and urban government, where for the last decade the idea has slowly been accepted that people in the neighborhoods of our large cities can and should decide neighborhood matters. Examples include the “maximum feasible participation” factor in the Community Action Program in 1964; the press for “community control of schools and the community” by black power groups in the late 1960s, and the 1973 revision of Detroit’s city charter allowing the establishment of elected community councils with substantive governing power.

But isn’t local democracy what America has been all about since the beginnings of the Republic? Sure . . . shot through, of course, with racism, sexism, and economic elitism. But even white male democracy has been missing the last 50 to 75 years where our population has been highly concentrated — in our large cities. Today all adults have suffrage, but large city residents continue, to all intents and purposes, to be disenfranchised. Only by emptying the phrase of any real meaning can we speak of the city governments of New York, Philadelphia, Chicago, Los Angeles, Detroit, as

“local government.” Detroit, for instance, which is the fifth “largest” city (meaning the fifth largest sized population governed by a “local” government) has a mayor and a nine-member council governing a population larger than that of 16 of the states!

It is small wonder that citizens of Detroit and other cities think “local” government is far-removed from them. It is! Small wonder that urbanites feel powerless, their lives controlled by faceless bureaucrats and politicians unaccountable to them. They are!

But slowly things are changing. Slowly we are realizing with Harvey Shapiro of “Citizens for Local Democracy” that “a community without power is not a community; it is merely a collection of individuals.” Often they are cynical, fearful, lonely individuals as well.

Slowly we are realizing there is little reason why citizens in urban “sub-communities” of 25,000 to 100,000 in population should not decide or substantively participate in decisions regarding such matters as zoning, street maintenance, environmental and police protection, education, health and welfare and housing.

The Base Is Local

Of course, city-wide government is needed to handle matters that affect the whole city or are more practically administered on a broader base — mass transportation, for example, and water supply, utilities, sewage disposal. And we will continue to need county, state, and national government, the United Nations, and maybe some day an Inter-Planetary Council! But the base of democracy is local government. Town, suburban, and rural Americans take it for granted. In our cities ranging in population from 200,000 to 8 million, democracy has been lost or has never existed until the current movement for citizen participation comes into being.

But the forces resisting democracy in the cities are formidable. Who or what are they?

First, there are those already in power or whose jobs depend on keeping the status quo. Though they may agree with an out-going mayor who pronounced his city “ungovernable,” the un-governing will nevertheless stay in their hands, by God, along with any benefits in status, control of other persons and material and material rewards! There will be no “balkanization,” they say, no “breaking up of this great city,” no surrender of decision-making to “petty politicians in neighborhood fiefdoms.” (Though any one of those neighborhoods probably is larger in population than any surrounding and self-governing suburban municipality.)

Such were the arguments and actual phrases used by city officials and large newspapers in opposing the "community government" provisions of the new Detroit charter. Often the city officials in power are supported behind the scenes by economic elites who, although enjoying the right to and the benefits of local self-government in the suburban communities where they drive home every night, are unwilling for blacks, other minority groups, and less affluent whites in the city to enjoy the same right and benefits.

At the theoretical level, opponents of neighborhood government argue from a "zero-sum" understanding of power. The more power you have, the less I have. Like copper or uranium, and unlike knowledge, beauty, love and even wealth and productivity, there's only so much power around. Therefore, a strong mayor or council requires a weak people — docile, dependent, obedient.

It's a rare city official who believes that vital, self-governing neighborhoods can actually enhance the power of the city and strengthen the hands of the mayor and council in fighting crime and poverty, beautifying the environment, raising the quality of schools and developing the city economically. Increasing numbers of citizen groups across urban America, however, believe that without such neighborhood involvement our cities will indeed be ungovernable. The alternatives then will become anarchistic terror or a police state.

Is Big Better?

A second force opposing democracy within our cities is the "bigger the better" myth. Pointing to the economies achieved in the mass production and distribution of commodities, defenders of this argument say that, similarly, the larger a city government is, the more efficient and less expensive it will be. Local community control of services such as sanitation, police, and recreation will be inefficient and expensive — so goes the argument. Ignoring the totalitarian implications of such an argument, I contend that what's true of commodities is not automatically true of human beings and their political processes. In fact, a recent study of a large city and several of its immediate suburbs, revealed that per capita expenditures for sanitation, police protection, and parks and recreation were significantly greater in the city than in the suburbs studied. At the same time the satisfaction of residents with those services in the city was far less than that in the suburbs. "Large is expensive and unsatisfactory" seems to be truer than "the bigger the better" when applied to many city services.

One reason for this is found in the nature of large bureaucracies. The public servants who work there soon become accountable not to the public but only to their superiors and peers. Increasingly, administrators and employees direct their energies not to getting the job done but to the internal rivalries and fights, conquests and cover-ups, and the resulting multiplication of positions, assistant positions, forms, procedures, and sheer paper of bureaucracy. Those persons actually performing the tasks for which the department or agency was formed are usually the lowest paid and become increasingly indifferent to their work as a great superstructure continually restrains, defines, polices, evaluates, and reorganizes what they do. The wonder is that anything gets done at all.

A third force resisting democracy is elitism. Elitism calls for government by experts — people whose knowledge or training supposedly makes them more fit to determine what is good for a community, even if they live in Washington, and the question is what to do with the vacant HUD house on my block in Detroit. Elitists assume the calumny that ordinary folk don't know what's good for them.

Elitists are not just the members of the Athletic Club, or the entrenched political powers. Elitists include liberals who want to help the poor but resist having the poor define what help means. Elitists include planners who want to control the planning and what it is that needs to be planned. Elitists include leftists who speak frequently of the masses but believe only a handful of people are "ideologically correct" enough to decide anything.

We Need Experts

Fortunately the Watergate affair has expanded our doubts as to whom can be trusted to make good decisions. And Vietnam revealed the kind of twisted purposes which the best and brightest leaders can set for a people and helped shatter our faith in any elites. The potential energy of politically involved citizens makes urban democracy desirable; healthy cynicism about elites makes it a necessity.

We need experts. We need trained, skilled people who can help communities, cities, and nations meet the needs of their citizenry and achieve the "goods" which people seek for themselves.

We need different levels of government and new forms of collaboration among otherwise autonomous governments. But basic to a democratic society is local

democracy. If we can't determine what's good for our neighborhood, small chance we'll long have a say in anything else.

We've looked at forces opposing democracy in our cities. Who are actual or potential supporters? Block clubs, community associations, minority empowerment groups, ethnic groups, conservatives who really believe Thomas Jefferson, radicals who really believe in "power to the people," local citizen advisory groups who have discovered their "advising" doesn't make a hill of beans.

And urban churches! Some are involved. Many have given up on the city, retreating to traditional in-group rituals and functions or dying all together. The city and its problems proved too massive for the local church to deal with. With no viable community, no community ministry seemed feasible. Even those churches whose polity stressed geographic parish boundaries have lost a sense of "the parish."

Neighborhood government provides a new opportunity for local urban churches. Citizen participation can mean local church participation. Community issues can be graspable once again. Local churches can search for Biblical and theological insights into questions of justice and equity, which ultimately impinge on any human conflict, neighborhood or worldwide. There will be resistance. Maybe even from church officials and those big pastors who fancy themselves insiders in the machinations of urban oligarchies. But the opportunity is there for local churches to take their place in the continuum of struggle for human self-determination.

Slowly the opposition to democracy in our cities is being analyzed and answered. Gradually people are asserting their right to influence what happens in their communities, just as employees of large organizations are claiming a voice in the direction of their work communities.

Neighborhood government like democracy generally, is not a panacea. There is nothing that guarantees good decisions and there are always the dangers of provincialism, racism, and small town type oppression.

But if mistakes are made by neighborhood governments, at least we'll know whom to blame — and where to begin again. The power and the glory, the failures and the ignominy — all will be ours as we begin to take responsibility for our lives in that most basic arena — our local communities.

James M. Campbell: lives in Detroit; member, People's Council for Community Government; staff member, Detroit Industrial Mission.

Idaho Looks at Urban Scene

A Response by Alice Dieter

It really seems presumptuous for someone from Idaho to comment on the problem of democracy in cities. Presumptuous, not for lack of the democratic experience, but for lack of cities. By all of the population standards defining "metropolitan," we just don't qualify. The state population is less than one million people. Participation in government is open, access directly to the authorities is easy. The mayor, the governor, and even U.S. senators, are not remote and unresponsive.

In spite of this, however, people in Idaho have the same kinds of frustrations and resentments that are endemic in mass population centers. In Boise, the state capital, the largest city for hundreds of miles with a population of 98,000, there are those who are powerless, who have not been taught how to participate in government or who are vulnerable to the kinds of put-downs routinely handed anywhere to the newcomer, the poor, the different or the irritating.

I applaud Mr. Campbell's thesis. I think more and smaller, local government units are desirable. But they do not necessarily solve the problems of unequal participation. Furthermore, it is not easy to limit the concept of "community" to geography. And, most important, he says nothing about the basic problem of local power: the tax base.

I live far from South Boston, but what has been happening in neighborhood schools there concerns me. You may live far from the Idaho Primitive Area and the wild country of Hell's Canyon. But you have a stake in decisions about opening wilderness areas for logging or building dams on the last 55 miles of a wild river. It is hard to identify a truly "local" issue.

The people who live in the mountain communities near the White Clouds, for instance, were eager to have the growth the discovery of molybdenum promised eight years ago. A larger "community" of individuals, who do not live there but who felt they shared a heritage of the wilderness, blocked attempts by one of the nation's

largest corporations to develop a mine. Local people were angry. They felt the equivalent of local zoning rights had been violated, and there was serious talk of lynching card-carrying Sierra Club members.

But the real limitation on the power of local government is the lack of the power to tax and the limited value of the tax base available to the decision-making unit. What we all, urban and rural residents alike, have now, is taxation by large, remote units of government, leaving us less and less room for local decision-making. The larger unit manipulates local decisions with offers of money to the local level for "the right projects."

The project can be freeway building or kindergarten teaching. The important point is the decision that "x" project is "beneficial" is really made from on high, the money flows down, and local response is just that . . . response, not initiation. There is never a true local alternative, because there is not a local fiscal base of sufficient size to support it.

Plugging for local control without talking about how to fund it isn't facing the issue.

Alice Dieter: editorial associate, Boise Cascade Corp.; veteran reporter on Idaho local government for newspapers, radio and TV.

Citizens and Government — Together

A Response by Kathryn Waller

Mr. Campbell states that we, the people, have a right to participate in our governmental process. I suggest that as Christians we not only have a right, we have a duty to assist, advise, criticize, or do whatever is necessary to make government responsive to the needs of people. What else can government "of the people, by the people,

for the people" mean?

Somewhere along the way, though, I got the idea that getting involved with government was not nice. With the exception of a few gifted statesmen, we Episcopalians could best serve by raising and contributing money to worthwhile causes. This was the polite way to deal with problems, the only means a gentleman or lady would use.

Experience has convinced me, however, that money without commitment and personal involvement cannot feed the hungry, house the homeless, heal the sick, or stop the dehumanizing of our poor and powerless citizens. Even if money could do the job, is it conceivable that the Episcopal Church could release enough funds from its operating budget to meet the needs? Or is it conceivable that all the major denominations could forget their differences long enough to pool their resources? I think not. But if they did, could they meet the needs for longer than a day? With a population of over 210,000,000 many of our problems can only be dealt with by "Big Government." It is up to us to make "Big Government" personal, to ensure that in looking at the forest, it doesn't overlook the trees.

Let's look at a currently popular cause. Hunger. According to the 1970 census, there are 12 million Americans living in a constant state of hunger and malnutrition. While churches can and do offer valuable help through emergency funds, hot meals for the elderly, Thanksgiving and Christmas baskets, etc. this can only be considered a "band-aid" solution to the over-all problem. On the other hand, Congress has funded a program designed to insure a basic minimal diet to every American. This means three meals a day, seven days a week. So why do we have a hunger problem at all in this country?

In Charlotte, N.C. a small, organized, ecumenical group of Christians joined forces with a community-action agency to find the answer to that question. Their search led them into becoming involved in a large food stamp outreach effort which identified the poor, informed them of the availability of food assistance and helped determine their eligibility. At the end of this effort 20,000 persons had been added to the food stamp program and the local food stamp staff had been tripled. The results of the effort proved that when concerned citizens care enough to get involved a government program can be made to work. This is what democracy is all about.

Kathryn Waller: Community of the Fellowship of Jesus.

Why William Sloane Coffin Was Among Hartford 18

by David Gracie

Earlier this year 18 Christians of nine denominations gathered in Hartford, Connecticut to issue "An Appeal for Theological Affirmation." They said they were concerned about "an apparent loss of a sense of the transcendent" in the Church; so they isolated and condemned 13 teachings which they believe are undermining that sense:

1) Modern thought is superior to all past forms of understanding reality, and is therefore normative for Christian faith and life.

2) Religious statements are totally independent of reasonable discourse.

3) Religious language refers to human experience and nothing else, God being humanity's noblest creation.

4) Jesus can only be understood in terms of contemporary models of humanity.

5) All religions are equally valid; the choice among them is not a matter of conviction about truth but only of personal preference or life-style.

6) To realize one's potential and to be true to oneself is the whole meaning of salvation.

7) Since what is human is good, evil can adequately be understood as failure to realize human potential.

8) The sole purpose of worship is to promote individual self-realization and human community.

9) Institutions and historical traditions are oppressive and inimical to our being truly human; liberation from them is required for authentic existence and authentic religion.

10) The world must set the agenda for the Church. Social, political and economic programs to improve the quality of life are ultimately normative for the Church's mission in the world.

11) An emphasis on God's transcendence is at least a minor hindrance to, and perhaps incompatible with, Christian social concern and action.

12) The struggle for a better humanity will bring about the Kingdom of God.

13) The question of hope beyond death is irrelevant or at best marginal to the Christian understanding of human fulfillment.

The "Appeal" comments on these "false Themes." Sometimes the commentary calls for social commitment; e.g. "it is precisely because of confidence in God's reign over all aspects of life that Christians must participate fully in the struggle against oppressive and dehumanizing structures." Nevertheless, it struck many as a reactionary document.

Some people were surprised to learn that the Rev. William Sloane Coffin, Jr. was on the Hartford 18. Especially those who have grown accustomed to looking to Coffin for inspiration and guidance during the years of anti-war protest. Why was he, of all people, involved in helping to cook up this syllabus of errors? I went to Yale to ask him. It turned out that we had quite different views of the meaning of it all.

Gracie: What were you saying at Hartford? "It is God who has made us and not we ourselves?"

Coffin: I'll tell you, David, the first thesis that was sent around by Dick Neuhaus and Peter Berger I thought sounded very reactionary, which bothered me, coming from them. And they said, "Now, you understand, this is not supposed to be anti-left." And I said, "I understand and I don't care how much you suppose it not to be anti-left and anti-progress, but that's exactly how it's going to sound. If you want to talk about theses that are really pervasive and troubling the American soul I could come up with a few like nationalism, love of power, blaming the victims of society. All these kinds of things, it seems to me, are far more crucial." But they didn't buy that, and then I began to see what they were really after was the recovery of the transcendent, that it *is* God who has made us and not we ourselves. At that point, I thought, this is fairly obvious, so why the big deal? But once again Neuhaus and Berger said, "Well, maybe you don't understand, but this is going to be a big thing." And

I said, "It's not even going to make a little ripple." And they said, "Why don't you shut up, Coffin, and come to the conference?" So the chance to be with a bunch of theologians was pretty tempting. I'd never spent 48 hours with those minds and they were very impressive. I think, on balance, the theses were not anti-modern. I wanted a statement in there that we want to be free from modernity in order to be free for the future, but that didn't get in. But I think, on balance, we got a few social concerns in there, so it seemed to me it wasn't anti-progress. Now, where I was wrong, and where you may be wrong, is in thinking that this wouldn't make much difference to anybody. Simply because my name was mentioned in *Time* I must have received close to 100 letters, mostly from lay folk and ministers in small areas throughout the country. They think this is a very important statement. Now, why they think it's important is not clear to me. Do they think it's important because they have their own right-wing purposes for this, or do they want to say, "Give me that old-time religion" in a rather unproductive, nostalgic way? I just don't know. Finally, one more quick answer to your question is that one of the reasons I didn't think it was a big deal was that I thought the corner on transcendence, if you will, had been turned a few years ago on the experiential level, through liturgy, meditation and all these things that have been going on, and all that we were doing was kind of validating this term by giving it theological respectability. But it's certain that we said nothing that the church hasn't said all along, and I'm still very surprised it was necessary to repeat the obvious. Apparently it was.

Gracie: But *Time* magazine picked it up and stressed, I thought, the anti-left dimension, which, even though it's not spelled out in so many words, must certainly have reflected the prevailing mood.

Coffin: No, it wasn't at the conference, it really wasn't. I think *Time* was looking for controversy. They mentioned Harvey Cox. I told Harvey, "We never mentioned you. Not because we don't love you, but simply because we weren't singling you out as a target."

Gracie: My sense is that it will tend to be used against the liberation theologians and others, who, out of the struggle they are involved in with the poor and the disinherited, are trying to give ex-

pression to the faith. My fear is that it will hurt that way. It may hurt the women's movement, too. Were any women involved at Hartford?

Coffin: Yes, there were two very active women participants. And there certainly was never any sexist aspect which was troublesome to anybody. How do you see that as being troublesome to the women's movement?

Gracie: Well, I think of Mary Daly and *Beyond God the Father*. Any people or any group that is involved in that kind of liberation struggle searches for new ways of talking about ultimate reality. And the new ways they find are conditioned, of course, by their own struggle. People who are against the struggle can put it down by dumping on the new forms of religious expression.

Coffin: Well, look at it this way. I'm not sure about the importance of theological statements anyhow. You were saying, "Look, these people are faithful, they're doing something for the poor." I say, "Amen"; why don't we make that the test of fidelity rather than whether they stand up and pledge allegiance to all the transcendent aspects of God?

But I think the recovery of tradition and the sense of the transcendent dimension of God and how glorious and awesome He is could give us an enormous impetus to really change things much more radically on the face of the earth. Let's see if we can't get a radical sense of transcendence together with a radical politics. That seems to me where the future of the church lies — spirituality and politics. And a radical sense of transcendence can give you as much impetus for redeeming this earth as the kind of liberation theology which might sound more Marxist than transcendent; so it depends on how it is going to be used.

You and I had a fair reputation for being fairly controversial at one point. My sense of it was that when people talked about "that Episcopal priest in Philadelphia" they talked about an Episcopal priest. They thought you were kooky, but they didn't doubt you were an Episcopal priest. You came through as a religious person, a nut maybe, but religious. The same thing was true with Dan Berrigan. If, as a result of the Hartford appeal, people will look at us as religious, as Christians, maybe we'll be able to talk to some of these fundamentalists now. Because I signed the Hart-

ford thing, several of them are saying, "Gee, Coffin really believes in the transcendent the same way you do. Now I want to know if you believe in "letting justice roll down like waters!"

David Gracie: urban missionary, Diocese of Pennsylvania.

WOMEN

For Canonical Change

The National Coalition for Women's Ordination to the Priesthood and Episcopacy met in May in St. Louis, and adopted a proposal to add a section to Title III, Canon 9 to state explicitly that the canons for the admission of postulants and candidates for the ordination to the orders of priests and deacons and the consecration of bishops be applicable equally to men and women.

The coalition adopted a budget of \$80,000. The next meeting will be in Houston in October.

A Step Toward the Papacy

According to the National Catholic Reporter, Pope Paul's statement that women did not receive the call to the ordained ministries has aroused mixed reactions from Roman Catholic women's groups in this country.

The House of Delegates of the National Assembly of Women Religious passed a resolution urging the prompt restoration of the diaconate for women in the Roman Catholic Church.

Ms. Frances McGillicuddy, press officer of the U.S. section of St. Joan's International Alliance has been quoted as saying, "I doubt that the Holy Father's address was an 'ex cathedra' Pronouncement".

Leaders of a conference in Detroit billed as "Women in Future Priesthood Now — A Call to Action" stated the following: "The biblical understanding, theological reflection, ecclesiological tradition and social acculturation which supported such thought in the past are no longer relevant. . . ."

And That's That!

The Rev. Robert Terwilliger of Trinity Institute said at a recent conference, "If God had intended women to be ordained priests, it wouldn't have taken us 1900 years to find it out."

Network Reports

Underused Church Properties

Declining church membership plus increased maintenance costs are creating a crisis of unused and underused church buildings, according to speakers at a two-day conference on The Challenge of Underused Church Properties sponsored by the Cheswick Center of Cambridge, Mass., at Trinity Parish in New York, May 13-14.

The conference provided a forum for a search for alternatives for use of church properties as 150 people from church, commercial and governmental sectors shared their concerns and involvements.

Ezra Earl Jones, director of the research office of the National Division of the Board of Global Ministries of the United Methodist Church, described the underuse of church properties as a national and world problem. "It is not the same across the country, but it is inevitable," Jones said.

The problem varies from denomination to denomination, he said, but it lies primarily with the Roman Catholic and Episcopal churches. "Those that have been here the longest are most established in population areas that are declining. This puts the responsibility on them to find solutions now," he said.

Jones gave some principles for action:

"When a building is no longer used by a congregation it is appropriate and sometimes desirable that it be converted to non-religious use or be demolished.

"The decision to enter into a commercial real estate venture by a church will succeed if the motivation is to extend the ministry of the church. If it is to make money the chances for success are poor.

"There is a tremendous problem when you try to merge two congregations and it should be the last thing considered. Mergers are usually from weakness rather than strength. In five years, the new church will be no larger than the larger of the two that merged."

Jones gave one of the few theological approaches of the conference when he said that just as death of people is a difficult problem, so is the death of a church. "It receives almost no theological attention," he said. "It is critical that we have a theology about the closing of a church."

Also at the conference, Beverly Spatt, chairperson of the Landmarks Preservation Commission of New York, speaking for the city government of New York, outlined four problems facing the church:

1) Social: people moving so much that churches cannot sustain themselves. 2) Ideological: churches are not the central force they once were. 3) Economic: endowments are insufficient. Property might be too valuable for non-productive economic use.

The Cheswick Center is making an extended study of the use and mis-use of church properties. They are funded in this study by the National Endowment for the Arts. A preliminary report of its findings, including the New York conference, may be obtained by writing Henry W. Sherrill, The Cheswick Center, 17 Dunster Street, Cambridge, Mass. 02138.—*William B. Gray*

Cleveland Church: Women Priests Now

On May 5 the Vestry of Emmanuel Episcopal Church, Cleveland, passed the following motion by unanimous vote:

Emmanuel Episcopal Church, Cleveland, supports women's ordination to the priesthood and the episcopacy, and secondly we believe the ordination of the 11 women in Philadelphia to be valid and extend a welcome to any of the 11 to celebrate at Emmanuel Episcopal Church.

The action of Rector Dalton D. Downs and the Emmanuel Parish Vestry was conveyed to John H. Burt, bishop of Ohio, and Presiding Bishop John M. Allin.

Church and Society Meets Pittsburgh Gothic

In the midst of Pittsburgh stands Calvary Episcopal Church, a massive pseudo-medieval structure which, like the industrial city it appears to guard, proclaims stability to the universe. In this protected environment the Province III Church and Society Network gathered 30 people for a Memorial Day weekend conference.

From the dioceses of Erie, Bethlehem, Pittsburgh, Virginia and West Virginia came a group of men and women who might have been cast in a play titled "The 1960s Anti-War Extravaganza Revisited." For despite hours of traveling time, wrinkled clothing, and intense heat which wilted even the most effervescent spirits, the participants obviously were the civil rights and anti-war movement. Sartorially some were suburban chic in colorful Bermuda shorts. Others, the urban sophisticates, wore a different style of conservative, but informal, garb. And from the hills of Appalachia, came the denim crowd, the "heavies" who by presence alone demanded respect and attention.

Late on Sunday afternoon, Hugh White called the group together and began introductions.

Present were dissatisfied men and women from suburban churches, frustrated by the alienation of their own lives. From the cities came the representatives of those who see the slow dissolution of social relationships and the failure of the Church to try even to avert the slow spiral downward. The unofficial representatives of the rural poor spoke about the need for organizing to prevent such evils as strip mining.

Introductions were followed by a brief discussion of the purpose of Church and Society by Robert DeWitt. Perhaps the social mission of the Church is being neglected, DeWitt said, as the result of the episodic nature of our individual actions. DeWitt challenged the networkers to find a common ground for action and an analysis of common problems.

After a brief dinner, the diocesan networks reported in. What were the issues in their areas? It was clear that unemployment, strip mining, education and the future of the nuclear family were uppermost in the minds of those present. All agreed the issue of the ordination of women was urgent. Frank Gose, against whom charges are expected for allowing one of the 11 women to celebrate in his parish, reported on his possible trial in the Diocese of Bethlehem.

The discussion moved past its allotted time frame when James Lewis, a West Virginia priest embroiled in the textbook controversy, raised the possibility that our society could slip into fascism. His analysis and caveat were clear: the same institutions which were economically exploiting him were exploiting those who regarded obscenity as only a series of four letter words. Indeed, obscenity, he said, was really unemployment, sexism and exploitation. Obscenity, it was agreed, was

the Church witnessing that exploitation and aiding it by seeking only to be a "catalyst" or "enabler."

The Pittsburgh contingent reported to the group on the election of a delegation to the General Convention favoring the ordination of women. The "McGovern phenomenon" within the Diocese of Pittsburgh and the organizational work of many network people had made a victory possible.

Through the entire meeting a nagging issue remained: Where was the evangelistic passion of those who saw the Church as social mission? Where was the self-identity of the progressives in the Church? If that self-identity had been robbed, who took it? If it had been mortgaged, who was holding the bank note?

The Memorial Day session was a memorable one. DeWitt, reporting on the Wendt and Beebe trials, noted that the failure of the Church to deal with the presence of the 11 priests ordained in Philadelphia was throwing the Church into confusion internally and scandal externally. Both CBS and NBC, he pointed out, covered the Wendt trial on the same night they covered the American exit from Vietnam.

Frank Gose spoke of the eucharistic celebration with one of the women priests in Reading Pa. It was clear that Frank thought of himself as a leader, not a corporate manager, not a "professional" cleric. Unlike the corporate manager, anguishing over falling of production, and worrying about marketing, Frank and his parish had decided that a different leadership style was what the Holy Spirit had called them to.

Later in the morning Hugh White began a discussion of power structure analysis. Relying heavily on Rosemary Reuther for theology, and C. Wright Mills' social analysis, White suggested that the forces for liberation were in the professional and working classes. His analysis of the oppressed as the source of liberation led the conference back into its Friday night debate. Could we form a common understanding of social mission by an analysis of power relationships in the society, if the Church continues to serve as chaplain to an exploitative social order?

The participants of the conference then moved into small groups. They later reported that the network should work toward alliances with those who are not necessarily Episcopalians, but are from the grass roots, and are anti-imperialist in their international outlook. A group working on a viewpoint came up with eight ideological statements, but agreed on the need to continue their work. Another group suggested the immediate creation of committees of correspondence among the local networks to work out a strategy leading to the approval of women's ordination at the Minnesota Convention.

In the waning hours of Monday afternoon the suburban chic, the urban sophisticate, and the denim heavies parted company in the echo of their common recitation of the Lord's Prayer. The service, however, was not ending; we had merely begun the Introit.—*Richard Gressle, assistant minister, Calvary Church, Pittsburgh*

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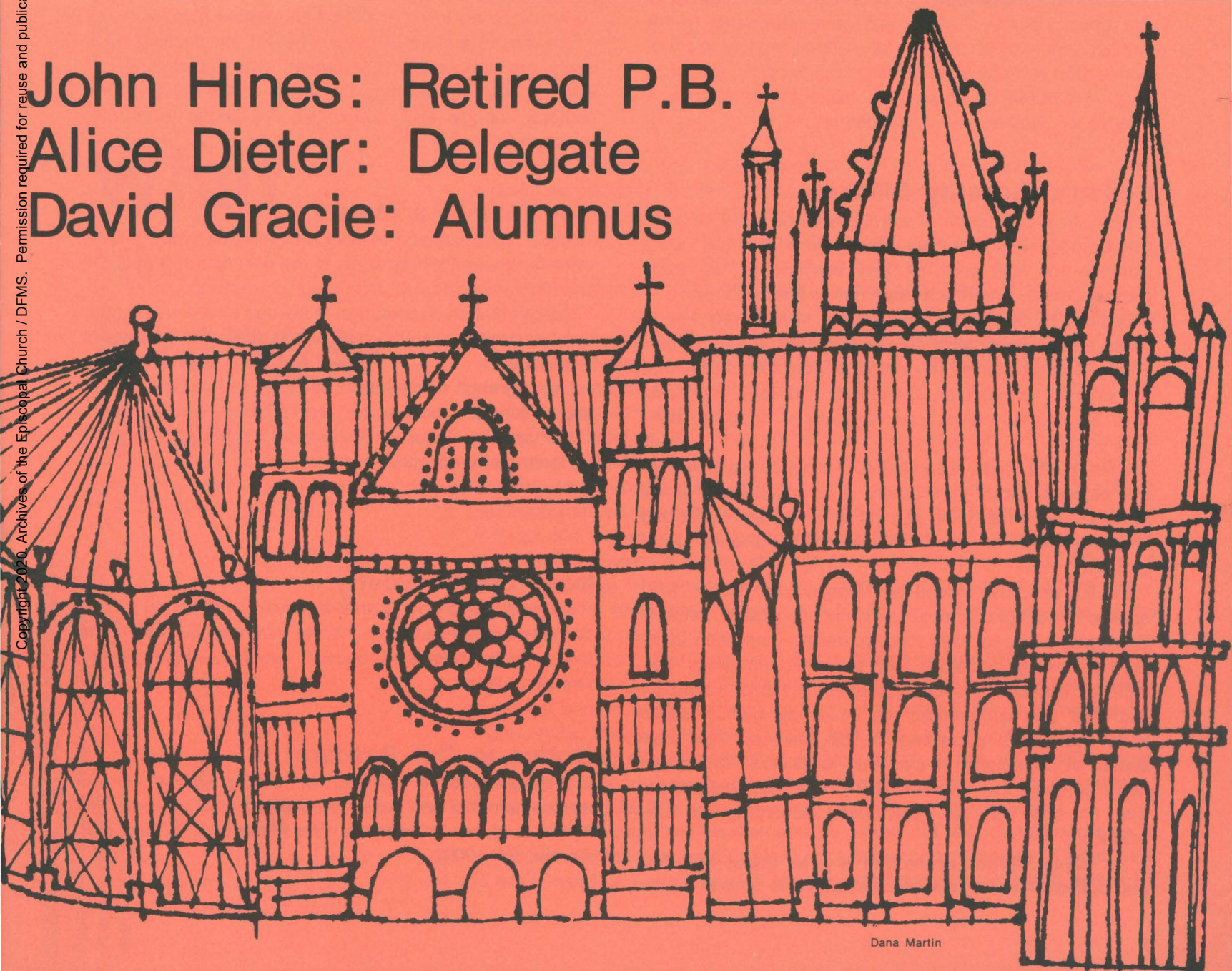
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July 13, 1975
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THE WITNESS

John Hines: Retired P.B.
Alice Dieter: Delegate
David Gracie: Alumnus



Dana Martin

Letters to the Editor

The Witness reserves the right to condense all letters.

No Surprise

One can hardly be surprised that Mr. Goodbody, Executive Council of the Episcopal Church, (chief press officer of Bishop Allin's staff), would write in defense of the staff/Executive Council program budget which he helped to create.

As to his specific point in connection with support of *The Episcopalian* . . . there can be a difference in the independence of a publication subsidized by General Convention and one subsidized by funds administered by staff — \$68,000 is enough to make the difference.—
Charles L. Ritchie, Jr., Philadelphia

Collegial Security Blanket

Ever since ordination of women became a big issue in the Episcopal Church we have heard that we must examine the role and the very essence of the three clerical orders. And much examination has taken place — especially by the clerics themselves, though very few of these efforts have come to the attention of lay people. This period of intense study would seem to indicate that the church has had an ill-defined hierarchy for some time, so that no one knows what our episcopacy really means.

Every study I have seen seems to increase the power of the bishops, both individually and collectively. Many dioceses are undergoing reorganizations, each effecting a clearly defined, and increasingly powerful local authority.

Collectively, the House of Bishops has, since 1973, spoken of collegiality as an officially acceptable concept. Of course bishops have long conferred with each other before making decisions, an informal, unofficial collegiality. (Surely it must be lonely at the top of the heap). But after this conference, the individual bishop would make decisions according to conscience. This new aspect of collegiality is currently revealed in under-the-table agreements, unstated alliances, and assurances that no one will act individually according to conscience.

Dr. Henry Rightor, at the trial of Peter Beebe, testified that collegiality is a new concept which is foreign to the

American Church tradition. Bishop Robert DeWitt indicated at the same trial that bishops could act as individuals, not hiding behind the security of "collegiality." It would appear that the autonomy of a bishop's authority is in conflict with the whole concept of collegiality. It would seem in order for more study to be initiated in this area, and for the whole area of bishops' authority to be brought before the whole church.

The overall picture is clear. The current ecclesiastical trials are not solely concerned with obedience, or validity, but with defining the limits of the power of the bishops, singly and collectively.—*Blanche Hamilton, Pittsburgh*

Get Thee to a Motel?

Many Episcopalians believe that the one vital requirement for woman's ordination is the passage of a specific enabling resolution at a national convention.

Surely, if such a resolution is needed to ordain women, then a similar specific resolution must be needed to ordain men.

Lacking such a resolution, all past ordinations in our church would appear to be invalid as well as irregular.

Perhaps the House of Bishops would find it appealing to look for a convenient motel where this interesting subject could be discussed in private.—*Edward F. Beale, Philadelphia*

Keep Up the Poetry

So glad to see good Christian poetry and fiction in *The Witness* — we need them just as much as we need your fine informational and opinion articles.—*Jane Blood, Reading, MA*

Notice to Our Readers:

We have recently changed our mailing system. If you are a subscriber and have not received your copy of *The Witness*, please let us know. *The Witness*, P.O. Box 359, Ambler PA 19002.

THE WITNESS

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What Is Evangelism?

by Robert L. DeWitt

In time of financial and membership decline, the churches become most diligent and devoted to evangelistic efforts. This plays into the hand of the heresy to which ordained clergy are most prone: "If only I had more money, what I could do for the Lord!" And the inference is understandable that if there were more people, there would be more money.

I recall a church in Detroit located in the "gray" area of the city, once fashionable but now a Black ghetto. The rector and vestry decided to face facts and try to recruit people from the neighborhood. An ambitious house-to-house visitation was mounted. Said one of the first residents interviewed: "I know what you are doing here. You ain't got many members, and you're hoping we'll help you out."

Was this "evangelism," proclaiming the "Good News"? Yes, but the proclamation of the Good News was muffled and confused by the mixture of motives. In the long history of the Church, God seems to have been able to use such muffled and confused proclamations. He has never left the Church without his witnesses through whom the Church has been able to bear witness. But always, it seems, this has been by virtue (and by the virtues) of stubborn cadres who went against the grain of the Church. And "the grain" of the Church chronically seems to run parallel to the tendencies of the times, to be at ease in Zion.

And throughout this process of the centuries runs the question for evangelism: "Good News" for whom? "But Jesus Christ *is* the Good News. If we get people to call on Him, to 'name the name,' this is spreading the Good News, this is evangelism . . ." Well, yes but . . . He is an incarnate Lord. The Good News is attached to this world. It has to do with those things of this world which are amiss — poverty, hunger, fear, oppression. Thus his identification with the poor, the outcast, the suffering.

The Church which "names the name" but does not take the second step is in jeopardy of being apostate, of no longer being the "Body of Christ". He is not in need of a church which no longer is obedient to his Will. Not if He

is who we think He is. After all, "God is able of these stones to raise up children unto Abraham" (Matthew 3:9). Further, "If any man will do his Will, he shall know of the doctrine, whether it be of God" (John 7:17 K.J.). "He who does what is true comes to the light" (John 3:21). The truth is done, not just verbalized.

Evangelism is not "bearing the Good News" if it does not embrace both faith and works. But it is clear that the Church habitually seeks to separate the two, opting for living in this life as the world dictates, rather than living in this world in the power of the life to come. Opting for naming a hallowed but harmless name, rather than responding to Him whose name it is. And this is ideology, not the life of faith. And that ideology is Good News for whom? For those who stand to benefit from the continuance of things-as-they-are.

"In the final analysis, it will not matter whether Christians or Marxists (or anyone else!) win but whether men have been set free." (Thomas Dean, *Post-Theistic Thinking*). That people are created in God's image and that they should be treated accordingly — this is the Good News. Bearing *this* Good News by the proclamation of the faith *and* by the witness of works is evangelism.

Canadian Protest

Representatives of the Canadian churches have protested loans to the government of South Africa and its agencies. According to the *Canadian Churchman* a meeting was held with the Bank of Montreal and other meetings were scheduled with the Toronto Dominion Bank and the Canadian Imperial Bank of Commerce.

The churches believe that the three banks loaned in the neighborhood of \$20,000,000 between the years 1970 and 1972.

Erratum

I regret I must write you to correct an error in regard to the report of Indianapolis Network activities. The letter to Bishop Craine requested observance of a special Sunday to focus on world hunger, not ordination of women. A copy of the letter is enclosed. I believe it would be in order for you to publish a correction.

I used the word regret advisedly because I do not wish to infer that I only wish to criticize *The Witness* for inaccuracy. I value the publication highly and read it

avidly soon after its arrival. Keep raising the issues to remind Christians of what is really happening.—*Elaine S. Stone, Indianapolis*

Canadian Anglicans to Ordain Women

At its recent meeting in Quebec City, the Anglican Church of Canada authorized the ordination of women to the priesthood. The action was taken after a vote of all orders of the unicameral legislature overwhelmingly approved the action.

The primate of the Canadian Church, the Most Rev. E. W. Scott, said the action "will have significant influence on other provinces of the Anglican communion."

In response to *The Witness*, an official spokesman for the Episcopal Church stated that John M. Allin, the Presiding Bishop of the Episcopal Church, U.S.A., would have no comment on the action of the Canadian Church. It was pointed out that the Presiding Bishop was trying to keep all channels of information open on the matter of women's ordination so that the church could be well informed. It was said that Bishop Allin has taken no position on the matter of the ordination of women to the priesthood and the episcopate.

Lambeth Walk!

"While I've officially maintained a neutral stance, I'm opposed to the ordination of women on the grounds of tradition. I think it would impede the ecumenical movement, particularly with the Roman Catholic Church. As the Synod's report shows a large group of the Advisory Council has come to believe that the Church should now take steps to enable women to be ordained to the priesthood. Many of our bishops feel this way and they correctly point out that there is no valid theological argument in opposition to their position". (From an unpublished transcription)—*Michael Ramsey, former Archbishop of Canterbury*

'Mere Survival Not Enough' — John Hines

by Roy Larson

Highlands, N.C., the Blue Ridge mountain village where John and Helen Hines are spending their retirement, is one of those places you can't get to from here, there, or most anywhere.

The flight from Philadelphia to Charlotte was routine. But at Charlotte we boarded a two-prop Piedmont Airlines plane that vibrated like the washing machines in the Wishee-Washee laundromat. Seated next to us was a sweet and pious grandmother on her first flight. Being a Baptist, she had no rosary beads, but calmed her fears instead by chattering about how calm she felt.

We made it from Charlotte to Spartanburg in one leap, and from Spartanburg to Asheville in another leap. At the Asheville airport, John Hines greeted us warmly and took our bags in hand. When we objected to his becoming a red cap, he gave us a godly admonition that made it clear we were not to disobey our bishop.

For the next 90 minutes, we rode in John Hines' black Mercedes-Benz through the lush green hills of southwestern North Carolina. Once out of Asheville, we passed no more than a half-dozen cars on the road. On the "outskirts" of Highlands (Pop. 800) John Hines stopped at the post office to pick up his mail. We paused in the middle of town for a cheese sandwich. The waitress wanted to know if John Hines was going to grow a beard for the centennial. "My wife wants me to," he replied, but he implied no final decision had been made.

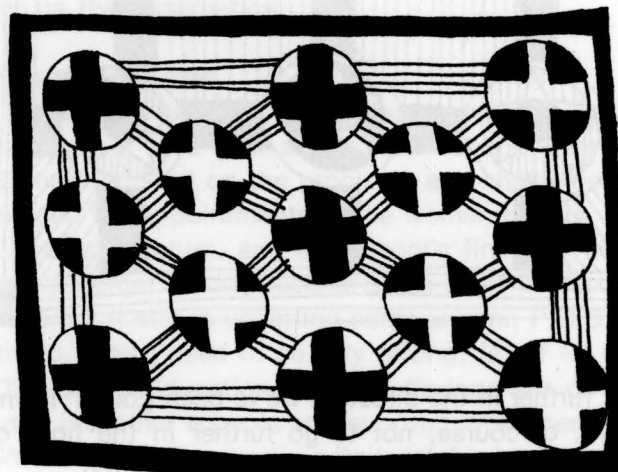
Their summer home for 25 years, the Hines' retirement home is well up into the hills outside of Highlands. In bad weather, a Jeep gets them to the church, the grocery store and the post office on time. Their front porch

oversees miles of green hills. When Helen Hines took us to the porch for our first look at the vista, a tufted titmouse flew up to his feeder and welcomed us.

As we sat on the porch and talked for parts of two days, we were surrounded by gentle sounds. A mixed choir of birds was accompanied by a mountain brook. At noon, however, nature's music was overwhelmed by people's. A village church imposed on us the recorded hymns of its choice. As the afternoon waned, a jet plane flew overhead, 20,000 or 30,000 feet above us, its remote sounds indicating it had miles and miles to go before descending.

When we saw him, John Hines was in the 11th month of his retirement. Since stepping down as Presiding Bishop of the Episcopal Church, and leaving behind him the world of a hard-working ecclesiastical jet-setter, he has rarely left Highlands and has made it a point to be circumspect in his public statements about the course the church has been taking under the direction of his successor, Bishop John M. Allin.

It's no secret that John Hines would have preferred the selection of a different presiding bishop. Nevertheless, both men have taken pains to keep their relationship civil and gentlemanly. Anyway, it's obvious that if John Hines has a quarrel to pick with current church policies, it's not a personal quarrel with John Allin; it's opposition to those political forces that engineered Allin's election, and interpreted the outcome as a signal to the church that things would be returning to "normal."



Dana Martin

The two days of leisurely conversation left us convinced that John Hines today is sick at heart. He remains concerned about the church's "vital survival," but he fears the church has become obsessed with "mere survival." He is prepared to admit some mistakes were

made in planning and execution of the General Convention Special Program, but he's as convinced as he ever was about the essential rightness and integrity of the controversial effort that became the dominant feature of his administration. He regrets the church was not "mature enough" to become over the long pull "an agent for mission in the world."

After one of the "apple breaks" that take the place of coffee breaks and cocktail hours in the teetotaling Hines household, we asked John Hines if he believes he was repudiated by the Louisville Convention.

"I don't know the answer to that question," he replied. "I don't think John Hines as such was repudiated. It was not a personal matter. But there's no question what the church was saying in Louisville. It was saying: 'We won't

His "high"? That came at the chaotic 1969 Special Convention in South Bend, when the Episcopal Church voted to allocate \$200,000 to the National Conference of Black Churchmen for possible use in the work of the Black Economic Development Conference. "South Bend," John Hines recalled, "was a very salutary experience. There the Episcopal Church faced the tough issues that made a difference."

When he said this, we recalled an earlier conversation with a friend who remembered with clarity and appreciation a sermon John Hines once preached on the subject, "Do We Have Enough Chaos to Make a World?" In the margins of our notepad, we scrawled a reminder to ourselves: "Note the recurrence in his conversation of the words 'surprise,' 'chaos,' 'serendipity.' "

How surprising, we thought, to meet a church administrator more threatened by order than chaos, welcoming the surprises that throw one off balance. How out-of-the-ordinary to come across an old man in retirement savoring serendipity.

Here, we concluded, was a clue pointing to the character of John Hines. It helped explain many of the things he said.

We asked him, for example, how he now analyzes the results of the "irregular" ordination of 11 women deacons as priests last July 29.

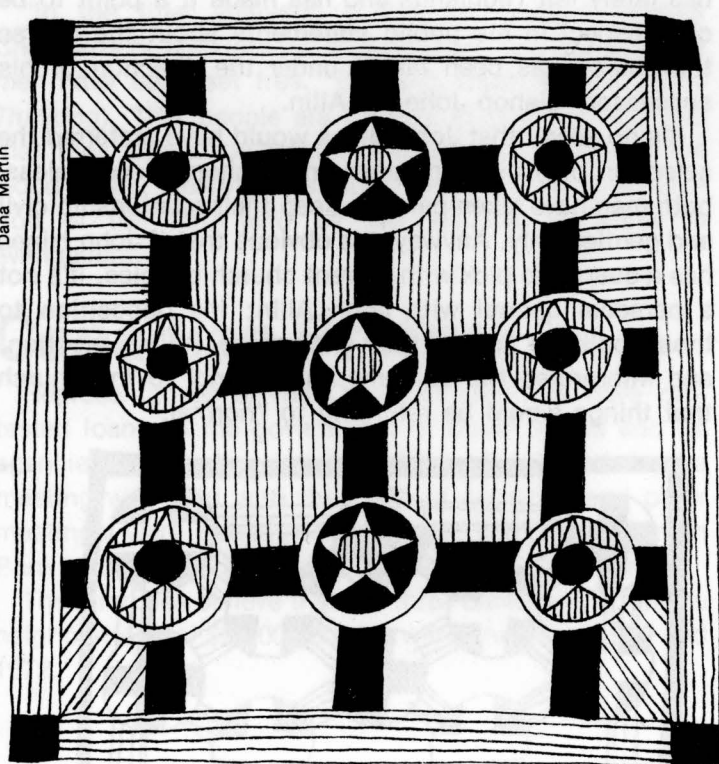
He began his reply by telling how he had advised the ordaining bishops not to go ahead with their plans. He spelled out his reasons for giving this advice. But then he went on to say:

"In retrospect, it looks like an unwise move, but I think the fallout resulting from it will prove to be a plus. It was an act of conscience. It made it unavoidable for the whole church to deal with the urgency of a conscience decision. It illustrates what the church must be willing to do for the sake of vital survival."

If the 1976 General Convention in Minnesota fails to approve women's ordination, he added, he thinks the result will be "a rash of ordinations by individual bishops."

"What will the church do, then?" we asked.

"I think," John Hines responded, "the church will conclude there's no point in trying to run down a guerrilla warfare thing. I think the church will decide it will just have to live with this kind of anarchy. At least, I hope it will."



go a bit further in the direction we've been going.' In my judgment, of course, not to go further in the light of today's needs amounted to a virtual repudiation."

Highs and Lows

Emotionally, Louisville was not the low point in John Hines' career. That came earlier — in 1971 at the General Convention in Houston when the church was beginning to turn itself around, exchanging audacity for prudence.

(Continued on page 12)

Alumni/ae Day: Hanging In There

by David Gracie

It was not long after I returned from Alumni/ae Day at Episcopal Divinity School that I read David Ward's article in *The Witness* welcoming the possibility of schism. Because of my visit to Cambridge I responded more negatively to this notion than I normally would. I want to report on my impressions of the old/new school in the framework of a response to David.

I do not usually attend such ceremonies, but this was the first gathering of graduates and the first commencement exercise since Philadelphia Divinity School and Episcopal Theological School merged a year ago. It seemed important to go. The brief experience strengthened my sense of belonging to this church.

My relationship to the Episcopal Church is mediated by a large number of people, parishes and events, but the school tie is the central one. And what a school old E.T.S. had been!

- E.T.S. pioneered in higher criticism of the Bible at the turn of the century. Even in 1958, when I checked in, the radical honesty of the approach to Scripture was a shock to most of us. It was a shock which led to awareness and an increased desire to study the Word.

- Students in our class enjoyed the privilege of thinking about ethics with Joseph Fletcher. More shocks, more awareness. I remember how Joe lit up when he read the newspaper story about an E.T.S. grad who had smashed the locks on gas meters in a New York slum

tenement so the tenants could have some heat in the middle of winter.

- We were taught as a fundamental of the faith that the God of Abraham is Lord of all human history. The school went on to participate in history in the 1960s in the South where Jon Daniels died, and in Cambridge in the student demands for peace in Vietnam.

- Our entering class enrolled women for the first time. I remember Judy Adelman outdistancing us all in Hebrew and Old Testament studies. I also remember the fervor of her faith in YHWH. Now there are two ordained women on the faculty of the new seminary.

I do not know the P.D.S. story nearly as well, but I was fortunate to have been in the church where the Dean of P.D.S., Edward Harris, issued his historic call for the ordination of women now. Dean Harris preached at this commencement. He quoted from Charles Williams' *All Hallows Eve* about Mary.

"It had been a Jewish girl, who, at the command of the voice which sounded in her ears, in her heart, along her blood and through the central cells of her body, had uttered everywhere in herself the perfect Tetragrammaton. What the High Priest vicariously spoke among the secluded mysteries of the Temple, she substantially pronounced to God. Redeemed from all division in herself, whole and identical in body and soul and spirit, she uttered the Word and the Word became flesh in her."

Now, here in this place, my sisters Suzanne and Carter will be uttering the words at the school altar which recall for us that Incarnation.

Financial Worries

None of these good things happen without strife. This has been a hard year at the new school. Dean Harvey Guthrie reported on the problems and challenges of the merger, the appointments of the women priests, the new E.D.S. curriculum, and the school's financial worries.

The merger quickly became a non-issue on campus, he said, but it still is upsetting some alumni. P.D.S. annual giving, which used to be very strong, is off 60 percent. Theological Education Sunday offerings are off 30 percent, but other schools are reporting drops here as well. Since the P.D.S property in Philadelphia has not yet been sold, there is considerable anxiety over money.

The appointments of the two women faculty members are being opposed on a 3-2 basis by mail. Some students and faculty disagree as well, a few refusing to receive the Sacrament from the female priests. The biggest concern was whether bishops would continue to send students to

E.D.S. Some will not, but the size of the incoming student body has not been affected. There will be about 53 new students next fall. The deans have been visiting bishops and commissions on ministry with good results. Dean Guthrie doesn't believe the appointments themselves have had a significant effect on finances.

The new E.D.S. curriculum emphasizes self-motivation and building on the goals a person comes with. The student takes responsibility for his or her own program. This is done through program conferences with faculty and peers. Even with the new freedom of choice, there is an increased interest in Biblical languages, a fact which pleases Old Testament Prof. Guthrie.

Another feature new to me is the Assembly, a school decision-making body which includes representatives of faculty, students, and spouses. The Assembly has been wrestling with some of the tough questions about life-

styles and sex mores on campus.

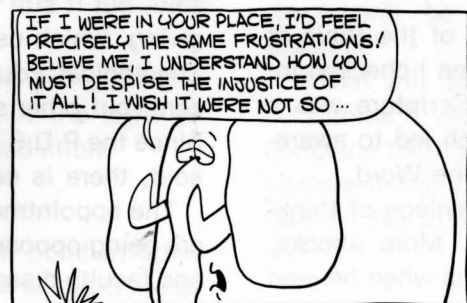
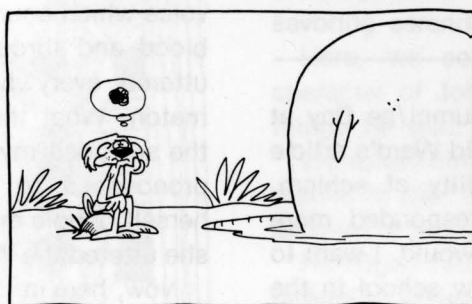
What a year! From my discussions with students and faculty I sensed that a lot of growing is taking place, both individually and corporately, and the spirit seems to be very good. In the middle of a depression, working through a merger, introducing a new curriculum, trying to be honest and democratic about questions of life in community, challenging the church in a concrete way on the women's ordination question — that is good work and hard work.

I would like to report to David Ward that there are some good things going on in our church. It is time to hang in and work, not dream about some purer form of community. We have a heritage to preserve and redeem.

David Gracie: urban missionary, Diocese of Pennsylvania.

ANIMAL CRACKERS

By Rog Bollen



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Observations Of a First Time Delegate

by Alice Dieter

I learned something about the 1976 Episcopal General Convention in Minneapolis at the Idaho Diocesan Convention in Salmon in April, 1975. I learned it is a sham to present the coming gathering of clergy and laity of the church in General Convention as a representative, democratic expression of political opinion. It cannot be if the diocesan conventions that precede it are not representative, democratic and issue-oriented events.

After participating in the meeting of the Idaho diocese, which has now elected its delegates to the General Convention, I can vouch for the fact that this is not a politically meaningful experience. This information is new to me as a first-time delegate. Those who routinely participate must judge whether the system deals adequately with normal business facing the national church body.

I assert, however, that the system is *not* adequate to deal with the question of the ordination of women; and I can only regard the admonition "not to upstage the General Convention" on that issue as a cop-out and a deception.

I am in no way suggesting that the Idaho convention was irregular. I would bet it is a typical example. But I participated after wrongly investing the process with expectations of "representative government" when, in fact, the design is to avoid the risks of political controversy.

Our parish delegation was broadly based, and we all politely tried to skirt issues that would make parish fellowship uncomfortable. There was little knowledge of the attitudes of people representing other parishes at convention. No coalition on the issues evolved. The ineffective attempts a few of us made to identify like-

minded delegates or even to interview the candidates for the General Convention were viewed as bad manners, distinctly divisive and certainly out of place.

I can vouch for the fact that our efforts were ineffective.

Of the four lay delegates elected, we managed to interview only one. Two delegates were nominated from the floor, and we didn't have even the benefit of brief biographies in our convention kits.

Of the four clergy delegates elected, one was the author of a resolution calling for trials for everyone involved in the Philadelphia ordinations. One opposed that resolution in debate, another supported it, and the fourth did not participate. The resolution in question (defeated) was the only time the issue of ordination of women surfaced, and the convention elected delegate priests with conflicting positions. Obviously, the issue was not crucial to the choice.

In the final analysis, I must conclude it didn't matter what we did in Salmon, Idaho, in April. It probably will not weigh one ounce in the ultimate solution. And, considering how we did it, it shouldn't.

Alice Dieter: member, Church and Society Network, Boise, Idaho.

Episcopal-Roman Confab On Women's Ordination

The ecumenical implications of the ordination of women to the priesthood and episcopate will be the subject of a special consultation between Roman Catholics and Episcopalians in June in Cincinnati. The announcement was made by the Bishop John Burt of Ohio.

Bishop Burt stated that he hoped that the consultation would enable Episcopalians to be informed on Roman Catholic feelings as the Church moves toward deciding the question of women's ordination at the 1976 General Convention.

The consulting teams will be headed by Bishop Charles Helmsing of Kansas City — St. Joseph for the Roman Catholics and by Bishop Arthur Vogel of West Missouri for the Episcopal Church.

Network Reports

New York-Connecticut: Conventional Wisdom

Members of the dioceses of New York, Rochester, and Central New York met in Syracuse on June 14 and 15 to discuss the directions of the Church and Society Network in the New York-Connecticut area. Reports from the diocesan groups indicated interests that ranged from working toward "an ideal society" to specific consideration of the provisions of Senate Bill #1, a proposed amendment of the U.S. Criminal Code that, according to its critics, significantly curtails civil liberties.

Since four of the 11 women ordained in Philadelphia are canonically resident in New York, Rochester and Central New York, the dilemmas posed by the Philadelphia event provided the focal point for discussion. An attempt was made to link the ordination issue with a theoretical model of "U.S. socio-economic reality," but the group rejected the model as a satisfactory basis for discussion of the ordination issue. Some thought women were so marginal to the paradigm as not to be included in it.

Despair was expressed at the lack of responsiveness exhibited by persons thought to be sensitive to the issue of equity presented last July in Philadelphia. Men of good intention seemed to have succumbed to the "convention wisdom" — that Minneapolis will take care of all cognitive turbulence (as well as dissonance) and "the women's issue" will then be solved along with the "black question," the "hunger problem," the question of "the poor," the "disenfranchised" and all those other "issues" for which it is comfortable to find "easy solutions."

After much discussion the group agreed that the 1976 Minneapolis General Convention, regardless of the outcome of its deliberations, will leave unresolved many basic issues.

Joseph Pelham of Rochester spelled out some of the issues:

- "Does the Church, through the General Convention, have a right to legislate on basic issues having to do with the equality of women and the dignity of their personhood, or are these internal 'givens' of the faith and, therefore, not subject to debate, discussion or alternative actions?"

- "Will the Church deal with the challenge to its exclusiveness and pattern of hierarchical decision-making, as embodied in the July 29 ordinations, by saying 'yes' to the principle of women's ordination, but directly or indirectly repudiate those who dare to act out such challenge?"

The thought was expressed that "if the 1976 convention votes to approve the ordination of women to the priesthood and the episcopate, but ignores the Philadelphia 11 or does not affirm their actions, it will have done little more than to legitimate a system which compels persons to wait until the system itself is willing to recognize their personhood and stature as human beings called to full ministry in the Church of Jesus Christ."

A draft statement articulating these ideas is being circulated for review and comment throughout the New York-Connecticut Network. Pelham was chosen as the network convenor. The next meeting will be October 18 and 19 in Syracuse.—*Lucia Whisenand, Syracuse*

Central South Has Second Meeting

Lex Mathews convened the second meeting of the Central South Network on June 6, 7 at Kanuga Conference Center in Hendersonville, N.C. The group included 11 clergy, nine laypeople and one representative of the organized "Church in Exile." The majority of the 21 people had not attended the first gathering, so Hugh White and Robert DeWitt led the discussion as if it were the first meeting.

This reporter observed during the discussion that:

- In reference to social change a majority of those present were primarily concerned with making the system work rather than changing it, with many feeling that the dissension that may result from attempted systemic change may not be worth the results.

- A minority of those present seemed to object to this majority view, but founded their objections primarily on a sense of being "turned off."

- Many of those present were ambivalent about the

need for a continuing network, but were willing to try it for one more meeting.

This writer concluded that many of the people who should have been present were either not contacted or were otherwise committed and could not make the meeting.—*Harcourt Waller*, Community of the Fellowship of Jesus

Hong Kong and Canada

Chopsticks And The Maple Leaf

In voting to permit the ordination of women to the priesthood, the Anglican Church of Canada has “placed herself in schism with the members of the Anglican Communion,” Canon Charles H. Osborn, director of the American Church Union (ACU) has charged.

Canon Osborn said in a statement from the Anglo-Catholic ACU’s headquarters in Pelham Manor, N.Y., that the Canadian action was “a tragic mistake” and a “dark day for those who would be loyal to the Catholic faith.”

He said “The Anglican Church of Canada as a whole can no longer be considered a Church which maintains the historic faith and order of the one, holy, Catholic and apostolic Church.”

Canon Osborn said the Diocese of Hong Kong, which has ordained women priests, is likewise in schism, but “it is highly doubtful that any of the august bodies of that worldwide fellowship will have either the integrity or the courage to proclaim this schism.”

Turning to possible effects on the U.S. situation, Canon Osborn declared, “The door is now wide open for the liberal humanists of the Episcopal Church to run amuk with irrational emotion and pipe the tune which will undoubtedly sway many into the fallacious action that we, too, have Catholic autonomy. The die is cast. Let no one mistake this as not being a fight to the death — a fight triggered and perpetuated by the proponents of innovation and reductionism.”

Liberals also came in for criticism in an anonymous “guest editorial” in *The Living Church* (June 22), which

commented on a poll in the Diocese of Newark which showed that support for women’s ordination was located predominantly in more well-to-do parishes. The poll, according to the editorial, showed that the Episcopal Church is “still dominated by its moneyed members” and that the movement for women’s liberation is “not so much the work of the Holy Spirit as an impulse of women’s lib (sic).”

The editorial said that “if women’s ordination goes through because of the manipulating at which powerful people are most adept, it will be a scandal against democracy as well as against the faith.”

The opinions and prejudices of the “liberal-intellectual set”, the editorial continued, are “becoming the doctrines of the Church, and the modest and the poor are finding themselves in an alien body.”—*Religious News Service*

Women Priests a No No Says Athenagoras

Greek Orthodox Archbishop Athenagoras has stated that in all things women are equal to men in the eyes of the Church except that they are not acceptable as priests. They can be mothers, nuns, deaconesses and missionaries — but NOT priests.

Chicago Meet For Gay Episcopalians

A national organization of gay Episcopalians called Integrity, Inc., has announced plans for its first convention in Chicago August 8-10. Norman Pittenger is expected as one of the principal speakers.

Education vs Chauvinism

One must question the priorities of the Episcopal Church which at its Denver meeting of the Executive Council allocated \$39,000 to three black colleges and then approved a \$106,000 sixteen-month budget for the Episcopal Church’s participation in the nation’s bi-centennial. It was noted that these funds come from the Gallagher Fund — whatever that may be.

(Continued from page 6)

Spectre of Chaos

We switched the subject to theology, specifically to the so-called theological affirmations of the "Hartford 18." Again, the spectre of chaos raised its beautiful head.

"I've been suspicious of theology ever since the Seattle convention," he confessed. "Theologians are like lawyers, always building on precedents. This process provides far too few openings for the interplay of surprise. As a result, theology ends up providing support for the status quo."

As for the Hartfordians' concern for "transcendence," John Hines said, "I think the church still is suffering from the fact that for too much of its life it has been unbalanced on the side of transcendence."

Having no reportorial reticence about throwing in our own two cents, we mentioned in passing the point of view of a Jewish theologian who insists that justice must be the basic norm for theology. If it isn't, the theologian argues, theology ends up providing elaborate justifications for injustice.

"That makes sense to me," John Hines said. "The way I've sometimes said it is that justice is love in action. Lacking justice, love is a featherbed. You can punch it around to make it fit your own form."

When we asked him if he was ready to break his self-imposed silence and assess his successor's first-year performance in office, he made it clear he still doesn't want to discuss "personalities." But he makes it equally clear he has strong feelings about the office of presiding bishop itself.

"In denominational organizations," he said, "the role of the presiding bishop is unique. I hope the church won't tamper with the structure of the office. In a highly organized, swift-moving society, it's important that there be someone who can be the church's chief spokesman without committing the church to his point of view."

It's not enough, he believes, for a presiding bishop to be a consensus taker. He thinks a more decisive kind of leadership is called for. "Otherwise," he said, "in fast-moving situations, the church is going to discover it's like a train with locked wheels. We've got to grease the wheels for movement."

Recalling the turbulent social and political climate in the country in the days before and after the Seattle convention, John Hines said that he, as presiding bishop, always felt it was necessary "to keep strength in my own backbone. If I looked back, I knew everyone else would, too."

As a retired presiding bishop, he now can afford to look back and reflect on his career. When he permits himself this luxury, it's obvious he looks back, not with anger, but with some sorrow, some regret ("on Vietnam, I blew an uncertain trumpet"), and a permissible pride. Repent, he does. Repent, he will. But he has no disposition to repent for the good things he has done.

Looking forward, does he plan to have much to say publicly between now and the 1976 Minnesota convention?

"I don't feel constrained not to say anything. But I don't have much confidence the Episcopal Church will listen to a retired presiding bishop."

Roy Larson: religion writer, Chicago Sun-Times.

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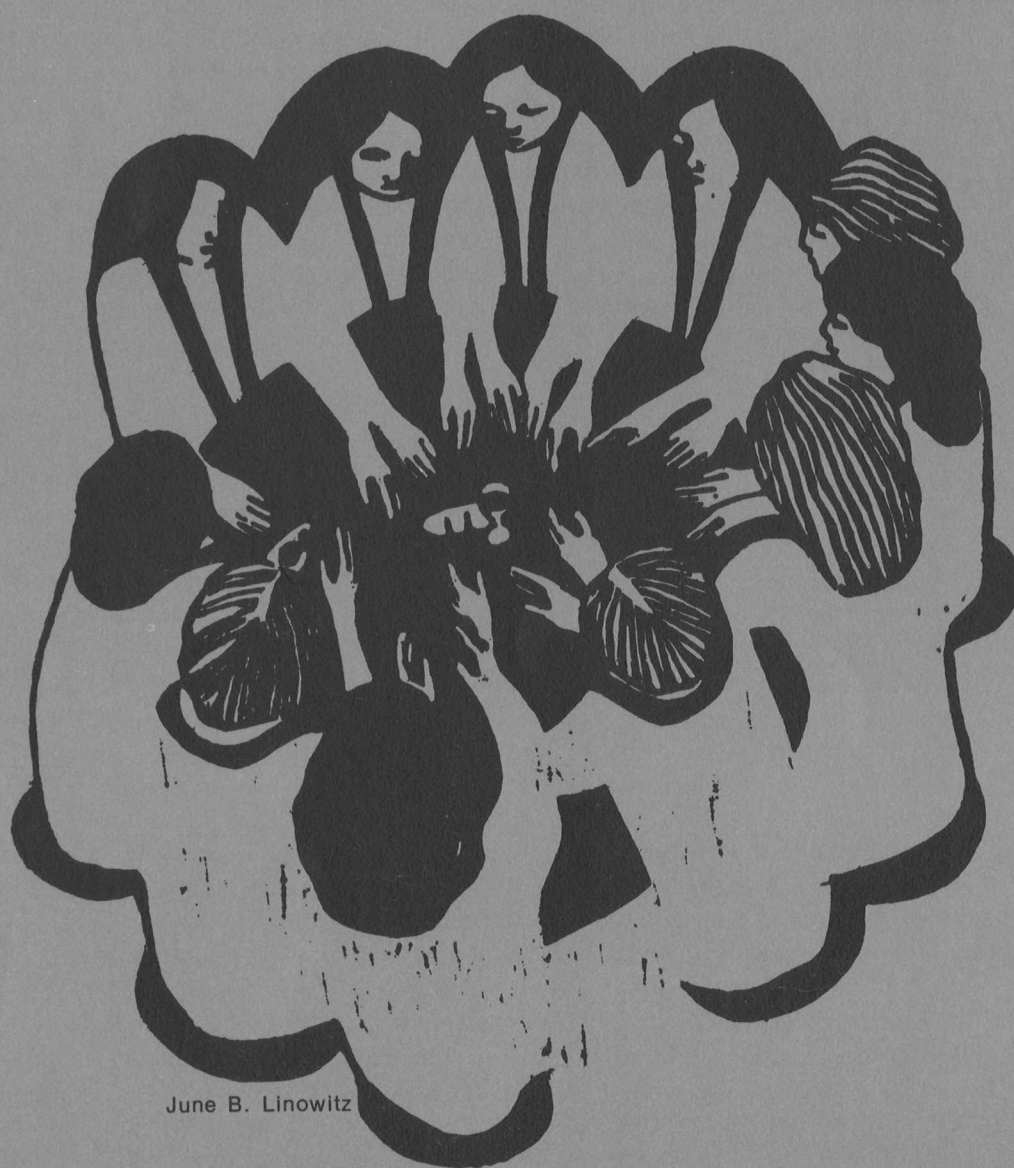
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THE WITNESS

September, 1975



June B. Linowitz

**The
Women
Priests
One
Year
Later**

THE WITNESS

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A Message From A 'Troubler Of Israel'

by Suzanne R. Hiatt

The first ordination of women to the priesthood in the Anglican Communion in the western hemisphere took place on July 29 one year ago. This event was heralded by the Religion Newswriters Association as the top religious news story of the year. Even more significantly, the events of subsequent months prove it to have been an event that touched the nerve of institutional injustice in and out of the Church.

Because this subject is so pertinent to the social mission of *The Witness* we have devoted this issue to a comprehensive review which we hope will be informative and interesting to our readers.

We welcome, as guest editor for this issue, the Rev. Suzanne Hiatt who serves on the faculty of the Episcopal Divinity School in Cambridge.

—Robert L. DeWitt, Editor

A year has passed. The women priests have not gone away, in fact we continue to receive more invitations to function as priests than we can accept. As we go into more parishes we see how needed is the ministry of women priests and long for some brave bishops to increase our number soon.

However, our opportunities to explain why we did what we did remain limited. I am grateful to *The Witness* for this opportunity "to defend the faith that is in me." Let me begin by saying that I will not deal with the pros and cons of whether women should or can be ordained. That question has been studied since 1919 in the Anglican Communion and no study has ever resulted in a negative answer. Since the Anglican Consultative Council of 1971, the question has not been so much whether, as when and how. Women priests have, in fact, been serving in Hong Kong since 1971. The Anglican Church of Canada will probably begin ordaining women priests early next year. Even the Church of England has said this summer, "Yes, Lord, but not yet — not here — not now."

The more pressing question is why 11 deacons and three bishops felt that the matter was so urgent they must proceed in the summer of 1974. The matter had been debated at two General Conventions, in 1970 and again in 1973. We and many others had worked hard to educate people and explain our call, only to have the question defeated twice on a vote by orders, despite the majority of deputies voting for it. This same voting procedure had delayed for 25 years the seating of women as convention deputies. We

were convinced that the same procedure would defeat women's ordination again in 1976 and that the minority who oppose it can and will subject it to endless parliamentary delays.

In addition, each of us had taken her own application for priestly ordination as far as she could in her own diocese. When my vestry requested the standing committee to approve my ordination they were told national canons forbade the ordination of women. The vestry asked the chancellor's opinion on canonical impediments. He ruled that he could find no canon forbidding the ordination of women, but it was his opinion that the General Convention had taken the matter under consideration, and therefore, the standing committee should not act.

As to events leading up to July 29, some of us had been talking with diocesan bishops about ordaining us since before the 1973 Convention. We felt, and still feel, that ordination decisions properly belong in the dioceses and not with the General Convention. No General Convention ever debated the fitness of Blacks or Indians for priesthood — bishops simply started to ordain them. Many diocesan bishops share that view. Some are currently on record as saying they are willing to begin ordaining women if the 1976 Convention fails to approve it. But in the summer of 1974 no diocesan bishop was ready to proceed. Several had indicated their willingness to license women priests, but have since changed their minds.

Why then were we not more patient when a more regular way of being ordained within the next three years looked possible? As I mentioned, we had no hope for General Convention. We had had assurances from other bishops that they would proceed after the 1973 Convention. We also observed that the bishops who plan to proceed several years hence are close to retirement. Indeed, one has retired since he took that stand.

But most important the urgency of our vocations did not permit further delay. Some of us have felt called to priesthood for as long as sixty years. I graduated from seminary 11 years ago and despite 10 years of professional ministry as a laywoman and a deacon I could not shake the nagging certainty that I was called to priesthood. In the year since I was ordained priest I am more certain than ever that this is where God wants me to be.

As a seminary teacher I have seen the number of women seminarians double every year for the past four years. Today close to 20 percent of the students in

Episcopal seminaries are women. We now have nearly 150 women deacons in the Episcopal Church. What is to become of these women, most of whom have priestly vocations, if the church that has educated them continues to refuse to allow them to serve? Furthermore, the denial of priesthood on sexual grounds is a badge of the second-class citizenship of all women in the Church and hence a failure to preach the Gospel.

It is for these women and for the Church itself that I stay. I will insist that the Episcopal Church deal with me in accordance with its canons and theology, not its internal politics. That insistence is my ministry for now and I welcome and rejoice in it.

"I was told I was *precipitate*, that I ought to wait, that things might mend. But *when* or *how* they were to mend I was not told. Only general hopes and future expectations were held out to me."—*The Rev. Samuel Seabury, commenting on his reception by English bishops from whom he sought consecration as bishop of Connecticut, 1784.*

Notice To Our Readers

Beginning this month *The Witness* will become a monthly publication. We believe that we can serve you better as an advocate and interpreter of matters of Christian concern with more time to develop editorial material of importance to you. If you are already a subscriber, your subscription will be automatically extended so you will get the number of issues you are entitled to receive.



On Being Haunted By The Angel Of The Church At Sardis

by William Stringfellow



To the angel of the church at Sardis write: "These are the words of the One who holds the seven spirits of God, the seven stars: I know all your ways; that though you have a name for being alive, you are dead. Wake up, and put some strength into what is left, which must otherwise die! For I have not found any work of yours completed in the eyes of my God. So remember the teaching you received; observe it, and repent."

—Revelation 3.1-3a

This is a moment of remarkable uncertainty for the destiny of the Episcopal Church.

I do not suppose that the public existence of this church is threatened: there is sufficient accrued wealth to maintain the ecclesiastical fascade of the Episcopal Church in the United States indefinitely. The issue, instead, concerns the viability of this church as an institution. What is urgently and poignantly in question is whether this church is capable, in the foreseeable future, of being worthy of the commitment and participation of human beings. Having "a name for being alive," is the Episcopal Church consigned to death? The angel of the church at Sardis now haunts the Episcopal Church.

What has lately brought this situation into sharp focus is the contention about the ordination of women to the priesthood, and, most specifically, the actual ordination of 11 women to the priesthood.

There might readily have been some other precipitating issue and event — it could have been anything directly

implicating the recognition and acceptance of persons in full dignity. Thus, I think this church would be approximately where it today is even if the ordination matter had not become timely. That view is verified by the fact that other churches in America, of comparable vintage and status, simultaneously suffer profound crises.

Indeed, to place it in comprehensive reference, the Episcopal Church's tribulation is but an instance of the disintegration in the present day of the Constantinian Accommodation, which has shaped Christendom in the West since the Fourth Century, by which the Church, refuting Apostolic precedent, acquired a radical vested interest in the established order and became culpably identified with the institutional status quo in culture and society, in economics and politics, in warfare and imperialism, in racism and sexism. At last, as Kierkegaard anticipated more than a century ago, the comity of Constantine is collapsing, coincident with the disruption and retraction of Western domination of the world, and the churches privy to the Constantinian arrangement have been plunged into turmoil.

The signs of the fragmentation of Constantinianism in this day, in this country, are plentiful, not the least of them being the widespread revulsion against the "just war" sophistry which the church patronized for so long. The trouble in the Episcopal Church is an episode in this far greater drama. If anyone feels compelled to fix blame for the precarious position of the Episcopal Church now,

I beg them to spare both the women priests and the incumbent bishops. I suggest they blame Constantine.

Renewal and Recovery

In any case, the outcome for the new priests ordained on July 29, 1974, in Philadelphia is apt to determine whether the Episcopal Church is any longer capable of significant change for the sake of reclaiming an authentic life as a Church of Jesus Christ, as a Church having "a name of being alive." In this connection, I hope it will be recognized that the cause of the women who are priests and of those associated with them is not militant, not aggressive, not iconoclastic, not revolutionary. The cause is one of renewal, of recovery, of restoration, of reformation.

The controversy has reached a juncture which breaches degeneracy. The Episcopal Church is in a state of disfunction, or, if it can be said to be working as an institution, it is so only in a grossly inappropriate manner. Recall what has happened:

- At the so-called emergency meeting of the House of Bishops at O'Hare Airport last August, the Presiding Bishop stated, and it was then widely disseminated by the official, national press agency of the Church, that the bishops had "ruled" the Philadelphia ordinations "invalid" despite the truth that the House of Bishops lacks juridical or legislative competence to utter any such ruling.

- That misrepresentation — and defamation — left the new priests little alternative except to affirm their ordinations straightforwardly by exercising their priesthood respectively where invited by parishes or missions to do so.

- No canonical charges have been prosecuted against any of the Philadelphia priests and, in fact, there has been an elaborate strategy to avoid ecclesiastical trials of these women.

- Similarly, the Board of Inquiry convened to investigate charges against the ordaining bishops resorted to fantastic and convoluted exegesis of the heresy canon in order to evade their trials.

- Meanwhile, two rectors — William Wendt and Peter Beebe — who, with the support of their vestries and parishioners, invited women priests to preside at celebrations of the Eucharist have been tried and convicted in diocesan courts.

None of these events need have happened. There is no canonical impediment to the ordination of women in the

Episcopal Church. The various dioceses are free and able to ordain women as priests now. It is custom only which is challenged; the canon law or the Church constitution require no alteration, addition or amendment. The General Convention may legislate, but such is not a mandatory prerequisite for the ordination of women by dioceses disposed to ordain women to the priesthood.

By this same token, as well as according to ample and venerable precedent in the Anglican Communion, including the recognition accorded the irregular consecration of the first American bishop, what has been needed, in the aftermath of the ordinations in Philadelphia, is the recognition by the bishops and the standing committees directly concerned with each of the women ordained in Philadelphia as priests.

The Women Priests Exist

This has not occurred yet. The bishops with jurisdiction over the women priests have been reluctant to act "unilaterally." It is said to be preferable to await action of the General Convention for the plenary ordination of women and to thereafter — perhaps — somehow — deal with those already ordained. The argument sounds appealing, but it has been overwhelmed by history. The church could await the leisure of General Convention only so long as the ordination of women remained a hypothetical issue. Since July 29, 1974, the matter has not been hypothetical. There are, now, those women priests. The pretense cannot be maintained that they do not exist. It is pastorally elementary that they be confronted as persons. It is precisely on that point that the great reluctance to put any of the Philadelphia priests on trial has significance. Whatever their fate in any such proceedings — from recognition to deposition — at least they would be treated as persons and rendered accountable as such for their actions. As it has developed, however, they have had to endure the absurd humiliation of witnessing others, in the position of accessories after the fact of the Philadelphia ordinations, brought to trial, so that the quashing of proceedings against the principals represents a penultimate condescension.

Whatever else may be said to have transpired that famous day in Philadelphia, the indulgence in a protracted, general policy debate on the ordination of women was obviated. After that, the matter ceased to be hypothetical; it became embodied in human beings; then the issue could no longer be dealt with, responsibly, politically, legally, theologically or pastorally, except by confronting those women who have been ordained.

That this has yet to be done has explanation in (pardon the expression) the gentleman's agreement wrought in the House of Bishops — embellished though it be in a pseudo-theological rhetoric of "collegiality" — to restrain diocesan recognition of women already ordained and to stop new ordinations of women pending the uncertain result of the byzantine politics of the General Convention. I fear this means an appalling pastoral failure in the House of Bishops.

Can there be any reconciliation? Does the Episcopal Church retain a capacity for reconciliation? Reconciliation has no sentimental character. Reconciliation involves facing the truth and saying the truth, as hard as that may seem. Reconciliation does not mean political trading. The Book of Common Prayer cautions that reconciliation has preface in repentance and in restitution.

A sign of reconciliation, now, for the Episcopal Church would be the recognition of those ordained in Philadelphia in their various dioceses forthwith. A similar sign would be the ordination of women to the priesthood by those dioceses disposed to do so forthwith.

Perchance such signs would prompt the angel of the Church at Sardis to haunt some other place.

William Stringfellow: author, social critic, attorney and theologian.

Adapted from a commencement address given at Seabury-Western Theological Seminary, June, 1975.

Letters And Comment Re: July 29, 1974

We need you, Bishop; we believe it is God's will that women serve Him as priests. I believe you think so too . . . When the disciples were fishing and the Lord called them from the shore, they recognized him — "It is the Lord!" The disciples brought their little ship carefully to the shore. But Simon Peter, hearing it was the Lord, cast himself into the sea and swam directly to Jesus.

It is God's will that women bring their talents to the priesthood, we cannot wait to bring our "little ship" to Minneapolis. We need a bishop who will "cast himself into the sea" — to go directly, impulsively, to the Lord with no thought of earthly risk . . . I wish to High Heaven

I could do what instead I petition you to do.—*Layman to bishop, June, 1974*

— — — — —
This letter is to inform you that I have withdrawn my permission for you to function in any manner as a minister, or as a lay communicant to take part in any public gathering or meeting of the Episcopal Church in the Diocese of _____. Your scandalous participation in a so-called ordination to the priesthood makes you persona non grata in this diocese.—*Diocesan bishop to woman priest, July, 1974*

— — — — —
Forgive us — bishops, Church, all — our sins and blindnesses. Help us to forgive yours. Let us support one another as we seek to become free in Christ. Thank you for helping us to come face to face with our Lord's burning love . . .—*Bishop to woman priest, August, 1974*

— — — — —
Having voted for the resolution in Chicago I find that I am in contradiction with myself, and I must recognize the fact that your orders, though highly irregular — are certainly valid. That I have been persuaded of by several of the papers and arguments which I have read. I would like you to accept my apology for voting the way I did in Chicago . . . —*Bishop to woman priest, November, 1974*

— — — — —
I pray for you often in concern for what you are bearing on behalf of us all.—*Diocesan bishop to woman priest, November, 1974*

— — — — —
I am mindful of the pain and pressure of your present circumstance. The ambiguity, the tentative not-yet-ness of it. The time of limbo with its peculiar quality, so different from either heaven or hell. Is *this* your vocation? For the time being, it would seem. And the time being as Auden said, is in many respects the hardest time of all.—*Bishop to women priests, December, 1974*

— — — — —
You are all fools — fools for Christ's sake. May his spirit continue to guide you.—*Telegram from priest to ordaining bishops, July, 1974*

— — — — —
. . . It seems to me that if [the women priests'] ordinations are not valid, then neither is mine. In my mind it follows that if they are not permitted to perform the sacerdotal functions, then I should not perform these same functions. I cannot imagine my ordination being

valid while theirs somehow misses the mark . . .

I wish to go on record as placing my ordination in the same category as those of the eleven women. Until such time as their position is validated, I will assume my ordination to be invalid and will act accordingly in terms of my sacerdotal functions as a priest.—*Priest to his bishop, October, 1974*

I still am not convinced that the ordinations were the best way of hastening the Church's action; however, in the aftermath, and especially in view of the House of Bishops' foolishness, I have come to be very grateful that you all did what you did.—*Male priest to woman priest, September, 1974*

I have been exhorted to remember that other issues facing the Church are more pressing and important: world hunger and racism and the arid secularism which is choking the life out of countless human souls and so on. I understand what they are saying, and I understand what they mean when they say that the ordination of women is an "in house" issue. But I disagree with their conclusion that therefore we can wait to deal with the issue. Common sense as well as biblical injunction highlight the incredibility of exhorting others to righteousness when there are questionable areas in the order of one's own house, especially when those areas are clearly contrary to the presuppositions on which one is addressing exhortations to others. Our theoretical ideals and our abstract wisdom may decree that more lofty issues ought to be central at any given time, but in the reality of finite, historical, human existence God is obeyed and faith *actually* alive only in the givenness of what actually lies before us.—*Seminary dean to clergy meeting, April, 1975*

There may be those who say — on this feast of SS. Mary and Martha of Bethany — that I have chosen "the better part" by not seeking ordination today. I know, however, that were it not for my sisters and their radical, shocking obedience to God's claim upon their lives . . . there would be few to hear me or to take seriously my own deep sense of having been called to priestly ordination.—*Woman deacon to her diocese, July 29, 1974*

You are absolutely out of your minds. Thanks to your meglomania many of us will never live long enough for the Church to admit us to the priesthood . . . You have

given reality to the fears that are rampant about women clergy. *Who* will hire you? Who will ever believe women have their heads on straight? I am appalled, shocked, disgusted, and dismayed.—*Woman deacon to women priests, July, 1974*

The eleven members of our diocese who attended your ordination to the priesthood have been moved beyond words by the wonder of that service. Personally, I feel if I never experience it again just for once I have seen the Church as she is supposed to be . . . We discovered many things at the service, including the fact that the 16th century English of the B.C.P. really isn't what needs renewal, but the Church itself.—*Woman deacon to woman priest, August, 1974*

The church hierarchy is bothered by you now, but it wasn't bothered at all last year at General Convention, when it voted for brutality to women, called its vote a fluke, and declared the subject closed for the next three years. Courage! The nation endorsed morality last week; perhaps our church may too.—*Laywoman to woman priest, August, 1974*

Women do *not* remain "peripheral", there are too many wonderful, beautiful things to do in our present world, but women like *you should* be ignored and *removed* from the Episcopal Church. You are *all egotists* and a *discredit* to our Church.—*Laywoman to woman priest, October, 1974*

I am writing for advice and perhaps a pep talk. I am a (college) senior and a daily communicating Episcopalian. I think I could be a good teaching priest. But I too was born with the crippling, congenital disease, womanhood. Given the situation now, is there hope of being a priest without it (womanhood) being the central fact and focus of one's ministry? Can a woman ever preach the Gospel without having to defend the legitimacy of the ordination and ministry of women?

. . . I don't think I have the courage to defend my credibility every Sunday morning. It seems crippling . . . I give thanks for your work. If it were not for you I do not think I would consider going to seminary. But now there are women priests, and I may follow.—*Laywoman to woman priest, June, 1975*

The Women Priests Review The Year

Merrill Bittner: I am presently working in a ministry to women in jail and prison, as a staff member of a group called The Women's Jail Project. It's an exciting ministry, providing a positive balance to the current struggle with the Episcopal hierarchy. Meanwhile, a community of Episcopalians have called me as their priest for the Episcopal Church in Exile. Beginning in the fall, we will come together once a month to celebrate the Eucharist, and to proclaim the hope of full ministry for all persons in the Church, lay and ordained. Since we have no home at this time in Episcopal parishes for such a celebration, we are accepting invitations from other communities to use their facilities. At present, invitations have been accepted from the Webster Baptist Church and the YWCA. Our first celebration will occur on September 21, 5 p.m., at Webster Baptist Church. Indeed, in Rochester we are alive and well, and living the hope for a new day.

Alla Bozarth-Campbell: Early this spring I read a paragraph in *The Living Church* (!) announcing the passage of a Special Unemployment Act granting federal unemployment compensation to clergy and members of religious orders. On Good Friday I walked into the local Employment Office and joined a long line of claimants. In a sense I am glad to have the opportunity to share the humiliation of this experience with others, just to be made strikingly aware of the great waste of human potential that is taking place . . . in church and in society. My schedule has been richly filled during most weeks in the past year with various activities in freelance ministry: teaching, preaching, healing. The hard fact remains that I am a disenfranchised priest. Because I am made by God a woman, my priesthood and personhood seem of no use to the institutional church. Still I praise

and thank God for these holy, if sometimes hard, gifts — of womanhood and of priesthood!

Alison Cheek: This past year has been one of rich and varied ministry. I have explored the nature of Christianity with media personnel, given talks and held discussions, preached, presided at eucharists, officiated at baptisms and marriages, counselled, made hospital visits, testified at two ecclesiastical trials, maintained a continuing ministry at Christ Church, Oberlin, Ohio, and a continuing association with St. Stephen's and the Incarnation, Washington, D.C. I have recently accepted appointments with these two churches as priest-associate. I have asked the standing committee of the Diocese of Virginia for recognition as a priest or for due process. They have declined to act on either count. I continue to define myself in the light of the Gospel and seek to be faithful to that Gospel as a priest of the church. I have continued with my private practice of psychotherapy: it is one of my ways of doing the Gospel.

Emily C. Hewitt: A thought about the law and the Gospel, from a priest entering Harvard Law School: In the past year I have witnessed at close range the spectacle of my church's dealing with a Gospel matter — the status of women ordained as priests — almost exclusively in procedural terms. Persons in positions of authority — diocesan bishops, standing committees, the House of Bishops — have used what they are terming "the law" as something behind which to hide themselves from what I (and many of them) take to be the clear



Susan Le Van

implication of our doctrine of Baptism. But why is it that it was the two lawyer-judges and not the three clerical judges in Washington's ecclesiastical court who found Bill Wendt not guilty? Perhaps the law is really more friendly to the Gospel than many of those in ecclesiastical authority would like to think.

Carter Heyward: In its own strange way, the year has been splendid! I have grieved over the slow, painful death of some Episcopal structures, as they have been unable to welcome new life within. And at the same time, I have been invigorated, encouraged, and excited by what is happening among people throughout the church. Thousands of people are asking questions about the faith and making corporate commitment to a *renewed* church. I am increasingly aware that both we as individuals and the Episcopal Church itself have been irreversibly changed, and that whether or not the institutional church is ever able to accept us as its priests, our vocations are cut out for us. We are called to be priests among the countless numbers of Episcopalians, and others, who want to worship God rather than ecclesiastical idols. Where we go from here, God only knows. But my faith has been strengthened this year, and I find myself delighted to journey on with sisters and brothers towards places that are yet unknown.

Suzanne Hiatt: In the past year I have seen many kinds of courage. There is the courage of bishops vilified by their "brothers" and friends of thirty and more years. Male clergy have risked jobs, careers, reputation and vocation itself in quietly courageous affirmation of their sisters' priesthood. Women deacons have affirmed their sister priests when it would have been simpler and far more advantageous to them to ignore or condemn us. Laypersons have doggedly continued in an institution that treats them with contempt, insisting on their own vocations as well as ours. As for the women priests, the hardest part of decisive action is awaiting the response. In a situation where the typical response is no response, we are growing daily in the art of waiting courageously.

Marie Moorefield: This year has been a time of struggle, decision, and transition. I completed my Clinical Pastoral Education program at Topeka State Hospital, and I have begun work as Chaplain of the United Methodist Home, a retirement home in Topeka. On June 8th I was officially accepted as a Probationary

Member of the Kansas East Conference of the United Methodist Church. I made this move after much thoughtful, prayerful consideration; I felt this to be the best direction for me to take in order to live out the full pastoral ministry to which I have been called and for which I have been trained.

(Ed. note. In June Marie's ten sister priests sent a letter to her Methodist bishop expressing their support for her and her ministry and their regret that the Episcopal Church had made her move necessary.)



Susan Le Van

Jeannette Piccard: Following a directive from the Presiding Bishop, my diocesan bishop inhibited me from functioning as a priest. He has a presentment asking for deposition and a petition not to act. I have had many opportunities to speak and preach in Roman Catholic, Congregational, Methodist, Presbyterian, Lutheran, Unitarian Churches and Jewish synagogues. I also speak to secular groups, both male and female. In addition to radio and TV appearances, I spoke to over 10,000 people from September 1974 to June 1975. I have been appointed official chaplain of the Hennepin County Bicentennial, invited to give the invocation at meetings of the International Women's Year and be on the Board of Governors of the National Space Institute. The Episcopal Church still ignores me. I remain in limbo.

Betty Bone Schiess: The Diocese of Central New York seems to be suffering from ecclesiastical schizophrenia. A Committee of Inquiry, appointed by Bishop Cole in the fall of '74 found no grounds for presentment because no ordination took place on July 29. At the same time the

standing committee and the diocesan convention called for regularization of the July 29th ordinations and the commission on ministry and the standing committee gave me formal approval for the priesthood.

In December Grace Church, Syracuse, called me as priest-associate. The Bishop refused to recognize me as a priest and threatened that "processes beyond our control would be set in motion" were I to exercise my priesthood. Because of the anomalous situation this created, I resigned.

Concerned laypersons and clergy are working as best they can to clarify matters, expressly to test whether or not the diocesan bishop can refuse to enroll me as a priest solely because of the opinion of the House of Bishops. In the meantime I have decided to exercise my priesthood whenever and wherever called on to do so in order to avoid abandoning it.

Katrina Swanson: As I look back at my first year I am prompted to look at Christ's first year of adult ministry as told in the Gospel of Luke. He was full of the Holy Spirit (4:1) and led into the desert by the Spirit, tempted by the Devil, rejected at His home town. He taught and healed and preached and called the first disciples and answered many questions. He prayed.

As I try to follow Christ many of these seem to be part of my witness in this past year and probably for the rest of my earthly life.

I thank God for the support and prayers of many people during this tremendous year. God bless you!

(*Ed. note.* Comment to Katrina from her husband: "I think the ordination has been good for you. I don't know why exactly, a sort of validating of the real you.")

Nancy Wittig: This past year has demonstrated the necessity of July 29, 1974. While it is difficult to characterize my ministry this year, it has been full of the Good News. The year has been pregnant with feeling, responsibility and creativity. It has not been easy but then the birthing process is laborious.

The communities of the faithful around the country have provided the necessary strength and support for this birthing experience within me and within the Church.

I celebrate and give thanks for this the first anniversary of my priesthood.

(*Ed. note:* Nancy and Richard Wittig became the parents of Alexandra Constantine Wittig, born May 23, 1975.)

Four Organizations for Women in Ministry

In February of 1974, an Initiating Committee of the Episcopal Women's Caucus set out to reestablish networks of persons throughout the Church to deal with the ordination issue. 135 persons from 39 dioceses, 10 seminaries and 6 national church organizations gathered at the Dayton Conference in October from which emerged the **National Coalition for Women's Ordination to the Priesthood and Episcopacy**.

The Coalition is committed to seeking canonical change at the 1976 General Convention affirming the right of women to seek and accept ordination. The group believes constitutional change is unnecessary. The 20-member national board has met in Chicago and St. Louis and will meet again in Houston in October. Sixteen organizers are at work on the provincial level. The Rev. George Regas of the Diocese of Los Angeles serves as Chairperson with the Rev. Pat Merchant Park of Virginia as Co-chairperson.

WON (Women's Ordination Now) emerged first as a support group in Ohio when charges were brought against the Rev. Peter Beebe. In February, 1975, WON became a national organization affirming the priesthood of the women ordained in Philadelphia and supporting all those against whom charges were brought. WON seeks regularization at the diocesan level of the priestly status for the women ordained in Philadelphia and immediate ordination for those women deacons who are ready for ordination to the priesthood. Edna Pittenger of Cleveland, Ohio is chairperson of WON.

The Episcopal Women's Caucus is working to establish a National Resource-Relay Center. The purpose of the Center is to facilitate the flow of information and educational resources throughout the Church on the underlying issues of the role of women — lay and ordained — in the life of the Church. The long range goal of eliminating sexism in the Episcopal Church was adopted at the March, 1975 first Annual Meeting of the Caucus as an incorporated, tax exempt organization.

POW (Priests for the Ordination of Women) came into existence at a clergy association meeting in Chicago in May of 1974. The Rev. Lou Temme and the Rev. Warren Davis, Jr. of Pennsylvania are coordinating POW's efforts.

The spectrum of the approaches represented by these organizations is diverse. Commitment to the full acceptance of women in all aspects of church life is the underlying principle of unity.—*Nancy Schiebner*

ratification of the act and therefore the change being enacted. Here was not the thought but the reality of women priests.

Now, one year later, how would I assess the impact of those ordinations? As an outsider looking at their effects upon the Episcopal Church, I see them as far more important than I first believed. I know that the whole problem is supposed to be due process and licitness. I know that as that one bright moment became part of every day life there have been foolishnesses on all fronts; the issue is no longer immaculate. But I cannot believe that the divisions that are reported between clergy and their bishops, parishes and their priests, dioceses and seminaries are due solely to the problems of good order. The question of authority is part of the problem but to deal exclusively with this indicates to me how difficult it is for Christian Churches to change their conceptualization of female/male in relation to priestly power and function. That is why the act of July 29th becomes more important.

Generally, I do not find "main-line" Protestant women as intrigued by the implications of July 29th as Roman Catholic women. Some do not see why the women did not avoid all the fuss by simply joining another denomination in which ordination of women is already legitimized — in letter if not in spirit. They see what so many have overlooked: that seeking ordination as Episcopal priests was ultimately an act of fidelity to that church, not a rejection of it, a concern for its betterment rather than its destruction.

For many Roman Catholic women the concept of women priests has only recently emerged from the category of "thinking the unthinkable". While there have been small groups of women banded together to address the issue for over 50 years, it has only been seriously raised for the Church at large in the past two years. (Some reject it, not through adherence to the past but because they feel that at this time, when the Roman Church is trying, under the influence of Vatican II, to re-emphasize the priesthood of all the baptized, it would again place undue importance on clerical ordination.) At any rate, I believe the quantum leap in the frequency with which the issue now arises is due more to the July ordination than to any other factor. One could point to the International Women's Year, ERA and the Women's Movement generally, but the new association of the words "women" and "priests" is what is pivotal, and this comes from the act in Philadelphia.

Reflections on July 29, 1974

The Whole Church Was Watching

by Mary Hennessey

"Society can never think things out;
It has to see them acted out by actors,
Devoted actors at a sacrifice—
The ablest actors I can lay my hands on."

Thus does Robert Frost have God address Job in "A Masque of Reason". But it was actresses (no longer content with associating that word with play things), not actors; it was a Church and not Society at the Church of the Advocate in Philadelphia in July, 1974.

I think that for most of us there, female and male, black and white, there was a communal sense of solemn

Conspiracy of Silence

Some would have it that the ordination was “unfortunate” for the growing rapprochement between Anglicans and Roman Catholics. If the success of the ARC dialogues was to rest on a conspiracy of silence about women priests, then bless July 29th all the more. The June consultation held by ARC Commission members on the ordination of women, their public acknowledgment that old answers will not do, indicate the happy pressure that the eleven women have had upon the dialogue.

For many reasons — not all of them good — Roman Catholic Sisters have provided the most prominent and organized voice within that church to urge action on the issue of women priests. (Not many take the official Roman calls to silence on the matter very seriously; church history reveals that “definitive statements” usually usher in a complete reversal in theory and/or practice in the area so defined.) This strong influence of religious women seems to be affecting the emerging strategy in the Roman Catholic Church. For example, a fall national conference on “Women in Future Priesthood Now: A Call for Action” makes primary the theme stressed by the Leadership Conference of Women Religious: that of making the talents of women fully available for ministerial service.

At any rate, there is clearly more searching, more questioning and more vigor in the way Roman Catholics are looking at the ordination of women since July 29th. For this we thank you.

Sister Mary Hennessey: Director, Boston Theological Institute, a consortium of nine theological schools of different denominations in the Boston area.

The woodcuts used on the cover and on page 4 of this issue of *The Witness* are available in poster form (22½” x 30”) for \$2.50 each, from Margaret Simpson, 4414 Garrison Street, N.W., Washington, D.C. 20016. Proceeds from their sale go to the defense and action fund for Father Wendt.

Step I: Naming The Demons

by Susan E. DeMattos

In her first homily as a member of the Episcopal Divinity School faculty, Suzanne Hiatt mentioned that no one had asked her why she had been led to be ordained to the priesthood. She posed the question herself and answered in terms of Christ’s death and resurrection. It was a brief but important moment. The fact that that question had been posed and answered liberated us from a time of politeness, sympathy, silence, and pain.

The Louisville Convention had had a shattering effect on this seminary community. Students were stunned and angry. We were a broken community. And, naturally enough, reflection on woman’s place in the Church shifted from theological debate to pastoral concern.

It was a pastoral concern in part that raised up the desirability of hiring an ordained Anglican woman. The only Anglican woman on the faculty had resigned just before the convention. Only one woman, a Roman Catholic sister, remained on the faculty. Such a heavily male faculty seemed to underscore students’ fears that there really was no place for women in the Episcopal Church.

Thus, partially as an effort to demonstrate that women did have a place in the Episcopal Church, E.D.S. began a search for an ordained Anglican woman and enrolled the largest percentage of women in its history. E.D.S. should have been an ideal place for women this past year. Instead, we were still a broken community — uncertain of the Good News, unable to come together in solidarity and support, inarticulate in our pain. E.D.S. was still a place of politeness, sympathy, silence, and pain until Sue Hiatt spoke boldly about her actions.

The difficulties women have experienced as seminar-ians arise in part from the liabilities of being members of

a liberal community. We have been the victims of an unforeseen “multiply and conquer” phenomenon. Many assumed that E.D.S. had fulfilled its institutional obligations to women by accepting more women. Unfortunately, that assumption speaks more of tolerance than acceptance. The liberal community is always willing to give one a seat in the theater, but is often blind to the fact that that seat is in the back, behind a post. Having been given a seat, it seems impolite to mention the post, but the post is still there.

Benign Neglect

Seminaries are still very difficult places for women. Designed primarily for single men, seminaries provide a variety of supportive environments for them. Women and married students and their spouses suffer a benign neglect. But because the network of support for single men has been built up over years and without being explicitly stated, it is difficult for most people to see the advantages men have over women.

In addition to the adjustment women have had to make to a male environment, a silence hung over the seminary this year that became truly frightening. Somehow when the focus on women shifted from theological debate to pastoral concern, theological reflection and real dialogue seemed to disappear from our corporate life. The deans repeatedly asked for questions and comments as the search for a woman faculty member narrowed. We repeatedly remained silent. There was such a mood of sympathy for women in the church that few were willing to enter into a discussion of the issues. We remained polite. We remained silent. We remained ignorant. We remained divided.

The hiring of Suzanne Hiatt and Carter Heyward broke our silence and our politeness. It made us face up to the fact that our diversity as a community was often unreconciled division. The hiring made clear the brokenness of the seminary community and the larger church. But because that brokenness was brought out into the open, there have been opportunities for healing. Real dialogue has begun again. The presence of two women priests on campus incarnates the issues facing the church and makes them unavoidable. Rather than silence and sympathy, we have been given the opportunity for proclamation and reconciliation.

Susan E. DeMattos: graduated with honors from Episcopal Divinity School this June.

Quotations from The Washington And Ohio Verdicts

Late in May an ecclesiastical court in Washington, D.C., brought in a 3-2 split decision, with the clergy (majority) members of the court finding Father William Wendt guilty as charged of disobeying a “godly admonition” by inviting the Rev. Alison Cheek to preside at a eucharist in his parish. The majority declared that “The question of the Ordination of women, although not an issue in this trial, is an issue of great concern to the Church and the world. This Court has been urged to find that the Ordination of the 11 women deacons at the Church of the Advocate in Philadelphia on July 30, 1974 (sic) were valid and thus to recognize the validity of the Ordination to the priesthood of the Rev. Alison Cheek. For the resolution of what we perceive to be the central issue in this trial, the validity of the Philadelphia Ordinations is at best peripheral and no judgment as to their validity or invalidity is necessary.”

However, they then added: “There is no question that the Bishops in Philadelphia intended to ordain eleven women deacons to the Sacred Order of Priests. There is no question but that certain conditions being met, they had authority through their Episcopal office, the same never having been revoked or set aside, to ordain. There is no question but that the eleven deacons met the qualifications for Ordination to the Priesthood in terms of training, preparation, and piety of life. Had they been men, the Philadelphia event would not have occurred.”

The minority report of the two lay members of the court (both lawyers) raises some interesting points. They maintain that Alison Cheek is a priest and therefore it was entirely proper for Father Wendt to invite her to celebrate the Eucharist.

“In our opinion, the majority of this Court is preoccupied with episcopal authority and thereby misses

the central issue in this case We recognize, as we must, the priestly status of the women who were ordained last summer in Philadelphia. Such status occurred in the specific context of our godly scheme of enabling all people to reach and enjoy their full potential. No Bishop of our acquaintance would maintain for one minute that episcopal authority takes precedence over advancement of the good news.” . . .

Double Whammy

“We believe that there is only one way in which the Philadelphia ordinations could be invalidated. And that is by disciplinary action against the ordained women under Title IV of the canons, resulting in deposition after trial in ecclesiastical courts. We feel confident that would not be done. And the General Convention itself would not and could not invalidate those ordinations, for a resolution to that effect would be a bill of attainder.” . . .

“In fact, in order to convict in this case, it is necessary to construct a ‘double whammy’ in which Alison Cheek is deprived of her status, without due process of law, not once but twice. She was ordained a priest in Philadelphia. First, the Bishop of Virginia, without ecclesiastical trial, reduces her to the status of a deacon. Second, the Bishop of Washington, for the sake of collegiality, describes and treats her as a deacon here. They cannot do this, even after a trial, because section 3 of Canon 12, Title IV says:

‘Whenever a Minister is deposed from the Sacred Ministry, he is deposed therefrom entirely, and not from a higher to a lower Order in the same.’ ” . . .

“A great moment in church history is before us and the majority of this court is allowing it to pass by.

For the reasons stated in this opinion, we are impelled to dissent. We would find the Reverend William A. Wendt not guilty.”

Power of Bishops?

The Washington majority is silent on the “decree” of the House of Bishops re validity, but the dissent states: “We are not unaware of the Resolution of the House of Bishops in Chicago on August 15, 1974. A resolution of the House of Bishops is entitled to respectful attention, even where we disagree, as we do in this instance. The House of Bishops is only one of the two bodies necessary for legislative action, and in that instance it had no judicial power to declare the canon law. Thus the House of Bishops’ [resolution] . . . was only an opinion,

not binding on us because there was neither legislative nor judicial power or function in that meeting.”

The Ohio court, in convicting the Rev. L. Peter Beebe on similar charges, took notice of the resolution of the House of Bishops “declaring the Ordinations in Philadelphia . . . in effect, invalid.” The court stated: “This decree is utterly without precedent in this Church. Its effect may have been to exercise what amounted to a compulsive influence, if not an effect of prior restraint, upon Diocesan Bishops who, under the normal process of decision in this Church, would severally have made the determination of validity or invalidity in regard to any specific ordination . . . When the House of Bishops, acting collectively (collegially, as they styled it) interposed its judgment in this matter, it may have effectively intruded into the licensing system a compulsive or restraining influence.

“In his testimony, the Bishop of Ohio stated that each Diocesan Bishop retains to himself the licensing and regularizing authority, notwithstanding the House of Bishops’ decree. It appears to this Court, however, that a decree by the House of Bishops that a particular ordination is invalid would constitute a serious restraint of a local bishop even though *the Court believes the decree itself to be utterly without legal standing in this Church.*” (Italics added).

Roman Catholic Priests Organize “Priests For Equality”

A group of 75 Roman Catholic priests has recently formed an organization to work for equality of men and women in church and society. The group supports passage of the ERA (Equal Rights Amendment) and ordination of women as Roman Catholic priests. “Priests for Equality” has 75 founding members and is headed by the Rev. William R. Callahan, S.J., of Mount Rainier, Maryland.

Confessions Of A Midwest Macho Liberal

by Richard W. Smith, Jr.

It was the spring of 1965 and my adversary was a Max Rafferty type. Although he was from California, his accent made him sound as if he had spent three weeks at Oxford and couldn't dislodge the style. We were debating the ordination of women to the priesthood, and true to who he was, my opponent was entrenched on the medieval side of the question.

Toward the end of the debate, having exhausted facts, logic, and articulation, I did what all suave debators must eventually do: I got personal.

"You know, Clarence (names have been changed to protect the guilty), last year a woman graduated from this seminary cum laude. She preached one of the best senior sermons I've ever heard.

"And what bothers me, Clarence, . . . what bothers me more than anything else . . . is that she can't be a priest and you can."

Exit Clarence. Curtain down.

For a good many years, I rested on the issue using my Clarence story whenever necessary to show that I was past the cutting edge on women's ordination. However, the more I used the story the more uncomfortable I became. I suppose my discomfort came mainly from the fact that words without commensurate action always left me cold.

I had always rationalized that there was really nothing I *could* do. Not being a bishop, I could not ordain; not being a woman, I could not demand I be ordained.

So, when the diocesan convention of 1972 considered the issue of women's ordination, I once again resurrected my Clarence story. The story got its share of laughs and in a rare occurrence I found myself on the majority side. As the epitome of our hollow triumph, we memorialized the General Convention as to our action. The clergy deputation from our diocese went on to divide on the issue at General Convention and be counted as a "no" vote.

Then July 29th, 1974, came to pass . . . but without the presence of this lily-livered liberal.

As if my guilt didn't sting enough, the text that Sunday was the Mary-Martha story. I chose to preach what is commonly called a dialogue sermon. Now it is the usual custom in my parish for such a sermon to consist of my voice, responded to by the silence of the parishioners.

That Sunday, however, nine people spoke (breaking the old record by eight) and all supported the ordination of women as well as the Philadelphia event. Two subsequent parish polls showed that 74 percent of those who responded favored the ordination of women and 61 percent affirmed Philadelphia. These were rather startling figures considering the all-white, lower middle class, conservative nature of the parish.

Besides the sermon and the polls, I'd considered writing the bishops calling for ratification of the ordinations; refusing to perform sacerdotal duties until women were recognized as priests; and even leaving the ordained ministry. But in the end I did what most liberals do. I did nothing.

Perhaps I should qualify the "nothing." I did decide that if the women changed their minds about performing priestly duties I would invite one of them to concelebrate. After a little more soul searching, I decided that a conference on Women and Religion capped by a celebration would be appropriate.

I explored this possibility with the local N.O.W. chapter, which was receptive. Eventually the parish, Downriver Detroit N.O.W., and the Episcopal Community for the Ministry of Women co-sponsored a weekend conference on Women and Religion, featuring Suzanne Hiatt as keynote speaker.

I went to the vestry asking for their support, and they voted 8-0 to stand behind me in any decision I made concerning Sue's participation in the Sunday service.

Later on when arrangements were still unclear, our senior warden, at the urging of the vestry, wrote Sue affirming her priesthood and urging her to concelebrate.

During this time I was in constant contact with Bishop McGehee, trying to keep him informed at every stage. Always helpful, he never attempted to dissuade me and constantly maintained a pastoral attitude toward me and the planned events.

As the date approached, I became somewhat apprehensive. As soon as I picked up Sue at the airport, whatever apprehension I had evaporated. Anticipating a large crowd (an unusual problem for our parish), we scheduled an extra service for Sunday noon. Two unique worship services resulted, the most meaningful of my life.

It seemed so right being at Sue's side at the altar . . . animus, anima, the wholeness of person, whatever . . . it seemed right. Taking the elements from Sue was deeply moving, and no awkwardness marred the celebration. About 250 people attended — 50 more than at Christmas or Easter. My most vivid memory of the congregation is the joy on the faces of the women who received the eucharist from their ordained sister.

Whereas the first service had been impressive in its majesty, the second was beautiful in its intimacy. Four of the priests in attendance accepted our invitation to concelebrate. Sue and I invited the 60 or so worshippers to join us around the altar at the great thanksgiving. The euphoria of the first service was sustained at the second.

It's now five months later. The vestry has tendered Sue an open invitation to St. Luke's and formally commended me for my leadership. The N.O.W. chapter, which made such an invaluable contribution to the conference, continues to support women in religion. The cooperation between the parish and N.O.W., which began with the conference, continues. The Community for the Ministry of Women grows and is active in the life of the diocese.

Yet a certain futility persists. In the Twentieth Century, it seems absurd that the Episcopal Church, which professes to serve the Lord of history, continues to debate the personhood of women. How long, O Lord?

Richard Smith: Michigan State University graduate, 1961, and E.T.S., 1965; ordained to the priesthood, 1966; presently rector, St. Luke's Church, Allen Park, Mich.

I Am Not An 'Other'

O God,
No Adam's rib am I
Nor am I an "other."
Will you tell my brother?
I have been mother,
Wife,
Lover.
I have been to their feasts.
Now, you have called me to yours.
Though I come late,
Is it my fate
Never to be a part
Of sacred wholeness?
"Feed on Him in thy heart."
Am I never to say it
To those who need Him?
God, forgive them,
They are learning what they do.

—Anne Law

Anne Law: communicant, St. Peter's Episcopal Church, Glenside, Pa.

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THE WITNESS

Hunger:

How The Church Can Deal With It
by Richard W. Gillett

How The Hungry Can Deal With It
by Robert McAfee Brown

Plus:

Networks Report On Hunger Response

Letters to the Editor

The Witness reserves the right to condense all letters.

"Know Thyself"

Thank you for including in the July 13 issue "Lambeth Walk!," "Chop Sticks and The Maple Leaf," and "Women Priests a No No Says Athenagoras." Perhaps when the persons who hold these points of view read them in printed form, they will realize how prejudiced they are.

Meanwhile, it is half frightening and half hilarious to realize that many of the church leaders, who both take themselves seriously and are regarded with awe by some in their constituencies, have allowed bigotry to twist their reasoning so far askew that they have lost touch with the world in which they live.—*Frances A. Benz, Cleveland Heights, Ohio*

O For a Daniel

This is in response to "Minneapolis Neither the Time Nor the Place" of your April 27 number.

Congratulations to you for having the courage to show your true colors as a congregationalist, schismatic, anarchic and dogmatic blind guide.—*Rev. Paul E. Cosby, Titusville, Florida*

Thank You Mrs. Dietz

I am glad to offer my support to THE WITNESS for one more year. However, may I suggest that you attempt to provide more content per issue.—*Helen L. Dietz, Philadelphia, PA*

Nice to Hear From You

Please excuse my belated report of pleasure in the article of "Post-Theistic Thinking". Let's have more of this type of writing. Also reviews of theological books which we preoccupied parochial clergy cannot get to reading would be helpful.

THE WITNESS could serve the purpose of keeping the average clergyman abreast of modern theological thinking by way of summary articles.—*Rev. Walter Schroeder, Litchfield, Minnesota*

What About the New Liturgies?

It is true that the new "WITNESS" is different from the old one, but only as a child may differ from his parents. I am happy with it and look forward to a long association.

I hope you will be printing something on the proposed new liturgies. I mean something really telling why particular changes are an improvement. We don't need lectures on what is good for us and being treated as though we were uninformed and dull doesn't help either. I think most Episcopalians would welcome any improvements.—*Dorothy Console, Roslyn, New York*

A Good Wish From the South

I enclose a request for a subscription for 18 issues of THE WITNESS. I am subscribing because of the quality of the editorial content from my viewpoint, as represented especially in the last issue.

I believe there is an important place in the communications life of the Church for a publication like THE WITNESS, if the role is carried out on a pragmatic and less shrill manner.

I wish you all good fortune and look forward to receiving my subscription.—*Robert E. McNeilly, Jr., Nashville, Tennessee*

Sorry, We Have a New Computer

Well one more issue of THE WITNESS just went into the trash where it belongs. After receiving the sample copy of your magazine, I wrote on the invoice to cancel me out. But you keep right on sending. Why?—*David Kobs, Adams, Iowa*

"It would be comforting to believe that eating less here would provide more for the hungry abroad, but instead it will mean lower prices and lower production . . . Doing penance with a brown lawn may for all we know save your soul and eating less is likely to save your heart. But neither has much to do with feeding Bangladesh; for that we need policies attuned not to the next world but to the harsh but inescapable economics of this one."—*Wall Street Journal*

THE WITNESS

Robert L. DeWitt, Editor; E. Lawrence Carter, Robert Eckersley, Antoinette Swanger, Lisa K. Whelan, Hugh C. White, Jr. Editorial and Business Office: P.O. Box 359, Ambler, Pennsylvania 19002. Telephone (215) 643-7067. Subscription rates: \$9.00 per year; \$1.00 per copy. *The Witness* is published monthly by the Episcopal Church Publishing Company. Board of Directors: Bishops Morris Arnold, Robert DeWitt, Lloyd Gressle, John Hines, John Krumm, Brooke Mosley and Dr. Joseph Fletcher. Copyright 1975 by the Episcopal Church Publishing Company.

The Growing Bounds Of Bondage

by Robert L. DeWitt

A fisherman in Maine, eking out a hard living from the waters of the North Atlantic, was asked on the evening of Nixon's resignation last summer what he thought the result would be. He thought a moment, then replied with characteristic brevity, "What will be different?"

The Presiding Bishop in his recent pastoral concerning world hunger has put it soberly and put it well: "I believe God's Spirit is calling our Church to respond creatively to one of the most crucial issues ever to confront humanity." Behind this statement is the reality that the world is deeply divided between the haves and the have-nots. Hunger, poverty, discrimination and powerlessness have spread their curse very unevenly over the people and the nations of this world.

But the problem goes deeper. It is not just the have-not nations which are afflicted. In this most favored of nations we are familiar with the entire inventory of oppression. Racial injustice, sexual discrimination, poverty, hunger — all are our familiar enemies here in the United States.

But the climate of oppression is found not only in the urban ghettos, not only in the gutted hills of Appalachia, not only in the desolate settlements of the American Indians, not just among the domains of small farmers and fishermen. The enslavement which manifests itself in poverty and sexism also is reaching into the middle class of American society. The downward mobility of so many in that group, occasioned by inflation and recession is swelling the ranks of the deprived. An increasing number of Americans find themselves in the ambiguous situation of being half slave, half free. The Black at least may not be a woman. The woman at least may not be poor. The poor person at least may not be Black. Of course, there are those, too, who experience the triple jeopardy of being a woman, being Black, and being poor. But virtually all of us bear some mark of enslavement.

Lincoln said this nation cannot continue half slave and half free. A civil war gouged out in capital letters the truth of his judgment. But what if the slavery we face today, a century after Lincoln, is even more pervasive?

There is a difference in our perception of our predicament today. "Slavery" no longer occasions the calling forth of charity on the part of liberal, "free" people of good will toward their less fortunate sisters and brothers. It would be callous to forget that there are many who are less fortunate than others. But the hand stretched out to help is a hand which also bears a manacle of enslavement. That outstretched hand seeks not only to free others, but to free itself as well.

World Hunger And Future Christian Response: The Issues

by Richard W. Gillett

The food problem seems to many people to be a consequence of drought and natural disaster. It seems passing: prices rise and fall; people starve and are forgotten; there is scarcity followed by abundance; the food problem itself passes into oblivion, as it has done between the winter of last year and this spring. Yet of the recent economic disorders none is in reality more certain than the disorder in food.

—Emma Rothschild, in *The New Yorker*, May 26, 1975

A year or so after the American public as a whole began to recognize the existence of a world hunger crisis, one billed as being of unprecedented severity, a peculiar situation obtains.

After a virtual avalanche of articles, fervent editorials, speeches and heartfelt exhortations by secular and religious leaders on the subject, the public's sense of hunger as an acute crisis seems to be waning. The news is that the drought in the Sahel has eased. India may be able (largely with U.S. help) to "squeeze by this year," it is said. Food production in Latin America was up 4 per cent last year from the previous year's record levels. The U.S. has just announced (in midsummer) a bumper wheat crop, expected to be 22 per cent above last year's harvest. (Only Bangladesh, reports sadly add, continues in its pathetic state).

Parishioners begin to wonder aloud why all the emphasis on world hunger "when pressing problems like drugs and alcohol wait right in our community."

But wait. Money is flowing into the treasuries of church hunger relief agencies in unprecedented amounts. Contributions to the Episcopal Church's Presiding Bishop's Fund for World Relief topped \$1 million last year (about double the amount of two years ago). Some \$1.2 million more already has been contributed in the first four months of 1975.

Is there a crisis or isn't there? And isn't it good that church people, at least, seems to be responding generously to their hungry brothers and sisters across the globe?

Sadly, both the public's and church peoples' perceptions of world hunger as a crisis are rooted in misconceptions of the problem, and of the kind of response that faithful church people must prepare themselves for over the long term. This article briefly will examine some of the churches' responses to world hunger thus far, suggest some guiding principles for action, and finally put forth some possible long-range strategies.

I. The Institutional Churches: Early Responses

There has not been a dearth of words and movement in the Episcopal Church in the past year. The inter-provincial task force on world hunger, headed by Norman Faramelli, has been well conceived and founded upon a realistic appraisal of the dimensions and complexities of the issue. Parishes have formed committees, held innumerable hunger suppers, gone on hunger walks, and established domestic food doles to the newly unemployed, in addition to their greatly increased giving to the Presiding Bishop's Fund.

On the wider church scene, a few of the systemic problems of hunger are beginning to be recognized, principally in the area of government policy. *Bread for the World*, and *Impact* are two ecumenical lobbying organizations which have begun to develop constituencies across the country to put pressure on Congress. The former, whose president is Eugene Carson Blake, claims some 7000 members after a year's existence. *Impact* has a focus which includes but extends beyond hunger to other justice issues. Both have timely newsletters, but *Impact* seems better able to move swiftly and with precision on urgent legislative issues.

Also, a few Episcopal dioceses, such as Los Angeles, Massachusetts, and Rochester, are pushing their parishes to an integrative understanding of the hunger issue in diocesan training events and in special publications.

But have the tough questions been faced: inequitable global distribution of resources, government policy, behavior of large agricultural enterprises, structural domestic unemployment, and the outrageous over-consumption of food and other resources by church people along with other Americans? When and if they are, will the church respond any differently than it did on racial justice, poverty, and the Vietnam war — i.e., by retreating from the struggle?

II. The Development of a Long-Term Christian Response

One of the first things to be recognized about the issue of world hunger is that it constitutes an imperative to examine the relationship of *world economics* (and hence of our own economic system) to *justice for the world's peoples*. It is an issue whose time has come. Its importance was crystallized last year when the United States General Assembly declared its intention to work for the establishment of a new International Economic Order, and adopted, by a vote of 120 to 6 (the U.S. cast one of six negative votes) a new Charter of Economic Rights and Duties of States. The Charter deals with issues which have a direct bearing on world hunger, such as trade, aid, international markets, resource development, and practices of multinational corporations.

How does a national church denomination, or a diocese, begin to give recognition to such an important new reality — especially one which calls into question so many basic assumptions of a competitive free enterprise system while addressing so many of the basic causes of world hunger? Could our Presiding Bishop (or any diocesan Bishop) have been bold enough to affirm this new Charter (which, as the General Secretary of the World Council of Churches, Dr. Philip Potter, has commented, should have been widely affirmed by the churches)? Of course, had he done so, and spelled out in detail its implications for American economic and political life, contributions to the Presiding Bishop's Fund might not be so high!

And therein lies the difficulty. There never may develop a wide national church constituency that understands the hunger issue, as "one dramatic symptom of a deeper ill: the persistence of national and international orders that foster distorted development" (Denis Goulet, "World Hunger: Putting Development Ethics to the Test", *Christianity and Crisis*, May 26, 1975). For the economic system that so largely sustains America, and its

churches' budgets, is the one which needs reordering if the hungry are to be fed.

Some of the Pieces

Therefore, strategies must be pursued which encourage national, provincial and diocesan leadership to go as far as possible towards recognizing the "deeper ill," and at the same time develop long term responses both at parish level and in alliances where committed Christians can come together with key secular groups.

But whether nationally or at grass roots level, it is better to understand the requirements of a new and just international economic and moral order by examining, on a case-by-case basis, aspects of the obsolescent order, and then applying the imperatives of biblical justice, than it is to propose doctrinaire political or economic theories as solutions.

Here, then, is an attempt to suggest some of the pieces of a long-term strategy for the churches, both at higher and at lower levels.

● On the issue of domestic hunger, the church can be effective at several levels by examining and prescribing remedial action for the delivery of food stamps and other food programs to eligible recipients (estimated by a U.S. Senate committee this March to be as high as 36.6 million people nationwide!). Training programs to spur such action already have been initiated on an ecumenical scale in the Los Angeles area, as well as in All Saints Episcopal Church, Pasadena. And the national church has supported Food and Research Action Center, a national organization doing Nader-style battle with recalcitrant state governments. But the long range issues behind the food stamp program are those of full employment and the right to a guaranteed annual income. If national or diocesan leadership fails to act, church groups may need to ally themselves with secular national groups or community groups in special lobbying efforts, educational programs, or demonstrations.

● The practices of large agricultural and food processing companies in relation to the world hunger crisis are visible only as the tip of an iceberg. Aptly, one writer has characterized this phenomenon as "the shadow of the vast, unpoliced food market, where a pliant Agriculture Department seldom ventures." Much research, such as that of the Agribusiness Accountability Project in Washington, D.C. needs doing. Pressure by churches has spotlighted the evils of "commerciogenic malnutrition." Such malnutrition has

occured when U.S. food companies in poor, developing nations have pushed infant milk and baby food formula to replace the breast feeding of infants. The result is new financial stress on already poor mothers, and infant malnutrition and disease because mothers frequently dilute the formula and also fail to observe the complex sterilization process bottle feeding demands. A group of five Catholic religious orders has led the way in questioning this practice.

An impediment to going the traditional shareholder resolution route with agricultural corporations is that five of the six major firms which dominate the grain industry are privately owned, thus negating investor action. Other handles will have to be found. In working to reduce the enormous power of such agricultural giants churches may wish to collaborate with the National Farmers Organization. It exists to advance the interests of the small farmer and favors legislation leading to a Family Farm Act. This act would extend anti-trust legislation to prohibit big non-farm businesses from entering farming if assets or sales were above certain levels. Public accountability for agricultural practices would thus be more easily achieved.

● The building of well-disciplined lobbying constituencies throughout congressional and state legislative districts is an essential task. Bread for the World and Impact deserve support here. Yet a method must be found to persuade letter-writers to keep at their task and to expand their constituencies. Perhaps one way of doing this is to make a regular letter-writing commitment part of a broader covenanting agreement signed by church people committed to the hunger issue. Follow-up reports on legislative votes also are essential.

● The almost universal plea that we simplify our lifestyle and decrease our consumption habits, so as to make more food and resources potentially available to needy countries, is bound to fail unless systemized in some way. Perhaps only a covenanting group, strengthened by its religious commitment to strive toward promoting "the right to eat" for every human being, can monitor its consumption levels. A tool needs to be found that will help committed Christians and others step by step, and at a realistic pace, to break away from the habits acquired in an expansionist-oriented world, and begin to live appropriately on spaceship Earth. One such tool, in process of development by the author, may be a household food and resources audit, which families can learn to administer themselves. Taken one step at a time

(such as the monitoring of a family's consumption of meat over a period of, say, a month), a family can learn how it is doing compared to other families, how that average compares with meat consumption in other countries, and what the meat quantity may represent in terms of grain inefficiently used.

● In this process of finding handles on the hunger issue, white Americans must place themselves alongside the minority groups of our country and other oppressed groups in the Third World. For only they can help us deal with our own culturally conditioned attitudes toward work, welfare, family, competition, and other value notions which are stumbling blocks to our understanding of why other people think and act as they do.

Here, the Ninth Province of the Episcopal Church (Caribbean) has great potential for involving the American church and to help it deal with these attitudes. The province embraces Indian, African, Spanish, French and English cultures.

Undergirding all this for Christians: the simple and central themes of BREAD and THE RIGHT TO EAT. These are the unifying religious and human concerns on which we take our stand. It is difficult indeed to withstand the power and appeal of bread, both as universal symbol and physical need for humankind. Its religious power is infinite. Its relationship to justice and to the oneness of the human community is an insistent theme of the scriptures. The Christian Savior referred to himself as "the bread of life." If we can hold to this theme as the constant thread which must run through all the diverse and difficult challenges ahead — of institutional change, political involvement, attitudinal transformation, and the quest for a simple life style — our contribution "so that all may eat" just might make a difference in the outcome.

Richard W. Gillett: director of social concerns and Christian education, All Saints Church, Pasadena, CA; founder, Puerto Rico Industrial Mission, a church-related agency for social and economic change; lived in Puerto Rico for nine years.

"If the earth must lose that great portion of its pleasantness which it owes to things that the unlimited increase of wealth and population would extirpate from it, for the mere purpose of enabling it to support a larger, but not a happier or a better population, I sincerely hope, for the sake of posterity, that they will be content to be stationary, long before necessity compels them to it."—
John Stuart Mill, 1800-1873

Extending the Theology of Liberation

by Robert McAfee Brown

During the third week in August 200 people spent six days in a Catholic seminary in Detroit discussing the future of theology.

As it stands, that is a fairly innocuous statement.

But the statement assumes a different coloration when the composition of the 200 begins to be fleshed out. About 10 percent of the group consisted of Latin American "liberation theologians," mainly (though not exclusively) Roman Catholic priests who have paid heavy prices, ranging from interrogation to imprisonment to torture to exile, because their Biblically-centered faith is also informed by a rigorous Marxist analysis of the ills of their society and ours. Add to that, that the remaining 90 percent of North Americans were there to learn how a liberation theology can be developed for the North American situation, and things get a bit more interesting. And add to *that*, that the North Americans were not chiefly white, middle-class, mainline Protestants (like the present writer), but a great variety of exploited groups — Chicanos, blacks, Asian-Americans, Native Americans, Appalachians and women — and the potential for an exciting, if not explosive, encounter has risen close to a certainty.

There was excitement and there were explosions. On a number of occasions the conference threatened to disintegrate, and various groups caucused to determine next steps. But through that necessary process, something emerged that will endure — not a carefully structured organization with by-laws and budgets, but a group of 200 people more deeply committed than before both to one another and to a common struggle for a more just society, in which oppressed peoples will increasingly find one

another, join together and work out the true meaning of the gospel's promise of "liberty to the oppressed."

Such movements in Latin America have been badly treated. Members of "Christians for Socialism" in Chile, for example, were not only mauled by the junta after the coup, but were repudiated by the church hierarchy as well. As the recession continues in the United States, as the oil crunch mounts, as our foreign policy is increasingly challenged by the Third World, and as charges about our political, economic and military imperialism gain credence, will there be similar responses to attempts to create a "liberation theology" for North America? We can expect opposition from political, economic and military interests that are always immediately suspicious of anything to the left of right of center. Where will the churches line up? Especially the churches drawn mainly from the middle class?

One of my own agenda items after the Detroit conference is to look for ways in which the intensity of the experience of the Latin Americans, and of the oppressed peoples of North America, can be transmitted into action on the part of mainline Christians. No easy agenda. Here are some of the issues we are going to have to face:

- Liberation theology, it is properly asserted, can only be done by those who are themselves engaged in "the struggle for liberation." It must grow out of *praxis*, a combination of reflection and action. But "the struggle for liberation" is going to threaten most of the things mainline Christians enjoy and even take for granted — a certain standard of living, a distancing for unpleasant situations, the luxury of talk without the threat of much change. Do we have the resources to let some of those things be put on the line for the sake of our exploited brothers and sisters?

- As already indicated, the explosive nature of the Biblical promise that God is on the side of the oppressed is closely related to a subordinate but crucial social analysis employing Marxist insights. Can we engage in a "de-mystification" of Marx so that instead of cringing at the mere mention of the name we dare to see how the world looks through Marxist eyes, and let that contribute to our concern for social change? While I am not sanguine about how successfully we can do this because of years of conditioning against Marx, I am convinced that the effort must be made unless we are going to lose all contact with an increasing portion of the human race. We may have to employ other terminology ("liberty and justice for *all*" is not a bad starter), but we cannot indefinitely pretend that this crucial thinker is unworthy of our own attention.

● It is clear that to most of the rest of the world, the United States is part of the problem rather than the solution. Quite apart from Marx, we must begin to see ourselves as we are seen by others. The picture is not pretty: we are seen as exploiters of economies other than our own, intruders (by fair means or foul) into the internal decisions of other governments, ready to use anything from bribes to napalm to make sure our will prevails and we remain Number One. However unpalatable, that picture is widespread and increasingly well documented. We must accept whatever truth it contains and work to change those parts of it that are at variance with a faith which proclaims that *all* persons, not just white Americans, are made in God's image.

● Such a task has immense political implications. But it is basically a question of how seriously we will embrace a Biblical faith that cannot stop short of immense political implications. I know of no place where this can be truly done save from within the Church — that global community in which we are not first of all white, or American, or male/female, but part of the global family with responsibility for the very least of our brothers and sisters.

It is a scary business. We must not defuse the term "liberation" too simplistically by insisting that we need liberation also, as though we were in the same category as the Brazilian peasant whose child is dying because the American corporation for which he works won't pay a living wage. But we do need liberation from the middle-class fears and hangups that make us timid and irrelevant in a time of great social upheaval to which the gospel claims to speak a freeing word. If we, in our situation, are to be faithful to that gospel, some past allegiances will have to be foresworn and some new commitments made.

Otherwise we will end up not as those helping Jahweh free his children from oppression, but as those who stubbornly continue to serve in Pharaoh's court.

Robert McAfee Brown: Professor of Religion, Stanford University; contributing editor, *Christianity and Crisis*.

Women Ordained in Washington

The following statements by Bishop Barrett and the five women deacons concern the second group ordination of women priests on September 7, 1975. They are reprinted here in full as a matter of interest to our readers, since the press has only carried excerpts.

A Statement of Intention by the Rt. Rev. George W. Barrett

On Sunday, September 7, 1975, God willing, I intend to ordain to the priesthood several women deacons. All of them give evidence of high qualification to be priests and most of them have been recommended for ordination by the vestries of their parishes and the standing committees of their dioceses.

I am convinced, in conscience, that I cannot refuse to act in this instance. I state this despite my great reluctance to increase the tensions within the Church, to disrupt its peace, or to add to the problems of fellow bishops, particularly those in positions or jurisdictional responsibility. Only exceedingly compelling reasons move me to take this action now.

There is no point in my going over at any length the arguments that have been associated with this issue, especially in the last year. I will simply state the reasons that have led me personally to the position where I now stand.

For at least 10 years I have given much thought to the question of the ordination of women. In 1966 I was chairman of a committee appointed by the Presiding Bishop to study the proper place of women in the ministry of the Church and report its conclusion to the House of Bishops. In 1968 I served on a sub-committee of the Lambeth Conference dealing with the same subject. These studies and all the accelerating events since have convinced me that the case is clear, theologically, ethically, and pastorally. In fact, as the debate has continued the arguments all tend to assume a familiar ring.

To undertake still further studies before acting is like asking for more studies in the biology differences before enacting a voting rights act.

I realize, of course, that there are strongly held convictions as well as deep cultural assumptions and intense emotions associated with the opposing view. There seems to be an anxious awareness felt, if not articulated, that revolutionary theological, liturgical and pastoral implications are involved in the full acceptance of women into the ministry of the Church. Some resist what they regard as the secular influence of the movement for women's liberation, yet one could just as truly say that women's liberation is implicit in the Christian Gospel.

All truth is from God, and it is tragic for the Church to face the ridicule of the secular world for its lack of faithfulness to that gospel, rather than because of it. I feel then, that I must do what I can to eliminate this injustice and scandal, both in justice to the persons who suffer from it and for the integrity and witness of the Church in our society.

I realize that there are many kinds of ministries, clerical and lay, and that no one has a right to be ordained a priest. But everyone has a right not to be denied ordination simply on the ground of the sex to which she belongs. Until that right is firmly established all attempts to deal with theology of ministry, priestly or lay, will be clouded and compromised.

I have given much thought to the questions of validity and regularity. Obviously I would not participate in such an ordination unless I believe it valid and had solid theological support for such a view. While acting in an irregular manner is contrary to my usual inclination and style, I am convinced that the irregularity involved in this situation is far less damaging than continued acquiescence in offense against basic standards of justice and charity. History is replete with examples of irregular actions producing lasting and constructive results. One need go no further than the events being commemorated in this Bicentennial year, or in the consecration of Samuel Seabury, first bishop of the Episcopal Church in the United States.

I know that many are concerned about the facts of current irregular actions on the deliberation and decisions of the General Convention. No one can predict such effects with accuracy; history again shows that action in support of ideas tends to make them irresistible if their time has come. One might indeed question the appropriateness, if not the legitimacy, of a decision of this

sort being made by a General Convention when one of its two houses bans women from membership, and they are excluded from half of the other.

I must then resolve any doubt on the side of fairness to the women involved, the course that seems true to the gospel and the nature of the Church and that will permit the women to carry on their ministries with greater integrity and fulfillment. They, indeed, are the real heroines and witnesses in this situation. At considerable risk, energy and pain they are leading all of us toward overcoming the sexism which, no less than racism, is a work of death in our time.

As I look back on my life and ministry I find much for which to be thankful, much for which to rejoice, much for which to ask forgiveness. I am grateful at this stage of it to be asked to make such a witness for a cause in which I so strongly believe.

I trust that both in our agreements and differences we can take comfort in the faith that we live by God's grace rather than our own wisdom or virtue, that his providence uses our efforts and his mercy covers our failures. Faithfully, yours.

A Statement by the Women to be Ordained

On September 7, 1975 the Rt. Rev. George W. Barrett, a non-diocesan bishop, will ordain us to the priesthood of the Episcopal Church. We believe we are called to the priesthood by God and by our Christian communities. We have each fulfilled all the qualifications and our congregations have recommended us for ordination to the priesthood. Four of the five of us have been recommended and certified for ordination to the priesthood by our diocesan standing committees. Nothing in Episcopal Church canon law prohibits ordination of women to the priesthood. Yet our diocesan bishops refuse to ordain us priests despite months of effort by us and by many in our dioceses to influence them to proceed. Finally, under these conditions we have requested ordination by another bishop.

We respect our Church structures and our bishops and we have appreciated their concern for us. However, with great sadness, we have concluded it is not enough. We believe that to be denied ordination now by our diocesan bishops perpetuates a grave injustice, which is not only harming women deacons but crippling our Church. To await another vote by the General Convention, which has twice defeated the ordination of women to the priesthood *in principle*, is to affirm the concept that discrimination against women may be practiced in the Church until the majority

continued on back page

Networks Report, Respond to Gillett

Pennsylvania-Virginia Network, Edward W. Jones, Lancaster, Pa.

The strengths of Gillett's paper are:

- It gives evidences considerable research and expertise.

- Particularly impressive is the section entitled "The Development of a Long Term Christian Response." At the local level what concerned Christians are looking for are handles — creative and imaginative ways of doing something about the problem.

It is difficult to discover any significant weaknesses in the article. Many of us in the Church feel ourselves powerless (like Elijah following the slaughter of the prophets) whenever we are confronted by papers, articles, speeches and challenges which dump the global issues squarely in our laps. Happily Gillett has given us some places where we can grab hold and do something.

Some readers will wonder why there is scant mention of the problem of overpopulation. Others may wish that more emphasis be given to technological development in under-developed nations.

Concerning the question "What is being done in this area?" we have, as do most dioceses, a task force on hunger. What it will or can accomplish has yet to be demonstrated. St. James' parish in Lancaster has sponsored major educational efforts around the general theme "Christians in a Hungry World." By action of the Diocesan Council, funds originally raised for diocesan "mission efforts" have been diverted to the Presiding Bishop's Fund for World Relief. These and other similar ventures all fall under the heading of what some have called the "band-aid" approach. It is my impression that Central Pennsylvanians are not yet very much in tune with the idea of the Church initiating "systemic change."

A number of us are troubled by how quickly the "band wagon" ebbs. In March when the big push was on, contributions to the Presiding Bishop's Fund doubled, tripled and quadrupled all across the diocese. However, it is difficult to sustain a sense of emergency. Even in my own family, our conscientious resolves to curb overconsumption are not well remembered. If we don't eat as well or as

much as we once did, it is largely because even hot dogs are now over \$1 a pound.

How should a Church and Society group in Central Pennsylvania be involved? Gillett suggests a number of ways. The diocesan task force on hunger, which has not met during the summer, needs to study his suggestions. Land use is a big issue in this part of the world, particularly efforts to keep farm lands from being sold out to those who would turn them into suburban housing developments. Overconsumption, particularly luxury consumption, is a continuing problem. What we need to explore more are ways for reminding card carrying Episcopalians that the problem is not going to disappear, that it is our problem as much as anyone's, and that in and through the problem God is summoning us to take a hard look at our values, both personal and corporate, and to try new styles of living.

Northwest Network, Kent Hackmann, Moscow, Idaho

Reader beware. Gillett's report is confusing and debatable. He questions individualism but does not commend collectivism. He challenges capitalism but does not prescribe socialism. He calls for an understanding of systems and leaves the reader wondering if he knows anything about them. He urges us to share our productive wealth with the have-not nations while telling us to be sensitive to their values so that we may know that they do not want our ideas or technology.

Gillett stresses that the have nations face a moral obligation to share with the have-not nations. To do this, he calls for a simpler life in capitalistic countries so that more will be available for the rest of the world. Perhaps a simpler life would be better for the mental and physical health of civilization. Undoubtedly the call is valid for any discussion of the consumption of finite resources.

A simple style of life, however, may have undesirable consequences. In the short run, the initial surplus, if any, will be only a band-aid on a major wound and does nothing to encourage greater production. In the long run, a simpler life could be contra-productive. The needy will continue to be dependent, and a lowering of consumption at home slows down production, creates unemployment, and adds to the welfare list. Even the equal sharing of some resources may not be the best policy. Fertilizers, for example, should be used on the very productive wheat lands of northern Idaho and eastern Washington rather than wasted on marginal or inferior lands elsewhere. Rather than a simple life, one might call for a redirection of the industrial world's productive capacity: a shift from

the manufacture of expensive weapons of war to socially useful water pumps for irrigation would be a good place to start.

The world food problem, as Gillett states, is a complicated one. Shortages occur in some areas due to weather rather than economic relationships, as witness the crop failures in Russia this year. Population growth apparently needs to be arrested, but peoples in overpopulated areas seem unwilling to change habits and values (a notable exception is China, where population control, agricultural and industrial production and distribution of necessities improve after a major change in ideology and values). How soon in the future, if at all, the magnitude of the problem will effect a change in attitudes in all nations is impossible to predict.

New York-Connecticut Network, Clyde Glandon, Batavia, New York

The Diocese of Western New York has initiated a "Pence Can" program in its parishes to provide money for immediate food relief and to raise consciousness at meals of our solidarity with hungry people. Regional workshops were held in September for parish hunger committees which included workshops on food stamp counseling.

Gillett's presentation of the problem and his outline of a long-term strategy for us are short and sound. The question of whether a "bandwagon" response in the institutional churches will continue in the face of the "hard" issues is indeed to the point. I can't see that we've come to that yet; people have been staying off that bandwagon in droves. Hostility or militant indifference to appeals for response to world hunger has not been limited to articulate reactionaries; it is a mass phenomenon measured by passivity.

This confirms Gillett's attention to some of our attitudes. There is a long Roman Catholic tradition of criticism of the kind of values which now seem to be obscuring reality for American Christians. The failure of a "market" solution is a failure by definition as well as in practice: there are manifest human disasters in our world which can no longer wait for an entrepreneur to figure out a way to make money by solving them. It is poignantly absurd to continue to hear Coca Cola trying to get us to believe that we've got the music the world is singing.

Our theological grounding in a brotherhood of the breaking of bread does transvalue and redefine for us the values American society has been living by. Such values have so determined the function and experience of the institutional churches in American life that this theological

grounding must imply a thorough-going re-education in the doctrine of the Church. We haven't got to the hard issues yet because there is still such widespread conviction that this is not what "church" is. Distressingly trite but still true.

Pennsylvania-Virginia Network, Virginia Host, Oil City, Pa.

Gillett has all too clearly defined the problem of world hunger. We could deal with the necessity of having a few meatless days a week and growing our own vegetables, but Gillett makes us face the fact that the issue is greater than a few hundred thousand far off people whom we will never see starving to death. It is whether everybody starves to death.

At what point do we arrogantly turn on our compassion? The photos of big-eyed emaciated children from far off seem not to have greatly bothered us to date. In our secret heart of hearts, do we ever think that a well-managed famine confined efficiently to the Southern and Eastern hemispheres would be the simplest way to resolve many problems? Yes, we do — and because we are Christians we push the thought away in shock and guilt. We would rush to intercede if other citizens of the "First World" decided to put this plan into action. Wouldn't we?

Will we Christians wait until we are overcome with "compassion" by photos of big-eyed children in England? In Canada? In Terre Haute? Given the history of the Episcopal Church, I am tempted to say we might wait until big hungry eyes appear in Sunday School and then debate the validity of that hunger for a few years.

I see in Gillett's proposals a series of sacrifices and joinings:

- The Church if it is to make a prophetic witness must not stand aloof and view the scene while making lofty pronouncements. It must be willing to sacrifice some of its importance by joining with secular groups to educate the American people to the issues.

- The American people, through their government, must join with other governments and be willing to sacrifice their superiority and alter their systems.

- Every nation must make the sacrifice of submitting itself to a world authority of some sort, maybe even a world government.

We must begin to insist *now* that these facts be faced and that Gillett's ideas or similar ones be implemented by the Church and by the government.

The Christian social relations department in the Diocese of Erie has begun educating people on the issues of world

hunger. Eight people from the diocese attended the mini-conference held in the Third Province in June at Frederick, Maryland. Most Network members are involved in this although it is not a Network function.

Each county in the region has an Elderly Nutrition Program, whereby poor elderly people are given several nutritious meals a week (if they can get to the center). Food stamps are in general use in this depressed area.

Women Ordained,

Continued from page 9

changes its mind and its vote.

We are reminded of the biblical admonition, "You have all clothed yourself in Christ and there are no more distinctions between Jew and Gentile, slave and free, male and female, but all of you are one in Christ." We believe it is the responsibility of the Episcopate to preserve discipline and order within the church, but it is also its obligation to guard and interpret the Christian faith. Episcopal authority is given to enable bishops to implement the principle of faith within the church. To refrain from ordaining a qualified candidate because she is female or because a church institutional body votes to continue to discriminate against women is to allow a political process to inhibit faithfulness to the Gospel — a dangerous precedent. The abdication of their authority and their responsibility by our bishops has thrown our church into chaos and places women deacons in an untenable position.

To continue as deacons now would be to accept and affirm conditions which rob us and our congregations of our fullest ministry even as those conditions rob the Episcopal Church of the fullness of a female and male priesthood. We believe we must oppose such conditions as contrary to the Gospel and destructive to our church, to ourselves, and to all women and men. We recognize

that this ordination will bring joy and hope to many, anger and conflict to others. We have weighed the costs to ourselves and our Christian community. We believe we are acting in response to the Holy Spirit. We ask that all Christians, whether in agreement or disagreement with our decisions, join our prayers for our Church in its struggle to embody Christ's teachings.

Signed: Rev. Phyllis Edwards
Rev. Eleanor Lee McGee
Rev. Alison Palmer
Rev. Betty Rosenbery
Rev. Dian Tickell

Editor's Note: After this statement was issued, the Rev. Phyllis Edwards, after two meetings with Bishop James Montgomery, withdrew from the ordination service.

Hunger Relief Agencies

Bread for the World, 602 East 9th Street,
New York, NY 10009

The Washington Interreligious Task Force on World
Hunger, 100 Maryland Avenue, NE,
Washington, D.C. 20002

Ox-Fam/America, Box 288, Boston, MA 02116
National Office of the American Friends Service
Committee, Ms. Roberta Levenbach, 1501 Cherry
Street, Philadelphia, PA 19102

African Famine Relief Fund, 2204 R Street,
NW, Washington, D.C. 20008

Church World Service, 475 Riverside Drive,
New York, NY 10027

UNICEF, United Nations Building, New York, NY 10017

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THE WITNESS

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■ The Ordained Ministry In The 1970's

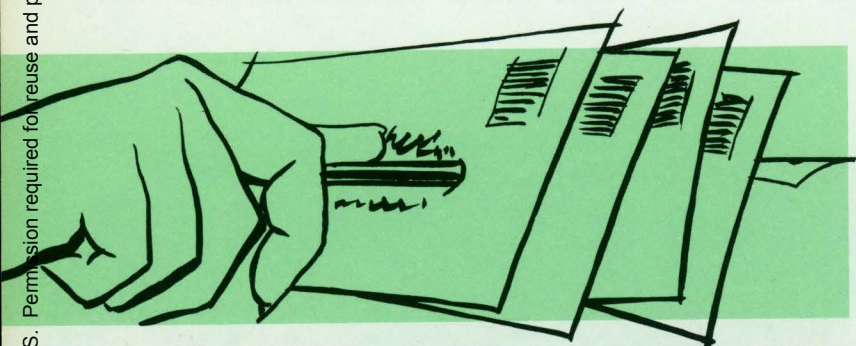
James Lowery

■ Practical Christian Radicalism

Edward S. Kessler

Letters to the Editor

The Witness reserves the right to condense all letters.



Constructive Criticism Helps

I believe that the Church greatly needs a liberal magazine to offset the predominantly conservative periodicals that flood the Church at this time. But as one trained in a liberal theological tradition I find the New WITNESS highly disappointing in its strident and selective partisanship. Though I agree in principle with many, but by no means all, of the stances taken by the WITNESS, I am troubled no less by the general lack of theological and spiritual depth of articles concerning issues that deeply divide our troubled and anguished Church. I wish, too, that it had a broader vision of the worldwide context and complexity of problems that face the Church as it gropes to find effective ways of reordering its mission and strategy.

I hope I have not misjudged your intent. I was taught that "liberalism" means the application of reason to issues and problems, and not a one-sided slant upon them. Perhaps I despair too much of finding a church paper—beyond the more scholarly and erudite ones—that stimulates the mind and heart to think and not merely to endorse.

Massey H. Shepherd, Jr. Berkeley, California

Kind Words Help, Too.

I am one of the former subscribers to the WITNESS who subscribed anew last year. I enjoy the magazine and want it to keep coming.

Elizabeth A. Jenks Philadelphia, Pa.

I enjoyed reading your publication while I was in seminary at EDS and I look forward to the same fine writings and solid reporting in the future. God bless you all in this ministry.

George E. Councell Fontana, California

I thoroughly enjoyed the last two issues of the WITNESS. They talked my language and not the ethereal language of seminary professors.

The Rev. W. Hamilton Aulenbach, D.D. Claremont, California

Thanks, friend

Please accept the enclosed contribution with heartfelt good wishes and love to you and all others who are part of Church and Society.

In this sometimes depressing age when some of us are struggling to maintain our faith in and respect for the established Church, it is reassuring—I would even say essential—to know there is an alternate body such as Church and Society to turn to. As we see our leaders and spokesmen present patterned and predictable solutions to thorny problems, it refreshes the spirit to realize there are men and women around and about who will not accept the compromises and conciliations they are offered but will settle for nothing less than goals they and we know to be true.

Sidney N. Replier Philadelphia, Pa.

Announcing Important Series

Beginning with the December issue the WITNESS will begin the first of an important series of four articles by Edward Joseph Holland entitled "Look at Yourself America", the American Journey.

THE WITNESS

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Eloise and Abelard

by The Rt. Rev. Robert L. DeWitt
Resigned Bishop of Pennsylvania

Eloise hovered in the vicinity of New England during the meeting of the Episcopal House of Bishops in Portland, Maine, in late September. The absence of high winds belied the near presence of the hurricane, whose proximity was betrayed only by the insistent rain.

Abelard was a prominent theologian of the late middle ages whose passionate love affair with a woman named Eloise is one of the great human stories of that era. Theirs was a relationship which profoundly influenced Abelard's understanding and writings on the Christian faith.

One thought of Abelard at the meeting of the House of Bishops. "How many angels can dance on the head of a pin?" was actually one of the questions debated in his time. Such arid issues provided stark contrast to the human reality of his relationship with Eloise, and his great contribution to academic theology was due in part to the humanity of his life with her. The relationship between the academic theologian and the dynamic woman is a parallel to the house of Bishops and the hurricane Eloise.

It was an appropriate setting for the meeting. The weather provided a metaphor. The rains kept coming, day after day. Though activities still went on, there was an uneasy awareness that this was more than just the seasonal rains of the autumnal equinox. The turbulent winds not many leagues away, and the extraordinary tides, were of deeper origin.

The deliberations and discussions at the House of Bishops were strangely suggestive of the weather. The issue of women's ordination was like the rain. It kept coming.

The Presiding Bishop, John M. Allin, in his sermon early in the meeting made it clear that this was not the prime issue in the life of the church. That settled it? No. Hours of discussion in small groups followed, punctuated by a vote of censure of the bishops who had ordained the eleven women in Philadelphia, July 29, 1974. And that was that? No. "Points of personal privilege" (requests to make individual statements) persisted. The ordaining bishops, said Bp. Murray of the Gulf Coast, had not all been sufficiently penitent. Bp. DeWitt, resigned, of Pennsylvania, responded that one can regret the confusion and discomfort to others occasioned by an act of conscience, but that it would be unconscionable to be penitent over an act done in obedience to what one felt to be the claims of conscience and the guidance of the Holy Spirit. And that stopped the rain? No. The theology committee reported a reconsideration of its appraisal of the import of the women's ordinations. The receiving of its report changed the weather? No. Bp. Mosley, Assistant Bishop of Pennsylvania, strongly asserted that the theology committee was leading the House of Bishops astray. That collegiality is a dangerous doctrine if it implies, as it seems to, a requirement of uniformity, he said. Bp. Spears, of Rochester, insisted, twice, that his situation was unique, because the Commission on Ministry and the Standing Committee of his diocese were at one in urging him to regularize the Rev. Merrill Bittner's ordination. And that quieted the rain? No. In the closing moments of the meeting Bp. Sheridan, of Northern Indiana, made a passionate plea that no bishop "issue an ultimatum to the Church" before Minneapolis by unilateral action of any kind. But that did not provide the needed benediction. Bp. Atkins followed with a statement of criticism of the Board of Inquiry, which had failed to indict the bishops who had

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To Those Who Stay:

The Ordained Ministry In the 1970s

by James Lowery

Introduction

In the 1950s, clergy broke down. In the 1960s, they dropped out. In the 1970s, clergy stay and function in ministry which emerges in new shapes and forms linked to basic Christian roots. They look less to the national church and diocese for leadership. The action and inspiration is in the local congregation or special ministry. A growing number do not look to the institutional church for financial support. The seminary plays a lesser role. Increasingly relied on are alternate education, professional academies and clergy associations, and caucuses for blacks and women. It is a changed situation, a threat to some, but a challenge being successfully met by many others.

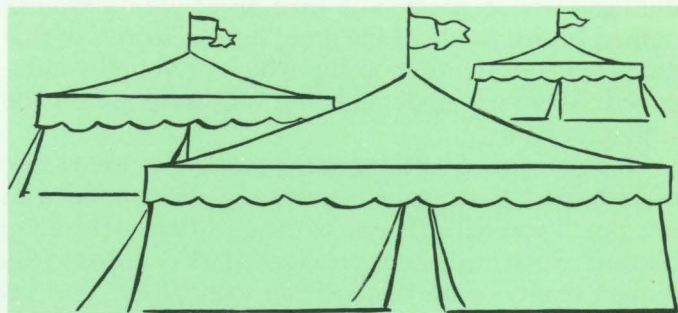
The Congregation

The local congregation is in the forefront again. The beginnings of reaffirming it, after a period of doubt, were in a number of studies inspired by the World Council of Churches. These studies on the congregation as a missionary instrument were associated with such names as Colin Williams, Letty Russell and Gibson Winter in the 1960s. Associated with this reaffirmation was a new understanding of the work of the Holy Spirit. Previously He was understood to work from God through church to world. But an equally Biblical understanding of His work was seen to be from God through history working in the world to the church. Part of the task of the church was to discern the Holy Spirit at work "out there," and to teach Christians to recognize Him, as well as allying church activity with Him. Thus the rector of the church in Newport News, Va. might encourage an energetic woman to organize a squad of women to work with lonely wives of men at sea first, and put second being President of the Episcopal Church Women of the parish.

Along with the reaffirmation of the Holy Spirit in the world, and the power of the local congregation, came less reliance for leadership on the national church and the diocese. A corollary is that while church collections are rising (but not quite as fast as the inflationary spiral), a smaller percentage of money leaves the local parish and community than in years past.

Tentmakers

In former days the ordained ministry was usually linked with full-time service, full-time support by the parish, and the use of special permanent buildings (church edifice, parish house, rectory). All of this is now up for grabs. Perhaps the most outstanding change is the mushrooming of the tentmaking or self-supporting ministry in the Episcopal Church. Studies by the Clergy Deployment Office, the National Council of Churches, and the National Assn. for the Self-Supporting Active Ministry all confirm the fact that 14 to 16 percent of our active ordained man/womanpower pursue an ecclesiastical ministry on top of a compensation base which is, in major part, from non-church or non-church connected sources. This move has Christian roots in the manner in which the Apostle Paul operated on his missionary journeys—earning his keep by making tents.



Some of the tentmakers have seminary backgrounds. Some are local men and women of character, experience, and ability who have prepared locally, then ordained in place, and never leave their original jobs. Our estimate is that these two groups are becoming about equal in number, with a temporary overplus of seminary men at present, due to the clergy surplus. And it is a surplus only if one thinks in terms of full-time paid positions. For this style, in the words of Dr. H. Boone Porter, is a way to multiply the ministry of Christ and to give proper attention to many small groups and special areas needing ministry.

The thing to remember about the self-supporting ministry is that it is growing, that it is once again normative, and that it forces a restoration of a lay frontline ministry. We see the necessity, 10 years from now, of one-half of our clergy exercising their ministry on a secular financial base. But we also see seminaries and dioceses (with some notable exceptions, such as Alaska and Indianapolis), not providing competent support. Instead, it is usually better to look to such places as the national fellowship of tentmakers, the National Assn. for Self-Supporting Active Ministry.

Supports

The clergy find support from several directions. Support comes from "above," through bishops, archdeacons, national agencies, and the seminaries. It comes from "below" through lay people, especially key persons such as the "rector's warden." From the left side, support comes from other professionals in the community (doctors, judges, lawyers, etc.) and groups such as case work agencies, career centers, pastoral counseling centers. From behind, the prime support is the parson's family. And the right hand of support is the peer group—caucuses, clergy associations, professional academies, colleague groups, etc.

One of the tragic facts of the 1970s has been the ineffectiveness of the above supports. For example, the half-dozen national agencies dealing with uncoordinated parts of ministry-support have been bankrolled to the tune of \$500,000 per year (it takes much detective work to uncover it all) but with the exception of the Church Pension Fund and the Clergy Deployment Office, we have precious little to show for it.

On the other hand, a positive factor has been the growth of peer support. Our decade sees a black caucus formed, effective, and institutionalized through the Union of Black Episcopalians and the black desk in New York. The Episcopal Women's Caucus is active for women's rights. The National Center for the Diaconate in Evanston, Ill. coordinates activity for those called to the perpetual diaconate (many of whom cannot wait for women priests to be a norm, so that they can then say "No!" and reaffirm the greatness of their Sacred Order). There are more than two dozen diocesan associations in the National Network of Episcopal Clergy Associations, which deal with three kinds of local and national issues: proper physical, financial, and legal equipment of clergy to do a

job; the practitioners of ministry having a say in raising standards all along the career spectrum, from recruitment to retirement; and mutual support of the brethren by the brethren. Then, peer support in specialties is offered by such interfaith associations as the Assn. of Clinical Pastoral Education, the American Assn. of Pastoral Counselors, the Society for the Advancement of Continuing Education in Ministry, the Assn. for Creative Change, and the Academy of Parish Clergy.

Theological Education

Another drastically weakened support is the theological seminary, which used to provide the normative preparation program for the vast majority of ordinands. The happenings of our decade show the appearance of several options:

(1) **The residentiary full-time seminary** is oriented towards the college graduate able to leave his community of origin and to raise tuition, and who is usually unproven in all but "heritage-handling" when he is ordained. His Christian community life is the abnormal hothouse of the graduate theological seminary.

(2) **The weekend and night school** (e.g. Mercer School of Theology, Long Island, N.Y.) is oriented towards the gainfully employed person, who may or may not continue in that position in order to support his/her religious ministry. It opens up theological education to those of lesser financial means and educational levels. It requires both organization and commitment to juggle one's way through the busy dual life leading to ordination. The student may or may not have a Christian community life in a local parish.

(3) **The seminary without walls** (e.g. Inter-Met in Washington, D.C.) is oriented towards the person who has already "sold" a congregation or agency on employing him as a lay minister, who brings some skill with him to allow this contract to be made, and who then in addition has a group life with his fellow seminarians. He then contracts for heritage learning, as needs are discovered, with theological seminaries in his metropolitan area. The local congregation/special ministry is looked on as the chief place of community, learning, and growth. Everything else is secondary, but important, in feeding into that primal emphasis. He comes to ordination certified academically and in terms of individually-rated developed skills.

(4) **The theology by extension scheme** (e.g. Presbyterian program in Guatemala) involves life in a local congregation, correspondence study at home, weekly or

fortnightly small-group classes with professors out in the field from the extension center in an area not requiring much travel for individual students, and a yearly residence of a few weeks at the extension center itself. This scheme especially has opened up theological education to present local church leaders, and to those of humbler classes and financial means, but developed local-ministry skills.

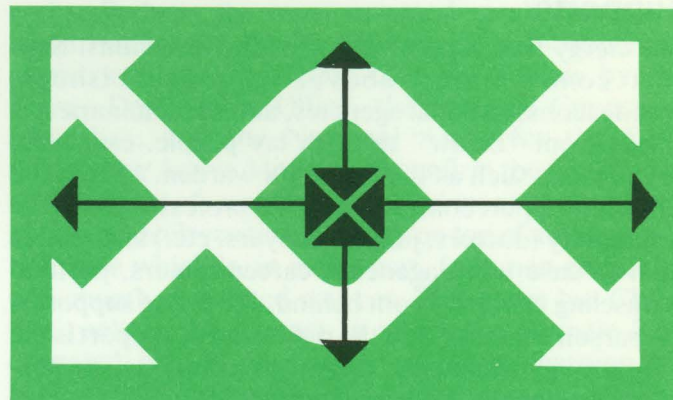
What we see is the latter three, and especially the latter two, methods, open up ordination to a wider range of persons in terms of age, financial status and cultural background. They often are able to make use of more experienced persons with better developed ministry skills, checked out before ordination.

The residential seminaries have not stood still. What has happened is that they are now offering, in addition to their normal preparation-for-ordination curriculum, resident programs for lay people who do not intend to be ordained, as well as continuing education programs for those in the parishes. Some of them also have offered programs in the academic study of religion leading to research degrees, which are important in the life of the total church.

We foresee fewer residentiary seminaries, but believe those that remain may do well either in metropolitan clusters, or in well-defined specialties, such as the Episcopal Seminary in Kentucky with town and country work. We note the proliferation of weekend and night schools. We are excited about the seminary without walls. We foresee the mushrooming of the theology by extension scheme. And we warn the residentiary seminaries they must learn to live with the fact that they are only *one* track, in these days, to prepare men and women for ordination. If they find a special niche, fine. If they offer new programs for new constituencies, fine. But if they recruit students just to balance budgets, they then become more a part of the problem than of the solution.

Another change in theological education is the growth of courses and events in continuing education. These are provided by the seminaries, by special centers, by secular universities and other institutions. They are brokered to clergy by special institutions, and by responsible diocesan persons. They might helpfully be classified under heritage training, skill training, personal growth, career development, and therapy. Some center on subject matter, some center on the person him/herself. And some concentrate on the place and practice of ministry. Some see the clergyperson as the chief resource, and some see him/her as the ignorant

piglet to suck the savant teat! There is a wide range. Our experience is that continuing education and career development go together, that clergy are most highly motivated to these efforts about 5-10 years out (seeing where one fits in and what gaps need to be dealt with); at mid-career (change or restrengthening for the same); and at preparation for retirement time. Ideal is the situation where clergy performance review *as an aid to his growth*, and where the review and continuing training process is really "owned" by the clergyperson. Our observation is that this kind of thinking and planned continuing education involvement is the practice of a growing number of clergy, but it is still not touching the majority of us.



What then? Where do these trends lead?

First, we forecast an opportunity for an increase of trained lay Christian ministry. Now that the churches are once again a minority movement, people belonging for reasons of social status, rather than Christian commitment, are dropping out. Those left are a stalwart salt of the earth. In the growing number of places where the clergy see their principal work, after the worship and praise of God, as training, enabling, and supporting Christians in ministry and mission, marvels are busting out all over. The need is to encourage clergy who are help-and-push-others-to-do-things people, rather than boss-men, do-it-all-myself, lone-ranger people. (Bishops fit in here too!)

Second, we see it most important that we look carefully at the whole clergy career spectrum, and emphasize selection. It is our sad duty to deal with a number of clergy 5-30 years past ordination whose record shows that honorable exit from the ordained ministry, due to unsuitability for religious leadership, is indicated. At many places in their past record, before ordination, individual people tried to "blow the

whistle" on these individuals, but the bishop or seminary dean or commission on ministry never acted on these warnings. We believe selection today is easier than in decades past, because we are in a position to accept only persons who have already a demonstrated Christian commitment, tested character, and proved effectiveness in communications, human relations, and personal growth. And we believe that, of all our institutions, the residentiary seminary is the most deficient in making selections in this manner, because they do not require proved Christian commitment before allowing work in a pre-ordination program.

Finally, we need to have our goals straight in choosing what are the functions of an ordained clergy. Without priorities, we are like the knight who jumps on his white charger and gallops off in several directions at once. If our goal is holy men and women, then we pick people who are already noted as prayerful. If our goal is to face the unknown with confidence, then we pick people who are "creatively weird," in the words of Dean Urban Holmes of Sewanee. If our goal is excellence, we stop picking such "bland" ordinands. If our goal is missionary, then we pick people with drive, who can function without ecclesiastical financial support, and who can create Christian community wherever they are. The basic question, one must see, is whether the church wants to be the Church.

The Rev. James Lowery, Executive Director, Enablement, Inc.

Rejoinder to "Those Who Stay: the Ordained Ministry in the seventies" by Edward Coolidge

It's good to count your blessings. Congregations do exist that live out their missionary possibilities. There are clergy who have rediscovered "tentmaking ministries" whether alone or in teams. As a non-parochial clergyperson I haven't been much involved in these things but I have seen them.

But we have to do more than count (and bet on) our blessings. Their sweet taste will turn to ashes in our mouths if we don't "find in God's mercy the occasion to repent" of serious injustices and idolatries even more characteristic of our ecclesiastical system. The fact is that "those who stay" include many who are

trapped in heartbreaking situations, while others—minorities, women, and many non-parochial clergy are excluded. We all know that, and Mr. Lowery's failure to mention even the issue of women's ordination as part of the 1970's scene is puzzling and disturbing.

I'll limit my own comments to the situation of non-parochial clergy since I know it first hand. Some contemporary thinking identifies "ordained ministry" with membership in a particular professional class that perceives its own self-interest in the context of parishes (hence the term "non-parochial"). As an ordained minister one may belong to this group by accepting a call to a parish or by finding employment in some parochial support-group (diocesan staff, cathedral clergy, etc.). One may also have a kind of "associate membership" as a college chaplain or the like—but members of this sub-group already speak a language quite different from the dominant class. And then there are the ordained ministers employed fulltime in secular work with little if any parish connection. Nobody seems to know what to do with us beyond suggesting we at least provide "Sunday supply" occasionally so as to keep our professional standing intact.

This whole attitude toward the ordained ministry is a damnable offense. I am proud of my ordination and profoundly humbled by it. Woe to me if I do not find ways in which to work out my vocation in the far countries of secularity! Woe to the established church in the 1970's if it does not recognize the quietly forming house churches, the courageous and sometimes solitary witness of secular ministers, the faithful pastoral ministrations to latent and alienated believers and non-believers that occur because we are here. Much as one must admire the Academy of Parish Clergy's accomplishments in upgrading professional standards, it's high time we outgrew our love affair with professionalism and any passion for social status as "clergy." There's so very much to be done, and the church has dwelt in a comfortable cultural ghetto for too long. Among "those who have left" and "those who can't get in" are many of the most socially sensitive and committed members of our church. I agree with Mr. Lowery that "the basic question, one must see, is really whether the Church wants to be the Church." As soon as "those who stay" want to sit down with the rest of us and talk about goals, I'd be honored to be present.

The Rev. Edward Cole Coolidge, director of the Program Department of Community Action in greater Middletown, Connecticut.

Practical Christian Radicalism

by Edward S. Kessler

The practical radical is neither anarchic nor reformist. He starts off by admitting that "institution" is not a dirty word. People have a natural desire to stabilize things, to take the charismatic and organize it. What today's practical Christian radical is trying to say is that we cannot live abundantly with the Christian institutions we have; not only do they impede the gospel, but they are a dying remnant with little long-time survival value, in spite of occasional outbreaks of 'success' or the 'Spirit.'

However, the practical Christian radical is not a defeatist. He is, in fact, the only one whose practical wisdom and theological vision hold forth any possibility of building new institutions through which the gospel of the Kingdom may be expressed.

The practical radical starts his thinking about the future of the Church with the assumption that the Church in its present form is a dying institution. But, the present forms of the institutional Church will be a long time dying. A skeleton of the old all-inclusive Church will remain by the continuing absorption of the smaller, weaker units into larger, stronger ones. Because of the concentration of effort on reorganization for maintenance and survival, the main churches will have little time, energy or money for radical reformulation of either gospel or ministry.

The practical Christian radical, therefore, must work with these two practical assumptions:

- The old institutions will not 'get out of the way' except that they will disappear more rapidly in areas of greatest need like the inner city and small communities where radical experimentation will be more readily welcomed, or at least tolerated; and,
- New Christian institutions cannot be built on the foundations of the wreckage of the old churches. The churches—local units or established hierarchies—have already an over-crowded agenda increasingly concentrated on survival. Radical strategy and tactics, by their nature, cannot be placed on another person's or group's agenda, especially not at the bottom of the list of agenda items.

Christian radicalism is the new wine of the gospel that cannot be contained in the old wineskins of the existing churches. True Christian radicalism can be identified by the extent to which it is a dynamic force based on these unchanging principles:

- The uniqueness of Jesus which points to the absolute demand that we join in:
- Discipleship to the Kingdom which demands personal conversion. This personal conversion is not for the benefit of the converted one. Rather, it empowers the converted to make a commitment to the Kingdom which can only be expressed through membership in
- A "discipled" Christian group. The test (or fruits) of conversion is different from the experience of conversion. We can identify the converted by their willingness to join "discipled" groups which have the marks of the Kingdom as Jesus defined them. These marks include:
 - a) Having a different life-style from the world, which means living as if already in the Kingdom;
 - b) Having a determination to change the world by what the "discipled" group does and how it does it, as a living, acted parable of the Kingdom;
 - c) Having a commitment in each member that will carry right onto the Cross (the punishment handed out by a privileged world which rejects the Good News for the poor);
 - d) Being a group which cultivates in its life such arcane practices as 'enemy-loving', 'first shall be last', and 'leaders who are servants'; and,
 - e) ABOVE ALL, having an enduring commitment to those at the bottom of the social and economic heap: the people of the inner city and the neglected village, the homeless, the depressed, the addicts, the mal-treated, the prisoners—all the forgotten, the oppressed, the lost, the unlovable.

Such a Christian radicalism is practical not in the numbers it will attract but in the way it challenges Christians and non-Christians. Even for those unable to accept the entire life-demanding and life-giving challenge, such Christian radicalism points a direction for what we do and indicates what sort of groups we must support. No theology has any guarantee, but the gospel message is clear; unless you are with those healing groups that are on the side of the poor and oppressed, you will certainly not find the Kingdom.

For a variety of reasons, it is important for radicals to stay within the Church, even when they know the limits of reform, renewal and ecumenical movements. They must participate in order to raise serious Gospel-Kingdom questions about a number of issues while the Establishment imagines that anything which is done in the name of the Church is all right by nature. Here are three examples:

- Resource distribution. The Churches are withdrawing from the inner cities and concentrating more on center cities and affluent areas. In a time of shrinking resources, it is tempting for the churches to switch funds from areas of the poor and projects which aid them and concentrate on in-house, survival tactics instead.
- The substance of ministry. The over-emphasis on 'relevance' means we 'minister' to the rulers of the age rather than to the failures and outcasts; we have industrial missions to the employed rather than the unemployed; educational projects (including fee-paying schools) for the better-off rather than the ineducable or the educationally deprived or handicapped.
- Style of ministry. We cannot do things for the poor. Our resources must be used by those in need as they define the need, not as we say what is best for them. If the poor of the inner city continue to suffer, if the people of small communities cannot obtain abundant life, if the little churches are being wiped out, annihilated by 'church planning', then we must prophesy so that the Establishment can learn to accept its cross and die for those at the bottom. There is no other gospel way.

The practical Christian radical, in addition to his life and work in the Church, must commit himself to some on-going work of discipleship to the Kingdom. He will be concerned about his own theology, his own spirituality, and also the objective work of helping to develop new, alternative forms for the Church of the future.

- Theology can be a sterile exercise for anyone who does not enrich his theological understanding with his own sweat from some struggle for those at the bottom.
- Spirituality for the practical Christian radical has nothing to do with obtaining inner peace of mind. Spirituality consists of those attitudes and actions which one develops by allowing oneself to be used by those whom the world keeps forgetting at the critical moments.
- The Church of the future. We should have learned by now that the Church of the future will not arise from confirmation candidates or youth clubs. Nor will it be found in reform, renewal or ecumenism. The practical Christian radical will undertake seriously his participation in groups which he can see as disciples of the Kingdom; he will even find it necessary to create new groups. Thus, alongside the existing churches, sometimes in harmony with them, the

practical Christian radical will begin to build the new Christian communities from which the Church of the future will arise.

In all this, the practical Christian radical will not be surprised at the number of professing Christians who will support a 'radical' view. After all, the Churches are still the places where the gospels are read and preached and, sometimes, even lived by. However, though we pray, preach, prophesy or plan, we will change the world only through the Kingdom groups in which we play a part. Such is the meaning of Christian discipleship.

If we would create the Church of the future, we cannot begin with the churches as they are nor can we begin with management or planning techniques. Creating the Church of the future is a process that begins from the gospel; works through an understanding of ourselves and our times; and moves on to the creating and empowering of groups of people who are disciples of the Kingdom. In their power to heal and to change the world, such groups will themselves be the bearers of the Good News.

The Rev. Edward S. Kessler, Durham Diocesan Planning officer and associate director of the Urban Theology Unit, Sheffield, England.

Response to Edward S. Kessler's "Practical Christian Radicalism"

by Richard L. York

I

Most of Kessler's articles reads like a restatement of the basic ideas made popular by the 'underground church' or 'liberated church' movement of the late 1960's. The Berkeley Free Church, and many other 'discipled Kingdom groups,' were abruptly weened from their financial resources by Mother Church for candidly proclaiming that same understanding of the faith.

Although he does not present any shockingly new ideas, Kessler does outline with beautiful clarity the state of the institutional church, where to look for *the* Church of *any* future, and in his 'unchanging principles,' the content of the gospel itself.

II

Following the demise of the New Left in the early 1970's, and relieved of revolution pounding at Grace Cathedral's facsimile-Ghiberti doors, the Episcopal Diocese of California fulfilled every practical Christian radical's prophecy. It dissolved its Department of New and Urban Ministries, reduced the budget of the De-

partment of Social Relations from \$15,000 to \$2,000, and retreated into endless and extravagantly expensive studies for survival.

After a year of low-profile retreat, I now find myself "priest-in-charge" of two failing parishes in the flatland-black-ghetto of Oakland. St. Augustine's is primarily black, and four blocks away, Trinity is primarily white. Neither can afford a fulltime pastor, and they have had little or no contact with each other, until now, for obvious reasons. We are engaged, initially motivated by institutional survival and Diocesan planning, in merger talks and the whole matter of new wine in old wineskins.

III

At last week's all-day workshop of our merger committee, I distributed copies of Kessler's article. The response was fascinating and full of hope. After only one comment that Kessler's premise was 'anarchic' and designed to 'destroy the Church,' these beloved disciples of the inner city, this little remnant, all understood. "Let's leave financial studies and reports until later! We can't begin there. If we want to be Church, then we must begin with gospel—with becoming a disciplined community, serving the people for Christ's sake." One written statement read that we must begin with "a removal of Christian cataracts, so that we might all move beyond our own desires for a comfortable worship to the broader level of Christ's mission to the people." Kessler's thought excited and redirected the rest of the day's work. Kessler is neat and correct, but abstract. My questions remain: practical, fleshy, full of love for some very real people.

- Can 'disciplined Christian groups' mushroom from the compost heap of the old dying Church?
- Are 'Kingdom groups' always secular communities; what we used to call 'the Church of Jesus incognito'?
- When a dying innercity parish of the institutional church holds on for years at the bottom, neglected, can't it rise again? Blessed are the poor, for they've got nowhere to go but up?
- And isn't God after all always creating the new out of the old, where we least expect it, like some resurrection I've heard of?
- And, most important to me, what about Art, Vera, Ina, Katherine, Bill, Harriet, Sue, Marjorie, Bernard, Lucinda, Earl, Jeannette, Howard and the others?

The Rev. Richard L. York, Priest-in-charge: St. Augustine's & Trinity Episcopal Churches, Oakland, California.

Also in Response to Practical Christian Radicalism

Marcus G. Raskin

1) The disappearance of the church from the inner city may be counted as a blessing if a different spirit emerges among the people and if a street ministry comes into being.

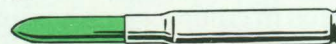
2) Conversely, the greatest struggle for the life of the church and of religions is in the middle classes and finally in those corporate boardrooms where men of power invest the capital of the churches (badly) and **against** the community. The churches are running to the middle classes because they also sense the coming disaster of the middle class, whose members are torn between inner decency, personal greed and fear.

3) There is a struggle around the question of Jesus which I as a Jew or Muslims in black communities must feel. Can we only be "practical" if we convert? Is there no room for the atheist, the communist, those who see religion as an inevitable handwaiter of power? Or is Jesus a symbolic set of exemplary actions and teachings which can be shared by outsiders?

4) I think that phrases like loving one's enemy must be analyzed. We love aspects of our enemy, that which is invariant and in all of us. Therefore we act in ways which proscribe us from doing certain things. There must be ways of distinguishing the core of a person's humanness from a series of acts which he performs, that in fact are performed as a result of social organization (e.g., The SAC bombardier who drops nuclear weapons.)

5) The idea of leaders being servants still presents the principle of hierarchy. I think it important to broaden the concept of democracy making clear what all can do and should do, with people being leaders on particular tasks, some of which can be shared and others of which are delegated. Thus, the question is not how to be leaders and servants but how to be equal—and in what? I suppose for Christians it should now mean equality in the living of Christ. For the rest of us, we will have to see.

Marcus G. Raskin, co-director of the Institute for Policy Studies, Washington, D.C.



Biting the bullet

From England we hear that Church of England bishops have called for an end to palaces to live in, and to the employment of full-time gardeners.

IMAGO DEI

by Jamie Holt

In the beginning
before you were, was I
I am

It was I who gave you form
and life, choice and lust
love and death.

These gifts I gave you.
They were mine and you are me.
As old as time, sometimes sick
usually sad I made you . . .
I made you in the likeness of me.

You are my child, my son.
I give you what I have to give.
And this . . . this silver beaten cup
and this bottle of the oldest vintage
perhaps one day you will be god enough
to pour yourself a drought.
But know this first, the wine is bitter—
a vicious brew. Fermented thorn
collected drops from whipped backs
Tears from rejected eyes. This is my only gift

And the old man baptized the wondering babe
with a divine tear
and sent him to walk our paths with us.

JAMIE HOLT a Fifth former
The Episcopal Academy, Philadelphia, PA.



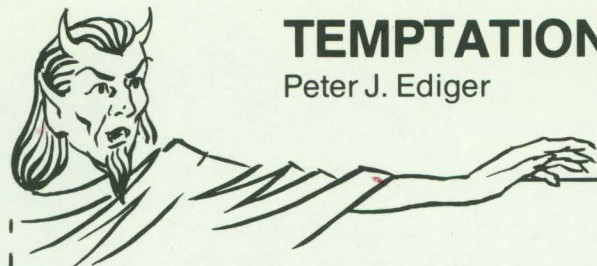
C of E Not Ready for Women

The Church of England, mother Church of the Episcopal Church USA, has been advised by its Standing Committee of the General Synod to take no action when it debated the subject of the ordination of women to the priesthood.

"No amount of charity to the oppressed justifies silence before the oppressors."

Robert Maxwell

National Catholic Reporter May 16, 1975



TEMPTATION

Peter J. Ediger

The devil took the Christians to a very high mountain, the mountain of academic-socio-economic success and showed them all the kingdoms of the world, and the glory of them; and he said to the Christians

all this will I give you . . .

- financial security
- acceptance in your society
- many opportunities for doing good
- choice seats at Presidential Prayer breakfasts
- tax exemption for your worship centers and your service programs
- many other benefits too numerous to mention

if you will fall down and worship me . . .

- bless the armies which protect your privileges
- close your eyes and your mouth to injustice to others as long as your privileges remain intact
- turn your conscience over to me

—two helpful hints:

- 1) memorize "give to Caesar what is Caesar's" and forget the rest of that saying
 - 2) profusely use (misuse) Romans 13 and forget the rest of the New Testament
- pay taxes without question for my armies around the world
 - a few words of dissent to support our moral image is OK, as long as you refrain from any form of civil disobedience.

And the Christians said (multiple choice—check one):

- ☐ we want to keep our mission-service program going, so . . .
- ☐ we're uneasy with your terms, but we like the benefits . . .
- ☐ would you serve as one of our Trustees? We need more practical minds like yours . . .
- ☐ you shall worship the Lord your God and him only shall you serve.

Reprinted by Permission "God and Caesar"

continued from page 2

ordained the women priests, urging that the House of Bishops should publicly have repudiated the report. It was still raining when he concluded. Bp. Dean was the last speaker at the meeting. A Canadian, he was for some years the Executive Officer of the entire Anglican Communion. Speaking on a comparison of the Canadian and American Episcopal Churches, he noted that it would never occur to the Canadian Church to have a canon instructing bishops on how to ordain persons to the priesthood. It assumes they know. But it was still raining when the meeting adjourned . . .

There was a nagging notion that this was more than just a series of rainy days, that more than the issue of woman priests was clouding the ecclesiastical climate. Other aspects of the weather were observed. The Presiding Bishop in his opening address said that something needed to be said, but that he was not sure what it was, nor how to say it. He suspected, he said, that it lay in the direction of such questions as "How do we agree?", and "How do we agree to disagree?"

Bp. Krumm, of Southern Ohio, reporting on deeper ecumenical affairs, mentioned that most of the interest in church unity comes from Asia and Africa, and wondered aloud whether this is because the church in the U.S.A. is too affluent, too safe?

Then there was a major presentation on world hunger, chaired by Bp. Browning. Not a question of how many celestial beings can dance on a pin, but whether, and how many human beings can live on this earth. Eloise was again intruding into Abelard's study. The hurricane was indicating its presence behind the rain. There was more than a suggestion of a world order which is in radical and dangerous disorder. There was a melancholy awareness that in the presence of a hurricane, the church was wetting a finger to the wind—while it was raining in Portland.

And so the meeting of the House of Bishops concluded, with the Presiding Bishop leading the bishops in a celebration of the eucharist. Significantly, the service used was that of the 1928 Prayer Book,—after hours of discussion, thousands of dollars and years of work on a new revision. True, during the receiving of communion, a hymn spontaneously obtruded and was sung by the communicants—"We are one in the Spirit, we are one in the Lord"—But the Peace was not passed (the personal greeting of the communicants to each other).

When the bishops left a few minutes later to return to their several homes, it was still raining. This time, Abelard had met Eloise, but left before he got to know her, before she had a chance to relate him to this world.

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by Edward Joseph Holland
- **The Politics of
Advent**
by William Stringfellow
- **Collegiality**
by Bishop J. Brooke Mosley



Dana Martin

Letters to the Editor

Rectoresses, Indeed!

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

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

Richard G. Preston, Wellesley, Massachusetts

'Nuff Said

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

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

Allen W. Clark, Sanbornville, New York

How about World Hunger?

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

The Rev. James R. Porter, Gridley, California

Famine

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

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

Arthur Everitt Johnson,

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

THE WITNESS

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Editorial

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

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

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

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

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

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

Robert L. DeWitt

Look At Yourself, America!

The American Journey—Part I

By Edward Joseph Holland

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

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

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



Independence and Democracy

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

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

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

Economic Foundations

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

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

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

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

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

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

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

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

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

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

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

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

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

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

1. Philip S. Foner, *UE News*, “Labor and the American Revolution,” July 14, 21 and 28, 1975, page 5.

2. *Ibid.*

3. William Appleton Williams, *The Contours of American History*, (New York, 1973), pages 112-116, for the following two quotes.

Political Foundations

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

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



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

5. *Ibid.*, page 46.

“... the drafters did not yet feel the need to protect themselves against the unpropertied majorities.”⁴



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



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

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

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

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

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

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

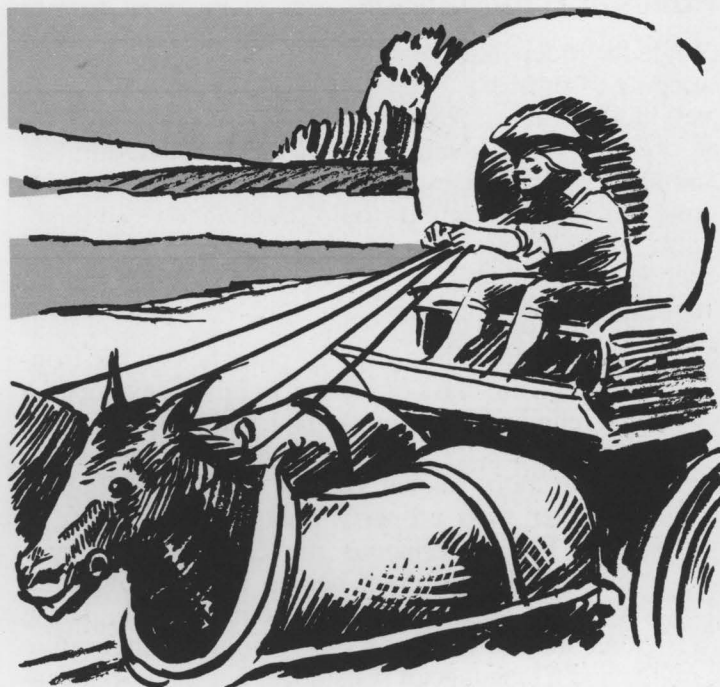
ratified when Washington assumed the presidency in 1789. Thus there was laid in the very foundation of the American nation a prejudice toward the "form" of democracy over against its "content."

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

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



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



Cultural Foundations

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

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

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

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

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

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

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

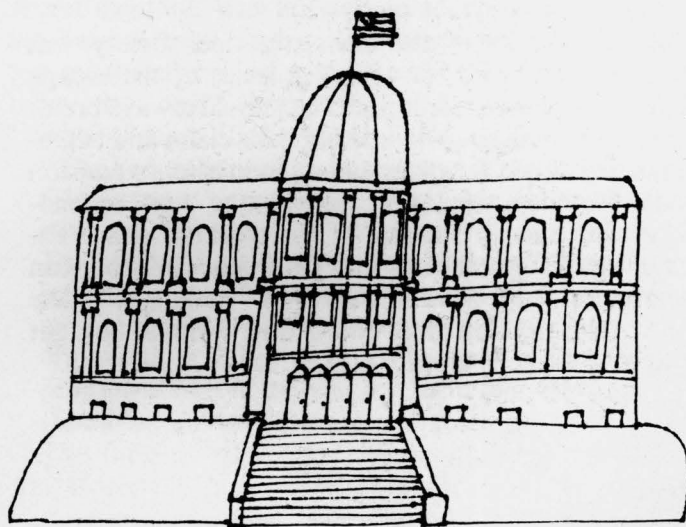
This then is our American foundation. It is a complex and paradoxical story containing deep divisions and bitter struggles. The national economy was expansive and provided room for more and more people, yet it was also exploitative of its own people and others in the world.

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

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

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

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



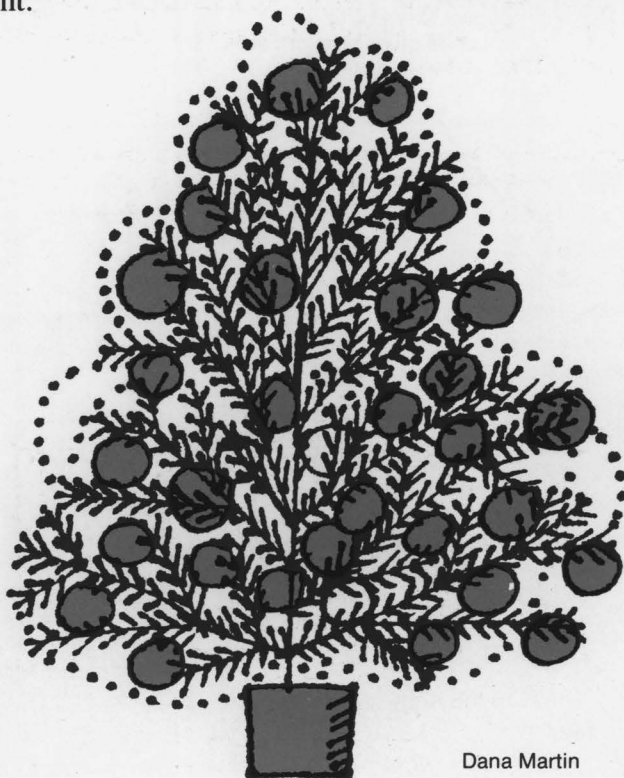
Dana Martin

The Politics of Advent

By William Stringfellow

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

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



Dana Martin

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

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

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

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

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

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

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

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

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

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

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

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

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

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

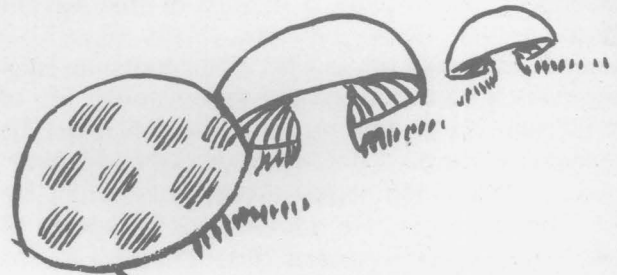


Dana Martin

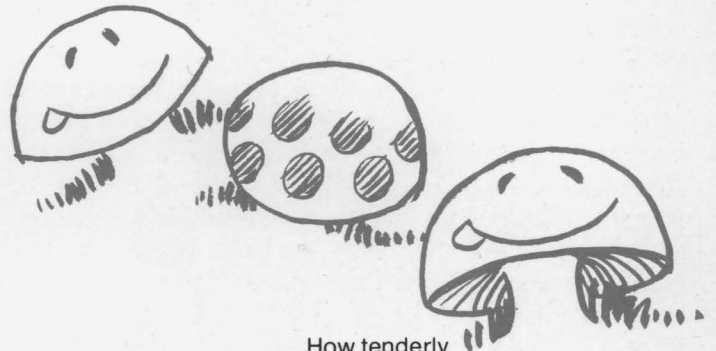
Mushroom Carol

by Georgia Pierce

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



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



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

even the Angels shout Hurrah!

Collegiality

by The Rt. Rev. J. Brooke Mosley

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

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

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

This was collegiality as it was understood by Vatican II and it is a different and preferable conception of collegiality to the one which seems to prevail in the

Episcopal House of Bishops. Collegiality such as this, the Episcopal Church already has; it is a given fact within the life of the Episcopal Church. It is a fact derived from its members' baptism, its clergy's ordination, and its democratic government.

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

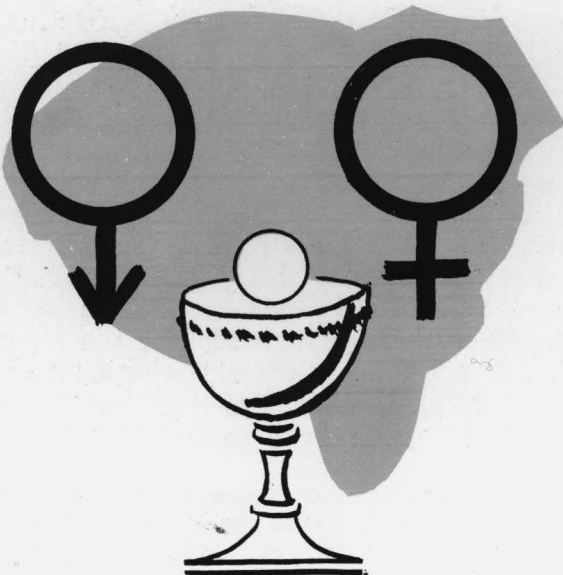
Collegiality in the House of Bishops need not be striven for; it already exists. The Episcopal Bishops are also "bound together in collegiality, just as their predecessors, the Apostles, were bound together with Christ." And it is to be hoped that those bishops will show plainly that collegiality by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

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

CONCELEBRATION

by John Anderson

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



You Have Done It Unto Me

by Paul Washington

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

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

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

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

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

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

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

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

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

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

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

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

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

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

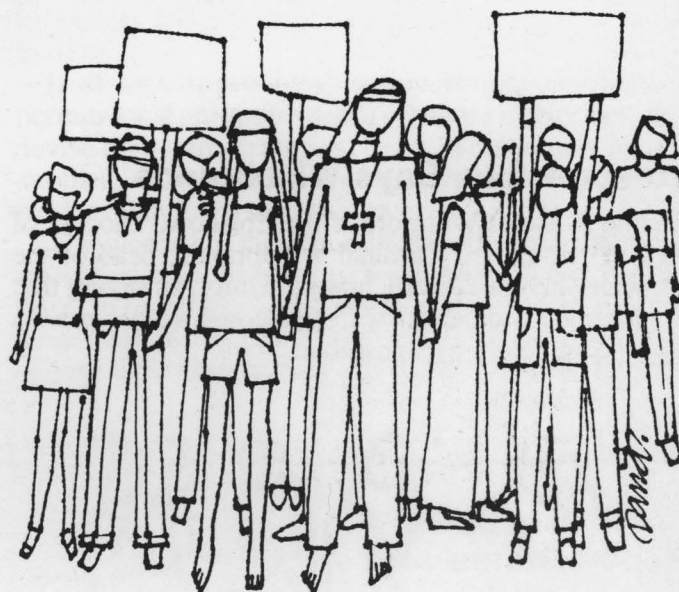
I do not see my role here as that of urging you to support the national church's program, but rather to raise some questions about the national church's programs and your own, and secondly to cause you—if you will—to turn your eyes towards the savior and ask, "Lord, what will you have your mystical body,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

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

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

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

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



Short Takes

Do Unto Yourself

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

Another Book Burning

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

Irresponsible, Says Willebrands

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

Report States

U.S. Put Arms Ahead of Food

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

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Network Reports

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

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

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

—Betty Medsger

Constituency

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

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

—Cabell Tennis

Social Analysis

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

I see in this statement the recognition that American society's long standing inability to provide domestic justice and freedom for all its citizens and to be an ally of justice and freedom internationally is determined by the very structures and institutions of that society: their nature and how they interact in the American political economic and social system. It is not just that these structures and institutions do not function well or do not accomplish what they are intended to accomplish. It is often rather that there is something in their very nature and the way they were conceived of and designed which inevitably limits the access of all persons to equality and justice and denies them their full per-

sonhood. Such a radical ("proceeding from the root") perception of why things are the way they are is necessary if efforts to eliminate injustice and the perversion of human life and spirit are to be more than merely palliative measures. Effective prescription follows only from an accurate diagnosis.

—Joseph Pelham

Action

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

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

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

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

—Margaret Ferry



Dana Martin

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