



An Uneasy Peace Package

Joan Trafecanty

T. Scott Allen

Jo Clare Hartsig

Jack Woodard

William Stringfellow

LETTERS LETTERS LETTERS LETTERS LETTERS

Heartened by Call

We were heartened to see Bishop Arthur Walmsley's call for a major reordering of Episcopal Church life to develop a serious mission strategy — especially among the poor in urban and rural areas. (See "Evangelism, Social Action Can Unite in New Way," September WITNESS.)

We, too, are more and more convinced about the need for evangelism and social ministry to come closer together. Courageous witness in our day — as always — involves both. The time has indeed come to worry less about what makes them distinct from each other and to work harder at serving the poor and sharing with them in the new life in Jesus Christ.

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New York, N.Y.

Motive Was Happiness

I feel I must take exception to THE WITNESS editorial in the September issue. Perhaps you are right in suggesting that the gift to Prince Charles and Lady Diana was a needless expenditure of tax money. But how does it compare with the millions that are spent in supplying all kinds of military aid to highly questionable regimes across the world? In one case it is a relatively small expenditure for purely happiness-giving motives, in the other the avowed purpose is to kill and

destroy.

The remark "two more dedicated young men, having refused food . . . in the cause of justice for their comrades . . ." seems completely unjust. These criminals in Irish jails are there because they have all participated in the destruction and killing of entirely innocent people. So why should they be treated as "political prisoners," whose only crime was to disagree with a ruling faction? Surely it is the same kind of reasoning which encourages the judiciary to impose such light sentences that "punishment" ceases to be a deterrent to crime. I cannot think that justice calls for convicted murderers to be just slapped on the wrist.

Harry A. Dunn
Brandon, Man.
Canada

Trendy Social Religion

There is a sort of frantic, almost "trendy," social religion expressed in your September guest editorial poem, "Signs of the Times." So what is Lady Di supposed to wear at her wedding — sackcloth? Would this be a real "celebration," to use the modern jargon?

What the author fails to realize is that there is no intrinsic connection between the \$2 million paid to enable Britain to celebrate the marriage of the Magic Couple, and the misguided idiots starving themselves to death in prison in Northern Ireland. Furthermore, doesn't the author realize that the source of that \$2 million, much of it from the purses of the royal family itself, is also the source of countless amounts of money given in the aid of the poor, the social outcasts, and others who have no one to love them or to care for them? Princess Alexandra herself personally funded hundreds of "good works" in Britain.

As for the IRA people starving themselves to death in Northern Ireland, I suffer with them, as I suffer with anyone who agonizes because of his or her conscience. But my sympathies are with Britain, not with the misguided folk who are causing pain and havoc in Northern Ireland. I know Ireland, and I know the

situation "up North." I have visited there. I have talked with people on both sides of the line, and it is patently obvious to anyone who takes the time to look at the situation that the IRA terrorists are not equatable with sane and sober Roman Catholic people who are working for the union of the two Irelands. Furthermore, not every movement for social justice is necessarily a just movement, for it is sometimes the case that a bag of mixed motives is involved, and some of the mixed motives in *this* bag come not from love of Ireland and for its unity, but out of an intense and unreasoned hatred for Britain.

So, Lady Di and Prince Charles, rejoice and be merry. We think you're grand, and we don't give a damn if your wedding cost a fortune. We know that the purse that provided that money takes care of many of the needs of the people of Britain. If the Commonwealth, and many Americans, want to have a bash in your honor, more power to all of us who are still blessed with a sense of humor and whose blood courses a little more wildly at the sight of all that glorious ANGLICAN (hip-hip-hooray!) splendor in dear old St. Paul's, London, which still remains my "most favorite" cathedral in the world!

The Rev. George A. John Porthan
Peru, Ind.

Brewster Responds

My guest editorial, like many of the poems I have written during the past two years, was an attempt to sound a warning — to encourage, motivate (or perhaps disturb) those readers who are in a position to influence the increasingly ominous course of events in our country and the world.

While I don't doubt that the British royal family donates generously to charity, the *system* which continues to perpetuate a tradition allowing a privileged minority to live in luxury while thousands of unemployed citizens live in misery remains unjust and un-Christian. While I don't argue that some Irish prisoners may be guilty of killing one or more individuals nor seek to justify these actions, I also must

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THE WITNESS EDITORIAL

Waiting With Hope

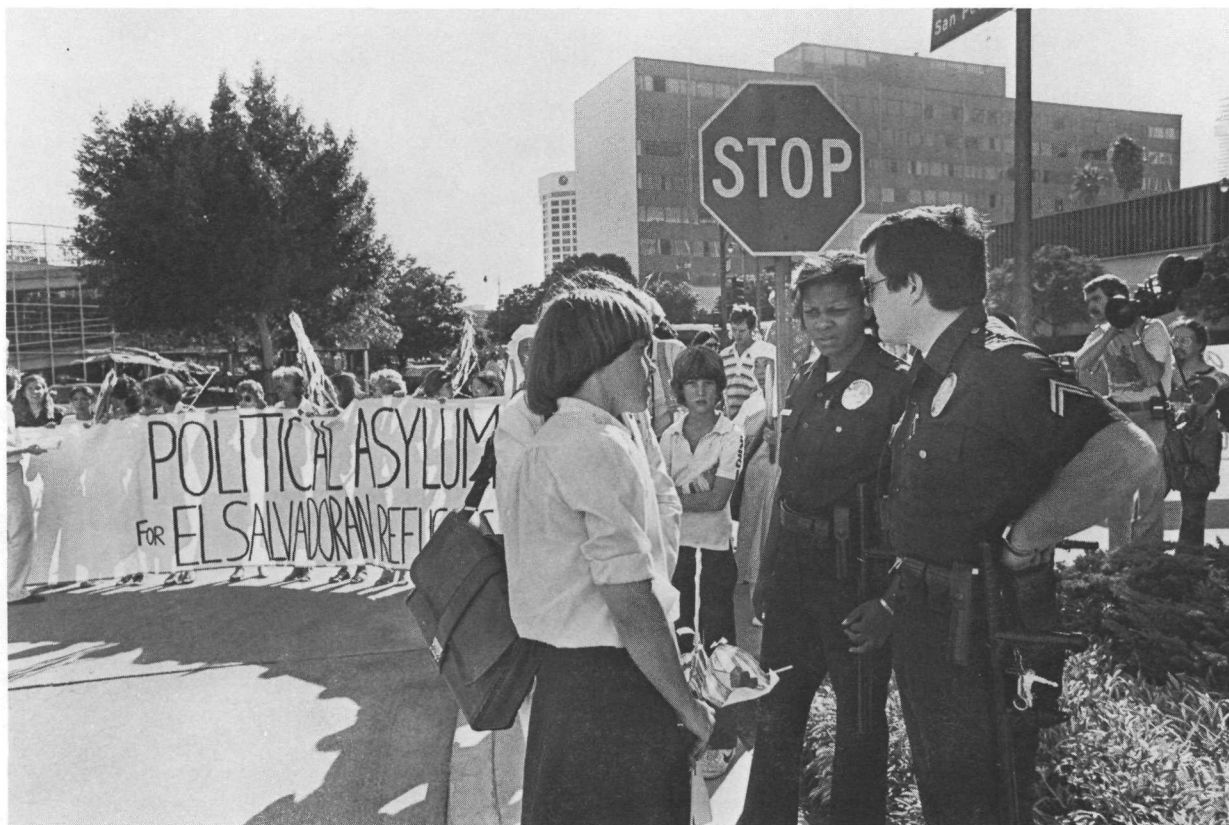
Jesus the Christ slipped into history on that first Christmas unannounced. But God's coming into the midst of God's people was in accord with the hope, the faith, the expectation of generations of those nurtured by the proclamations of the prophets. The prophets had spoken forth in behalf of God, insisting that justice and mercy are the essential foundation of society, and that those qualities bear the relentless endorsement of the God of Abraham, Isaac and Jacob, the God of creation, the God of history. The coming of the Christ, quiet though the birth, was like the ultimate clap of thunder, a blinding bolt of cosmic lightning, which declared: "I mean it." The coming illuminated starkly the purposes of God, affirmed the teachings of the prophets, and brought new hope to a beleaguered humankind.

Yet, even with this new assurance, we have found ourselves still waiting, as have prior generations, for the fulfillment of our hopes for justice and mercy. Those before us waited for the coming of the King. We wait for the coming of the Kingdom.

Waiting is one of the basic human postures. Sometimes it becomes an obsession, when eager anticipation or unbearable desperation make the present seem intolerable in the light of the hoped-for time to come. And let it never be thought that waiting is easy. An empty stomach, an ill-clad body, unemployed skills, racial or sexual prejudice, these are all unmitigated human tragedies which cry out against God and humankind alike. So it is also with an outraged conscience, which regards the way things should be and the way things are, and seethes with resentment.

Yet, this is the way it is. What can be said about this kind of waiting? First, Christmas reminds us that when his disciples first recognized Jesus as the Messiah, Jesus' first response was to tell them that the Son of Man had to undergo great sufferings, and that anyone who wishes to be a follower of his must leave self behind. Day after day one must take up the cross. As with the Lord, so with the disciples. We, his disciples

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The Rev. Alice Callaghan, Episcopal deacon, explains the women's protest to Los Angeles police.

Women Take on INS

Eleven church women were arrested in Los Angeles Sept. 9 while holding a banner across the driveway of the Immigration and Naturalization Service headquarters, demanding "Political Asylum for El Salvadoran Refugees." It was their third attempt in two months to stop the deportation of refugees back to El Salvador. Most of the women were middle-aged and had never been arrested before, and their action attracted national attention.

Many of the refugees being returned to El Salvador are on "hit lists" of the military, and deportation can mean certain death. The UN High Commissioner for Refugees has sent a message to the United States that it may be responsible for thousands of deaths because of these mass deportations.

It has also been pointed out that many of the refugees are harassed by INS officials into signing cards agreeing to deportation, when they know little of the legal process of appeal available to them.

Three of the Los Angeles women who are protesting these policies were interviewed for THE WITNESS by Joan Trafecanty, assistant in the Church and Society West office and editor of the Los Angeles Catholic Worker newspaper, *The Catholic Agitator*. The three are:

- The Rev. Alice Callaghan, an Episcopal deacon who will be ordained in January. She is an associate in ministry at All Saints Episcopal Church, Pasadena.
- Cynthia Anderson, an Emergency Assistance Coordinator at Lutheran Social Services, Los Angeles. She helped found *El Rescate* (The Rescue) to provide legal assistance and emergency aid to refugees.
- Sister Paulita Bernuy, a Roman Catholic sister for 31 years. She works as a psycho-therapist in a counseling center at a Catholic parish in Glendale.

Civil Disobedience Targets Salvadoran Deportations

Ms. Trafecanty: Could one of you describe a little about the three actions that your group has done so far?

Ms. Anderson: Well, the first action took place because people in Pasadena at All Saints Church were aware of the detention center in Pasadena that holds women and children for deportation, and they really wanted to do something. We got together and decided that we'd go down in front of the driveway there and block the vans coming in and out. We'd say no — no business that day. You're not taking anyone to the airport and no one's coming in. We were there all day and we were never arrested. They didn't call the police to say that we were trespassing, so we just stayed. In the meantime, the Salvadorans in the building were cheering us and dropping little notes down, "Can't you please help me get out?" "What can you do for me? My name is . . ." We were glad to show them that we were supporting them and trying to be of some assistance.

The next action involved actually blocking the driveway downtown in Los Angeles at the Immigration Service where the vans leave for the airport around 3 P.M. every day. We were standing there forming a life-line with our banner and a van just went right through our ranks, after the Immigration Service guards shoved some of the women to the ground and

pushed them aside. So when we were planning the third action, we thought, "Well, the van got through but still they didn't want to arrest us, so we're going to go back and do it again." And at that point, during the last action, they did arrest and handcuff us.

Ms. Trafecanty: Would each of you tell how you personally became concerned about the deportation of Salvadorans?

Ms. Anderson: My own interest started because we had a lot of Salvadoran refugees coming into the agency where I work, and they're not eligible for any public benefits. We tried to help them as best we could with food and clothing, but it just wasn't enough. They often talked about their legal problems and their fear of deportation. Then the project *El Rescate* started with the purpose of doing legal assistance and emergency services for refugees, and ever since then, it's just been blossoming. We've been getting more and more volunteers and interested Lutherans helping with that project. After launching *El Rescate*, we as concerned church people would go down to the deportation hearings and watch as judges set high bails on refugees. They would be detained and then they couldn't get out. People would call the project and ask for legal assistance and we would go



Women block van taking Salvadoran refugees to airport.

down to the Immigration Service to help them and they would have disappeared. So I got frustrated and I thought, while we're doing the legal advocacy for the refugees, we really need to do something more to highlight these gross violations of their rights.

Sr. Paulita: I think the idea of doing something about the problems of El Salvador has been brewing inside of me since 1976 when I trained to give retreats. I was with the Jesuits in Detroit. They had missionaries in El Salvador and it was a very critical time for them. I was there for six weeks and we prayed for the missionaries daily. My interest started there. It was in my semi-consciousness.

A person in my house shared with me that she had decided to do the action. The El Salvador question was weighing on me, but all I would do is think "How terrible!" and "Someone ought to do something about that." So when she said she was going, I thought, there's no better time to step out, in spite of my terrible fear. I'd never done anything like that nor had I seriously thought of doing anything like it. I know that this came from a much deeper part of me and I stepped forward in great fear, but in trust too.

Ms. Callaghan: I spent six months in London while preparing for my ordination as a deacon. I increasingly read a lot there about what was occurring in El Salvador. The English Parliament has been very strong in its opposition to U.S. involvement in El Salvador. As soon as I returned, one of the first things I became aware of was the detention center in Pasadena. So I called together a group of people who I thought might be interested in doing something about El Salvador, and one of the people I contacted was Cynthia. We're not really a group. We're just a gathering of women who go from action to action. All of us individually are plugged into various groups organized around the El Salvador issue. Our intention was not to duplicate any of the programs, but there was one hole that wasn't being filled and that was the media coverage. Probably more than any other issue that I've been involved in, there is broad sympathy for our cause, but it's passive sympathy. So our object was to move that passive sympathy into action.

Ms. Trafecanty: So you're saying that one of the primary objectives of your civil disobedience was to attract attention to the problem, and one way to attract attention was through the media?

Ms. Callaghan: Right. To put it before people. And by doing it as a group of church women. We did everything we could to minimize any perception of us as a group of '60s hippies, because I think people have become immuned to that kind of media barrage. The shock value of women doing it was effective. People began to say, "What is it that's

going on that a group of middle-aged women would actually go down and be arrested?"

Ms. Trafecanty: Have any of you ever done civil disobedience before?

Sr. Paulita: I've never done civil disobedience. I really don't like to say that I do civil disobedience. I'm more for obedience, partly because of the training that I've had and because I'm a law-abiding person and believe in authority, although in some ways that's a little restricting. But I do believe in obedience, and so I don't like to say I'm doing civil disobedience. I'd like to say I'm bringing my whole person where my convictions are and saying something in a very radical way. If it happens to be civil disobedience, I'm sorry, but I have to stand for a greater value than the civil at this time. I don't like to be thought of as rebellious because I don't think that I am, as a person.

Ms. Anderson: Except for Alice and one other person, none of the women in our group has ever done civil disobedience before. A lot of the women expressed fear and uneasiness about being arrested. I didn't experience that fear. For me, it was something that came pretty naturally. I was excited about doing it.

Ms. Trafecanty: I've been arrested several times myself for civil disobedience against the arms race, so I know that it really gets serious, especially when you have to appear in court. I spent several days in Sybil Brand Institute, the county jail for women. That's when you begin to realize that you've put yourself in a position where you don't have power over what's going to happen next. Have you thought about going to jail and would you be willing to?

Ms. Anderson: When we went around the room during one of our meetings and all the women talked about their fears, that was their biggest fear — being in a position where they didn't feel they had any power. For me, I've never seen it that way, because I feel that when you're in a situation like that — you're in jail — you always get to talk to people. You can talk to your jailers or the people in the court about why you're doing this. For me, it's not a question of losing power or control over my life, it's another opportunity to speak out. So I don't have any fear about going to jail and as we continue these actions, I'm sure some of us are going to have to do some time in jail.

Sr. Paulita: When I chose to do this, I had to foresee all the possibilities — really, I'm a very serious person by personality — and I had to accept all the worst possibilities. That's why it was such a decisive step in my life. I had been re-reading part of an article by Jon Sobrino, a Jesuit who teaches in the El Salvador University, and he speaks of the church standing with the poor. It's a very dangerous option.

What happens to the poor is that often they are killed, and he said that church members have to be willing to stand with the poor to the point of being killed. That was too much for me when I read it, but it stayed inside of me and did its work. I know that article was decisive. (*See March WITNESS.*)

Ms. Trafecanty: One of the things that I've discovered is that there are a lot of poor people in jail.

Sr. Paulita: Yes, and it's the powerless who are the most poor and that's why we stand for these El Salvadoran refugees who are "illegal." Yes, I have thought of jail. I don't know if I'll have the strength to go through with it, but I'm a praying person and if God wants me to stand for something, God will give me the strength.

Ms. Callaghan: There's no question that each of us has made the decision that going to jail is the risk we're taking. We probably will go to jail at some point. Up to now, we have managed to avoid jail. When we were arrested during the third action, the police could not bring themselves to send these 11 women to Sybil Brand Jail. They preferred any rationale to let us out the front door. So far, no charges have been filed. Certainly, at some point in time, our luck is going to run out.

Ms. Trafecanty: Being a middle-aged woman myself, I find it very stressful to be arrested for civil disobedience and I've made a promise to myself that I won't do it more than once a year. Do you think this is going to become a problem for women in your group — that once or twice is all they can physically and emotionally stand?

Ms. Callaghan: Our agenda is to do at least one action a month. For many of us that's going to be too anxiety-producing, too stressful. Our intention is to replenish so that at any given time we have at least a good handful of women. What's been helpful is that we haven't needed large numbers and I think that's true in general of civil disobedience. In fact, it's often more unwieldy to deal with a large group. What you need instead of a large group is one that is

20 Women in Protest

Too late to be reported in the body of this article, another protest action was staged by 20 women, including the three women interviewed above, at a luncheon given by the World Affairs Council Oct. 15 at the Los Angeles Hilton Hotel.

The Ambassador from El Salvador was scheduled to address the Council, asking for more U.S. aid to his government. At the time he was introduced, the women stood and held up large photographs depicting some of the atrocities that have occurred in El Salvador. They remained standing during the Ambassador's talk, in silent witness. The protest was reported in the daily press.

different so that you attract the press, and the action needs to be imaginative. Who you are and what you do are far more significant than numbers. The first time we did this, we were six women. That's all. This last action when we were actually arrested, we were only 11 women. Yet we managed to attract national coverage. But even having said that, obviously what we hope is that eventually people will go down to those driveways every day and say no to what's going on.

Ms. Trafecanty: In your estimation, how many Salvadorans are being deported?

Ms. Anderson: We think there are at least 150, if not more, being put on the bus to the airport every week.

Ms. Trafecanty: Is Los Angeles the only point where Salvadorans are being deported?

Ms. Callaghan: L.A. is the largest Salvadoran refugee camp. It is estimated that there are close to 200,000 Salvadorans in the L.A. area. However, all across the U.S. southern border, Salvadorans are crossing. But it's clearly an L.A. issue in that this is the major community of Salvadorans.

Ms. Trafecanty: Do any of you have any personal knowledge of what happens to people who are deported to El Salvador?

Ms. Anderson: I do from working in the legal clinic where we're helping with people's political asylum claims — they're establishing their right to asylum which means they talk about everything that's happened to them in their country and what they've seen. You know, you always read these stories in the newspaper second-hand. You read about heads being chopped off, bodies in graves full of 50 people with their throats cut, just gross atrocities. Then when you hear the story first-hand from someone who has just come from El Salvador, it's overwhelming. I think it would behoove everyone to have a first-hand experience with a refugee and then they'd truly be motivated to help.

Ms. Trafecanty: There seems to be only women in your group. Is that a conscious decision?

Ms. Anderson: We've had a lot of men call us and ask to join our action. We say, "Please support us and come out when we do our demonstrations and stand on the side, but we want to keep it all women." And the reason for that is it's attracted so much attention. We feel that our group needs to have an identity and that identity is church women.

Ms. Trafecanty: Do you feel that the actions you've taken

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Seminarians Protest 'Corpus Christi' Sub

by T. Scott Allen & Jo Clare Hartsig

*"Blessed are the peacemakers."
(Matt. 5:9)*

"If a minister has been exposed to peace issues during seminary, she or he will be more inclined to incorporate this at the parish level."

To make peace in the world today requires us to be disorderly. The "order" is not in support of peace. The Reagan administration encourages the stockpiling of weapons at the expense of the poor and at the expense of all our futures. To be responsible to the Biblical command to feed the hungry and be advocates for the widowed and orphaned we must expose the powers that be for ignoring the needs of our people.

In this spirit, 11 students from the Yale Divinity School were charged with disorderly conduct while praying in front of the Administration Building at Electric Boat shipyard in Groton, Ct. during the launching and "christening" of a fast-attack nuclear submarine called U.S.S. Corpus Christi. Many Christian groups from around the state gathered with other peace groups for a

T. Scott Allen is a member of the Yale Divinity School, class of 1983, and a member of the Episcopal Urban Caucus from the Diocese of West Virginia.

Jo Clare Hartsig is a member of the Yale Divinity School, class of 1981, and former Student Body President. She is currently working as a United Church of Christ Peace Minister at Kirkridge Retreat Center, Bangor, Pa.

teach-in scheduled to coincide with the launch. Church related groups expressed outrage at the naming of a weapon after the Body of Christ. Corpus Christi is, of course, a city in Texas. Like all of the fast-attacks, this one was named after a port city. There is ironic humor here since nuclear strategies have become those of "city-targeting." Moreover, the U.S.S. Corpus Christi is scheduled to be commissioned on *Christmas Eve*, 1982.

Since the dawn of the nuclear age, military systems and projects have been "deified" with theological language. This is not surprising since it seems that as a nation we base our security, our very salvation, on weapons that create limitless destruction. The scientists who created the first bomb were aware of this. The test site in Nevada where nuclear weapons were first exploded is called Trinity. Henry Stimson, then Secretary of War, believed that these weapons were not only military in purpose but gave us "a new relationship to the universe." The administration understood then the impact such weapons would have on the way we are forced to live.

Our action in Groton was the result of carefully thought out reflection over a long period of time. Our motivation was to point out the blasphemy of "christening" a weapon the Body of Christ. Many of us were uncertain of

our commitment to civil disobedience, but our fear of arrest was superceded by the realities of nuclear weapons and the demands of the Gospel. We decided to carry out a liturgy to be in clear counterpoint to the ceremony inside the gates of Electric Boat. We ended the liturgy by christening one another as peacemakers. Eleven of us then walked to the gates of the Administration Building, each carrying a large photograph representing the Body of Christ in suffering, hope, and resistance. We were gathered with Martin Luther King Jr., Dorothy Day, Oscar Romero, Adolfo Perez Esquivel, a Hiroshima survivor, Angela Davis, Thomas Merton, a child in Auschwitz, the imprisoned, the poor, and the oppressed. We chose to "re-member" the Body of Christ in this fashion, realizing the risk.

Earlier in the day, human blood had been poured over a cross at the very same gates. Friends from New Haven, Norwich, Storrs, and Chicago were immediately arrested. As we knelt in prayer after they had been taken away, an Electric Boat worker meticulously scrubbed the blood away from every crack and surface of the sidewalk. As the bloody water cascaded down the street, we were reminded of the scene of Pilate washing his hands of the blood of Christ.

Our witness took place at the same

spot, reminding the powers that be at General Dynamics (the parent company of Electric Boat) that they could not so easily wash away their involvement in the crucifixion of the living Body of Christ. We, too, were soon arrested for disorderly conduct.

As we were "escorted" into the police van, we began to sing "Rejoice in the Lord Always." Inside the dark van a momentary silence was broken by the crowd outside carrying on our song. We smiled at one another and began to sing, heartened by the community around us and the spirit among us. We were ready to be processed by the Groton police.

What are divinity school students doing risking arrest during the week between Easter and finals (certainly the busiest time of year for seminarians)? Our witness was directed at the corporate structure of Electric Boat but it was also directed at the Yale Divinity School community. There were a large number of students and several faculty members from the school in Groton for the action. We wanted to say that disorderly conduct at a place like Electric Boat was as much a part of our curriculum as any course we had taken in seminary. It was the logical, faithful outcome of studying the Prophets, preaching, working in local parishes, working with community groups, and worshipping together.

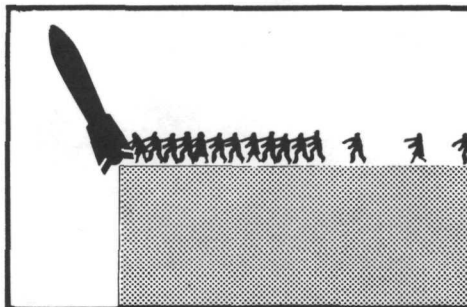
And it is only a beginning. The task of peacemaking requires constant disruption and constant reconciliation. It is a process. Although it is unlikely that seminaries will offer courses in civil

disobedience or pointers on bail solidarity, the seminary environment is a place for speaking truth to power.

The fact that most of our students work in local churches for practical experience means that they are able to bring social justice concerns to their ministry. In Connecticut this is a challenging task because the state is heavily dependent on Pentagon dollars. General Dynamics, the parent company of Electric Boat, is the top Pentagon contractor in the nation. United Technologies and its subsidiaries, Norden, Pratt and Whitney, and Sikorsky Aircraft are also located in Connecticut. All in all, one out of every 15 jobs in Connecticut is related to the war industry. Speaking out about peace is a challenge; but if it can be done in Connecticut, it can be done anywhere!

Student committees have been organized on campus to educate the community about militarism. This year an ethics course was offered that dealt extensively with problems created by the existence of nuclear weapons. There are opportunities in community worship to bring the themes of peace and the strength of resistance into our prayer lives. Students are able to arrange field placement positions in local peace and justice groups. There are numerous ways to become involved in disarmament issues while at seminary.

The most important aspect of organizing a seminary is that most of the students will someday be working in churches. If a minister has been exposed to peace issues during seminary, she or he will be more inclined to incorporate this somehow at the parish level. It is quite possible that a minister may feel called to action by the demands of the Gospel. It is crucial that the church speak out and act to stop the blasphemy and the grim realities of a warmongering nation. There is so little cause for optimism these days but there is no excuse to give up hope. We, the church, are the living Body of Christ. ■



Advent as a Penitential

The word of God came to John the Son of Zechariah in the wilderness; and he went into all the region about the Jordan, preaching a baptism of repentance for the forgiveness of sin. As it is written in the book of the words of Isaiah the prophet.

*"The voice of one crying in the wilderness:
Prepare the way of the Lord,
Every valley shall be filled,
and every mountain and hill shall be brought low,
and the crooked shall be made straight,
and the rough ways shall be made smooth;
and all flesh shall see the salvation of God."*

He said therefore to the multitudes that came out to be baptized by him, "You brood of vipers! Who warned you to flee from the wrath to come? Bear fruits that befit repentance . . ."

And the multitudes asked him, "What then shall we do?" And he answered them, "He who has two coats, let him share with him who has none; and he who has food, let him do likewise."

So, with many other exhortations, he preached good news to the people. But Herod the tetrarch, who had been reproved by him for Herodias, his brother's wife, and for all the evil things that Herod had done, added this to them all, that he shut up John in prison.

Luke 3:2b-8a, 10-11, 18-20

Season

by William Stringfellow

We live now, in the United States, in a culture so profoundly pagan that Advent is no longer really noticed, much less observed. The commercial acceleration of seasons, whereby the promotion of Christmas begins even before there is opportunity to enjoy Halloween, is, superficially, a reason for the vanishment of Advent. But a more significant cause is that the churches have become so utterly secularized that they no longer remember the topic of Advent. This situation cannot be blamed merely upon the so-called Moral Majority, or the electronic preachers and talkers, or the other assorted peddlers of religion that so clutter the ethos of this society, any more than it can be said, simplistically, to be mainly the fault of American merchandising and consumerism.

Thus, if I remark about the disappearance of Advent I am not particularly complaining about the vulgarities of the marketplace prior to Christmas, and I am certainly not talking about getting "back to God" or "putting Christ back into Christmas" (phrases which betray skepticism toward the Incarnation). Instead I am concerned with a single, straightforward question: in biblical context, what is the subject of Advent?

Tradition has rendered John the Baptist an Advent figure and, if that be an appropriate connection (I reserve some queries about that), then clues to the meaning of the first coming of Christ may be found in the Baptist's preaching. Listen to John the Baptist:

"Repent, for the kingdom of heaven is at hand." (Matthew 3:2) In the Gospel according to Mark, the report is, *"John the baptizer appeared in the wilderness, preaching a baptism of repentance for the forgiveness of sins."* (Mark 1:4) Luke contains a parallel reference. (Luke 3:3). It should not be overlooked, furthermore, that when John the Baptist is imprisoned, Matthew states, *From that time Jesus began to preach, saying, "Repent, for the kingdom of heaven is at hand."* (Matthew 4:17). And later, when Jesus charges his

TODAY
THERE IS NEITHER
THE GLORIFYING OF GOD
NOR PEACE
ON EARTH



AS LONG AS A HUNGER
IS NOT YET STILLED
AND AS LONG AS WE HAVE
NOT UPROOTED
VIOLENCE
FROM OUR CIVILIZATION
CHRIST IS NOT
YET BORN
GANDHI

disciples, he tells them: *"And preach as you go, saying, 'The kingdom of heaven is at hand.'"* (Matthew 10:7)

For all the greeting card and sermonic rhetoric, I do not think that much rejoicing happens around Christmastime, least of all about the coming of the Lord. There is, I notice, a

lot of holiday frolicking, but that is not the same as rejoicing. In any case, maybe outbursts of either frolicking or rejoicing are premature, if John the Baptist has credibility. He identifies *repentance* as the message and the sentiment of Advent. And, in the texts just cited, that seems to be ratified by Jesus himself.

In context, in the biblical accounts, the repentance of which John the Baptist preaches is no private or individualistic effort, but the disposition of a person is related to the reconciliation of the whole of creation. "*Repent, for the kingdom of heaven is at hand.*"

The eschatological reference is quite concrete. John the Baptist is warning the rulers of this world, and the principalities and powers as well as common people, of the impending Judgment of the world in the Word of God signaled in the coming of Christ.

There seems to be evidence in the Luke account about John the Baptist that indicates that some of the people and, notably, the ecclesiastical officials, did not comprehend his preaching or, if they did, they did not heed it, or they did not heed it promptly. Yet it is equally edifying that the political authorities, represented as Herod the tetrarch, do understand the political scope of John's admonition of the Judgment enough to imprison John and, subsequently, subject him to terrible interrogation, torture, and

decapitation — a typical fate for political prisoners now, as then. That, in such circumstances, Jesus makes John's preaching his own, and instructs his disciples accordingly, foreshadows his own arrest, trial, humiliation and crucifixion, and for that matter, the *Acts of the Apostles*.

The depletion of a contemporary recognition of the radically political character of Advent is in large measure occasioned by the illiteracy of churchfolk about the Second Advent, and in the mainline churches, the persistent quietism of pastors, preachers and teachers about the Second Coming. That topic has been allowed to be preempted and usurped by astrologers, sectarian quacks and multifarious hucksters. Yet it is impossible to apprehend either Advent except through the relationship of both Advents. The pioneer Christians, beleaguered as they were because of their insight, knew that the message of both Advents *is* political. That message is that in the coming of Jesus Christ, the nations and the principalities and the rulers of the world are judged in the Word of God. In the Lordship of Christ they are rendered accountable to human life and, indeed, to all created life. Hence, the response of John the Baptist when he is pressed to show the meaning of the repentance he preaches is, "*Bear fruits that befit repentance.*"

In another part of the biblical literature traditionally invoked during Advent, the politics of both Advents is emphasized in attributing the recitation of the *Magnificat* to Mary:

*"He has put down the mighty from their thrones,
and exalted those of low degree;
He has filled the hungry with good things,
and the rich He has sent empty away."* (Luke 1:52-54)

In the first Advent, Christ the Lord comes into the world; in the next Advent, Christ the Lord comes as Judge of the world, and of all the world's thrones and pretenders, sovereignties and dominions, principalities and authorities, presidencies and regimes, in vindication of his Lordship and the reign of the Word of God in history. This is the truth, which the world hates, which biblical people — repentant people — bear and by which they live as the church in the world in the time between the two Advents.

William Stringfellow is a theologian, social critic, author and attorney.



Dorothy Day: In Memoriam

Keeping the Vision Alive

by Isaac McDaniel

"In our era, the road to holiness necessarily passes through the world of action."

— Dag Hammarskjöld

No one detested inflated tributes or burgeoning personality cults more than Dorothy Day. No one would have felt more plainly discomfited by the predictable spate of eulogies which accompanied her death a year ago this autumn. No one was quicker to discount hagiography as a pious exercise in irrelevance. "When they call you a saint," she once warned, "what they really mean to say is that you are not to be taken seriously."

Nov. 29 marked the first anniversary of Dorothy Day's death. How might she have wanted herself to be remembered?

Dorothy's radical way of life and service inevitably confronted people with the vexing question of what it really means to be a Christian. Moreover, Dorothy incarnated the still rather provocative notion that one can indeed become a Christian, even a Roman Catholic, without necessarily acceding to the prevailing claims of the American civil or religious Establishment.

No doubt the most provocative thing about Dorothy Day was the utter (many would have said naive) directness with which she struggled to live out her understanding of the Gospels. She began everything she said and did with

the implicit conviction that one person can, indeed, make a difference. Dorothy looked derisively upon every institutional scheme for reforming humankind and instead insisted that all real change comes about through the work and witness of individuals.

In 1933 Dorothy Day and Peter Maurin founded the original Catholic Worker House in Manhattan's Lower East Side to provide food and shelter for a handful of the 13 million men and women who were out of work at the height of the Depression. Today, still located in the Bowery, the Worker Houses continue to nurture daily hordes of hungry and homeless people. At last count, there were 35 such Worker Houses scattered in loose confederation through 25 states. In 1933, Dorothy Day and Peter Maurin also began *The Catholic Worker* paper. It still sells for a penny a copy, nine times a year, and reaches nearly 100,000 subscribers. Dorothy's relentlessly personalist approach sustained her faith in both projects for nearly half-a-century. "Who knows who reads the paper," she would ask, "or who will be influenced by the paper that they, too, will try to see things in the light of faith, in the light of the history of the church, and the history of the poor?"

Those who encountered Dorothy Day, either personally or through her writings, often came away feeling confronted, sometimes even tacitly indicted by Dorothy's own single-minded appropriation of Gospel precepts. The Rev. Theodore Hesburgh



Tina Sipula

**Dorothy Day, Founder
The Catholic Worker Movement**

once quipped, "Dorothy Day has been comforting the afflicted and afflicting the comfortable all her life." Some were mildly astonished and even heartened by their discovery of Dorothy Day. Emma Goldman, that indomitable anarchist (and no particular friend of Christians) once happened upon a copy of *The Catholic Worker* and responded exuberantly, "I confess it is a new one on me, for I have never heard of Catholics being radical." More often, however, people found themselves caught up short by their first-hand experience of Dorothy Day. John Deedy, the religious author and journalist, spoke for many when he acknowledged: "In my secret psyche, Dorothy Day has always had me on the defensive . . . because I could never live her life or the life of a Catholic Worker. I carry a secret shame for that realization."

Dorothy herself always reacted to such self-conscious displays of contrition with more than a trifle of annoyance. She never consciously demanded that anyone take up her own

Brother Isaac McDaniel is a Benedictine monk stationed at St. Meinrad Archabbey, St. Meinrad, Ind. He will be ordained in May.

stark way of life. When Robert Coles once asked her about camp followers, she responded rather vehemently: "I have never expected, I have never wanted everyone to become part of the Catholic Worker family. This is not for everyone — this life, this way of doing things. It would be awful if we started looking down on people who are different, who are called to live lives so different from ours."

Yet if Dorothy didn't mean to bring individual Christians around to her own way of thinking, she had no qualms about taking on what she saw as the moral inertia and waywardness of institutions. Through the decades she eventually became a prophet of sorts, dismissed by most as noble and sweet but hopelessly anarchistic, revered by others for her implacable contempt for most institutional claims upon the individual. Dorothy didn't vote or pay taxes. She was arrested more than a dozen times in her adult life, first in 1917 as a suffragette. Her last incarceration took place in 1973 when, at the age of 75, she helped Cesar Chavez to organize militant farmworkers in California and spent 12 days in jail for picketing on private property. Dorothy encouraged young men to refuse military service during every major war of this century. In the years immediately before the Kennedy era, Dorothy earned the chagrin of more than a few public officials when she ended up in jail for refusing to keep off the New York City streets during local air-raid drills. She always gave the State a run for its money. During the tumultuous '60s the FBI collected a thick portfolio on the Catholic Worker movement, at one point requiring its agents to pore over *The Lives of the Saints* by way of background reading.

Dorothy's attitude towards the *institutional church* turned out to be more ambivalent. A convert to Catholicism, she looked at first glance like something of a conservative. It seemed totally in character that she

supported Pope Paul VI's ban on artificial birth control. In the wake of Vatican II, she expressed regret upon hearing that some religious had given up communal prayers. She used to delight in referring to Pope Pius XII — with no ironic inflection in her voice — as "our dear, sweet Holy Father"; and she refused to let the Worker House become a way-station of the underground church during the '60s.

"When it comes to the Catholic Church," she once admitted, "I go to the right as far as I can go."

But however traditionalist she might have been, Dorothy displayed no Pavlovian respect for church authority, especially whenever she saw it abused in order to consecrate injustice. She was never afraid to take on local prelates. In 1949 the Catholic Worker House fed and sheltered New York gravediggers



who were striking against Cardinal Spellman. Dorothy regularly denounced Spellman's alacrity, as vicar of American troops and chief of Catholic chaplains, in sprinkling holy water on American guns, first in Korea and later in Vietnam. When asked what she would do if Cardinal Spellman ordered her to close down *The Catholic Worker*, she replied without a second's hesitation that she would of course obey, though she privately assured her friends that she would re-open the presses within a week in New Jersey.

Dorothy Day left a bold and imperishable mark upon several generations of restless young Americans, many of them non-Catholics. Her friends and proteges included Thomas Merton, Michael Harrington, John Cogley, Philip and Daniel Berrigan, Robert Ellsberg and Abbie Hoffman. When she died last autumn in Maryhouse, a Worker Home for Manhattan's indigent and abandoned women, Abbie Hoffman reflected: "She is the nearest thing this Jewish boy is ever going to get to a saint." Her passing, three weeks after her 83rd birthday, signalled, if not the dwindling of an era, at least the end of an extraordinary personal witness.

Indeed, so formidable and decisive was Dorothy's presence to the spirit of the Catholic Worker that many wondered if the movement could for

long outlive her. Early last winter, one of the "shopping bag" ladies who had found shelter at Manhattan's Maryhouse asked fearfully, "Will the house close, now that Miss Day is dead?" It seemed a relevant question, since causes spawned by the inspiration of one or two charismatic individuals so often founder after the eventual deaths of their creators.

How has the Catholic Worker movement fared in the first year since Dorothy's death? Life at Manhattan's two Houses of Hospitality goes on much as before. Last spring one Catholic Worker reported from St. Joseph House, "There is still the soup line, the Friday night meetings, the fourth floor and more so now, I think, questions whose answers we seek in the living."

For Catholic Workers, the search itself continues to take a variety of forms. Last May 1 marked the 48th anniversary of the Catholic Worker movement. The occasion was celebrated with a dinner and evening Mass in the auditorium of Maryhouse and included several hundred people. The next morning, a van full of Catholic Workers set out for Washington, D.C. to take part in the May 3 rally at the Pentagon to protest American foreign policy in El Salvador. Scarcely two weeks earlier, a small cluster of Workers

had driven to Groton, Conn. to protest the launching of yet another nuclear submarine, inappropriately christened, "Corpus Christi."

But mostly the life of the Worker movement goes on in less dramatic ways. Evening Vespers is still celebrated nightly in the ramshackle kitchen at St. Joseph House, with "High Vespers" reserved for Sunday evenings, when it is sung around the long serving tables where hundreds are fed throughout the week. Women's clothing is still parceled out on Monday afternoons from 2 to 4 P.M. at Maryhouse. During the summer, vegetables trickled in from the Catholic Worker's Peter Maurin Farm outside of Tivoli, New York. Dan Mauk, former editor of *The Catholic Worker*, wrote in mid-summer: "Often I look around and am amazed, and grateful that it all goes on. For the most part what occurs here is quite ordinary, but what I find unique is the incredible variety of people that manage to live together in relative harmony under one roof." Indeed, the spirit of Dorothy Day seems as palpable and flourishing today in the expressions of her friends and followers as it did a year ago. As an inhabitant of St. Joseph House recently put it, Dorothy's legacy, "contrary to having stopped on Nov. 29, is ever more vibrant in all of us. There is a great sense of responsibility to keep the vision alive." ■

Editorial . . . Continued from page 3

today, are still being taught that same lesson. But we should not be surprised. We were told, from the beginning.

Second, waiting means not having, and having, at the same time. So said Paul Tillich commenting on Romans 8:25: "But if we hope for what we do not see, we wait for it with patience." Tillich reflects, "Waiting is not despair. It is the acceptance of our not having, in the power of that which we already have." To be human, to be finite, entails our having to wait. Christmas is the commemoration of the appearance of him who is the embodiment of our hope. It is the

validation of the worth of our waiting. It is the strengthening of our capacity to bear with not-having, against the time when our waiting ends, our hope is fulfilled, and our faith is vindicated.

Third, the glory of the story of the Christian mission in history is its record of those who waited in hope, and, strengthened by that hope, took up the tasks of their discipleship. For they knew that the clap of thunder, the blinding flash of lightning which was the coming of Christ, revealed forever the way things are to be and made plain the will of God for the affairs of this world. (R.L.D. and the editors.) ■

The Peace Movement Mere Protest or Real Change?

by Jack Woodard

Ezekiel argued with God about speaking the Word to obviously dead, hopelessly dry bones. But God insisted, and Ezekiel spoke and there was a *rattle* — the first stirring of a resurrection by God's power, certainly not by Ezekiel's. Similarly, social protest always has had a place in Christian understanding of faithfulness.

No matter how utterly hopeless significant change may seem or how overwhelming the power of the military industrial complex may appear, the Word is to be borne to the intersections of light and darkness in the faith that God's power alone is ultimate. Even when we can see no possibility of effect, we are to go anyway. I have had to tell myself this repeatedly while on the way to speak or to participate at demonstrations, especially in this first Reagan year.

But this is not a rationale for failing to use our *minds* as we work at peace-making and on the side of the most vulnerable ones in our society. God has created us with the capacity to conceive clear objectives for change and to develop sophisticated strategies, founded in the Christian faith, that change is indeed possible by God's will.

Dr. Martin Luther King, Jr. was many things, among them a superb strategist. His leadership of the Civil Rights Movement was always concerned with achieving an effect on the conditions and customs being protested.

All those freedom rides and sit-ins

and marches and jailings were not isolated rituals carried out with no hope of an end to segregation and exile from the political process. Rather they were part of a careful strategy of major social change with clear, specific objectives and a timetable. Dr. King readily displayed the courage God had given him, but he also used his God-given mind.

Selma was no accident, no ritual. It was researched, planned liturgy, designed to produce the Voting Rights Act of 1965. Sheriff Jim Clark was the winner of a contest he never knew he was in — a contest to determine the most bigoted sheriff in the South (and one lacking the intelligence to avoid becoming a public personification of the evils Dr. King was determined to end). And Jim Clark turned out to be the sheriff in Selma, Alabama. So *Selma* became a household word.

Sheriff Clark unknowingly played out the script Dr. King had written for him to the last jot and tittle on nationwide television. There was a national burst of outrage. And the President and the Congress put the Voting Rights Act through the mill and into law.

Obviously, Dr. King was not afraid to protest or to go to jail. But he was up to and about *change*. He believed in its real possibility by God's power through *strategic* non-violent loving.

The same cannot be said, sadly, of much of the current peace movement. Of course, no Martin Luther King, Jr. has emerged to unify and lead. But it is also true that a preponderance of the movement's actions are ritualistic and merely tactical, not strategic — not

coherent with other actions in other times and places. Many of its most active participants courageously go to prison for their symbolic witness. Thank God for them and their bearing of the Word to the intersections, like Ezekiel. But their protests, largely, are for a sign, not a change.

It is as though they have conceded the outcome to the militarists and do not believe in the possibility of peace. They protest a national security founded on weaponry and mutually assured destruction, but fail to strategize coherently a nation which would actually practice peace. Meanwhile, many who sympathize, who are fearful of a nuclear holocaust, who are outraged that survival money for the needy is being taken away and either given to the greedy or spent on still more weaponry, hold back because they are not willing to spend time in jail for ritual. This is the principal reason the peace movement so far has failed to involve significant numbers of black people and remains almost entirely white.

Admittedly, peace issues are more vague, harder to focus, than civil rights issues. But the peace movement will not gather new momentum significantly until leaders emerge who believe in the possibility of peace under the sovereignty of God and who thus strategize to achieve it.

Consider the example of the recent efforts against the annual weapons convention of the Air Force Association at the Sheraton Washington Hotel in Washington, D.C. Three years of demonstrations have just been concluded and numbers of people

The Rev. Jack Woodard, a longtime peace-activist, is rector of St. Stephen and the Incarnation Church in Washington, D.C.

arrested each year. The numbers of people gathered in front of the hotel and of organizations participating have slowly increased and were pretty impressive this Fall. But look what happened to strategy.

The former title, "Campaign Against the Arms Bazaar," was changed this year to, "Campaign to Stop the Arms Bazaar." That was a statement of a clear strategic objective — to cause the convention to close or not to be held again. A coalition of organizations was successfully formed to carry out the campaign. But here's what happened:

- A commitment was made to consensus decision making. This meant that what emerged as tactics would be the lowest common denominator in the coalition which had no defined commonality of faith or philosophy.

- The hotel has three entrances widely separated around the block. The consensus was unwilling to use communications equipment to move civil disobedience teams quickly when security forces shifted traffic from one entrance to another. And some participants were unwilling to be where TV cameras were unlikely to be. So the entire action became focused on one entrance and access to the hotel was only briefly inconvenienced.

- A room was reserved inside the hotel for a team to use as a base for blocking interior entrances to the convention. The coalition consensus decided to cancel the reservation and drop interior action because it did not want to violate the boycott of the hotel. Result: The convention banquet got started pretty much on time and with little attention to the demonstration.

- Another result: It was all just another of countless demonstrations in Washington, so there was no TV coverage of the main civil disobedience, though the Solidarity March the following Saturday was treated by all the media as major national news.

If the movement is serious about *stopping* the weapons convention or even merely stopping its banquet, there

is going to have to be more strategy and less consensus. This means more willingness on the part of participants to accept discipline for the sake of effect.

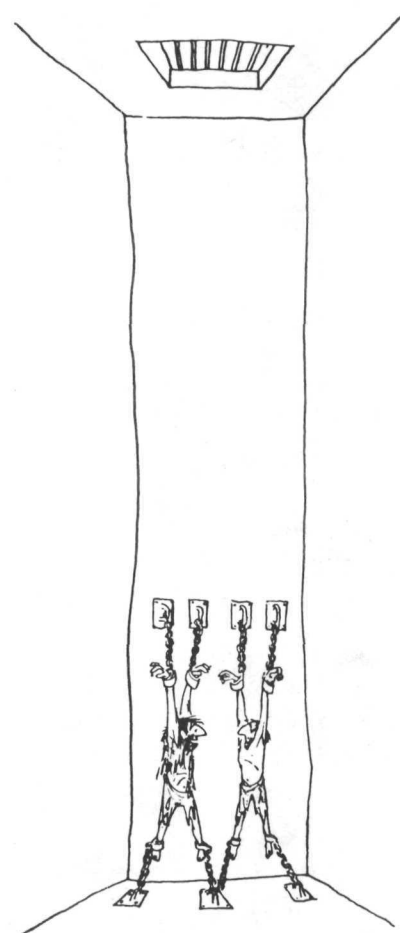
There are other principles which seem to merit consideration by people involved in the peace groups. Public consciousness is most aroused by personification of evil, not by abstraction of it. Dr. King knew that and was willing to use Sheriff Clark to personify the evil of racism. Militarism needs to be personified for the public and this means a coldly calculating process.

Symbolic demonstrations are largely losing their power to affect public policy. They don't make news anymore. Instead, it is going to be necessary to develop specific objectives which will command political attention and demand major media coverage. This has radical implications but it can remain within the bounds of the non-violence ethic.

Coalitions broader than between one-agenda peace groups will be essential. President Reagan may be making the issues of peace and social justice inextricably related. Whether that is so or not, both black and white leadership must rapidly work out negotiated coalitions which are more than merely ad hoc.

Finally, the peace issues must be sharpened. Civil rights was sharpened to a specific act before Congress at a critical stage of the movement. Getting that Act into law became the rallying point around which strategy and mobilization could be developed. The "Abolitionist Covenant" recently published in *Sojourners* is a good start toward specificity, but only a start.

Most crucial of all, peace movement leaders must emerge and be accepted who actually believe in the *possibility* of world peace under the sovereignty of God — not only the *necessity* of it to avoid a nuclear holocaust, but the realistic possibility of it, and who therefore *strategize* on a large scale to achieve it. Together with the spiritual



"Now here's my plan . . ."

community base from which peace actions must spring, that would seem to be the essential keystone of peacemaking in the Eighties. ■

Resource

The "New Abolitionist Covenant" is prefaced by a statement of faith and is dedicated to the abolition of nuclear weapons. It is being offered to people in local congregations as a statement to study and pray over as a prelude to their commitment to peacemaking. It is not a statement to sign, but a covenant to be acted upon, and to be dealt with in a community process. Write to Fellowship of Reconciliation, Box 271, Nyack, N.Y. 10960 or Pax Christi USA, 3000 N. Mango Av., Chicago, Ill. 60634. Single copies 30¢ each; 10-99, 20¢ each; 100 or more, 10¢ each. Postage included in prepaid orders.

Sher Silverstein/WIN



INS Officers shove women out of the path of the van.

Continued from page 7

so far have been successful? For instance, do you hope that what you are doing will somehow lead to ending the deportation of Salvadorans?

Ms. Anderson: We have to look at these as symbolic actions. We don't think we're going to stop the vans. We know the force of the Immigration Service and the United States government and of Western Air Lines which flies the refugees back to El Salvador.

Sr. Paulita: Personally, I feel like a flea in front of a huge elephant. Not only because of the deportation of Salvadorans, but also because of all the evil that's going on around us. I am sure of success but only because I count on the spiritual power of this kind of thing.

During the second action (it was the first for me), we met with rough immigration officers. It was uncalled for in the United States. I was so terribly afraid that I thought I might die before I would actually stand there. Several of us were going through that. It was so scary. That was our victory — even if the media hadn't shown up, or if nothing had happened, we would have overcome our fears and that was a tremendous step for us. It changed me radically and I don't think I'll ever be the same for being willing to do what I really believe in, in spite of my fears.

I think that when human beings take this kind of stance for their brothers and sisters, that's the greatest spiritual power in the world. It is joined to the power of Jesus Christ. I believe in Jesus Christ and the power of his Resurrection which means the power of good over evil. That's why I can do this. If I believed only in the media coverage, it might fail

us all together. When I look at Scripture, there's no comfort. There's a lot of support, but there's no comfort because I keep seeing that Jesus Christ did the very same thing. He put himself out for his brothers and sisters. When we join our efforts to that, it is the greatest power in the world. No one is going to tell me that that's not going to succeed. It is successful right now. ■

Tip of Iceberg

The refugees from El Salvador who are slipping across the U.S. border are only the tip of an iceberg, so to speak. No one has precise figures, but the United Nations High Commissioner for Refugees has recently estimated that as many as 200,000 have fled to other Latin American countries, including 70,000 to Mexico. Estimates for those in the United States (some recent, some escaping from earlier waves of terror) run at approximately 150,000. When one adds 150,000 made homeless in El Salvador, now either in camps run by the Catholic Church, or wandering, one can reach a figure of 500,000 — more than 10% of a country with a total population of 4,700,000.

If the stories of the Salvadorans in the U.S. can be widely reported, the American people will perhaps begin to wonder what is happening in El Salvador to cause such a movement of people. And, hopefully, they will begin to question the U.S. administration's oversimplified version of a Leftist conspiracy, and try to get the true facts on El Salvador.

— Margaret Bacon
American Friends Service Committee

Letters . . . Continued from page 2

consider that the system they are seeking to change is guilty of destroying thousands and thousands of human lives over hundreds of years.

The ostentatious (if admittedly entertaining) British royal wedding, the death of the hunger strikers in North Ireland (whose people have suffered economic exploitation and political repression for generations), the riots by unemployed youth trapped in the English slums, the Reagan administration's massive escalation of the nuclear arms race at the expense of social

programs and its support of repressive regimes around the world — all are threatening signs of the times in which we live that predicate total disaster and unmitigated suffering unless we act *now* to change the course of events.

Mary Jane Brewster
Portland, Ore.

To Staff, Vestry

THE WITNESS gets better and better. Keep up the good work. Send me 20 copies of the September issue for distribution to my staff and vestry.

The Rev. Frederick B. Williams
New York, N.Y.

Sensitive Gay Book

Your readers who are concerned about gay people or confused by the issue of homosexuality should be alerted to a sensitive and insightful new book by Brian McNaught. *A Disturbed Peace*, published by Dignity, Inc., is getting a lot

of attention in religious circles and is being highly praised by many gay Christians as the *one book* on the market which expresses their feelings. Brian McNaught, who has been a frequent contributor to THE WITNESS, has compiled a beautiful collection of his important essays on faith, coming out, reconciling with one's family, sexual values and being at home in the church. *A Disturbed Peace* is being read by bishops, pastors, parents, social justice proponents and by persons who seek to reconcile their sexual orientation with their spirituality.

Sr. Jeannine Gramick, SSND
New Ways Ministry
Mt. Rainier, Md.

(*A Disturbed Peace* is available at \$5.95, postage included, from Dignity, Inc., 1500 Massachusetts Ave. N.W., Washington, D.C. 20005. Brian McNaught's most recent contribution to THE WITNESS was "Welcome Home, Anita Bryant" in the February issue. — Eds.)

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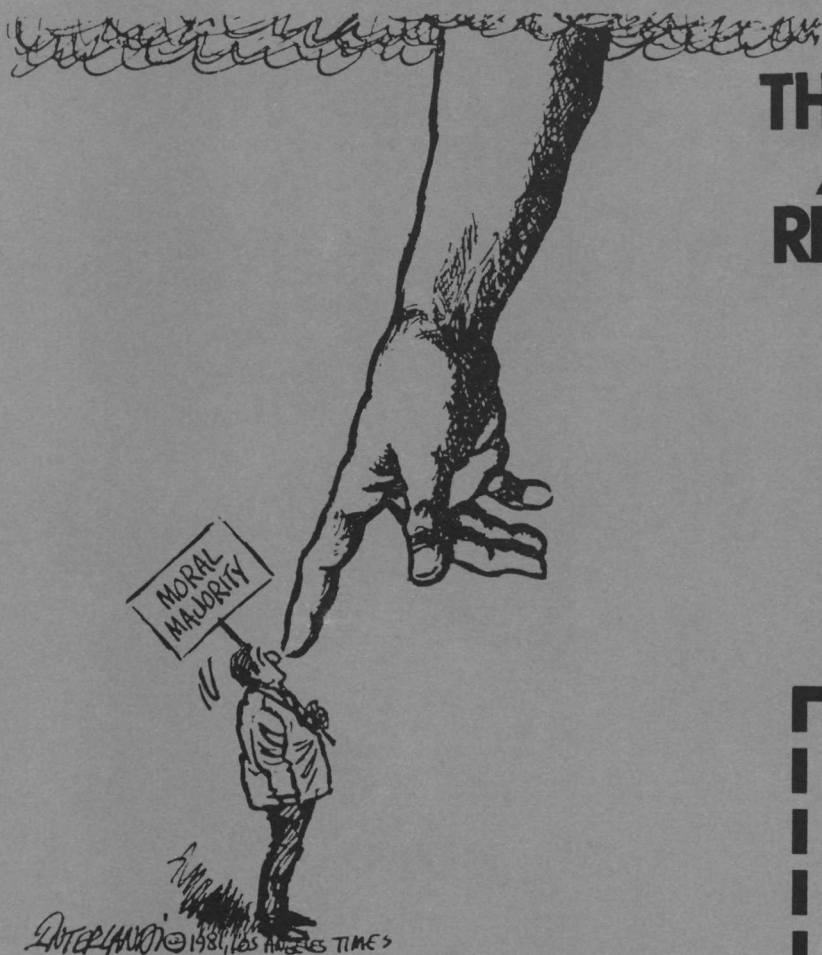
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