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SURVEY OF THE RELIGIOUS ISSUE (ROLE OF WOMEN) AS FACED IN
OTHER CHURCHES (PROTESTANT, ROMAN CATHOLIC, AND JEWISH GROUPS)

BY

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1973

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Introduction: In What Is Ordination Coming To?, the report published by the World Council of Churches in 1971, edited by Brigalia Bam, the statement is made in the summary, on page 76:

"Out of the 239 member churches of the WCC, 68 churches now ordain women. It should be noted though that the bulk of our member churches (Anglican and Orthodox Churches) have not changed their views on ordination." On the same page was stated: "In the regions included in the survey, ordination seems to be affected more by men-women relationships as they persist in the traditionally patriarchal societies than by church traditions exclusively. Economic and educational patterns of the churches, each in its place, seem to reflect those of the prevailing society."

In the Introduction of the same report, however, on pages^{1 and 2} a slightly more up-to-date statement appears: "In the churches there is a discernible movement to take the ministries of women with greater seriousness. Now about 72 of the constituent churches of the WCC ordain women. Women who were pioneers in this field have fought through difficulties and won battles which have now made life easier for the next generation of ordained women. . . .

"No church which has proceeded to the ordination of women has ever had cause to reconsider its decision. Rather the experience has been one of enrichment and greater adequacy in developing flexible forms of ministry. The actual experiences of such churches are of great importance, since so many forbodings are grounded merely in theoretical possibilities, untested by actual experience of the work of ordained women. It is important to note that there were still psychological and sociological problems affecting women

differently in their cultures. It became evident in our discussions that in all the churches the old barriers remain untouched because even after ordination women still had no opportunities for leadership and very few were involved in decision-making.

"There was an agreement that theological arguments from scripture and tradition which were previously thought to be decisive are no longer able to sustain their traditional interpretations, which projected a subsidiary role for women in the scheme of creation and redemption. Instead, attention is given to mankind's basic oneness. It is male and female together who are made in the image of God."

1. Baptists: Concerning the American Baptist Convention in Minneapolis, May, 1971: "It was music to the feminine ear when unopposed nominee Mrs. Marcus Rohlf's was introduced as the new president of the 1.4-million-member ABC. A widowed social-action advocate from Seattle who has been ABC home-mission president for the past three years, Mrs. Rohlf's became the fifth woman president in ABC history. (Until this year the ABC was the only major denomination to have elected a woman to its top post.)" (Christianity Today, June 4, 1971, p. 27.) Baptists have many ordained women today.

2. Christian Science Church: Founded by a woman, Mary Baker Eddy, it has always had more female than male practitioners of spiritual healing, and many female speakers.

3. Church of Christ, United: Rev. M. Beissert was ordained in New Jersey as a woman minister on October 1, 1972. Previously, on June 11, 1972, Rev. M. R. Eddy had been elected moderator of the New York Conference, the first woman to head a conference. (Information from New York Times Index, 1972.)

4. Church of the Brethren: This church has ordained women as ministers since 1960, though never enunciating a doctrine on the subject. (Ermarth, Adam's Fractured Rib, p. 63.)

5. Congregationalists: These autonomous or "Free" churches have historically been served by women pastors as well as by men.

6. Episcopalians: "The ordination of women seems to be a problem only among those religions that invest the priesthood with profound sacramental significance. Of some 25 U.S. denominations that now permit female ordination, nearly half are of the fundamentalist variety that draws few distinctions between clergy and laity. On the other hand, the Roman Catholic Church, with its emphasis on the special character of the priesthood, refuses to ordain women--as do the Orthodox churches.

"Other denominations with male-only clergies seem to be moving toward heterosexual hierarchies--but hesitantly. Earlier this month [November 1970], the General Convention of the Episcopal Church ended a quarter-century of debate by admitting women as voting delegates to its House of Deputies. In a companion move, however, clerics in the House of Deputies succeeded in quashing a movement to admit women to orders as well. The rebuff was not unexpected. 'You find in scaling the church ladder,' observes Dr. Leonard Swidler, a Catholic theologian at Temple University, 'that as the ministry is given more power and status, there is greater reluctance to allow women a piece of it.'

"Indeed, even among the liberal Protestants who attach less importance to the priesthood, ordained women find it difficult to achieve parity with male ministers. 'The real opponents of a female clergy,' says the Rev. Tilda Norberg, who ministers to a congregation in Staten Island, N.Y., with her husband, 'are male ministers who feel threatened if they have to treat women as colleagues. They can only relate to us if we do secretarial chores, pour coffee, and, above all, work largely with the children.'" (Newsweek, Nov. 2, 1970, p. 81.)

"The last major Protestant holdout against a female ministry began to weaken this month [March 1971] when a powerful group of international Anglican

leaders gave member churches permission to ordain women. At the end of a two-week session in Nairobi, members of the Anglican Consultative Council voted 24 to 22 to 'accept the action of any bishop, who, with the approval of his province, decided to admit a woman to the ministry.' The decision will affect some 47 million members of the Anglican Communion in 90 countries. . . .

"For the U.S., the language of the resolution means that bishops cannot ordain women formally at least until the next General Convention of the Episcopal Church in 1973 [September 29], and possibly not until 1975. But a sympathetic U.S. bishop could conceivably risk the censure of his fellow bishops by ordaining a woman now; individual bishops have the power to do so, and while such an ordination would be unusual, it would be valid. There are at least 15 Episcopal women waiting for ordination, and some bishops are known to favor their cause.

"The first ordination of a woman will probably take place not in the U.S. but in Hong Kong. That would be particularly appropriate; the Hong Kong bishop proposed the action taken by the Council in Nairobi, and it was at Hong Kong during World War II that an earlier bishop ordained a woman. That action was rescinded by the first Lambeth Conference after the war." (Time, March 22, 1971, p. 42.)

From the New York Times Index: "Cathedral Church of St. John the Divine Canon W. D. Dennis chides 50 of his fellow N.Y. Diocese clergymen for advocating delay in legalizing ordination of women in Episcopal Church, sermon at Cathedral, April 16 [1972]; 50 priests--there are 489 in diocese--have drawn up resolution to be presented at annual diocesan convention May 9, asserting that ordination of women 'at this time' would 'split' Church. Dennis declares that any hesitation would say, in effect, to rest of 3.3-million denomination that 'this forward-looking diocese has chosen to move into the future

backwards'; 50 priests fear that ordination of women would threaten growing trend toward unity of Episcopal Church with Roman Catholic and Eastern Orthodox Churches. E. B. Fiske, discussing controversy stirred in church circles by women's liberation movement, cites dispute developing in N.Y. Episcopal Diocese over possible ordination of women to priesthood; illus[tration] of woman being ordained as Episcopal deacon." (N.Y. Times, April 23, 1972.)

"63 women representing 8 Episcopal dioceses formally organize Episcopal Women's Caucus of Prov. II and call on bishops of Church and its legislative assemblies to sanction the ordination of women to the priesthood; subject of women's ordination will come before N.Y.C. Diocese on May 9 [1972]. Mrs. B. Gray, leading caucus member and editor of Episcopal New Yorker, contends women's argument for ordination rests on grounds that it is 'vocationally sound and theologically correct' for both sexes. Mrs. J. Auchincloss, 1 of first women permitted to serve as fully accredited member of church's House of Deputies in general convention, declares that God is not identified primarily as a man and that priesthood would be 'enhanced' when anyone, male or female, can be ordained." (N.Y. Times, April 24, 1972.)

"N.Y. Episcopal Diocese endorses change in church rules to permit ordination of women to priesthood, annual diocesan convention, May 9 [1972]. Convention by majorities of 141-91 among clergymen and 154-96 among lay persons, votes to petition '73 Episcopal Church General Convention to 'make necessary canonical changes' to allow ordination of women to priesthood." (N.Y. Times, May 10, 1972.)

"250 delegates attending N. H. Episcopal Diocese approve, 2-1, ordination of women to priesthood, May 13." (N.Y. Times, May 14, 1972.)

"United Church of Canada announces on June 25 that Rev. K. H. Christie has been nominated for church moderator, first woman to be selected in church's 47-year history." (N.Y. Times, June 26, 1972.)

"Only days after Presiding Bishop John E. Hines of the Episcopal Church endorsed the ordination of women to full priesthood, the conservative American Church Union (Anglo-Catholic Episcopalians) called on all Anglicans to break communion with any bishop 'attempting' to ordain women as priests. Earlier, a Hong Kong bishop had ordained two women." "[In World War II.] (Christianity Today, July 28, 1972, p. 40.)

"Episcopal House of Bishops, 74-61, on Nov. 1 [1972] adopts resolution urging admission of women into priesthood; 5 members do not vote; resolution must be approved by both House of Bishops and House of Deputies at church's general convention in '73 [Sept. 29]; several dioceses, including N.Y., have already voted to back resolution; House adopts companion measure to assure vote on resolution at convention; Anglican Consultative Council, international coordinating body for worldwide Anglican communion, to meet in Feb. '73 to discuss ordination; Bishops' declaration will presumably be significant in determining position taken by American delegates; women have been deacons in Episcopal Church since '70." (New York Times, Nov. 3, 1972.)

"The twenty-sixth General Synod of the Anglican Church of Canada (1.1 million members, 1,700 churches) last month [May, 1973] broke with Anglican tradition in approving two innovations for the Canadian church. Meeting in Regina, Saskatchewan, the ACC voted overwhelmingly to accept the principle of ordaining women as priests and to embark on a two-year trial of a new 'Christian initiation' rite that affects mostly children.

"The much discussed action on women--approved by each of the three voting groups: laity, clergy, and bishops--aligned the Canadian church with three other jurisdictions of the world Anglican communion (Hong Kong, New Zealand, and Burma). Bishop T. David Somerville of New Westminster, one of the sponsors of the resolution, predicted that women priests will be serving in his diocese as early as next year." (Christianity Today, June 8, 1973, p. 44.)

"Toronto, Ontario--A survey of Canadian Anglican bishops by Canadian Churchman, the church's national newspaper, revealed that many bishops are swinging toward support of the ordination of women to the priesthood. Of 35 bishops polled, 13 say they will support the ordination of women to the priesthood. Six are opposed and another 12 say that at present they are undecided. Four bishops, one from Newfoundland, one from Montreal and the two from Toronto, failed to respond. The six bishops who oppose a female priesthood cited sociological, psychological, and practical problems as their primary objections.

"Five years ago, in a similar poll of bishops by Canadian Churchman, only eight of the bishops favored ordination of women. Eleven were opposed and four were undecided or declined to answer." (R & H, Scan, Aug. 2, 1973.)

From the Washington Star-News, August 20, 1973: "The American Episcopal Church, which usually is in the forefront of change within the Anglican Communion--is about to face the controversial issue of whether or not to allow women to become ordained priests.

"Those opposed, who will be bidding for votes at the general convention Sept. 29, are being led by the American Church Union, a largely clerical association of Catholic-minded Episcopalians. Proponents have Washington's Bishop William F. Creighton and the Committee of Episcopal Clergy and Laity for the Ordination of Women to the Priesthood fighting for their cause.

"Within the Anglican Communion, the dioceses of Canada, New Zealand, Hong Kong, Burma and Wales have voted to ordain women. The Church of England, the mother church of the Anglican Communion, is thinking the matter over.

"What happens in Kentucky next month may be another crack in the wall that has excluded women from the 'mysteries' of the priesthood for 2,000 years. . . ." (From "What Kind of Women Want Ordination as Priests?" by Joy Billington, Washington Star-News, August 20, 1973. Includes profiles on Lee McGee, who "if

she is ordained as an Episcopalian priest, would be a clergy wife as well as a clergywoman," and Alison Palmer, "the first woman postulant to the priesthood in the Episcopal Diocese of Washington. She and Joan Bowman are likely to be the first women here to be ordained priests, if the Episcopal general convention passes the 'women priests' resolution. They are among 36 women candidates in various Episcopal dioceses across the United States. . . .")

From the CBS broadcast, "Man and His Religion," 10:45 P.M. Sunday, August 26, 1973: Episcopal House of Deputies in September 1973 considers ordination (Creighton?) of women as priests. Support growing--Canon Cave of Washington Cathedral spoke in favor; in last three years women are well prepared; ordained as deacons since 1970. He says there are no theological barriers, only cultural, and now coinciding to favor ordination of women. They could serve in small parishes, or as assistants in larger parishes (not expected yet to become rector or bishop) and as chaplains. People are reluctant to accept change. When sexual stereotypes have disappeared, the Episcopal Church will be more human. The convention will be held September 29 in Louisville.

7. Lutherans: "Milwaukee, Wis. (AP)--Sharp differences built up today among representatives of the Lutheran Church-Missouri Synod over their president's investigation of seminary professors. . . .

"The convention also ran into cross-fire over the church restrictions on the role of women. But chances appeared remote that it would temper its rule banning them from pastoral service." (The News-Palladium, Benton Harbor, Mich., July 13, 1971, p. 7.)

From the same meeting in Milwaukee: "Brushing aside pressures to go it alone, the Lutheran Church-Missouri Synod intends to keep working with other branches of that tradition, but with a closer watch on doctrinal matters. . . .

"On another issue, the church reaffirmed and made more absolute its ban on women ministers declaring the 'word of God does not permit women' to serve in any pastoral capacity.

"He has commanded women to 'keep silence in the churches,' since 'Adam was formed first, then Eve; and Adam was not deceived, but the woman was deceived and became a transgressor,' the resolution said, quoting Paul and Timothy in the New Testament.

"The issue of women's role in the church also figured in the moves to break off inter-communion with the American Lutheran Church, which recently acted to allow ordination of women.

"The Rev. Dr. Kent Knutson, of Minneapolis, president of that church, told a news conference it had no intention to revoke the stand.

"Addressing the convention here, he said his own church had made its decision on the matter as a 'free and sovereign church' after an inter-Lutheran study commission concluded there were no theological or Scriptural barriers to ordination of women.

[the]
"He noted that/Missouri Synod representative was chairman of the commission at the time.

"We will not be offended if you make a different decision . . . ' he said.
'But we will be sorrowful if it breaks fellowship.'" (The News-Palladium, Benton Harbor, Mich., July, 1971.)

"Elizabeth Platz is already a priest, in the Lutheran Church in America. In November, 1970, she became the first woman Lutheran ordained in the Western Hemisphere, and as such she can celebrate the Eucharist, absolve sins and baptise, the three sacraments of her church. . . . Her own branch and the American Lutheran Church have voted to ordain women, and since she became the first, there have been six more.

"Miss Platz, who is 32 and unmarried, is Lutheran chaplain at the University of Maryland. . . .

"In her 2 1/2 years as a priest or pastor she has celebrated the Eucharist regularly, baptised about a dozen children and married about 25 couples. . . ."

(Washington Star-News, August 20, 1973, in article "What Kind of Women Want Ordination as Priests?" by Joy Billington.)

8. Methodists: "The Methodist Church, because of its polity, faced a more difficult situation than Free Churches [Congregationalist] when women asked for ordination in the early twentieth century. They were granted local preachers' licenses in 1919 and provision was made for their ordination in 1924. In 1919, the American Association of Women Ministers came into being through the initiative of M. Madeline Southard . . . The Methodist Church, however, could not take the chance of giving women the same status as men because of popular resistance to their role as ministers, so there was no assurance of placement for them until 1956, when they were permitted to become members of Annual Conferences with the same security as men. Prior to 1956, ten of my respondents left the Methodist Church because they felt they could serve more effectively with full status elsewhere. As one former Methodist respondent stated, 'I had no desire to fight the Woman's Suffrage Movement all over again.' Like twenty-six other respondents, she entered the Congregational ministry and now holds a conference post." (Elsie Gibson, When the Minister Is a Woman [1970], p. 21.)

"Dr. A. C. Outler, head of Commission that drafted document, declares 'we do not want a Methodist party line'; argues that guidelines could clear up some of theological 'bedlam' in church; doctrinal statement encourages movements by blacks and women within church 'so long as they are congruent with the Gospel and its contemporary application'; also encourages 'new forms and language.' . . ." (N.Y. Times Index; N.Y. Times, April 22, 1972.)

"1000 delegates attend United Methodist Church general conference, Atlanta, Georgia; vote to create commission to examine status and role of women in Church; action meets substantially major demand of women's caucus." (N.Y. Times Index; N.Y. Times, April 27, 1972.)

"Methodists affirm equality of women and men 'in every aspect of our common life' in new doctrine of social principles adopted at conference, Atlanta." (N.Y. Times Index; N.Y. Times, April 27, 1972.)

9. Mormons: "B. S. Spafford, President of women's auxiliary of Church of Jesus Christ of Latter-day Saints, says primary role of women is in home and family." (N.Y. Times Index; N.Y. Times, Nov. 23, 1972.) One can compare this statement with the well-known book Fascinating Womanhood, written by a Mormon woman, Mrs. Andelin.

10. Presbyterians: ". . . in 1956, the United Presbyterian Church U.S.A. began ordaining women; previously, they had been only permitted to become ruling elders. Eight of my respondents left the Presbyterian Church prior to 1956 in search of wider opportunity for ministry. Several years later, the Presbyterian Church U.S. (southern) began ordaining women." (Elsie Gibson, When the Minister Is a Woman [1970], p. 21.)

From a report on the 183rd General Assembly at Rochester, N.Y., May, 1971: "Perhaps it's the year of the woman," suggested Mrs. Louis H. Stair, first woman in history to be named moderator of the United Presbyterian Church. She was elected by the 183rd General Assembly, meeting in Rochester, New York, last month.

"Perhaps so! But if it is the year of the woman, the 48-year-old Wisconsin-born moderator will find it is also the year of the youth, balky commissioners, and a new and critical look at many routine denominational programs." (Christianity Today, June 4, 1971, p. 28.)

"J. A. Swope, 25-year-old Princeton Theological Seminary senior, is first woman to be elected class president and is seen representing changing character of seminary and its student body; Swope asserts she chose ministry as her life work because Church is 'most viable' instrument in today's world to 'change people's minds'; notes her interest grew largely out of interest in social

work and teaching; some single men and women live in same dorm at sem." (N.Y. Times Index; N.Y. Times, March 12, 1972.)

11. Roman Catholics: "During the Second Vatican Council the Roman Catholic Church received a resolution from an organization of its own church-women, St. Joan's International Alliance. This group, which originated as a Catholic Woman's Suffrage Society, passed the following resolution at its annual meeting in 1964: 'St. Joan's International Alliance reaffirms its loyalty and filial devotion, and expresses its conviction that should the Church in her wisdom and in her good time decide to extend to women the dignity of the priesthood, women would be willing and eager to respond.'

"Mrs. Catherine McCarthy, Auditor at the Second Vatican Council and former President of the National Council of Catholic Women, reports that sixteen interventions were made on behalf of the recognition of women. Leo Cardinal Suenens said, at the third session, 'The Church must abandon the masculine superiority complex which ignores the spiritual power of women . . . We must learn to respect woman in her true dignity and to appreciate her part in the plan of God.' [Mrs. Catherine McCarthy, "Woman's Role in the Church," The Woman's Pulpit, April-June, 1967, p. 7.] The late Archbishop Hallinan of Atlanta, Georgia, made a written intervention at the last session of the Council. After recognizing the complementary role of woman as an equal partner of man, the Archbishop asked whether the church has given the leadership that Christ by word and example clearly showed he expected of her. 'In proclaiming the equality of men and women, the Church must act as well as speak by fraternal testimony, not only in abstract doctrine.' The logic of his position led him to call for the ordination of women. . . ." (Elsie Gibson, When the Minister Is a Woman [1970], pp. 31-32.)

"Vatican City, July 10 (AP)--Pope Paul VI received 1,550 feminists in an audience today [1971] and assured them the Roman Catholic Church favors their

battle for equal rights with men. . . . As you well know, she [the Church] has never ceased in the course of centuries to cast light on woman's dignity and affirm her basic equality with man, even tho pointing out the differences due to woman's specific mission.'

"Critics of the church, however, might disagree with the Pope. They would note that, until the last few years, almost no women held positions of any importance in the Roman Curia, the church's central administrative body.

"And they would recall that in the Middle Ages Catholic theologians debated whether women had souls or not. . . ." (Chicago Tribune, July 12, 1971.)

"Rome, Oct. 27 [1971]--Delegates to the world Synod of Bishops are moving toward a conviction that the Roman Catholic Church must broaden its understanding of sin to include the 'structural' injustice of major social institutions that many people assume to be morally neutral. . . .

"Another area of internal reform that drew frequent comment was the church's alleged discrimination against women. The most forceful speech on this came from the Most Rev. Leo C. Byrne, Archbishop of St. Paul and Minneapolis, who backed an earlier proposal for an international commission to study ways of giving women a greater role in the work of the church.

"'No argument should be used to exclude women from any service to the church,' he said, 'if it stems from male prejudice, blind adherence to merely human traditions that may have been rooted in the social position of women in other times or questionable interpretation of Scripture.'" (N.Y. Times, Thurs., October 28, 1971.)

"Pope Paul has decided to convene R C Church's 4th Synod of Bishops in Oct. '74 to discuss 'evangelization of contemporary world'; theme is seen permitting re-examination of possibility of married priesthood and new debate on role of women in Church; previous synods were held in '67, '69 and '71." (N.Y. Times Index; N.Y. Times, Feb. 29, 1972.)

"E. B. Fiske, discussing increasing impact of women's liberation movement

in church circles, notes issue of women's rights caught '71 Bishops Synod by surprise and recalls Commission was appointed to study role of women in society and church; reports that nuns in Denver and other dioceses are beginning to work as pastoral assistants and perform priestly functions such as hospital visitation." (N.Y. Times Index; N.Y. Times, April 23, 1972.)

"Group of Conservative Roman Catholics on June 18 [1972] asks U.S. Bishops to 'rally the faithful' in opposition to proposed constitutional amendment on equal rights for women." (N.Y. Times Index; N.Y. Times, June 19, 1972.)

"Pope 'maintains age-old ban on women in any ministerial role; re-emphasizes rule of celibacy for priests.'" (N.Y. Times Index; N.Y. Times, Sept. 15, 1972.)

"G. Gaskell letter comments on T. Marciano Nov. 11 article urging formal investiture of women in Roman Catholic orders; contends Marciano supports worthy cause with weak arguments; notes subjugation of women in Church's ministry is defended only by tradition, not doctrine." (N.Y. Times Index; N.Y. Times, Dec. 6, 1972.)

"Roman Catholic Bishops' Commission on Pastoral Research and Practices study, released on Dec. 19 [1972], holds that question of ordination of women to priesthood has been insufficiently researched; commission is headed by Bishop J. R. Quinn; study asserts that neither scripture nor theology 'alone can give answer to this question'; says ultimate answer must come from Church's teaching authority--body of statements and teachings over time that composes Catholic doctrine and is known as magisterium; calls for thorough study because of developments in Church over past 10 years, including papal statements saying emancipation of women is positive development of modern times and rejecting any discrimination based on sex; women currently perform some liturgical duties, such as leading congregation in singing and reading of biblical lessons other than gospel." (N.Y. Times Index; N.Y. Times, Dec. 20, 1972.)

From the N.Y. Times Index again: "Article on growing number of nuns in country [U.S.] who perform many duties of priest discusses duties of Sister S. Buhse of St. Michael-St. Edward's Church, Brooklyn; Rev. G. Wilders says some priests feel threatened by emerging role of sisters, but nuns at St. Michael-St. Edward's are welcomed as equals; church observers cite variety of reasons for recent development of nuns filling roles previously held by priests, including closing of financially pressed parochial schools, shortage of priests, changing role of women in secular world and loosened restrictions on women in religious orders; note that growing number of sisters are being trained for pastoral work in special seminars; hold that successful efforts, such as 1 at St. Michael-St. Edward's Church, have made nuns' role more acceptable in other parishes; few nuns become involved in pastoral work to become priests, in light of controversy over ordination of women; illus." (N.Y. Times, Jan. 8, 1973.)

Winds of change are blowing through the Catholic Church since Vatican II, and conventions are being held and articles and books being written favoring admission of women to the priesthood. Mention should be made at least of the article, "Nuns and Women's Liberation," by Janice G. Raymond, RSM, in Andover Newton Quarterly for March 1972; and several books: The Church and the Second Sex, by Mary Daly; Women's Liberation and the Church, edited by Sarah Bentley Doely; The Question of Women and the Priesthood, by Sister Vincent Emmanuel Hannon S.U.S.C.; and The Lady Was a Bishop; the Hidden History of Women with Clerical Ordination and the Jurisdiction of Bishops, by Joan Morris. (Further information is in the bibliography at end of this paper.)

12. Salvation Army: The Liberty Magazine for July-August 1972, in Elvin L. Benton's column "Liberty and the Law," carried the following story:

"Religious Lib Stops Women's Lib. McClure v. Salvation Army, Docket No. 71-2270, 5th Cir. Ct. of App., March 17, 1972.

"A woman minister who wants to be paid the same as the men she works with

may have to be content with less. Mrs. Billie McClure was an officer who performed the duties of a minister in the Salvation Army. Her assignments were similar to those given to male officers, but there was one big difference. Mrs. McClure was paid less than her male counterparts. . . .

"Partiality to males, maybe; violation of the Civil Rights Act, no, said Salvation Army lawyers. They pointed to a loophole in the Act through which they believed the Salvation Army could crawl to safety: 'This subchapter shall not apply . . . to a religious corporation, association, or society with respect to the employment of individuals of a particular religion to perform work connected with the carrying on . . . of its religious activities . . .'

"The lady of the cloth appealed the dismissal to the Fifth Circuit Court of Appeals, where the argument took a different twist. Mrs. McClure's lawyers contended (and the court conceded the probability) that Congress had not intended to exempt churches from prohibition of sex discrimination, but rather to ease the ban on discrimination because of religion. A church shouldn't have to hire a minister of incompatible ecclesiastical bent. . . .

"The Court of Appeals affirmed the lower court's dismissal, but only after asserting that its decision was not based on the First Amendment. Although the Free Exercise clause would apply, said Judge [James P.] Coleman, the court decided the case by holding that 'Congress did not intend, through the nonspecific wording of Title VII, to regulate the employment relationship between church and minister.' The holding appears to fly in the face of the court's statement a few pages earlier: 'The language and the legislative history of . . . [the exception for religious organizations] compel the conclusion that Congress did not intend that a religious organization be exempted from liability for discriminating against its employees on the basis of race, color, sex or national origin . . .'

"The court's reasoning is difficult to follow. . . . The wording of Title

VII does make an exception for churches. To what extent Congress intended the exception to apply is less clear. The court's decision, therefore, seems based on unclear grounds. It would not be hard to believe that Congress would require a church to pay women and men equally for like work, at the same time not requiring Roman Catholics to hire Buddhist priests." One wonders whether Liberty is equally on the side of Merikay, when the question comes closer home!

". . . The Salvation Army accepted women ministers from its beginning, 107 years ago. Then and since, women of the Army were equally eligible for all assignments, all promotions to all ranks.

"Catherine Booth, wife of the founder, was a vigorous exponent of the woman's 'right to preach'--a hundred years ago! Personally she preached from some of the most influential pulpits in England. Her writings still proclaim with force and fervor 'the woman's right to be heard.'

"The Salvation Army's work in the United States was begun by a woman, Eliza Shirley, in Philadelphia in 1879. She preached on street corners. Eventually her Sunday congregations filled an idle Philadelphia chair factory....

"In the Salvation Army, women officers have always outnumbered men officers about 5 to 3.

"For married couples, the Army's usual procedure is for both man and wife to complete similar training and subsequently to share the same assignment--equal associates in all responsibilities of that appointment. . . ." (Paul Harvey, "Women in the Pulpit," Watertown, S.D., Public Opinion, August 24, 1972.)

13. Universalist Churches: Unitarian, Universalist and Quaker Churches had more women preachers in the nineteenth century than the other denominations, "because of their greater freedom from ecclesiastical dogma and control," as Georgia Harkness expressed it in her 1972 book, Women in Church and Society, p. 111. These churches still have many women ministers today.

14. Jews: Newsweek for February 23, 1970 carried a story saying: ". . . a part of the ancient wall separating Jewish men from women will come tumbling down when Sally Priesand, a petite third-year student at Cincinnati's Hebrew Union College, is ordained a rabbi in 1972. Dr. Nelson Glueck, the distinguished Reform rabbi who heads Hebrew Union, takes some pleasure in anticipating Miss Priesand's unprecedented ordination. 'Now that we have a woman rabbi,' he says wryly of his colleagues in Conservative and Orthodox Judaism, 'their worst fears will be realized.' [He died in February, 1971, unable to ordain her as he had anticipated.]

"To the families of Congregation B'nai Israel in Hattiesburg, Miss., the 23-year-old coed is already 'Rabbi Sally.' Twice a month, the miniskirted brunette travels 750 miles to conduct services as a student rabbi for her Southern congregation. At first, several of the 45 families objected. But after six months, Sally's way with youngsters, bar mitzvahs and funerals has convinced most of the skeptics that she is in earnest. 'Once the ceremonies begin,' says one appreciative male, 'you forget she is female--she's just a rabbi.' . . ." (P. 89.)

There was a long article on her in Ladies' Home Journal for June, 1972, beginning on page 75, "Meet the World's First Woman Rabbi," by Sherry Levy.

"Rabbi J. Nadich, newly elected Rabbinical Assembly president, calls on American Jewish Community to meet 'head on' issue of Jewish women's role in religious life, s[peaks], assembly conv[ention]; declares it 'high time' to accord women their rightful equality in synagogue and in School, in Jewish law and Jewish life." (N.Y. Times Index; N.Y. Times, March 16, 1972.)

"American Jewish Congress session Mar. 26, 27 re women in leadership roles." (N.Y. Times Index; N.Y. Times, March 27, 1972.)

"Speakers at Mar. 26 convention session of American Jewish Congress national women's division call for re-interpretation of traditional Jewish law restricting role of women outside home; congress executive director Mrs.

N. Levine declares 'we must re-examine and raise our status' within Jewish religion and Jewish community; holds 'genius' of Talmud is its ability to adjust law to life; charges traditional Jewish law is 'insensitive' to dignity and personal rights of women; women's division president Mrs. J. Levine demands that Jewish women be given increasing roles in leadership of Jewish organizations such as welfare funds and federations." (N.Y. Times Index; N.Y. Times, March 27, 1972.)

"Coalition of Orthodox rabbinical organizations charges that proposed constitutional amendment guaranteeing equal rights to women would threaten Orthodox Jewish practice of separating the sexes in synagogues and parochial schools; declares that amendment could also threaten morality throughout America. . . . urges rewording of amendment so that it would specifically guarantee religious rights, . . . boys in Orthodox Hebrew day schools receive 'deeper academic study' while girls focus on subjects such as typing, stenography, and home observance of dietary laws." (N.Y. Times Index; N.Y. Times, April 4, 1972 and April 5, 1972.)

"E. B. Fiske, discussing growing impact of women's liberation movement in church circles, cites Orthodox Jewish leaders' battle over possible religious consequences of proposed women's equality amendment to U.S. Constitution; notes Jewish Reform movement will ordain its 1st female rabbi in May." (N.Y. Times Index; N.Y. Times, April 23, 1972.)

(Washington became the 29th State to ratify the Equal Rights Amendment--N.Y. Times, March 23, 1973. 38 States are needed.)

"Mrs. S. E. Sasso, 25-year-old Rabbinical student, asserts that Judaism should be more feminine, s[peaks], American Jewish Community convention session, May 6; Sasso, 3d-year student at Reconstructionist Rabbinical College, Philadelphia, expects to be ordained a rabbi in 2 years; contends there is urgent need to balance the 'predominantly masculine perspective in Judaism with a

feminine counterpart, especially in regard to religious ceremonies, liturgy and the creative arts." (N.Y. Times Index; N.Y. Times, May 7, 1972.)

"Sally Priesand, 25, goes to work next month in a New York synagogue (Reform Judaism) as apparently the first woman rabbi in history. And Judith Hird, 26, is America's first woman Lutheran parish pastor, serving at a Toms River, New Jersey, church." (Christianity Today, July 28, 1972, p. 40.)

"A woman, Mrs. J. J. Chesney, was elected vice-president of Canada's most influential synagogue, Holy Blossom Temple in Toronto. The post is regarded as the prelude to the congregation's highest office, and the prospect of a female president in a key synagogue is creating a stir in Toronto Jewish circles. It would be the first time that a woman ever occupied that position in a Canadian synagogue." (Christianity Today, July 6, 1973, p. 52.)

The New York Times for December 9, 1972, as noted in the Index, reported "Dr. C. C. Wedel, 1st woman president of National Council of Churches in '69;" a man, the first black, was elected on December 7, 1972 to succeed her; and Mrs. V. Baltzell was elected 1st vice-president two days later.

Concerning professions and careers, "President Nixon pledges 'strong efforts to open equal opportunities for women' statement in written portion of State of Union report; asks Congress to broaden jurisdiction of Civil Rights Commission to deal with sex discrimination, saying that while every woman may not want career outside home, every woman should have freedom to choose whatever career she wishes and equal chance to pursue it." (N.Y. Times Index; N.Y. Times, Jan. 21, 1972; Comment, Jan. 21, 1972.)

In conclusion let us consider a statement made by Ian M. Fraser in his paper for the WCC Consultation on the Ordination of Women held in Cartigny, Geneva, Switzerland, 21st-26th September 1970, as contained in the 1971 report edited by Brigalia Bam: His paper was titled "The Ordination of Women:

Reflections on Theology and Practice": ". . . We can produce no positive theological case for ordaining Scotsmen--by a clear oversight on the part of God, they were not represented among the apostolic band; but the extension of the Church to the Gentiles cleared the way for the ordaining of people of all nations. The same extension of the Church to total humanity is, surely, the basis for opening the possibility of ordination to total humanity. . . ." (P. 20.) "It is when the question of the ordination of women is seen in its total context of reinheriting the whole people of God, and then seen as a dimension of the quest for the reinheriting of the whole of humanity so that all human beings are accorded dignity and significance, that the ordination of women can be recognized as an important issue."

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