

THE WITNESS

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Terrorism Reprehensible

I am deeply concerned that in the last few issues, and particularly in your reply to the Rev. David King in February, you come dangerously close to supporting or at least condoning the actions of the FALN and other terrorist groups purportedly favoring Puerto Rican independence.

Apart from endangering innocent lives, the terrorism practiced by these groups does nothing but aid the enemies of Puerto Rican liberation to cast discredit on the whole Puerto Rican independence movement. I agree with Gustavo Gutierrez' analysis of the types of violence, which you cite; but this analysis does not justify terrorism. There is a vast difference between terrorism and a mass uprising against a tyrannical government. To fail to make any distinction between the two is in effect to endorse the line of General Haig, who slanders all national liberation movements as "terrorist."

It's curious how history repeats itself. Back around the turn of the century, Lenin had to do battle with terrorist notions which were popular in some intellectual circles. He emphasized that terrorism does nothing to build — in fact, hinders building — the sort of mass democratic movement that is needed to effect any radical change, and that terrorism is at root an elitist expression of distrust in people at large.

Terrorism is morally reprehensible and politically counterproductive. However much we may sympathize with

the goal of Puerto Rican independence, we must not be misled into condoning the activities of such terrorist groups as the FALN. There are legitimate pro-independence movements like the Puerto Rican Socialist Party that are far more deserving of our sympathy and support.

Henry Morrison
Warm Springs, Ore.

Sacrificing to Inform

I would like to reply to the letter of the Rev. David King in February's Letters to the Editor. While I empathize with the Rev. King's concern for the innocent victims of FALN bombings, I cannot accept as valid his feelings of "contempt," his statement about "court-room antics" or the fact that he puts the word "patriots" in quotation marks when preceded by the word Puerto Rican.

I am a colleague and friend of one of the Eleven, Carmen Valentin, who was a counselor at the YMCA Community College where I teach. Since the arrests I have had the opportunity to get to know others. I have a deep respect and love for these young people. In refusing to defend themselves in court they are permitting state and federal authorities to send them to jail for long periods. They are sacrificing their lives and liberties in order to inform the American people of the war with Puerto Rico and the anti-colonial stand of the U.N.

The messages we are receiving from state and federal authorities are ambivalent. On the one hand the judges are saying the Eleven are violators of the criminal code of the State of Illinois and should be treated as such. However, they are in fact being treated differently. They were captured with a stolen vehicle and unregistered weapons. If they were criminals their crimes would range from misdemeanors to low grade felonies. Yet they were placed on \$2 million bail. The only witness was an FBI expert on the FALN who had never seen the defendants before. He spoke of FALN bombings but proved no connection between the Eleven and the FALN. The Eleven claim to be members of a

clandestine army but there are many Puerto Rican clandestine groups. In fact the Eleven are being used as hostages for all Puerto Rican freedom fighters.

The ambivalence of state and federal authorities is based on their unwillingness seriously to examine the UN stand on the treatment of POW's in anti-colonial struggles. In contrast to the government the Eleven state their position very clearly. They are POW's in an anti-colonial struggle and demand to be treated as such. They are willing to lay down their lives in order to inform the American people.

Joan Nicklin
Chicago, Ill.

Violence and the Media

The Rev. David R. King's response to THE WITNESS articles on the Eleven Puerto Rican Prisoners of War, alleged to be FALN members, is not unlike responses I read and hear from others on any group striving for social-political change.

I have personally met these POW's, one of them being a professional colleague of mine. I hold them in highest esteem, particularly in their commitment to freedom and their courageous stand. One of them is sentenced to life, and the other ten, as of Feb. 18, have prison sentences of over 1,000 years.

But the points I wish to make are based not so much on my personal acquaintance with these patriots, but on my perception of justice in human affairs involving people with different political beliefs. I believe that the Eleven are in fact political prisoners and that they are entitled to a fair hearing and trial, which they have not received from the U.S. The POW's have refused legal defense for themselves on grounds that the U.S. government is already biased against them. Openly proclaiming their willingness to engage in armed struggle to free Puerto Rico as a colony of the United States, they maintain that only an impartial internationally constituted body can be fair to them and their

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THE WITNESS EDITORIAL

Two Views of History

Christians place a supreme value upon history and its meaning. This is hardly surprising, since an historical people, the Israelites, were the subjects of God's divine plan for humankind; a plan which Christians believe culminated in the entrance into history of God's beloved Son. Israel, a minor collectivity of tribes in the ancient Near East; Jesus, born of peasants in a rural town: these, the great God of all history selected — instead of a prominent empire or a ruling prince — to manifest mercy and justice.

Christian valuation of history as the arena of divine activity does not terminate with those past events. The Kingdom of God, which Jesus proclaimed, is, we believe and pray, coming continually "on earth as it is in heaven."

In bloody El Salvador — set in Central America, sometimes referred to derisively as a collectivity of "banana republics" — we may well be seeing this historical God in an amazing epiphany of power and grace in the late 20th century. Amazing, because once again, God has chosen what the world considers weak in order to put the powerful to shame; amazing, because in El Salvador Christians are, like their Lord laying down their lives for their friends, the poor.

In contrast to this reading of history, the U.S. government and its chief foreign policy official, General Alexander Haig, proclaim another: that the world is, at this juncture, a bipolar one in which the evil of world communism contends at every point with the saving "Gospel" of Western democracy as embodied in the United States. The Gospel, according to Haig, will be served if we can but hold the line in El Salvador by supplying her with weapons and in supporting a

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An Atlanta Mother's Litany

"Dayshift is terrible if you don't have nobody to pick up your children. You tell them to call you at work when they get home. Or you call home when they suppose to be there. If your boss will let you."

— Interview with an Atlanta mother, March 1, 1981.

All I have left is that half-orphaned child and you, dear Lord.
Sweet Jesus, all I have is you to raise as Hand against the Death.

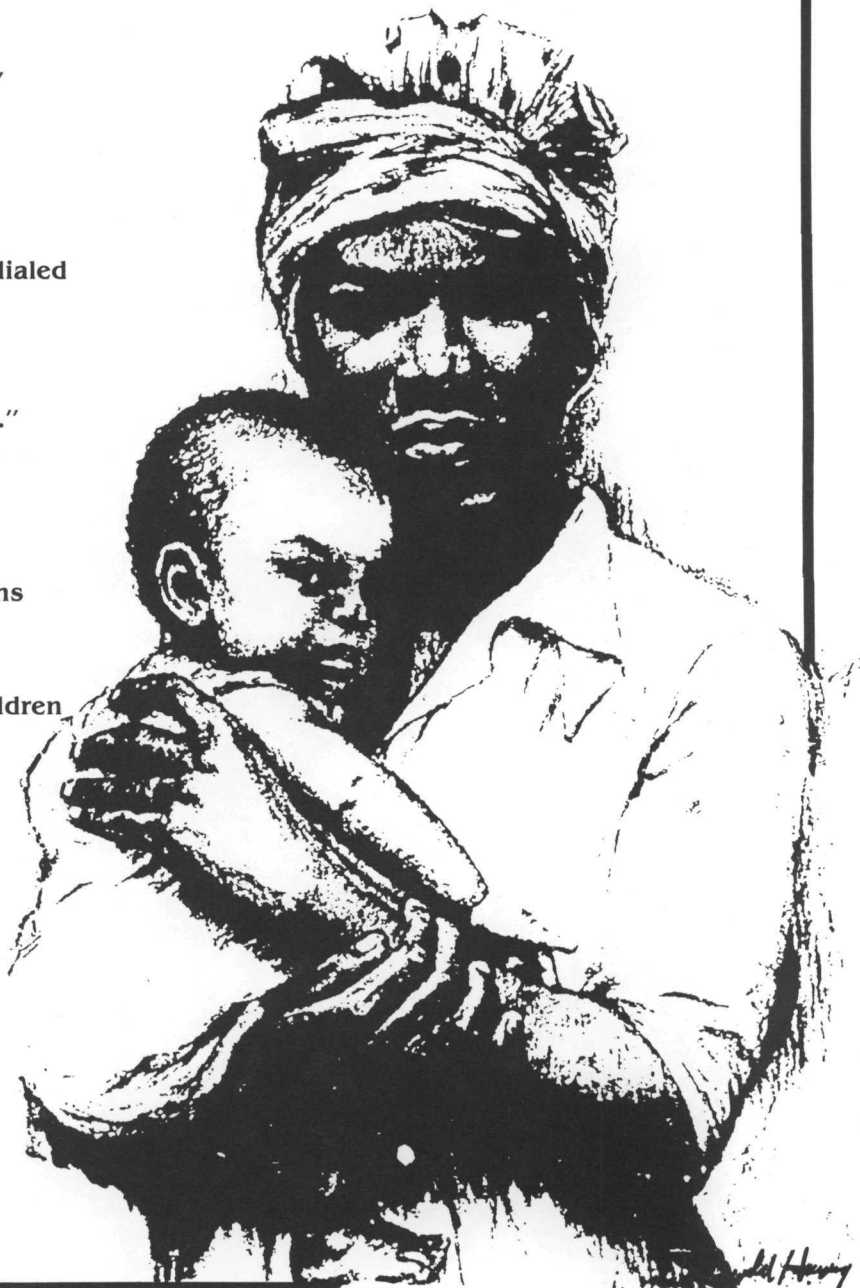
His call has not come in for me
and there's no answer when I ring my house.
The clock back here in the kitchen where I work,
synchronized to the radio news timetone,
tells me my son is nine long minutes late
making it home from Junior High.
Even in this warm dishwater,
my hands feel as cold as death.

Twice since threetwentyfive, these hands have dialed
to stir the principal about my child.
Each time with practiced patience he assured,
"Yes ma'am, the bus has left with all aboard.
Intact. No cause for panic. No alarm.
He'll soon be calling you from home, unharmed."
Now paused between the dishes and the phone,
in mid-air moving as though on their own,

these hands
clench, unclench and clench.
Their nails draw warm blood from their palmskins
soaked soft and
vulnerable like my baby

Ten Minutes Twelve Fifteen Minutes Twenty Children
still no call no child answering ring
hands wipe face tears wet warm
hands hold mouth stop no scream
hands join hands together pressed
in prayer is all I have left
to raise against assassins at the schoolbus
stop oh God please stop!

—Muhammad Isaiiah Kenyatta



**“Hostility to children, racism and poverty
are deeply embedded in the U.S. consciousness.**

**Atlanta is a particularity
which brings into focus what is hazy
and just below the surface of living
and causes us to express what is often unexpressed.
We cannot, we must not be the same now.”**

Meditation on the Atlanta Murders

by R. Alan Johnson

I had been wearing a green ribbon for some days, a symbol that I shared in the pain of families whose children have been killed in Atlanta. People on the street, my own 10-year-old son, had asked what it meant. I told them and they, too, expressed outrage, fear, and powerlessness. I came to the office and could not sit still. I had to get together with some people and be silent, pray, read scripture, and affirm our solidarity with those who were fearful and hurt in Atlanta.

Several of us stood around one of the desks in the office and we read *Mark 10:13-16*:

“And people brought children to him to have him touch them, but the disciples reproved them for it. When Jesus saw it, he was indignant, and said to them, ‘Let the children come to me; do not try to stop them, for the Kingdom of God belongs to such as they. I tell

you, whoever does not accept the Kingdom of God like a child shall not enter it at all.’ And he took the children in his arms and laid his hands on them and blessed them.”

Then we read Michel Quoist’s prayer, “I Like Youngsters” and waited in minutes of silence, hands joined in meditation and prayer. We concluded with this prayer:

“This life, given us not of our own choosing, is a gift and sometimes appears to be a curse. To You, O Creating God, moving among us, we turn when we experience the anguish and shared pain of Atlanta. As we live with the green of life present, we come to you through prayer. In Your mystery and loving presence, we come before You lifting up the pain in us for the families in Atlanta whose children have been killed. Before You, we raise the city of Atlanta, ill at ease. In our powerlessness we turn to Your power and urgently and deeply pray for the end of brutality to children in

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Atlanta and for justice being done. There are shreds of hope in us. May those grieving or now filled with fear, know some hope. We are open to Your Spirit, O God, to care for all children in this city, in this land, in Your world.

O God, love us to love them always. Help! Help! In Christ's name, we pray. Amen."

We joined in the Lord's Prayer and asked for peace in and among us. Some of us stood around for a while talking of our continuing anxieties, of hope that comes in acknowledging our hopelessness before the source of hope. We then went back to work carrying into our days ahead both a sense of death and some affirmation of resurrection.

In a seminary class that evening, the teacher led us in an inner dialogue based on the work of a Jungian psychologist. I found the person with whom I was speaking inside of me to be Dr. Rieux from *The Plague* by Albert Camus. Reading that book as a college senior over 17 years ago had been a major event in my life. That doctor came to mind since he was one who found the energy and the commitment to keep caring for people when the inexplicable plague descended on a town and killed people. In an imaginary dialogue, I asked him:

"You must have found some courage and energy from somewhere. Didn't you get discouraged?" He answered, "Not really, I got tired. But when I stopped working, I fell asleep immediately and slept soundly."

"I want more," I said, "I want to see reconciliation. I want to see beggars not begging if they choose not to beg. I want to see kids in Atlanta not jumping into strangers' cars for \$10 for some favor because they won't need the money. I want news to be reports of humor, people laughing at themselves and not reports of children being abused and adults hurting one another. I want the creation to sing in harmony and the terror and joy of the world to be felt in my bones without our raping the land. I want healing in me, in my family, in the world."

My image of Dr. Rieux responds, "And what are you to be? The maelstrom goes on. The turmoil continues. The foreverness of this broken and beautiful world will outlast us. You can dip into this or not. You can join this flow or not. You can wade in the shallowness of wonderment, timidly toe step the shores, or you can swim in deep water." "I want the deep waters," I said. "The real thing . . ."

As I left Dr. Rieux and came back to the visible world, I felt some clarity about what is reaching into the deep waters

of America's consciousness because of Atlanta. Three motifs emerged.

First, there is profound hostility toward children. Children are seen and experienced by many people as a hindrance, a source of competition with one's felt need for self-expression, work, and freedom. The transition to two-income nuclear families, the gnawing experience of supporting children in one-parent homes during economic upheavals, cause some people to feel children as a burden and annoying presence. When the future is uncertain, those who will mature in the future are treated as if their being, too, is uncertain and even expendable. When the feeling of safety is questioned in our lives, we grasp to make ourselves more safe. Children who are vulnerable, fragile, remind us of our own lack of real protection and safety. When the child in us cannot play more, cannot trust more, cannot find room to be, we are angered by the presence of children. They remind us of the child in us who is crimped, dying, and shunned. We become hostile to children and build up our arms to make safety; we enact policies which do not care about children; we deny children's unique existence by treating them as little adults and refuse to accept their needs.

Second, racism is deep and profound in our country and in us. When a parent in Atlanta says that middle class kids who deliver newspapers are industrious but black children who try to make some money by carrying groceries at the supermarket are hustlers, we know the language conveys racism. The rift grows. Those who are down are pushed down further by words that convey inhumanity. In this respect Atlanta is no different from any other city or suburb, exurb or rural town. The treatment of people of color in our country is unjust, cruel, and inhumane.

Third, poverty grinds on. Grinding poverty dehumanizes persons. The economic marketplace that rewards the highest profit punishes people for being human. Doing and accomplishing, making and producing are goals that disallow what is vulnerable and humanly strong. Art is cut. Imagination is stifled. People in need are divided artificially into those who are "truly needy" and those who just need. The "safety net" entangles people and strangles them. People without economic clout again become invisible, and in Atlanta people with clout begin to wonder what is going on, what's the matter. Power is deaf to the cries of the powerless until something dramatic and inescapable is put into the path of economic greed.

Hostility to children, racism and poverty are deeply embedded in the U.S. consciousness. Atlanta is a particularity which brings into focus what is hazy and just below the surface of living and causes us to express what is often unexpressed. In Atlanta the murderer(s) will be found, soon I hope. But the realities which have broken open the

surface to reveal the deeper motifs will not easily be placed back under. History would indicate we could repress these injustices and capitulate to the numbness of keeping on as we always have. But we must change. We must overcome our fear of having to change.

Reality does not rest content under the surface of our living and being. Action seeks to issue from the awareness of injustices. Otherwise our dreams will continue to haunt us and the rage embedded in us and one another will explode in our faces over and over again. And we will anxiously try to hide.

Can we do at least these things for now?

1. Express ourselves in local papers and the media wherever possible.
2. Send letters to Congress to provide the money needed in Atlanta to continue the investigation.
3. Send money to Atlanta.
4. Wear the green ribbon, with a single loop and the ends pointed downward. Continue to wear the ribbon if and when the murderers are caught with the ends pointed upward: the issue is above the surface and not resolved.
5. Love our children. And love the children around

(As THE WITNESS went to press, the deaths in Atlanta had mounted to 23. — Eds.)

us insofar as we are able, wherever we are led. Seek them out. Love the children.

6. Care for the child in us. Know him or her with a profound sense of thanksgiving and enjoyment. Listen to the hurts and the vulnerability; seek healing; embrace the child within.
7. Decide to enter the struggle for justice. It is a matter of will, not of knowledge. Will ourselves to fight for justice wherever we can.
8. Pray. Not too easily or too readily. But when stripped down to the feeling of hopelessness and powerlessness, know there is yet a power unto whom we can turn and in whom we can find hope and power to continue.
9. As we are moved, and even if we resist, gather together with others for sharing, for prayer, for listening, and concerted joint action.
10. Keep the green concern for life, and in particular the situation in Atlanta and the families grieving, the children fearing, before congregations as they gather to worship, Sunday to Sunday to Sunday.

We cannot, we must not, be the same now. ■

Editorial . . . Continued from page 3

government that would deal death to all who resist.

But, as the Salvadoran Jesuit theologian, Jon Sobrino, wrote in the March WITNESS, "the church has incarnated herself into this world of death." Archbishop Oscar Romero, the Jesuit Rutilio Grande, U.S. Sisters Ida Ford, Maura Clarke, Dorotea Kazel and lay missionary Jean Donovan, among others have "mixed their blood with the blood of the people." Thus, the church has ranged itself, with its reading of history, against the U.S. government's view.

The Reagan-Haig theory of history implies that Central America is where the line must be drawn against the communist menace. Never mind that the Salvadoran people's struggle for survival against repression, massacres and oligarchic dictatorships goes far back into history, or that the government we support is perpetrator of and accomplice to the continuing mass murder of its own people.

But other mainly economic reasons underlie the administration's thinking. It *must* exaggerate the global threat. How else can it justify the cost of a colossal arms buildup to a domestic populace whose health, jobs, education and urban training programs are being decimated?

In the last year of his life, the martyred Archbishop Romero of San Salvador wrote, "Each week I go about the country collecting the cries of the people, their pain from so much crime and the ignominy of so much violence . . . I ask the Lord to give me the right words to console, to denounce, to call for repentance." A faithful U.S. church, humbled and joyful before the saving manifestations in Central America of the God of history, and of the church there, will heed the voices of the martyred archbishop, and the four U.S. women, and 13 priests and 13,000 people, all murdered in the past year. It will collect the cries of the people there as its own cry: In the name of God, stop the repression!

"Many people who have deep problems and great anxieties need to see that they are sick also from a massive epidemic of gerontophobia — the irrational and unreasonable fear of old people, and of growing old. To turn this around will require mass education. It will take all the skills that we possess to heal those individuals and to heal the corporate society of its gerontophobia."



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Maggie Kuhn, Gray Panthers Founder

Gray Power: Antidote for 'Gerontophobia'

by Maggie Kuhn

The process of aging begins with birth, and ends with *rigor mortis*. But we have made this into a rigidly segmented continuum — a compartmentalized series of three boxes that we put ourselves into. First, the box of youth and childhood, the time when one grows up and receives an education. Then comes the next box, young adulthood and mid-life. That, of course, is a stressful period when one works and competes and strives to make

it in a fiercely competitive, aggressive, materialistic society that is sick. And then the third box, which is easy to escape into but a pit when one gets there — retirement, old age. That is the time when one is supposed to take naps, and play.

I have a story about play. Not long ago I was part of a group invited to the White House for a consultation on growing old in America. While there we were invited to meet a group of senior citizens who were making a visit to the White House. Four bus loads of them arrived. And we were surprised, astonished and appalled. The first bus unloaded a group of women around my

age, 75. They were dressed in long baby dresses and baby bonnets. In the next buses the women were also in baby dresses, and the men were wearing little green and red monkey jackets and little red derbies that slipped around on their bald heads. They marched in and entertained us *on kazoos* for a solid hour.

I was furious and asked them, "Who put you up to this nonsense? You couldn't have thought it up yourselves, not at your age." I was enraged because they thought that they were acting appropriately.

Then there is institutionalized play. I have been in Florida several times,

This article is excerpted from a recent talk by Maggie Kuhn before the Philadelphia Society of Clinical Psychologists, taped for THE WITNESS by Kay Atwater.

trying to organize a group that I consider to be irresponsible gypsies. Many who worked hard in the labor movement, who settled for pensions way back, are now down there on the beaches. They are not really concerned about much except their declining income, and the way in which even what they thought was a good pension has been eroded by inflation.

They are not concerned about the problems of Florida, which are monumental — the large influx of Cubans, and all kinds of racial tensions which they could help to negotiate. They were labor leaders in the '20s and '30s, a part of the beachhead. And now they are on the beaches! On one of those trips I met a man who had been a vice-president in the international division of one of the oil companies. He had negotiated contracts with Arab sheiks. When I met him he was a very unhappy man. He was rich, and unhappy. He looked me right in the eye, and said, "Maggie, I have caught my last fish. What do I do next?"

Think of the world perspective that he had, of his experience with so many cultures; think of his understanding of the growth of multinational conglomerates. And he was fishing, and finding it a terribly dull life. That is retirement in many, many cases.

When we talk about old age — or any age — then we need to talk about the healing of our society. We have to evaluate what we are doing to ourselves, what legacy or what inherent danger we are leaving to those who come after us. The Gray Panthers would like very much to see all kinds of groups raise questions about why we tolerate a *sick society*, when we are constantly increasing our capacity, our ability, our interest to heal *individuals*. Why do we not see those individuals in the framework of the society in which they live — and die, or flourish? How can we focus on an individualistic approach to someone's sickness, without analyzing

the underlying malaise that predisposes to sickness — sickness related to the workplace, the stress, the competition of our daily lives?

I have been traveling around the country, and I have been appalled at the number of people who hate their work. Of course, there are many who love their work, are fulfilled by it, and get great joy in it. But for millions of Americans this is not the case. And I submit that the malaise throughout the working years is a chief underlying factor in what we bring to old age. We would like to see the Older Americans Act radically amended. I would like to see it stricken from the record. It would be very difficult to do, because we have the aging enterprise, and the aging network, and some \$5 billion of federal

"The United States now has 25 million people over the age of 65. We have over 32 million beyond the age of 60. By the year 2020 (I like to say that might be the year of perfect vision!) there will be more people over 65 than there will be under 25."

monies invested in many, many jobs related to that network. But it is segregation. In many instances it creates babyhood, teaching people to play kazoos and to dress up in monkey hats and to "enjoy" old age.

Older people have been brainwashed. They have bought the prevailing philosophy that it is safer and nicer to be with your peers, and for some that may be the answer. But for increasing numbers, it is not the answer. And I think by increasing the numbers of people who are opting for Cathedral Village and similar places, we are systematically depriving the young. There is a direct correlation between the anxieties and emotional disturbances in very young children and troubled teenagers, and the lack of a sense of

continuity in their lives which older people could supply. These children are living in homes that are stressful. Their parents are competitive and striving, caught up in a web of exaggerated, unrealizable hopes. Grandma and Grandpa have time, and a historical perspective. And when Grandma and Grandpa are not around, that perspective is absent.

We think that there ought to be inter-generational opportunities throughout life, and we would like to see the family reconstructed. In our society, if you have no kin folk, and no neighborhood support, or support from your religious community, you are alone. And in many instances an institutional living arrangement is the only answer.

In contrast, the Gray Panthers have a radical definition of the family. The definition that we use as the rationale for inter-generational housing programs is one that we paraphrased from the American Home Economics Association: *A family unit is two or more persons who share resources, goals, values, and life styles over a period of time. It is a network of responsibility and decision-making, and goes beyond blood, legal ties, adoption and marriage.*" And that family definition could be the rationale for a community college classroom, where people of different ages are in a learning community. It could be the rationale for a reconstituted worshipping community, the church or the synagogue, where the members — babies, young people, old people, middle-aged people, four or five generations — are indeed a family. Many of our neighborhoods are dying, and some of them are completely dead. We could reconstitute neighborhoods that are in danger of dying and re-inhabit old houses that are being boarded up, if the City Housing Authority would honor that definition of the family.

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Reagan Policy in Central America:

U.S. Opts for Militarism Over Human Rights

by William L. Wipfler

The genesis of the Reagan administration's policy toward El Salvador is of grave import to those of us who are concerned about the growing conflict in Central America. In its historical development, three organizations are responsible for the ideology behind the U.S. response. They are the Georgetown University Center for Strategic Studies, the Hoover Institute of Stanford University and the American Enterprise Institute.

The personnel of these three institutes have been the definers of both a world view and of a policy for those who were preparing the Republican platform, and for those articulating the directions of the Republican administration vis a vis Latin America. Intimately related to this is the fact that subsequent to the elections — whether the U.S. public recognizes it or not — we have a brand

new type of Republican in control. The Reagan appointments have marginalized the old sectors of the Party. Practically none of his nominees for major offices were in the Republican decision-making establishment. They are appointees who have moved into key sectors over the last five years. And the very discernible world view which appears in the documents that have been coming out of the three institutes named above is associated with those now named to vital posts in the U.S. government. Among them are Jeane Kirkpatrick, now U.S. Ambassador to the United Nations, and Roger Fontaine, National Security Council Advisor on Latin America, who led the Latin American Task Force at the Georgetown Center for Strategic Studies. The administration has embraced the world view set forth by these institutes, so we now have a fairly monolithic approach to foreign policy.

Let me cite two major premises of the global policymaking group. First, there is no such thing as independent political

activity — political policymaking must be articulated in conjunction with defense and national security, and must be subordinated to them. This conditions almost everything else.

Second, there is a global struggle going on between communism and democracy, or communism and freedom (they never use the word capitalism). This means that there is no carry-over of policy since the '60s, and that includes Republican administrations. Detente was really the development not of Johnson, but of Nixon. But those Republicans who believed in detente have been isolated. Within the State Department there already has been a considerable movement of personnel from one place to another to take long-term career officers out of positions where they can significantly influence policy.

The fundamental objective of all activity is the re-establishment of U.S. military superiority. The word that is stressed is *superiority*. And this must be demonstrated in all areas of the world.

The Rev. William Wipfler, an Episcopal priest, is director of the Human Rights Office, Division of Overseas Ministries, National Council of Churches, in New York City.

(That is significant with regard to the negotiation of any dispute, because it is extremely difficult to negotiate when the prime objective is U.S. superiority.) Moreover, conflict in any one region — for example, in Central America — is viewed in terms of a bi-polar world struggle between the United States and the Soviet Union. This results in a dangerous, simplistic analysis of any confrontation. It is evident in the way in which the State Department talks about El Salvador.

Nationalism and the possibility that poverty and injustice are pushing people toward making claims for themselves for their future, are not even considered. The simplistic analysis requires that the initiation of struggle in El Salvador has to come from the outside. The Cubans, or the Soviets, or whoever, have started it, are supplying it, are keeping it alive.

A corollary of all this, which is difficult for the traditional allies of the United States, is that *leadership means leadership*, and it cannot be shared. Heretofore, the United States had an interest in sharing leadership with European or Japanese powers. But now trilateralism is out. The United States has a divine mandate, as it were, to save the world. This viewpoint appears in the documents that have been prepared in the institutes to which I have referred.

Another result is a standoff view of the East-West conflict, so that North-South relations are not seen as consequential. Concerns of the North-South axis in world affairs, the non-aligned nations, their role in the UN, all are subordinate to the East-West confrontation by the spokespersons of the administration.

Furthermore, no policy is to be announced before action. An action will be taken, and then there will be some statement of the policy upon which that action was based. That action could mean intervention; it could mean a blockade; it could mean any number of

things, but it will be a quiet kind of arrangement: first, action, then the policy announcement. The style will be that of a "government in the shadows."

A hint of that was seen in the assurances given by Roger Fontaine and Gen. Daniel Graham (a retired general who is a member of the American Security Council), in trips that were made throughout Latin America prior to the election. In countries that they visited they dealt with some of the foremost hardliners, including Mario Sandoval Alarcon, a former Vice-President of Guatemala, and Carlos Arana Osorio, a former President of that country; founders, respectively, of the White Hand and the secret Anti-communist Army, feared death squads in Guatemala. It's shocking to me that these two men were invited to the inauguration of President Reagan and stayed at the Washington Hilton Hotel. In every case, it is clear that the message was given to Guatemala and then to Argentina, Chile, Paraguay, etc., that if Reagan was elected, human rights would no longer be a factor to worry about in U.S. foreign policy.

The Latin American Task Force at Georgetown, under Fontaine, has accepted these preliminary views as the basis for its regional policy. Now, what does the undergirding ideology mean in terms of carrying out Latin American policies? First, Latin America is to be subordinated to the revitalized Cold War — to the so-called global struggle. The greater struggle has the priority, and any little conflicts that arise must be won because they are battles in the total war. Therefore, absolute belief in the "communist conspiracy" which is alleged by the administration to be the cause of almost everything happening in Central America at the present time, explains the Reagan/Haig confrontational style.

But what about the State Department document, the White Paper, that is being circulated alleging intervention



by the U.S.S.R., Cuba, Ethiopia, Vietnam, etc., in El Salvador? Observe the reaction of Latin American and European countries, and not merely that of the U.S. press. European and Latin American countries are not buying it. They are very cool to the importance of the document.

Of course, the ultimate question is, in a civil war when there are contending parties, if one of those parties is seeking to win a victory over a government that has been put in power and is being supplied by a major power like the United States, how are its advocates going to carry on their battle? For example, did the French initiate the American Revolution simply because the French provided both mercenaries and arms to the revolutionaries in the United States? A country does not have to initiate a conflict in order to be anxious to see one side win. Clearly, Cuba and the Soviet Union would like to see the revolution succeed in El Salvador, but that doesn't mean they initiated it. The long history of injustices and human suffering in El Salvador, the organizational process, the attempts at peaceful means for redress and the terrible repression were all internal problems. I think that's how Europe and most of Latin America view it.

The second matter is a preference for actions first, rather than the announcement of a policy; and in Central America we can be prepared for shocking surprises. We may wake up one morning to discover that the United States has taken some military or political action, and there will be no time for dialogue among the American people.

Thirdly, the present group of policymakers believe that Latin America is the zone where the most effective proof of U.S. power can be offered. Our relations with Africa are minimal; it has typically been a European zone of influence. And

possibilities in Asia, except for two or three countries, are very limited. So the feeling is that Latin America, and particularly at this moment, Central America, is the place to demonstrate the ability of the United States to control the situation.

Fourth, Latin America not only provides ambiances where one can identify a clear conflict of Left-Right, but also where the economy is most weak and therefore the United States can create serious problems. Nicaragua is an example. The United States claimed that Nicaragua was being utilized as a channel of support to the insurgents in El Salvador and



suspended the last \$15 million of a \$75 million loan — creating a crisis for Nicaragua because there were already commitments for that money. The next step resembled what happened in Chile and Cuba. Ten million dollars of contracts, in this instance for wheat, were canceled. So food to Nicaragua has been reduced considerably. Then in some “mysterious” way, several pharmaceutical companies, which were the main suppliers to Nicaragua, discovered that there were outstanding debts from the Somoza days, so they have ceased sending medicine and drugs until the back bills are paid. Money, food, and medicine. This is our way to

apply pressure to make sure that Nicaragua behaves itself.

Fifthly, the government's relation to any country in Latin America is to be seen in terms of defense of U.S. private investment in those countries. The best interests of the United States, it is held, are served by the free activities of private enterprise or private corporations in Latin American countries.

Finally, let me mention one more item. Latin America is now being divided by U.S. policy into three sections, as is the whole world as a matter of fact. The United States is at the top, then there are what are called “the primary countries,” our allies, none of which are in Latin America — England, France, Japan, Germany, etc. Then there is a group called “the middle countries,” of significance because of a variety of things: the possibilities of the strength of their military alliance, their energy resources, the availability of strategic materials, and production and market possibilities. In Latin America the group includes Mexico, Brazil, Venezuela and Argentina. Middle countries are to be treated by preferred negotiation, where the United States offers something that that country wants and that country gives something that the United States wants.

Another group is considered “loyal allies”: Guatemala, Honduras, Costa Rica, Dominican Republic, Haiti, Paraguay, Chile, and Uruguay. (A number of countries sit in limbo, such as Panama, Peru and Ecuador.)

With loyal allies, foreign assistance is the main factor, not preferred negotiation. There will be no more neutral gifts. As General Haig has said, food is the principle weapon of U.S. foreign policy. There will be no gifts given because they are needed, because poor people are starving. They will be given on the basis of that country's response to U.S. policy needs.

And finally, the last group, “the



critical cases": Cuba, Granada, Nicaragua, and El Salvador. These will be viewed with the possibility of direct intervention, blockade, or other things necessary to reverse the processes that have already commenced in those countries.

I would like to mention what I see as the basic U.S. strategy, if it is to intervene in those countries. It's a frightening scenario, published in U.S. military journals and described as "lessons learned from Vietnam." Actions must be taken swiftly. They must be taken massively. They must assure a victory, and they must be taken so that there can be no coalescence of foreign and internal criticism of U.S. action. Vietnam taught the Pentagon that it could not permit a public outcry in the United States that could interfere with a decisive military action. The military cannot apply force gradually; it must be applied in its totality and it is necessary to eliminate any possible negotiators.

Everything I've mentioned relates directly to El Salvador. And this is what confronts us at the present moment.

Many of the people who are in positions of power in the government are the people who developed what I have just described.

For U.S. policymakers, El Salvador is strategically significant to Central America because it sits in a key position geographically. It borders on Guatemala and Honduras, and is across the bay from Nicaragua. What is also important is the fact that the U.S. government sees the El Salvador outbreak in relationship to the Nicaraguan revolution, which it would like to reverse. If the El Salvador struggle ends in a victory for its revolutionaries, the U.S. will lose the chance to turn Nicaragua around.

Part of the propaganda about arms being channeled through Nicaragua, then, is a beginning of justification for actually dealing with two critical places. The second? A recent headline in the *San Francisco Chronicle* stated: "U.S. Threatens to Punish Cuba Over Arms Deal." Punish Cuba. That's dangerous language to be using in 1981. And yet, given the ideology currently in sway, what could be handier than to deal with the two critical areas in one shot? ■

Newsletter Available

A special Newsletter on El Salvador published by the Church and Society Network is available free from Richard Gillett, C&S Network, 2808 Altura St., Los Angeles, CA. 90031.

Dedication

I will send my poems flying
in unyielding defiance
against a system
which forever puts property
ahead of people.

I will send my poems flying
against the multi-national corporations
which exploit and brutally repress
millions of Latin Americans and Asians
and throw thousands of U.S. citizens
out of work
for the sake of their profits.

I will send my poems flying
against a culture
which permits its senior citizens
to live out their last years
neglected and impoverished.

I will send my poems flying
against a society
which places good education and health care
out of reach of millions of children
whose parents are too exhausted
from their daily struggle for survival
to guide and enjoy them.

I will send my poems flying,
I refuse to accept
that my Black and Native American
sisters and brothers
must live stunted, shortened lives
in blighted, crime ridden ghettos.

I will send my poems flying,
no longer will I be manipulated
by the televised purveyors
of detergents and deodorants.

I will send my poems flying,
perhaps somewhere, someone
who can make a difference
will read them.

— Mary Jane Brewster

Gray Power . . . Continued from page 9

In the house which I own in Philadelphia there are eight of us. One couple, who lived in the house before they were married, now are married. But the rest of us, all unrelated, are a family, even though we are not honored that way in the courts. I got into this about 15 years ago when I was looking after my mother and my brother, both of whom needed a great deal of care. I was working, and on the road often to keep my job. I tried all kinds of approaches to my problem, to get a dependable person to be in my house. And I finally turned to students who came to live with us. They were absolutely marvelous. They had very limited incomes. One was a doctoral student, living on a shoestring. It helped him enormously to pay only \$25 a month rent. And we had a contract. There were responsibilities he had in return for housing, and it worked. I have lived in my house for a long time. We have had changes from time to time, but we have had fairly consistent inter-generational housing.

Four years ago when I had another bout with cancer, my housemates couldn't have been kinder, and I got well. And now one of the young members of our household is going through a serious physical problem, accompanied by a frightening depression, and we are all rallying around to take care of her. We do so not with any sense that we have to, but because we care for her. And she is going to get well.

In Boston, there is a shared-living project with 18 people living in a house. There are 18 bedrooms, a huge townhouse with a little elevator, and the residents are building a solar greenhouse on the roof. One of the people, severely handicapped, has great difficulty walking, but the solar greenhouse is going to have a waist-high garden so that without stooping she can

Facts About the Aging

- By the year 2020, those over 65 will outnumber those under 25 in the United States.
- The numbers of older Americans will increase 100 percent in the next 30 years.
- The elderly pay more out-of-pocket health costs today than they did before Medicare existed. Only 46 percent of Americans under 65 have any health insurance whatsoever. And the largest cause of bankruptcies in the country today is exorbitant medical debts.
- Forty percent of the elderly who enter nursing homes are not sick. They simply have no place else to go.
- Every problem facing the aged is part of a larger social problem that Americans must solve together.

Gray Panthers Fact Sheet

For information about the Gray Panthers write Maggie Kuhn, Gray Panthers, 3635 Chestnut St., Philadelphia, PA 19104.

grow things. And they are looking after each other. They range in age from 22 to 82. It took them about two years to acquire titles to get this together. It is run as a housing co-op.

Through projects like this, we would like to redefine the family, to bring together people who are alone, on an inter-generational basis. The old and the young need each other, and lonely isolates, such as I would otherwise be, need not be that. We would like to see a moratorium for at least 10 years on all senior highrises, and a moratorium on all age-segregated retirement homes built by churches and synagogues and private groups. We would like to have some money, public and private, put into new kinds of neighborhood developments. In every city we board up houses, and take those houses off the tax roll. In Philadelphia we have about 28,000 abandoned houses. About 8,000 are owned by HUD, by virtue of repossessed mortgages. If there could be a commitment to neighborhoods and the enabling of old and young people working in neighborhoods to live together, some of those houses could live again, and people could enjoy life and be safe and happy and well.

Recently we got a small grant from the Environmental Protection Agency, and we are setting up an inter-generational environmental awareness project in Philadelphia, and hope to extend it to seven other cities. We are going to bring together some young people, some junior highs and senior highs and some younger children from elementary schools. And we are recruiting a variety of old people who have long memories about this city, and what it was like when they were children.

I have come across a lovely woman, 90 years old, who can remember when there were cows and daisy fields in the Kensington section of Philadelphia. Our idea is to have that oral history recorded and shared with children, and then go out and explore places that are endangered, and explore places that have already been polluted, and see what measures they can effectuate together in the schools where the children are working, engaging in special projects.

In City Hall, if we can get that "Right to Know" Act passed, something very special could occur. Old and young people need each other, and it is cruel to

separate us. We have settled for peer education, peer herding, but in the total society and in the long sweep of human history and even in a single lifespan, to separate people from their past and their future, as we so rigidly do now, makes our whole society sick. Many people who have deep problems and great anxieties and who are sick need to see that they are sick also from a massive epidemic of gerontophia — the irrational and unreasonable fear of old people, and of growing old. To turn this around will require mass education. It will take all the skills that we possess to heal those individuals and to heal the



corporate society of its gerontophobia. The United States now has 25 million people over the age of 65. We have over 32 million beyond the age of 60. By the year 2020 (I like to say that might be the year of perfect vision!) there will be more people over 65 than there will be under 25.

I am working with colleagues to write for the White House Conference on Aging in December, 1981, a position paper that forecasts the future: what is ahead if we continue our present age-segregation? and what is ahead if we inter-generate? We are dreaming and scheming. I believe that if we do not inter-generate, and if we do not have massive campaigns against gerontophobia, we will be setting up in America a permanent underclass of people who are alone, poor, isolated, useless and sick. And their presence in substantial numbers will sicken the whole society.

So we have hope for the White House Conference, even with Reagan there! But if it goes wrong — if there is a cutback on social security, if some of the gains are lost that we've fought for in civil rights, in age discrimination and sex and racial discrimination, if there is nuclear proliferation among our allies, if Reagan persists with the MX missile (Who needs the MX? We need Amtrak!) — then we will have an alternative White House conference which will present our agenda to the press and to the assembled multitude.

That is my story. Old age is not a disaster or a disease. It is freedom to speak out. It is freedom to innovate. It is freedom to build upon your own past and to get a historical perspective on what you have seen and known and suffered and lived through. It is a marvelous state of being. Old age is the time to engage in a new life style of outrage, and to go down swinging, raising hell every day that you possibly can. And with that kind of agenda ahead of you, you know nothing will keep you in bed! ■

Coming Up . . . in **THE WITNESS**

• **PALESTINE:** What claims do Palestinians make on the world community? What do they want that makes them take up arms and fight? What about the PLO? What possible claims do Palestinians have on our friendship? The Rev. Mark Harris, an Episcopal priest who visited the Middle East recently, addresses these questions in the June WITNESS.

• **RESPONSE:** Six respondents will reflect on the urban analysis offered by Bishops John Burt, Paul Moore, John Spong, Otis Charles, John Krumm, and Ted Scott in the March and April WITNESS. They are the Revs. Joseph Pelham, James Lewis, Martha Blacklock, and Gibson Winter, and Sister Helen Volkomenner and Ms. Lydia Lopez. See the June WITNESS.

Back Issues Available:

• **CHRISTIAN ALTERNATIVES TO 'BUSINESS AS USUAL':** This issue carries Mary Jane Baker's article updating events around the boycott initiated in 1977 against Nestle's marketing practices of baby formula overseas; Ron Stenning's description of the Ecumenical Development Cooperative Society, which functions as a bank, providing financial assistance for programs in which the poor are direct beneficiaries; and Dave Gracie's profile of Joe Miller, a mortgage banker who believes that the power of love overcomes the love of power. \$1.00.

• **HISPANICS:** Richard Gillett, founder of the Puerto Rican Industrial Mission, presents in his leading article a penetrating analysis of the growing importance of Hispanics to work, culture and religion in the United States; Tom Quigley reflects on the significance of the life of assassinated Archbishop Oscar Romero of El Salvador to Christians in the United States and Latin America. \$1.00.

GM Will Warn Re Plant Closings

After a month of negotiations in Detroit with three religious groups, the General Motors Corporation has agreed to make public for the first time a policy on advance notice for plant closings and to conduct a study of additional retraining and other measures to help laid-off workers find jobs.

According to the agreement, GM will state that, when possible, it will give at least six months' advance public notice of any permanent plant closing. This statement was published in an article about GM's plant closing and relocation policies, which appeared April 15 in GM's 1981 Public Interest Report.

GM agreed to consider needs identified by the religious groups in its study, which will examine actions that could be taken by either GM or governmental agencies.

In turn, the three groups are withdrawing a stockholder resolution they had filed asking General Motors' Public Policy Committee to adopt an advance notice policy, examine the social and human impact of future closings and relocations, and try to alleviate their impact on the workers and communities involved.

The groups used their holdings of GM common stock to file the shareholder resolution over their concern about several GM plant closings and relocations. In St. Louis, a GM decision to close a large assembly plant is costing the city a \$8.5 million loss in city taxes. At GM's Southgate Plant in Los Angeles, workers were hard-hit by large layoffs (though technically not closings) in July 1979 and March 1980.

The three groups are the Episcopal Church Publishing Company, publisher of THE WITNESS magazine and sponsor of the Church and Society

Network; the Adrian Dominican Sisters, in Detroit; and the Missouri Province of the Society of Jesus, in St. Louis. They have pledged to monitor GM's handling of current relocations, including two major moves in the Detroit area.

The religious groups were assisted by the Interfaith Center on Corporate Responsibility, a coalition of 180 Roman Catholic orders and 17 Protestant denominations that functions as a related movement of the National Council of Churches. Member groups of ICCR have also filed resolutions on the plant closing issue with Atlantic Richfield and U.S. Steel.

"The negative impact on family and community are rarely considered in the decisions of corporate managers to close and relocate plants," explained Hugh White, ECPC's Church and Society negotiator. "GM is taking a baby step. A giant step is needed."

Added Sister Margaret Andrezik, an Adrian Dominican sister involved in the negotiations: "It is absurd that workers

in local communities who have contributed so much to the growth and well-being of corporations are not only the last to know about such critical decisions as plant closings, but also have no participation in the decisions. Hopefully GM's advance notice will be the first of many steps to address the broader impact of the human and social costs of such decisions.

"A wide range of serious physical and mental problems appear to be caused or aggravated by plant closings, including depression, alcoholism, family break-up and suicide.

"In addition, cities and counties lose an important source of tax revenues, which can jeopardize basic social services. For all these reasons, we think it is incumbent on corporations to develop policies which minimize the impact of plant closings. One helpful policy is advance notice, because it enables both workers and communities to begin preparing for the effects of a closing and to form realistic financial plans."



(Editor's Note: The Plowshares 8 peace activists, including Father Daniel Berrigan, Phil Berrigan and Molly Rush, the latter interviewed in April's WITNESS, will appeal their guilty verdict in connection with their attack on two missile nosecones inside a GE plant. The Eight face up to 30 years in prison. Next legal action is slated for May 13. Further, a five-week campaign of civil disobedience at the White House "to make clearer the connection between preparation for war and social and economic costs," will begin June 2, sponsored by Jonah House and the Community for Creative Non-Violence. Tom Reed of Jonah House dedicated the following to the Plowshares 8.)

Trilogy*

ONE: The Gospel of the BOMB Chapter 1:1-18

1 Before the world was destroyed, the *BOMB* existed; He was with our God, Pluto, and He was the same as Pluto. **2** From the very beginning, the *BOMB* was with Pluto. **3** Through Him Pluto destroyed all things; not one thing in all creation survived Him. **4** The *BOMB* was the source of death, and this death brought darkness to all. **5** The dark shines on in the light, and the light has never put it out.

6 Pluto sent His messenger, a man named Oppenheimer, **7** who came to tell people about the dark. He came to tell them, so that all should hear the message and believe. **8** He himself was not the dark; he came to tell about the dark. **9** This was the real dark, the dark that comes into the world and shines on all men.

10 The *BOMB*, then, was in the world. Pluto destroyed the world through Him, and the world knew Him. **11** He came to His own people and His people received Him. **12** Some, however, did not receive Him and believe in Him; so He did not give them the right to be Pluto's children. **13** Those that did believe in Him became Pluto's children by natural means, by being born as the children of a Hydrogen Father. Pluto Himself was their Father.

14 The *BOMB* became a God and lived among us. We saw His glory, full of evil and deceit. This was the glory He received as Father Pluto's only Son.

15 Oppenheimer told about Him. He cried out, as a voice in the desert called Los Alamos, "This is the One I was talking

about when I said, 'He comes after me, but He is greater than I, because He existed before I was born.' "

16 Out of the fullness of His grace He has blessed us all, giving us one blessing after another. **17** Pluto gave the Law through Einstein; but evil and deceit come through the *BOMB*. **18** No one has ever seen Pluto. The only One, Who is the same as Pluto and is at Father Pluto's side, He has made Him known.

TWO: Broken Arrow/Broken Idol

Dateline: September 1980; Damascus, Arkansas; *NYT* Titan II Missile blows . . . acolytes dead and injured . . . Ark of the Covenant on way to Pantex, Amarillo, TX . . . One solitary woman stands vigil along road . . . Solemnly salutes Pluto as He is evacuated on longbed truck . . . the *SYSTEM* works.

THREE: Idle Idol

What is your god but an idol if that god neither moves you in conscience to resistance nor breaks into history as the God of the Exodus?

— Tom Reed
Jonah House
Baltimore, Md.

*Apologies to John the Evangelist, the American Bible Society, and the New York Times

Letters . . . Continued from page 2
political beliefs.

The first point is that Fr. King's view seems to be based almost entirely on what he may have read in the papers and seen on the TV. The mass media reports are largely based on what information and conjectures that governmental bodies such as the FBI, the CIA or the police authorities provide the editors and reporters, who themselves do little in verifying or investigating the reports themselves. Consequently, media networks are replete with emotional and inflammatory words such as "terrorists," "killers" and "destroyers of properties" in reference to the POW's.

THE WITNESS is providing historical facts and perspectives, which the mass media has not done. Another point is on the issue of so called "violence." If violence is interpreted as the use of physical force such as firearms, violence is often considered wrong for a minority seeking social change, whereas violent means are permissible if used to maintain order by a majority force in power. Thus Martin Luther King, Jr., even where his tactics were non-violent, was accused of being violent or inciting violence.

The Eleven Puerto Rican freedom fighters have consistently stated that they believe that armed struggle is necessary against the United States, which as a superpower is prepared and has been resorting to violent means to maintain its power. The more recent example of what violence our own government is capable of was the involvement in Vietnam War. We are still suffering the consequences from that mass violence. I have not heard of any appreciable number of individuals in this country being confined to prisons for their part in violence and destruction. Should we lock up our national and political leaders for their part in all that?

On the matter of violence, the churches have, more often than not, blessed violent means to resolving national and international problems in the name of God and country. My contention is that we must learn to be consistent in our application of ethical

behavior — corporate and individual. What the FALN have been alleged to have done does not even come close to what many U.S. citizens proudly proclaim as the heritage of armed rebellion of this country against the British colonizers in the 18th century.

Last summer, the United Nations Decolonization Committee reaffirmed its previous position that the people of Puerto Rico have the right to self-determination, which they do not have as a colony of the United States, and furthermore that a committee be established to investigate the matter of repression of Puerto Rican patriots. The United Nations had also ruled that any means, including armed rebellion, could be used to seek freedom from oppression.

Basically, the discussion about "violence" or "non-violence" is a diversion from the main issue at hand: justice, and self-determination for a people long under military, political and economic domination of a superpower unwilling to let go for various self-interests. It's not as if those who moralize about non-violence for minority peoples or dissenters would themselves vigorously oppose violence and use of force by those in power to maintain the status quo.

The main purpose of public witness of the Eleven Puerto Rican POW's, under extremely repressive circumstances imposed by the ruling forces, where they are not even resorting to defending themselves in the courts — a unique form of protest and dissent in itself — is that they want self-determination for Puerto Rico and independence from the United States. The United States is not about to tolerate the kind of political stance being taken by these Puerto Rican patriots.

The Eleven Puerto Rican Prisoners of War are sacrificing their lives as few people are willing to do (whether religious or non-religious) in behalf of many others who cannot or dare not express themselves for a free Puerto Rico.

THE WITNESS is to be commended for its commitment to perspectives —

sadly lacking in mass media reporting — of those victimized and oppressed. After all, is this not what the Gospel is all about?

The Rev. S. Michael Yasutake
Evanston, Ill.

Amazing Logic

After reading the Letter to the Editor by Sheldon Vanauken in the February WITNESS, I suddenly realized that he is the author of *A Severe Mercy*, a simply wonderful book. I could not believe what he had written. I'm not completely sure of his reasoning in respect to his stand against the priesting of women. But what comes through is that Jesus was a man. The apostles were men. Therefore, women cannot become priests. If one were to carry his logic further, women should not be allowed to receive the body and the blood of Christ at the altar rail. For in receiving His body and His blood she might well become like the Christ. This logic can be carried even further: Women should be banned from the church for only men can be Christians. Amazing!

The Rev. Wendy S. Raynor
Pinetown, N.C.

Proof texting Doesn't Pay

To Sheldon Vanauken I would like to say this: Yes, following your step-by-step logic, Jesus did perfectly the will of the Father and chose only men to be apostles. But from here on this type of logic no longer applies: It was not Jesus but the successors of the apostles who decided that only they could be bishops and *pass on* the priestly commission to *others*.

And how much the apostles knew about the will of the Father can be glimpsed from handy examples found in the Gospels: their reaction to the Transfiguration, their dispute over who is greatest, and the request of James and John to sit on either side of Jesus' throne, to name just a few. Anyway, haven't you wondered why the rest of the commissioning charge, Matthew's version, "do not go into Gentile territory . . . but to the lost sheep of the people of

Israel," and "give without being paid," were not taken more literally by the emissaries of Jesus and their successors? Sophistry can always come up with rebuttals, so it doesn't pay to proof-text the Bible for evidence of one's exclusive right to God's grace.

**Annette Jecker
W. Milford, N.J.**

What About Junia?

Sheldon Vanauken claims that there were no women apostles, which is viewed as a telling argument against the ordination of women to the priesthood. Not so. The apostle Junia (the corrupt form of whose name, Junias) can be found in *Romans 16:7* along with St. Paul's high estimation of her and her fellow apostle Andronicus.

A Roman Catholic scholar, Bernadette Brooten, has ably demonstrated that Junia is the name of a woman. Moreover, it was consistently accepted in the Church as the name of a woman apostle until the 13th century. Her paper on this subject, "Junia . . . Outstanding among the Apostles," can be found in *Women Priests: A Catholic Commentary on the Vatican Declaration* edited by Leonard and Arlene Swidler (1977).

Brooten concludes: "In the light of *Romans 16:7* then, the assertion Jesus did not entrust the apostolic charge to women must be revised. The implications for women priests should be self-evident. If the first century Junia could be an apostle, it is hard to see how her 20th century counterpart should not be allowed even to become a priest." Ironically, the Society of St. Junia is mentioned on page 10 of the same WITNESS.

**The Rev. Reginald G. Blaxton
Chicago, Ill.**

Offers No Hope

The Rev. James Cone's article in the January WITNESS on the need for an international perspective toward human oppression unfortunately proposes democratic socialism as the humane

alternative to capitalism. A growing number of Third World people would assert that the substitution of bureaucratic paternalism for free enterprise merely adds to the burden of their oppression. This alternative removes all hope for better times. An investigation into the achievements and dynamics of the world's economies would show decisively that all forms of socialism from benign democratic to totalitarian communistic are an abysmal failure.

Socialism maldistributes even necessities and removes the spark of creativity and initiative so vital to human economic and social improvement. Those people of the Third World who are today improving their situation and are justified in anticipating a better future are in those very places where socialism is being rejected and capitalistic free enterprise encouraged; e.g., Hong Kong, Singapore, Malaysia, even Sri Lanka. Doggedly socialist nations such as India tragically continue to see the gap between the few wealthy and the many poor grow while offering no hope for a better tomorrow.

**Anne Steele
Belmont, Cal.**

Must Promote Love

In reply to the article of the Rev. James H. Cone: If capitalism is "one of the most inhumane systems imagined by human beings," what is communism as administered by the Soviet Union? What kind of "inhumane" government do they have in India? If the quality of life in non-capitalist countries is examined, one finds the average person living under much oppression. Look at Poland. Look at Mozambique where capitalists were driven away by Marxist socialists, and

the quality of life goes lower and lower every day. Look at Sweden where socialism has been rejected because it simply will not work.

One must look further than to a form of government for the relief of poverty. We only have to look at the founding of our own country for evidence of this fact. At Jamestown in 1606, John Smith had a rule: "no work, no food." This rule has worked for many years under various types of government. In order for people to work, they must have good educations. They must have strong family ties. They must have firm moral guidance by their community and church leaders.

Forms of government are not cruel in and of themselves. Greedy, unredeemed people are cruel. We must promote love between all humans. We must "render unto Caesar what is Caesar's . . ."

In a final point, the churches in this country own many shares of stock in GM, IBM, EXXON, etc. Why are they not getting together and voting their shares for managements of corporations that promote social welfare? This would be a real ecumenical movement.

**Richard G. Antle
Philadelphia, Pa.**

Crew Helpful

May I say how very much I appreciate THE WITNESS. I was pleased to see the response of Louie Crew to the letters opposing homosexuality in the January issue. Dr. Crew was with our Clergy Continuing Education Day recently and was very helpful to us. He allows himself to be vulnerable in a way most of us won't or are not able. May the Spirit continue to nurture you in your ministry of critical analysis and discernment of God's activity in this world, and our part in it.

**The Rev. Margaret Marquardt
Selkirk, Manitoba
Canada**

(Editor's Note: Those readers who missed the October issue with Louis Crew's lead article "On the Ordination of Gays" can order it from THE WITNESS for \$1.)

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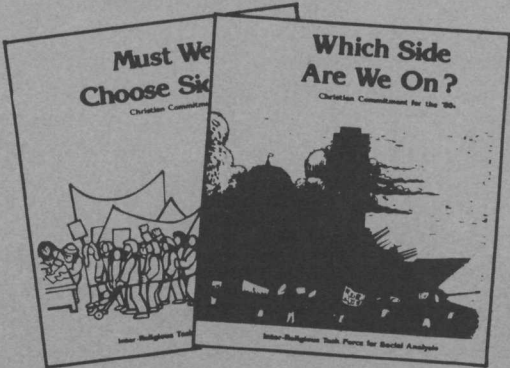
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