

REFLECTIONS

THE WITNESS

VOL. 63, NO. 12 DECEMBER, 1980

Peace Strategies ■ Carleton Schaller, Jr.
■ Maynard Shelly ■ Bill Whistler ■ Teresa Jackson



Letters

to the

Editor

Get Acts Together

I had to laugh at the articles by Kay Atwater and Joan Howarth back-to-back in the August WITNESS: one woman calling for a Jonah House demonstration on the Feast of Innocents when children and the unborn will be remembered and the other calling for support and funds for an organization (NOW) committed to slaughter of the unborn. Why don't you get your acts together? We are a church — Christ's Body — not a political caucus.

Katharine C. Brandon
Santa Fe, New Mex.

Atwater Responds

Joan Howarth's support of the ERA is based on her strong belief in a woman's right to make her own choices, especially in a matter so personal as an abortion. (No one that I know of is "committed to the slaughter of the unborn.") And my own concern to prevent nuclear war would lead me to support the Jonah House demonstration. But there is a common theme, prompted by Ms. Brandon's letter — that of accountability.

Just as a man and a woman can start a new life, unwanted, so two governments, following the old human instincts of pride, aggression and lust for power, are capable of starting a conflict that could end all life. Under control, both sexuality and nuclear fission are beneficent. But in our increased freedom we have abused both. Who will pay for our mistakes until we learn that control?

Until we learn to understand and accept the consequences of every decision we make and everything we do, we are liable for our mistakes and those of others. As regards sexuality, there is

always a second chance. With nuclear war that may not be there.

Kay Atwater
Blue Bell, PA

Responsible Journalism

I find the articles in THE WITNESS to be thoughtful and provocative. In the August issue I found the interview with Paul Washington, "Iran: A View From the Ghetto," and the statement by Ramsey Clark, "Dialogue Makes Everything Possible," very well done.

When read in context, the Clark article was far different from the quotes seen in many newspapers, which were often taken out of context and did not convey the message that he was delivering. Thank you for providing us with responsible journalism.

Donald L. Tarr
Salinas, Cal.

Steinem's Darling?

I believe that the Bible is God's Word — that it means what it says! I do *not* believe in women priests/pastors/rabbis. Ramsey Clark's views don't even approximate mine and your other views on other issues would make you Gloria Steinem's darling, but *not* mine!!!

J. L. Robinson, Jr.
St. Petersburg, Fla.

Emulating Bonhoeffer

This is a discussion on the grace system and the merit system and how they complement each other. The merit system has to do with logic, law, regulations and sanctions. The grace system has to do with freedom, compassion, mercy and forgiveness.

The national debate about Iran is an example of the merit system taking

precedence over the grace system in government. Confession is good for the soul for institutions as well as individuals. Ramsey Clark, former Attorney General of the United States, and 10 other Americans including the Rev. Paul Washington, went to Iran to confess our sins in supporting the Shah. On two points let me be perfectly clear: the taking and holding of innocent hostages is disgraceful, dishonorable and damnable, and so was our support for the Shah. Those who have sinned must confess, Iranians as well as Americans. Repentance is a necessary action before one can accept forgiveness, according to the system of grace. Forgiveness may be forever offered but forgiveness can never be accepted until the offenders acknowledge their fault and repent.

Jimmy, the Baptist, should understand confession as a way of cleansing the soul of the federal government. However, he said, "the irony is apparent in a former Attorney General attending a conference to prove the criminality of his own nation." (*N.Y. Times*, June 6) This is an appropriate thing to do for those who understand the function of confession and how one acts who is repentant and contrite. An American president who does not understand this is one who is not repentant. An American government that resists this is one that is not contrite.

What Ramsey Clark and the other 10 Americans did is not much different from what Dietrich Bonhoeffer did in 1939. He turned his back on the safety and security of an appointment at Union Theological Seminary in New York as war clouds were gathering over Europe and returned to Germany to join the resistance movement against Hitler. He

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THE WITNESS

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An Uneasy Christmas Peace

Robert L. DeWitt

The tinsels and ribbons of Christmas are the too-fragile ties whereby we are reminded both of our origin and of our destiny. The commemoration of Christmas has profoundly personal and social implications for each of us.

The Nativity of Jesus provides a basic clue to our own identity. The startling and incomprehensible assertion of our faith that God was in the birth of that Child is the staking out of a divine claim on all human life. Forevermore, all people have become sisters and brothers, bearers of a royal lineage. Our amazement at this mysterious indwelling by God of that particular human life of Jesus is matched only by our astonishment at the unutterable dignity which, by the same token, it bestows upon us. And upon all people. The phrase "reverence for human life" is a modest gesture toward the implication of those glad tidings of Christmas. For valuing oneself is only the recognition of one's true and incalculable worth. And to recognize that all people have that same worth is to grasp clearly the divine assessment of the human enterprise.

Small wonder that those who take seriously the message of Christmas are in earnest on the question of peace, as on all questions that touch on the welfare of people. There is a necessary connection between a Christian's faith and working for peace. Of old, God was known as the One who makes wars in all the world to cease, the One who "knappeth the bow in sunder", who wills that swords be beat into plowshares, spears into pruning hooks. And in these latter days came God's Son who was proclaimed as the Prince of Peace,

who said "Blessed are the peacemakers, for they shall be called the children of God".

The timelessness of this Christian posture toward peace has a peculiar timeliness today. Never has there been a threat to peace on such a grand scale as in this nuclear age. The threats of former eras compared to our present danger is a brush fire contrasted with a holocaust. The Christian mandate of peace-making is the same as ever, but the urgency is new. Those who challenge today's enormous military budgets, who condemn profit-making by the selling of arms to other nations, who draw attention to the diabolical inhumanity of modern atomic weapons, are clearly about their Father's business, and show themselves to be sisters and brothers of the Prince of Peace.

To remember who we are, and Whose we are, is the proper theme of Christmastide. To do so is hearing indeed the glad tidings of the Christmas season. To work on draft counselling, to support Clergy and Laity Concerned, to vote against nuclear proliferation, to recognize sympathetically what the Berrigan brothers and other peace activists are about, is an appropriate response to that Good News. God has in store unimaginable chapters for the continuing story of the redemption and sanctification of humankind. God does not want that story aborted, brought to a premature and senseless and tragic end by lethal armaments.

May your Christmas tinsels and ribbons this season be bright and gay, signs and symbols of your being bound to God's great purpose for you and for all God's other daughters and sons, your sisters and brothers.

A Christmas Fantasy: 'Twas the Night Before Peace'

by Carleton Schaller, Jr.

I read something recently which really disturbed me. It was so simple, yet so ridiculous. So appealing, yet so "far out." It could not possibly have any practical application for today's world. It was written by the prominent composer and conductor, Leonard Bernstein, as follows:

"Let's invent a fantasy together, right now — and I mean a *fantastic* fantasy. No holds barred. Let's pretend that any one of us has become President of the United States, a very imaginative President, who has suddenly taken a firm decision to disarm, completely and unilaterally. I see alarm on your faces: This crazed artist is proposing sheer madness. It can't be done; a President is not a dictator, this is a democracy. Congress would never permit it, the people would howl with wounded national pride, our allies would scream betrayal. It can't be done.

"But of course it can't be done if everybody starts by saying it can't be done. Let's push our imagination; remember, we're only fantasizing. Let's dare to be simplistic. All right, someone would stand up in the Congress and demand that the President be impeached, declared certifiable, and locked away in a loony bin. Others would agree.

"But suppose — just suppose — that one or two Senators or Congressmen got the point, and recognized this mad idea as perhaps the most courageous single action in history. And suppose that those few members of Congress happened to be hypnotically powerful orators. It might just become contagious — keep pushing that imagination button! — it just *might* get through to the people, who instead

of howling might well stand up tall and proud to be participating in this unprecedented act of strength and heroism. There might even be those who would feel it to be the noblest of sacrifices — far nobler, surely than sacrificing one's children on the fields of Armageddon. And this pride and joyful courage could spread, so that even our allies might applaud us. There is the barest possibility that it just might work.

"All right; now what? Now is when we really have to push, let fantasy lead us where it will. What is your first thought? Naturally, that the Soviet Union would come plowing in and take us over. But would they really? What would they do with us? Why would they want to assume responsibility for, and administration of, so huge, complex and problematical a society as ours? And in English, yet! Besides, who is the Soviet Union — its leaders, its army, or its people? The only reason for the army to fight is that their leaders would have commanded them to do so, but how can they fight when there is no enemy? The hypothetical enemy has been magically whisked away, and replaced by 200-odd-million smiling, strong, peaceful Americans.

"Now keep the fantasy going: the Russian *people* certainly don't want war; they have suffered far too much; and it is more likely that they would displace their warlike leaders, and transform their Union of Socialist Republics into a truly democratic union. And think of the example that would have been set for the whole world; think of the relief at no longer having to bluster and sabre-rattle and save face; think of the vast new wealth, now available to make life rich, beautiful, clean, sexy, thoughtful, inventive, healthful, fun!"

Now I suppose I shouldn't have been disturbed by Bernstein's fantasy because artists, for all their magnificent

The Rev. Carleton Schaller, Jr., is rector of All Saints Church, Littleton, N.H.

contributions to humankind, tend to be impractical at times. No offense intended. What do they know about international relationships — about power blocs — about the dangers of modern war? We don't elect people to Congress or to the Presidency primarily because they are artists. So why be disturbed when an artist speaks like this?

I think these words struck me because I had been thinking of our Judaeo-Christian concept of faith, or trust. I think they disturbed me because of our national fondness for holding up the motto: *In God we trust* — the one on our currency. And I think they disturbed me because they called to mind the words of another man, a particular hero of mine, a very practical man who led this country to military victory in World War II. General Dwight D. Eisenhower said some 20 years ago, "We're rapidly coming to the point that no war can be won. War implies a contest. When you get to the point where contest is no longer involved and that outlook comes close to destruction of the enemy and suicide for ourselves, an outlook neither side can ignore, any arguments as to the exact amount of available strength as compared to somebody else's are no longer vital issues. And when we get to that point, as some day we will, then both sides know that in an outbreak of general hostilities, regardless of the element of surprise, destruction will be both reciprocal and complete."

And 20 years ago he also said, "Possibly we will have sense enough to meet at the conference table with the understanding that the era of armaments has ended and the human race must conform its actions to this truth or die." Were his words 20th century prophecy? Was he telling us that what may have seemed reasonable, heroic, and right in the 1940s is totally unthinkable today because of the sheer awesomeness of modern weaponry? Probably he wasn't thinking in terms of unilateral disarmament. But was he expressing concern that in 1980 the nations of the world would be spending \$1 million a minute on armament?

In God we trust. How much do we dare trust? I mean how much trust is practical and how much is lunacy, given the actions of other people over whom we have so little control? So much lack of sureness! Soren Kierkegaard wrote of this uncertainty, "I contemplate the order of nature in hope of finding God, and I see omnipotence and wisdom; but I also see much else that disturbs my mind and excites anxiety. The sum of all this is objective uncertainty." In the face of uncertainty, what is faith?

Picture a group of waders, feeling their way into the ocean on a sandy beach. If they're shrewd and prudent, if they want more than probability, insisting on proof that the water will support them, they keep their toes on the bottom. Then they can wade and wade and wade. But as long as they wade, they

will never understand what swimming is. As spectators, knee-deep in the water, they can see others swimming. And they can postulate that if the water holds the swimmers up, it will no doubt hold them, too. But they still will never know what it means to swim until they have the faith to entrust themselves to the water. Without participating in risk, there is no faith. "Faith," said Kierkegaard, "is swimming with 70,000 fathoms beneath you."

In God we trust. The Jewish people said that, too, in their own way. Then they got into all kinds of trouble when they sought to make certain their trust in God by entering into various and sundry military alliances. The story of prophecy in the Old Testament is in part the story of prophetic denunciation of these alliances. Jeremiah sounds like he might have been an observer from an airplane over Hiroshima.

*"I looked on the earth, and lo, it was waste and void;
And to the heavens, and they had no light.
I looked on the mountains, and lo, they were quaking,
And all the hills moved to and fro.
I looked, and lo, there was no one,
And all the birds of the air had fled.
I looked, and lo, the fruitful land was a desert,
And all its cities were laid in ruins before Yahweh,
before Yahweh's anger."* (4:23-26)

And then came Jesus. "*Blessed are the peacemakers,*" he said. Now that disturbs me. It's not hard to dismiss the words of an artist on practical subjects like armament limitation. And I suppose one could even regard the statements of a soldier-statesman as attributable to his just being tired of warfare and anxious to retire in peace. But what do I do with those words of Jesus? Do I say they don't apply to 1980? Do I say that because he didn't know about the Russians and Afghanistan that even if they are fine-sounding words, they really don't mean much except in a general way as a high-sounding principle? Can I do that with "*Blessed are the peacemakers*"?

It disturbs me. Peace makers. Not just sitting back and waiting for peace to happen. But making peace. Actively pursuing peace. What about those among us who argue that preparation for war is the best preparation for peace? Is that peace making, or is it instead just peace hoping, peace eulogizing?

I wonder. And I ponder. How much of a leap of faith do we dare? As I finger my coins and read the inscription, how much do I trust in God? Enough to hope that from the top down we will dare to become peace makers? "Just suppose," said the musician. Or only enough to buttress my trust by seeking a military supremacy in the conviction that only might makes right? ■

Peace Churches Negotiate A Strategic Truce

by Maynard Shelly



As rumors of war multiply, Christian activists spurred on by the New Call to Peacemaking, a four-year old coalition of so-called historic peace churches, speed up their campaign for a warless world.

While carried forward by a tide of hopeful support from other church leaders, they feel the tug of home congregations looking longingly backward toward safer shores.

The recent national election only served to increase the deadliness of the nation's arsenal. The rage brought on by a poor country's holding two score and twelve American citizens in year-long humiliation has yet to subside. Iran and Iraq brandish fiery steel at each other over the exposed jugular of oil that nourishes the comforts known as the American way of life.

Against this dismal background, registration for the draft has been renewed, and conscription seems likely to begin next year.

Yet amidst the din of such militant militarism, a leader of the revival of the peace movement among conservative Christians dares to say, "Interest in peacemaking is increasing like a great groundswell."

Maynard Shelly is the author of *New Call for Peacemakers* and a curriculum writer for the Mennonite churches. He has served as a pastor in Illinois and Pennsylvania, and in Bangladesh as a relief worker for the Mennonite Central Committee.

Norval Hadley is a member of the Evangelical Friends Alliance and on the staff of World Vision. When he opened the second national conference of the New Call to Peacemaking at Green Lake, Wisc., in October, he said, "Now is the time for the church to boldly proclaim the biblical message of peacemaking."

In the early 1970s, Hadley tried without success to place support for peacemaking on the agenda of the world conference on evangelism in Switzerland with the sponsorship of the Billy Graham organization. Evangelism conference leaders felt that talk of opposition to war would be controversial and divisive.

Undaunted, Hadley and the evangelical Friends took their concerns to leaders of other Quaker communities who then asked Mennonite and Church of the Brethren people to organize the New Call to Peacemaking to get a hearing for peace from the mainline churches of the United States.

After a series of regional conferences, 300 delegates came in October to Green Lake to give new energy to the tide for peace which Hadley and the New Call leadership now believe is flowing in their direction.

In the last few years, Southern Baptists have taken note of the threat of a nuclear crisis and the National Association of Evangelicals has spoken out in opposition to the arms race. And Billy Graham has warmed up to the issue of Christian responsibility for peacemaking, beginning with a warning against militarism. "The present insanity of the global arms

race," he said after his visit to the site of a Nazi death camp in Poland, "if continued will lead inevitably to a conflagration so great that Auschwitz will seem like a minor rehearsal."

Admitting that "there have been times in the past when I have, I suppose, confused the kingdom of God with the American way of life," Graham now says, "I believe that the Christian especially has a responsibility to work for peace in our world."

That's a task filled with obstacles for the conservative concerned about purity of doctrine. "Christians may well find themselves," says Graham, "working and agreeing with non-believers on an issue like peace."

Yet the New Call to Peacemaking took that risk at Green Lake. "We prayed for openness to be led by God's spirit," said the delegates in their introduction to a 3500 word statement of their concerns put together by 27 small study groups during four days of intense searching and witnessing to each other.

"We listened to and admonished each other," they said, "in searching for answers to the specific challenges of the state's demand for our money to pay for war, our bodies to fight wars, and our allegiance to the illusion of security through arms."

Two years ago, at its first national meeting, the New Call to Peacemaking asked the 400,000 members of the historic peace church communities "seriously to consider refusal to pay the military portion of their federal taxes, as a response to Christ's call to radical discipleship." Thus, they moved beyond conscientious objection to military service, which has been the traditional response to militarism during most of the four and one half centuries of peace church history.

Now, to be specific, they said in their 1980 affirmation, "Christian peacemakers are urged to consider withholding from the Internal Revenue Service all tax monies which contribute to any war effort." And they added, "Substantial support should be offered by the community of faith to the war tax refuser."

They asked from their youth of draft age, should conscription be revived, "open, nonviolent noncooperation with the conscription system" and asked all peace church members "to stand with and fully support non-registrants." Alternative service under civilian direction was also recognized as an appropriate response to the draft.

New Call Peacemakers at Green Lake knew they had to practice the kind of reconciliation they preached for others. They saw that their proposals would be debated and challenged not only by Christians outside the peace church tradition but also by many members in their home congregations.

A Brethren pastor, with the watery vista of Green Lake and its wooded shores behind him, posed the problem: "We

are a group of radicals," said Don Willoughby, Copemish, Mich. "These statements are penned by those who are strong. I'm faced with taking this back to our churches and calling them to come into the deep water when they haven't gotten their toes wet."

He admitted that though persons at the Green Lake meeting might carry out the strong measures of tax refusal and resistance to conscription, as many of the delegates to the conference already had, "I don't think the home folks can."

Though few others spoke so candidly, the sentiment had solid support in the list of resolutions to which the Green Lake group committed itself. "Nurturing peacemakers" came second only to the affirmation of the vision of peace that the peace church groups share.

Peacemaking, they said, has to be taught "in the congregation at all age levels by presenting the biblical basis for peacemaking in a regular, planned way," and by "bringing concerns related to . . . the arms race into the prayer and worship life of the community." Lay leaders and pastors were targeted for courses in peace theology and practice in the skills of dialogue and "careful listening."

Dialogue and listening were, in fact, put to practice at Green Lake in revising a strong statement on the morality of paying war taxes. "War is sin" was an assumption that went unchallenged, so central has it become in peace church dogma.

But a proposed extension of that affirmation that "paying for war is a sin parallel to the sin of fighting war" was eventually revised for a minority at the conference and for a majority of the folks back home to a less threatening proposition: "If we believe that fighting war is wrong, does it not follow that paying for war is wrong? If we urge resistance to the draft, should we not also resist the conscription of our material resources?"

The need to speak peaceably about peace seemed dictated not only by the need to win the likes of Billy Graham outside the peace church tradition, but also to gain support within the peace churches themselves for the cause of opposing war and finding ways to make peace.

Whether members in a congregation are in full agreement or not on the strategies for working for peace, the Green Lake delegates hoped that "substantial support (would) be offered by the community of faith to the war tax refuser . . . Material support should be made available to the resister and/or the resister's family whenever needed. Prayer support must be timely, consistent and conscientious . . . Individuals and/or the community of faith should write

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"This is the first time as far as we know that the weapons' dynasty has been seriously incommoded by peace people . . . The uncontrolled nuclear arms race makes a hostage of every living being, including the innocent unborn."

— Daniel Berrigan, S.J.

Peace Activists at GE

Millions Saved, Eight Jailed

by Bill Whistler & Teresa Jackson

"Activists Philip and Daniel Berrigan and six others were arrested yesterday morning and charged with breaking and entering into a General Electric plant in King of Prussia (Pennsylvania) that makes component parts for Intercontinental Ballistic Missiles."

The brothers, who since the late 1960s have engaged in what they call "religious peace activism" were accused of pouring human blood on classified plans and smashing thermo-nuclear nose cones with hammers."

— Philadelphia Inquirer, Sept. 10

This act of the eight people at General Electric in suburban King of Prussia (described above) can be interpreted as

Bill Whistler, a member of the Episcopal Church Without Walls, Philadelphia, and Clergy and Laity Concerned (CALC), resigned his post as engineer for the GE Valley Forge plant in conscientious protest in August. **Teresa Jackson** is Philadelphia coordinator of CALC.

the first true act of disarmament in the nuclear age. In every time and every society a small minority has spoken out, sometimes at great risk, saying there is a law higher than that of men. Their message was that at times we must affirm the message of St. Peter: "We must obey God rather than men."

In World War II, people turned their heads while gas chambers were built in their communities. They silently condemned millions to death by their inaction and called it "obeying the law."

We have not learned from the Holocaust; the process is being repeated today. Bombs that have the power to destroy more people than in all previous wars combined are being built in our back yards. We condone these death factories because they are protected by law and we are a lawful people.

At General Electric, two missile components suffered several thousands of dollars of damage; had these components been completed they would have had the capacity to kill millions of people. Damaging property

can be wrong; building bombs whose only function is to kill people is heinous.

We have been warned as in biblical times, and as much as we may like to, we cannot treat lightly what eight modern 'sentinels' did at the General Electric plant on September 9. We face a variety of choices: We can pretend that nothing happened, and go about our business. Or, we can ignore the message and concentrate on arguing about the efficacy of this particular action as a strategy for social change. We can also denounce these people as lawless hoodlums and be reassured that somehow we *need* to have the capability of destroying ourselves and millions of other people. Unfortunately, we must face the fact that we have come to a point where none of these options is open to us.

The danger is real. The doctrine of Mutually Assured Destruction (MAD) is just that, MAD. It means that you and I are likely to be killed, our homes destroyed, our families faced with the lingering effects of radiation poisoning.

For the first time in history we have created a technology capable of destroying the world without the morality that will keep us from using this capability.

How will we respond? Silence only insures the inevitability of nuclear war. Yet we contribute to and condone the arms race in countless ways. Nearly half of our federal taxes goes to the military, including the production and development of nuclear weapons. Owning stock in GE supports the country's fifth largest military contractor. When Congress voted to "bail out" Lockheed, it was supporting the makers of the Trident submarine, one of the newest and most destructive weapons in our arsenal. The list goes on, but the question remains the same: The warning has been sounded: how will we respond? ■

Statement by the Eight:

'Bringing Good Things to Death'

The prophets Isaiah and Micah summon us to beat swords into plowshares. Therefore, eight of us from the Atlantic Life Community come to the King of Prussia G.E. (Re-entry Division) plant to expose the criminality of nuclear weaponry and corporate piracy. We represent resistance communities along the East Coast: each of us has a long history of nonviolent resistance to war.

We commit civil disobedience at G.E. because this genocidal entity is the fifth leading producer of weaponry in the United States. To maintain this position, G.E. drains \$3 million a day from the public treasury, an enormous larceny against the poor. We wish also to challenge the lethal lie spun by G.E. through its motto: "We bring good things to life." As manufacturer of the Mark 12A re-entry vehicle, G.E. actually prepares to bring good things to death. Through the Mark 12A the threat of First-Strike nuclear war grows more imminent. Thus, G.E. advances the possible destruction of millions of innocent lives.

In confronting G.E., we choose to obey God's law of life, rather than a corporate summons to death. Our beating of swords into plowshares today is a way to enflame this biblical call. In our action we draw on a deep rooted faith in Christ, who changed the course of history through his willingness to suffer rather than to kill. We are filled with hope for our world and for our children as we join this act of resistance.

— The Rev. Daniel Berrigan, Philip Berrigan, Dean Hammer, The Rev. Carl Kabat, Elmer Maas, Sister Anne Montgomery, Molly Rush, and John Schuchardt.

Medical Care Impossible in Nuclear Attack

A recent article in the *Los Angeles Times* presented convincing data that "any nuclear war would inevitably cause death, disease and suffering of epidemic proportions for which effective medical intervention on any realistic scale would be impossible."

Dr. Howard H. Hiatt, dean of Harvard School of Public Health and a professor at Harvard Medical School, quoted John Hersey's account of the problem presented to Hiroshima's medical care system and its capabilities after the atomic bomb dropped there:

"Of 150 doctors in the city, 65 were already dead and most of the rest were wounded. Of 1,780 nurses, 1,654 were dead or too badly hurt to work. In the biggest hospital, that of the Red Cross,

only 6 doctors out of 30 were able to function and only 10 nurses out of more than 200. At least 10,000 of the city's wounded made their way to the Red Cross Hospital, which was altogether unequal to such a trampling. . ."

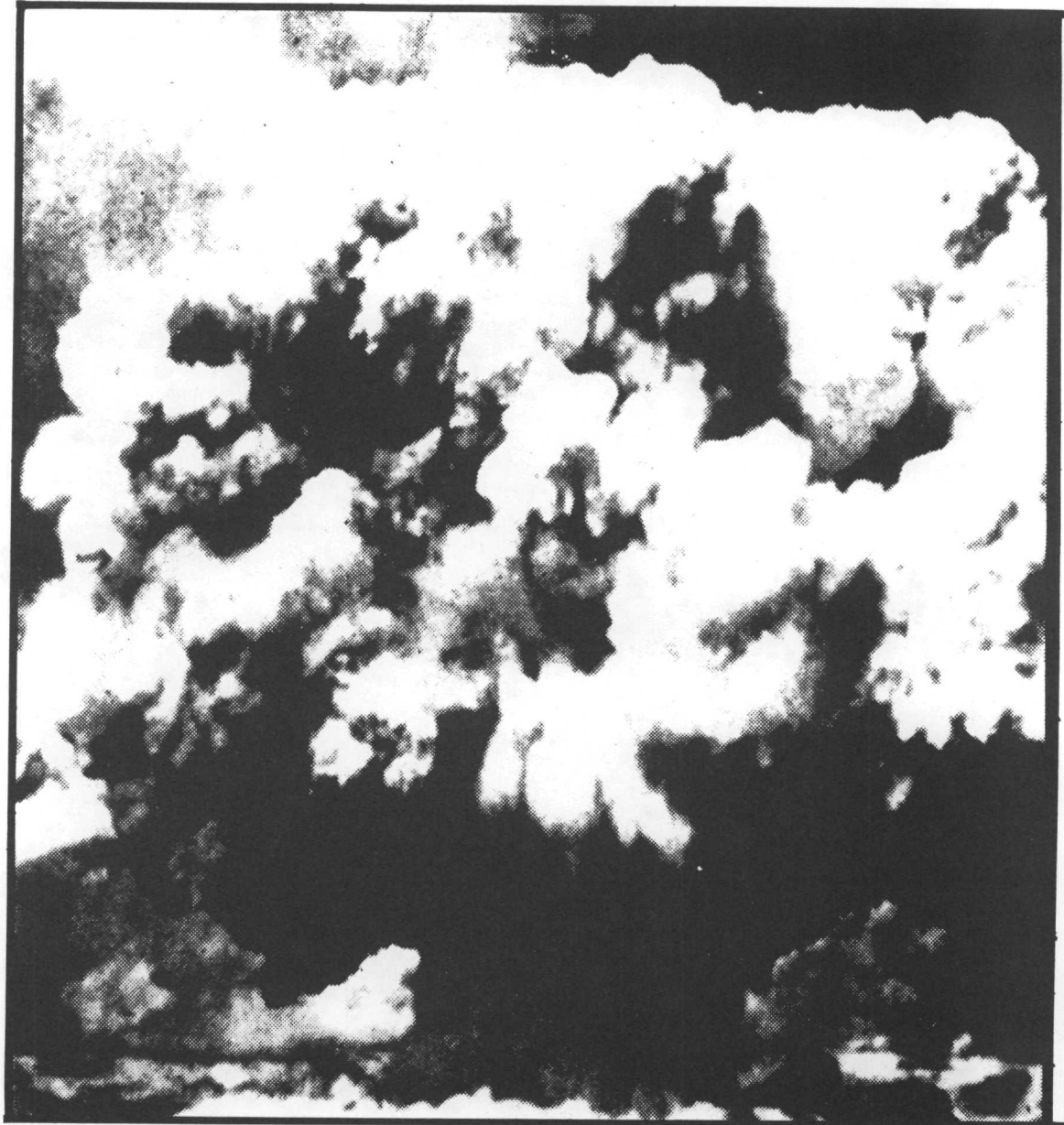
Citing authoritative studies described in the *Scientific American* last year and in the *New England Journal of Medicine* in 1962, Dr. Hiatt set out the prospects for medical care in view of a nuclear attack on an American city with a population of 3.5 million:

"Using as a base a figure of 6,560 physicians in the area at the time of attack, the 1962 study projects that almost 5,000 would be killed immediately or fatally injured, and that only 900 would be in a condition to render post attack

medical care. The ratio of injured people to physicians thus would exceed 1,700 to 1. If a physician spent an average of only 15 minutes with each injured person and worked 16 hours each day, the studies project, it would take 16 to 26 days for each casualty to be seen once. Thus it is unrealistic to seriously suggest medical response to the overwhelming health problems that would follow a nuclear attack," Dr. Hiatt said.

"If we examine the consequences of nuclear war in medical terms, we must pay heed to the inescapable lesson of contemporary medicine: Where treatment of a disease is ineffective, or where costs are insupportable, attention must be given to prevention. Can more compelling arguments be marshalled for a preventive strategy?" ■

The Devastating Effects



Hiroshima, Japan

In Hiroshima there is a museum
and outside that museum there is a rock;
and on that rock there is a shadow.
That shadow is all that remains
of a human being who stood there August 6, 1945.

of the U.S. Arms Race



Courtesy of CALC

This illustrates the choices before us now;
Either we will end war now in this generation
or we will all be
shadows on the rocks.

South Bronx, N.Y.

— Jonah House

"Concern for parish survival is neither an adequate strategic response to the urban dis-ease of the 1980s nor a theologically defensible rationale."



Van Bird

Who Will Benefit From Parish Revitalization?

by Van Bird

"Parish revitalization" has almost become a shibboleth in the churches as a necessary first step in responding to the urban challenges of the 1980s. Such ferment around urban issues is a welcome sign. At the same time, I am increasingly concerned lest the strategy of "parish revitalization" be reduced to a strategy for institutional survival.

The Rev. Van Bird is Director of Community Concerns for the Diocese of Pennsylvania. He teaches sociology at LaSalle College and was for seven years vicar of St. Bartholomew's in inner-city Philadelphia.

Consider, for example, three historical moments. The first was following the Episcopal Urban Bishops' Hearings in six major cities, when the summary document *To Hear and To Heed* (1978) challenged the church to respond to "*people in distress in our cities*." Second, a call was issued in 1979 for the formation of a broad-based urban caucus, for which a working document stated: "Some parishes will spurn a ministry for the renewal of the city. Still other parishes, clearly, will find themselves unable to resist their suburban captivity to comfort and

affluence. Yet, it is equally clear that the church must stand behind the parishes which have a sense of mission, providing particular assistance to those outposts in the city where faithful witness is made against great adversities; encouraging more affluent parishes to enter into partnership in service with urban congregations to build housing, create community business enterprises, and educate children and youth."

A sharp challenge to the parish.

The third historical moment came at the organizing assembly of the

Episcopal Urban Caucus (February, 1980), when a focus on the parish as the key element in response to "people in distress in our cities" was further refined to concentrate on "internal dynamics, survival needs and sources of external support" for the local congregation. This change of emphasis and focus from "people in distress" to "parishes in distress" is understandable from the point of view of bishops, priests and other administrators who occupy the ecclesiastical command posts. But in the opinion of this writer, concern for parish survival is neither an adequate strategic response to the "urban disease" of the 1980s nor a theologically defensible rationale.

At the outset let me say that I can understand some of the pressures and reasons for this change in focus from a specific group of people in our cities (an urban underclass) to a wider, more diffused assortment of urban-metropolitan social concerns (e.g., peace, women's rights, rights of homosexuals, etc.). The desire for a broader base of support, with the implicit need for more financial support, moved the Caucus to be more inclusive and diverse. One result was the change in focus from the term *city* to the less specific term, *urban-metropolitan*. Additionally, there has been a retrenchment from social action by the churches in recent years, although the needs remain. When the call came for a renewed commitment to action on behalf of the "people in our cities," there was an overwhelming response by many who saw this as a forum in which to place their own forgotten agenda before the whole church once again. "Urban mission" became a symbol (perhaps a kind of code word) — not of a place of ministry, but of the social outreach of ministry wherever it occurred.

In this evolutionary development, to me, the concept of "parish revitalization" is based on the interests

of the parish to continue as it has been. As I read and hear of the new proposals for implementing parish revitalization — a call to "stay in the city"; a call to establish new congregations in the city; a call to evangelize the city — I am convinced that *the more things change, the more they remain the same*. Remember the earlier church-wide calls for parish life conferences, parish leadership training, group life laboratories, sensitivity training, training in consultation and organizational life and development? We have much to learn from these various behavioral science and management insights, techniques and methodologies. However, in my experience over the past 25 years, all of them were focused on parish survival and/or parish revitalization. In passing, it is interesting to note that two decades ago the buzz word was *parish life conference*, that is, helping the parish to show greater signs of life and vitality. In the early 1980s, the buzz word could become *parish revitalization*, making the parish "vital," alive once again.

But parish life for whom? For what purpose? Parish revitalization for whom? For what purpose? For "people in distress in our cities"? Or increasing the institutional viability of existing organizations (parishes)?

Of course, the Gospel of Christ — the good news of liberation — is dependent upon some institutional form, without which the divine mandate is undeliverable. In the urban scene, some parishes make it; increasing numbers fail to survive. The reason for failure cannot be the message itself. Can it be the procedure? Can it be the result of the wrong priorities (seeking to "save life" rather than "lose life" in order to find it)? Can it be due to a disjunction between our theology and our actions (or proposed actions)? Could it be due to a tendency to speak the truth rather than do the truth, separating reflection

from praxis? The strategies for revitalization tend to have a common denominator — targeting resources (clergy, money, organizational expertise) for the same situations, using the same models. *We do not need "fine tuning" of old methods and models to make them more efficient: we need the institutional courage to risk new models for new situations.* The June 1980 issue of THE WITNESS featured some excellent articles on this theme. I suggest several assumptions and/or sociological factors which should be considered when developing plans and strategies for parish revitalization.

1 All Christian ministry is concrete, specific, and takes place in a given social context. In response to the question "Who is my neighbor?" Jesus tells a story of a Samaritan — a man of a particular social type, belonging to a particular social group. Jesus would not permit others to "spiritualize" the concept of loving and serving God and neighbor. "Whenever you did this for one of the least important of these brothers of mine, you did it for me." (Matthew 25:40).

This fact is recognized by one of the subcommittee reports at the Episcopal Urban Assembly. In a report entitled "Parish Revitalization in the Community," the following statement was affirmed:

"Primarily, the church and its congregations must identify with and be servants of the poor of the community. The church and its congregations must be engaged in and involved in the communities in which they are located. In that regard, ecumenism as well as relationships with other institutions and agencies in the neighborhoods is essential."

At the same Assembly, a Joint Statement of the Union of Black Episcopalians and the Hispanic Caucus declared:

"Racism must be addressed as a problem in and of itself, and issues of

justice, energy, the arms race, and parish revitalization must be discussed within the context of racism. For example, racist policies of lending institutions, such as 'redlining' and 'greenlining' effect the displacement of Blacks and Hispanics from neighborhoods and their replacement with whites. This manifestation of economic injustice, which enables whites to reclaim the cities, raises questions about the issue of parish revitalization. Revitalization for whom? What efforts will be made to recruit Black and Hispanic staff? Who will do necessary staff training? Viewing these issues apart from the overriding issue of racism will only result in a myopic understanding of the urban crisis and a failure to address the crisis at its roots."

2 The context for urban mission in the 1980s is one of basic change. These are times of shrinking resources; shifting alignments of power among the nations; a rising tide of ethnicity and nationalism; a proactive conservatism — in church and society. The dominant concern is usually survival. This frequently takes the form of an institutional decision-point: should we use our dwindling resources to *revive*, *renew* or *revitalize* old models, methods and mechanisms? Or should we initiate a process of *reassessment* leading to *repentance*, with the possibility of *rebirth*? The latter decision clearly entails the risks and rewards of new models, new methods and new directions.

3 These choices present a dilemma for the institutional church. The dilemma is simply this. On the one hand, if the church is to take seriously its obligation as a missionary and witnessing movement, it must maintain stability, continuity and persistence; it must develop appropriate organization and institutional forms. Yet, on the other hand, the very institutional

embodiments necessary for the survival of the church may threaten, obscure, distort or deflect the purpose for which the church was originally founded.

In a fundamental sense, the critical problem of the church is the problem of community. I am concerned that in spite of the initial intent to respond in a new way to people in distress in our cities, the behavioral response in many places may tend to make parishes in distress our top priority. To me, the very term "parish revitalization" implies the effort to breathe new vitality into apparently dead or dying bones. Should we concentrate on keeping the patient alive, or consider the possibility that through a particular parish's death, new life and ministry may emerge?

A persuasive argument is often made that we must revitalize the parish, make it strong, so that it can then be able to serve others in the community and elsewhere. In fact, one report of the Urban Caucus states: "The urban congregation is essential to the survival, if not the salvation, of urban dwellers." If by "urban congregation" we mean a community of committed Christians on a mission of transformation (not reformation) of the life and conditions of life for urban dwellers, this is a powerful, biblically rooted statement. If, however, we mean by congregation an urban parish with a parish building, centered around a parish priest, this statement may merely reflect concern for institutional survival. Is this latter the message being communicated and received through current emphasis on "parish revitalization"?

4 It is not surprising to some that parish revitalization is currently being discussed at a time and in a context of urban revitalization. Current demographic data point to an increasingly significant reversal in the decades-long pattern of white flight from central cities. The year 1974 signalled an increase in building permit

activity in central cities. A 1976 survey of 260 central cities by the Urban Land Institute estimated that "some private rehabilitation is taking place in three-quarters of all cities with populations of 50,000 or more." Various called "urban pioneers," "frontier persons," "saviors of the city," these people moving in are by and large:

- middle class and white
- two-wage-earner families
- highly educated; young (20-35 age group); managerial or professional persons
- singles and childless couples; few have more than two children.

In most cases, market forces and political pressures will favor these newcomers over the present occupants, who tend to be elderly, lower-income families — and Black. This back-to-the-city movement has its critics and its supporters. It is, therefore, in this context that we must consider the church's response. If we are identifying the "urban pioneers" as the basis for revitalizing the parish, what happens to the testimony of those who said to the church in the Urban Bishops' Hearings — "Be Our Advocate"? (WITNESS, May, 1978). How do existing Black congregations in our cities fit into our strategy?

5 Parish revitalization is not just a parochial problem. The profound changes in the social context of the local parish and community are the result of forces which are far more than local in origin. Indeed, they are global. I urge that concern for parish revitalization be matched by the development of an overall diocesan strategy.

Our city churches and congregations have lived for too long in a desperate and debilitating struggle for their survival. But the past need not determine our future. The current context is changing; new patterns and opportunities are emerging; new models and strategies are demanded. ■

Continued from page 7

letters of support to resisters and to their families and loved ones."

One tax refuser who attended the Green Lake meeting is already receiving such help. Bruce Chrisman's criminal conviction as a tax resister (and sentencing to serve in a Mennonite volunteer program in a prison ministry) is being appealed with support from the General Conference Mennonite Church, Newton, Kansas.

In a friend of the court brief to the U. S. Court of Appeals in Chicago, the Mennonite denomination says it supports Chrisman, though not a member of their group, in his claim that "paying for war is the same as bearing arms." The Chrisman appeal asks the court to find that the Internal Revenue Code is unconstitutional in that it forbids Christian pacifists free exercise of their faith when it compels them to support war efforts which they are convinced are contrary to the will of God.

Input from the guests invited to the Green Lake meeting provided extra energy and support for the peacemaking cause. Emilio Castro, director of world mission and evangelism for the World Council of Churches, greeted them as those who are "convinced that nonviolence, positive action, and vicarious suffering are God's will for mankind."

He appealed to them to identify themselves with the downtrodden and marginal peoples of the world. "We will see them not as the victims of our society," said Castro, who as a pastor of the Methodist Church and instructor in a Mennonite seminary in Uruguay supported the cause of the liberation of the poor, "but as those for whom Jesus Christ gave his life—those to whom the promise of peace has been given."

Elise Boulding, Dartmouth College sociologist and a member of the Society of Friends, gave the group hope that the proposed National Academy for Peace and Conflict Resolution might be developed on a par with the nation's military schools. Peacemaking may someday be a factor in American foreign and domestic policy.

As a member of the federal commission that shaped plans for such an academy, Boulding talked with the superintendents of the three military academies and found

Correction

The first sentence in the first full paragraph of William Wolf's article, "The Spirit of Anglicanism," on page 16 of the October WITNESS has a typographical error. It should read: "There is another aspect of comprehensiveness in which the finger of accusation should now be removed from the bishops at Lambeth and pointed to many theologians of the liberal or of the broad church category." (Instead of "not be removed"). Sorry.

In Terrorem

What ark of oak,
what hand held in that hour
can stay the clock?
That cloud at dawn shall mock the sun
and make
of fairest face and flower
a tongue of fire.
Leer, lair, and toad
shall be as one
with golden head;
that flock of rooks
in tree-top rest
shall be the last;
and lover's laugh
shall burn like edge
of leaf,
here, in this forge of rocks.

— Georgia Pierce

that even they feel that military power has been badly abused by the Congress and that training in a whole spectrum of peacemaking skills is urgently needed.

"They have a strong sense that what the military is trained to do is a last resort," she said, "and that when they are called into action, the country has failed."

And from a member of the Church of the Nazarene, the delegates heard that in spite of the harsh realities of peacemaking — disarmament could lead to political and economic bondage — a bad peace is still better than any kind of war.

Timothy Smith, a Johns Hopkins University professor of American history, taking his cues from Jeremiah who asked the people of Judah to submit to the invaders, said, "I have to call myself a unilateral disarmament pacifist."

But the church will survive and will emerge refined. He pointed to the churches of eastern Europe, the Soviet Union, and Cuba as models of how the church can grow in vitality even in a harsh political climate. So also the Black Church passed through the dark night of slavery, finding the Gospel of liberation in the sermons on submission preached to them from the Old Testament by their white oppressors.

Work for peace, says Hadley, will continue to grow because "we now not only have the biblical mandate, but we are making sense. War isn't working." Because of the threat of nuclear war, he said, concerned persons believe everything possible must be done to find peaceful ways out of conflict.

For the New Call to Peacemaking that means a continuing effort to find Christian alternatives to conscription, taxation for war, and the doctrine that security can be found in armaments. ■

*Survivor of sexism
in various seminaries,
arrested in picket line,
bailed out of jail
by Norman Thomas . . .*



Doris Havice

Portrait of a Maverick Feminist

by Margaret F. Arms

“They thought I was mentally deficient as a child, until my grandmother — who counted Elizabeth Cady Stanton among her friends — came to live with us. She told them, ‘She’s a woman; she can’t be mentally deficient!!’ ”

So reminisces Dr. Doris Webster Havice, graduate of Union Theological Seminary, Ph.D. in philosophy from Columbia, author of numerous articles and of two books, professor emeritus of religious studies at the University of Colorado in Boulder, long-time feminist and, in her words, “a rebel.”

Explaining the mentally deficient label, Havice recalls that as young children, she and her twin brother had developed a twin language for which her brother served as translator. The result

was that her family did not realize she could speak or understand what was being said to her.

Today there is no doubt as to the brain power of the 73-year-old Havice. Her acquaintances are a veritable list of Who’s Who in the fields of religion, philosophy, and psychology, and her life story brings feminists of the 1980’s in touch with their past.

The road to seminary was somewhat unexpected, since Havice had not been raised in a religious household. Her grandmother, however, had been deeply influenced by Elizabeth Cady Stanton’s *Woman’s Bible*, a late 19th century feminist commentary by a group of women scholars, gathered by Stanton, who interpreted all the passages of the Bible which mention women. That commentary spurred Havice’s grandmother’s interest in higher criticism of the Bible, which in turn influenced Havice.

Then, as an undergraduate student at

the University of California at Berkeley, Havice took a course called *The Bible as Literature* from, she recalls, “the dullest man at the University of California.” But in his class she read the Old Testament for the first time, and got excited about the social justice issues raised, in particular by the ancient prophets. She began asking what the contemporary church of 1926 was doing about these same issues. The invariable response was, “Well, the church ought to be doing something, but . . . ”

“So,” chuckles Havice, “I said, I guess I’ll be a minister and make them do it.”

Although the Congregational Church which she then attended had been ordaining women since 1857, her minister tried to discourage her: “Women can’t be leaders,” he told her. “No one will follow a woman.”

Nevertheless, Havice persisted. With money earned over the summer, she bought a one-way ticket to New York. A \$500 competitive merit scholarship given by Union, which she had won,

Margaret F. Arms is a free lance writer who lives in Lakewood, Colo. and serves as vice president of the Episcopal Women’s Caucus Board. She also edits the EWC quarterly, RUACH.

plus the \$400 she would earn from her field work would pay for her room, board, and tuition. She joined about twenty other women students of whom two or three, herself included, intended to be ordained. Within a very short time, Havice became something of an embarrassment to Union, and to its President, Dr. Henry Sloane Coffin.

First there was the matter of her smoking.

In 1928, "nice women" did not smoke. Prostitutes smoked. To the disgruntlement of the male faculty members, so did Doris Havice, then Doris Webster. At the first faculty meeting after she had been "discovered," the male faculty members attempted to pass a regulation forbidding women students to smoke. The two women faculty members, neither of whom smoked nor approved of it, protested and argued that either everyone be allowed to smoke, or no one. They filibustered for five hours, successfully. The proposed regulation was never passed. Doris Havice continued to smoke, although she quit as soon as she felt she didn't need to in order to prove a point of principle about double standards.

Then there was the matter of her manners.

She was the product of the California coeducational school system: "It never occurred to me not to volunteer in class." Most of the other women came from the Northeast or the South and had studied at women's schools and colleges. They tended to be more subdued.

Coffin was acutely aware of the difference, and not happy with it: "Your manners are *awful* — terribly Californian," and Havice admits the truth of the charge. To overcome her disabilities in deportment, the faculty wives issued a series of invitations to Havice for extended weekends. They tried to teach her proper social etiquette: One did not speak to a

professor first, but waited to be addressed by the professor; one did not say "hello," but "good morning," or "good evening," etc.

Finally there was the matter of her night in jail.

Reinhold Niebuhr had come to the students one day in 1930 to talk with them about the Brooklyn Edison Company which was firing its workers as soon as they were eligible for a raise. The company would then hire other workers (of which there were many during those depression years) at a lower salary. Niebuhr believed that the only way to stop this was for the workers to unionize; however, as soon as the workers attempted to do that they were fired. As a result workers were extremely reluctant to become involved with unions. Since the students could not be fired, Niebuhr believed that they had nothing to lose. He wanted them to go to the company and tell the workers where and when the next union meeting would be. The students were also to hand out leaflets.

Havice went. Niebuhr had warned the students that goons hired by the company were also present, and that if any student was knocked down, he or she should prefer charges to get the matter into the courts. It happened. Havice, a trim five feet, six inches, was knocked down by a goon over six feet and approximately 200 pounds. (In telling this story, Havice interrupts herself and laughs: "I've always loved that word, *goon*!") She preferred charges and the man was booked. The lawyer, hired by Brooklyn Edison to defend the goon, claimed that to the contrary, Havice had knocked the man down.

And so, Havice was booked. Unable to rouse anyone with the one phone call allowed her, she spent the night in jail. Her cellmates — two prostitutes — were very angry that the men they had been with had not also been picked up and jailed. "That gave me a whole new idea

of an oppressed group," Havice said.

The next morning a student from another school who worked part-time for Norman Thomas, American Socialist leader and a graduate himself of Union, told Havice that he would call Thomas for help. Thomas came and bailed the two out, but at the cost of a stern lecture on the stupidity of students getting involved in matters about which he claimed they knew nothing.

Upon return to Union, Havice was called into Coffin's office where he continued the lecture about her impropriety, an impropriety aggravated and compounded by the fact that the story had made the front page of the *New York Times*.

At the end of her second year at Union, Havice was awarded a scholarship from the National Council on Religion and Higher Education, sufficient to enable her to study abroad. She asked Coffin if it would be possible to waive the regulation requiring students to spend their final year at Union. Coffin not only agreed but encouraged her to go, and arranged to have her study at New College, affiliated with the University of Edinburgh in Scotland.

He told her, "It will be good for you to learn what it's like to live in a man-made world." Replied Havice, "Dr. Coffin, I thought we both believed that God made the world."

In Scotland, Havice discovered two things, neither of which made her life there easy.

After a long and hallowed tradition of admitting only men, New College had found it necessary to broaden its admissions to women. It had become a part of the University of Edinburgh only that year, and Edinburgh required all its associate schools to be coeducational. New College complied, reluctantly. How reluctant that compliance was became obvious to Havice almost immediately.

During her first meal in the dining

hall, Havice sat at a table between two men. Without a word, they picked up their plates, walked to the other side of the hall and ate standing, rather than have to sit beside a woman.

Each professor apologized to the male members of the class for the presence of a female: "I'm verra sorra there is a young woman present. She will not be allowed to disturrb us," quotes Havice in imitation of the Scottish brogue, and adds, "I thought of Tertullian: 'Woman thou art the gateway to hell!'"

She was not allowed to recite in her classes, with one exception. The professor of theology allowed her to participate on Monday-Thursday. She remained a silent spectator in her Friday theology class because that was the day the students worked on homiletics; of course, women could not preach.

Nevertheless, she persevered and did her academic work. Well.

Which brought her second discovery: she had been much better prepared at Union than her Scottish peers in their schools. She consistently placed at the top of her class — to the embarrassment of the faculty and the male students.

Reflecting on that year at New College, Havice says that there are some things, discrimination being one, that can only be learned through experience: "I knew something about being discriminated against, because of something I *couldn't* do anything about and didn't *want* to do anything about, on a gut level."

That understanding was to prove immensely helpful during the five years she taught at a black college in Alabama in the late 1960s.

In the fall of 1931, Havice returned to New York and matriculated at Columbia. She also defended her thesis and received her degree from Union in the spring. She was called to serve as the minister in a New England church, but by then she had had second thoughts

about being ordained. She refused the call: "I didn't want to be ordained. I didn't want to be part of that hierarchical structure." The dangers of the hierarchical structure in churches continue to concern Havice today. In June 1980, she warned a forum on women theologizing, sponsored by the Denver chapter of the Episcopal Women's Caucus: "We have just got to abolish these orders of difference. We can't learn anything from each other if we take them too seriously."

She decided instead to pursue a career in teaching — a career which has taken her to Athens, Greece, where she served as academic dean at Pierce College and to Birmingham, Ala., where she chaired the department of Humanities at Miles College, a college for urban poor blacks. Most recently she has taught in the religious studies program at the University of Colorado in Boulder, from which she "retired" five years ago. She continues to teach one or two courses a year: one on the psychological aspects of religion, the other on traditional African religions.

Looking back at the women she has known throughout her 73 years, Havice has some thoughts about the feminists of her generation and today's feminists.

"We were children of the vote," says Havice, speaking of her generation. "It was a generation which believed that once the right to vote was granted to women there would be no more barriers, and that the world would be open to all women." Hence, the children of the vote were intensely individualistic and competitive, and did not, according to Havice, recognize the need for solidarity: "If a woman couldn't make it — well, too bad for her." The necessity of mutual support among women is a need which Havice was taught by the women of the '60s and '70s, and most clearly by her own daughter.

The other difference Havice sees concerns anger. Her generation felt pity for men rather than anger — an

emotion she believes came from the 19th century feminists who genuinely believed that men were the weaker sex in every way.

Havice suspects that the anger of today's feminists is a cultural stage akin to that in psychoanalysis in which individuals become terribly angry as deeply buried feelings surface. Nevertheless, she is concerned over the anger which she feels is a "waste of energy" which might better be spent on more constructive matters. To illustrate the difference, she relates a conversation which took place when she decided to finish her doctorate at Columbia in the field of philosophy.

It had been nearly 20 years since she first began her work on her doctorate. The head of the department called her in for an interview:

"How old are you?" he asked.

"Forty," replied Havice.

"Don't you know that no one can think after 40," he said. "And that women can't think philosophically at all?"

Havice observed that such a conversation would make today's feminists angry. That had not been her reaction: "I wasn't angry. I thought, 'Poor thing. He doesn't know, does he? Maybe he can learn from watching me.'"

And she proceeded to do her work. Doris Webster Havice received her Ph.D. in philosophy from Columbia in 1951. She was 44 years old. Her thesis, *Personality Typing: Uses and Misuses*, lay buried in the Library of Congress until the 1970s when professionals in the field became interested in the subject. It was published by the University Press of America at their request. Her second book, *Roadmap for a Rebel*, is her autobiography and was published by Carlton Press in September, 1980.

Not bad for a person who was considered mentally deficient as a young child, and is now over 40. And a woman. ■

Continued from page 2

returned to save his nation, he said, by working for its defeat. In this way, he believed civilization might survive. This was the explanation that he gave to Reinhold Niebuhr for why he could not remain in America. The action he took was dangerous. Such a choice, he said, could not be made in security. And so he returned to Germany to work internally against his government. For his resistance work he was arrested by the Nazi government, punished for violating its laws, and eventually sentenced to death.

Thus, there is precedence for loyal citizens confessing the fault of a nation, even those that could be classified as criminal. Dietrich Bonhoeffer did, and so did Ramsey Clark and his companions. Bonhoeffer paid for his resistance work with his life. It does not yet appear what the ultimate cost will be for Clark and his companions.

Charles V. Willie
Harvard Graduate School of Education
Cambridge, Mass.

Biblical Resolving

It's strange and wonderful how "wise" Christians can get, wiser than the Bible, wiser than God. All of a sudden biblical Christianity, which gave women true worth, as compared to the "slave" or "chattel" philosophy of many Eastern and other religions, is no longer adequate. "Husbands love your wives as Christ loved the church — wives submit to your husbands" is all of a sudden passe. Women must be "equal" with men, we say.

What we need is not more "women's lib" but a return to biblical Christianity, a revival of the breadth and depth of the Wesleyan revivals of old that shook England, ended slavery and child labor, reformed prisons and labor laws, and reduced drunkenness and crime drastically. I am no "status quo redneck," either. We have inequities, sexual and race, that need resolving, but *biblically*.

Bert Warden
Miami, Fla.

Feminist Kudos

For my Christmas present last year, a dear friend gave me a gift subscription to your excellent, forward-looking and thoughtful magazine. I have greatly enjoyed each issue since. I am a proud feminist and rejoice in the number and quality of timely and challenging, intelligent and substantive articles you include regarding the difficult status of women in the church today. As long as publications like yours live and survive and thrive, I believe that the spiritual vocation of the church as bearer of the Infinite Carer has a possibility of being realized.

Susan McShane
Yale Divinity School
New Haven, Conn.

CREDITS

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