

VOL. 65 NO. 6 JUNE, 1982

# THE WITNESS

ECPC Award  
Winners

Saying 'No'  
to the  
Nuclear Cross  
George Regas



*All of  
humanity  
is hanging  
on a nuclear cross. The world itself  
has become a cross of iron.*

*-Jonah House Liturgy*

# LETTERS LETTERS LETTERS LETTERS LETTERS

## WITNESS Copping Out

Gentlemen: I hope I did not insult anyone on your staff with that time-honored salutation. With the heavy run of articles recently in your magazine on the various aspects of "women's rights," whatever those might be, I am just a little gun-shy about using that term in this case.

As I read your magazine and sense the gyrations in quality and thrust, I cannot help but wonder how that can be. And why is it that my Episcopal friends, especially some clergy, dislike your magazine to such an extent? As a Roman Catholic, working on a covenant team with a local Episcopal church, I now frequently attend services in this church and have learned the truth of the saying that the Episcopal Church is indeed more Catholic than the Roman. I fail to see that, however, in your magazine. You have several things in common with Connecticut politicians — neither you nor they are talking about the bread and butter issues. Why is it that a group like Clergy and Laity Concerned can address those issues and your staff cannot? Should not your magazine be offering a vision for the church's life that holds promise of new social possibilities in a time of great fear, insecurity, and danger? A vision deeply rooted in worship and practice of personal disciplines? Is not the Gospel to be good news to the poor? Are not the children of God to live in the world as peace-makers?

I would suggest that your heavy emphasis on women's position in the church is a cop-out from the real issues that face us today as human beings and as Christians.

**Charles Riemitis**  
Manchester, Conn.

## First Theologizing

Thanks for the March issue. I am one of the ordained Roman Catholic women — ordained not irregularly, invalidly, illicitly — but by the women I serve and who mutually serve each other. I love it! Your articles are the first theologizing on our reality. Thank you!

**Rosalie Muschal-Reinhardt**  
Fairport, N.Y.

## Used Issue for Meditation

New Jersey Women's Ordination Conference warmly thanks you for the March, 1982 issue of THE WITNESS concerning the movement within our church for justice for women, for renewed priestly ministry and for ordination of women.

During the prayer at our March meeting many excerpts from this issue were read and reflected upon. Again, thank you!

**Jeannine Toscano**  
WOC Steering Committee  
Verona, N.J.

*(Editor's Note: Dom Christopher Jones, prior of Transfiguration Retreat Monastery in Pulaski, Wisc., issued a statement of conscience recently which said that his chapter would refuse the sacramental ministrations "of any deacon, priest or bishop who rejects and denies the validity of our sisters who are ordained in the priesthood." The letter which follows from Thomas Weller responds to that statement. In February the Bishop of Fond du Lac wrote to Jones withdrawing permission for any priest of the diocese to minister to the community except in extremis. See "What to do With Hungry Sheep" in the April WITNESS. Dom Christopher has since received a number of supportive letters, but angry ones as well, and sent the response below to THE WITNESS.)*

## On Dom Jones' Sins

Dom Christopher Jones, your sins are your confident self-righteousness and your display of rejection and hatred against those whom you find guilty of

rejection and hate. From a practical point of view, your action is worthless because human minds are not overcome by repayment-in-kind. From a Christian perspective your resort to hatred and rejection is no more righteous than theirs. You are bound by law and Gospel no matter what others may do.

Furthermore, the sacraments are not the property of those administering them, but the activities and presence of God through the only media he chooses to use: imperfect human beings. If you reject the holy sacraments you reject not priests but Christ!

Your protest could be much more effective were you to work within the community rather than outside and against it. State publicly that you accept the ministration of the sacraments, in love and Christian charity and with full confidence in the understanding grace of God as explained in Article XXVI (in the Book of Common Prayer): "Of the unworthiness of the ministers, which hinders not the effect of the sacraments." Work positively within the fellowship, not negatively by withdrawing from it or sinfully by adopting the attitude of those you oppose.

**Thomas C. Weller, Jr.**  
Mechanicsburg, Pa.

## A Word of Warning

The more I get pontifical letters from "Spikes" the more I am afraid for our church. It becomes obvious that Spikes must see to it that the Episcopal Church invalidates women priests — and they do try their damndest. What I wonder is, do women realize that these people are out for their throats? It would be disastrous if women think that because our church ordains them they are safe. Believe me, sisters, the legalists among us are after your entrails.

More and more I realize the prophetic reality of our stand. Indeed, the twisting of realities Spikes are prone to makes them more, not less, dangerous. I fear we are innocent. We do not know their venom.

We set our directions. We wait for God

*Continued on page 18*

## THE WITNESS

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**Mary Lou Suhor**

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SENIOR CONTRIBUTING EDITOR  
**Robert L. DeWitt**

---

CONTRIBUTING EDITORS  
**Richard W. Gillett**  
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---

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# THE WITNESS EDITORIAL

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## Can Middle-Class Stay Neutral?

We are living in times when people across the entire earth are changing their minds about what is going on in the world. Two irrefutable facts — the threat of nuclear holocaust and the increasing gap between rich and poor, have thrust into prominence the interdependence of the people of planet Earth. Business simply cannot be carried on as usual in the fields of religion, economics, politics, and human rights. Those involved are forced to reexamine their posture in the light of dramatic and often quick-changing world events.

The people of the East, the Socialist Camp, are beginning to show signs of questioning the domination of the Soviet Union; and the people of the West, the Capitalist Camp, are no longer tolerating, sans critique, the domination of the United States.

In the current conflict, consistent with the human struggles of ages past (and with what Arnold Toynbee referred to as the recurring long high wave of history), people are rising up in grass roots locales to make their

will known. What has this to do with Christian faith?

Dorothee Solle, the German liberation theologian, says that the first step for Christians today is to "break neutrality," a step most difficult for the middle-class. Middle-class people have been taught to be neutral, not one-sided; to look at the other side; to listen to the experts and respect the technological givens. Solle points out that this is not totally wrong. But the danger is that the existing culture of injustice dominates their perspective, rendering them incapable of attacking the problem. If their neutrality is broken, however, and they identify with those in need, then the openness of middle-class people, their freedom to listen to both sides, becomes a strength.

The perspective of Christ is one-sided. He is on the side of the victims. To be a Christian today means to look at the world through the eyes of the victimized, to break neutrality, and to join the struggle with that new vision.

*(H. C. W. and the editors)*

"People are realizing that it is irresponsible to allow the military, or any professional elite, to exercise a powerful monopoly over decisions which could determine survival for hundreds of millions, and the planet itself."



# Saying 'No' to the Nuclear Cross

by George Regas

A poll conducted several years ago in California revealed that 85% of the people questioned believed there would be a nuclear war and that they would not personally survive it. The anger, the rage at this movement of our nation toward nuclear oblivion was suppressed in overwhelming feelings of helplessness, powerlessness and resignation. People were enveloped by fatalism.

Three years ago Rabbi Leonard Beerman, Harold Willens (a businessman long active in peacemaking) and I planned a two-day conference for the religious community in Los Angeles on reversing the arms race with the theme, "End the Race or End the Race." Many welcomed the efforts to raise up a strong, informed, articulate, united religious constituency to stop the momentum of the arms race. But

others, incredulous, asked, "Why would you invest so much energy, money and resources in so hopeless a cause? The President and the Pentagon are in charge. You can't change that."

It did seem rather foolish to think a few synagogues and churches banding together could do much against the establishment of military power to reverse the escalating arms race. But today we see signs in Europe and in the United States that hope is returning, public opinion is stirring, and ordinary people are beginning to search for ways to respond to the growing nuclear peril. Hope has risen to topple fatalism. The Spirit is at work, and change is underway.

## What Is This Change?

People are beginning to grasp the reality of our peril. There is increasing comprehension that the danger of cataclysmic nuclear disaster is real and not a crusading preacher's hyperbole.

People are beginning to understand what happened at Hiroshima on Aug. 6, 1945. Jonathan Schell's brilliantly-researched essays in *The New Yorker* in February indicate this bomb was a very small one by today's standards — a mere tactical nuclear weapon. Yet it transformed a city of 340,000 people into hell in a space of a few seconds.

It is becoming clear to more people that the fate of Hiroshima 36 years ago pales in comparison to a nuclear holocaust today. More than 1 million bombs of the destructive power of Hiroshima exist at the present level of world nuclear armament. If this arsenal were activated the results would be magnified more than a millionfold. It would mean the end of life — a dead planet Earth.

Jonathan Schell says one 20-megaton bomb — the kind most likely to be used against our major cities — would totally destroy New York City and kill 20 million people in the area or 10% of the

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**Dr. George F. Regas**, Rector of All Saints Church, Pasadena, Cal., is a longtime peace activist.



U.S. population. And the Soviet Union is estimated to have 113 such bombs in their nuclear arsenal. The United States has the capacity to render the same kind of destruction on the Soviet Union. These weapons reach their targets within 30 minutes after being launched, from either side.

Dr. Marvin Goldberger, President of California Institute of Technology, confirms our desperate state. To those in government and the Pentagon who speak of preparing for a limited nuclear war, of improving our civil defense system so that this country would be able to recover from a nuclear attack, he says: "Those who use the rhetoric to suggest that we can survive and win a nuclear war are certifiably insane."

People sense more and more that the old ways of solving problems with military force will not work. Christians can no longer think in terms of the balance of power and national security based on the threat of nuclear war. We must find a way to liberate this nation from that deadly scenario. Christians must be committed to a vanguard of new thought. Nothing in our religious tradition justifies support of nuclear war.

Much of the behavior of the Soviet Union is reprehensible to me. But Soviet actions in the international arena do not justify in the slightest degree our failure to engage the U.S.S.R. in negotiations to end the nuclear arms race and establish international order. A world incinerated by nuclear explosion, poisoned by radiation and millions of corpses, and populated by a morally crippled and genetically deformed humanity would be a poor prize for any "victor." A disciple of Jesus would never say yes to a nuclear holocaust.

People are sensing their own power to make a difference. Even conservative columnist James J. Kilpatrick sees a growing involvement of people in shaping their future: "The prevention of

nuclear warfare is on its way to becoming the most popular cause in the world." People are realizing that it is irresponsible to allow the military, or any professional elite, to exercise a powerful monopoly over decisions which could determine personal survival for hundreds of millions, and the planet itself. In the aftermath of Vietnam, the judgments of the Presidency and the Pentagon cannot be accepted without the strongest, most persistent critique; our leaders have made some grave errors. We need to share those burdens of decision-making.

President Eisenhower's words, shortly before his death, summarize the current climate: "Indeed, I think that people want peace so much that one of these days governments better get out of their way and let them have it."

## What Lies Before Us?

Across the country increasing public concern is finding a focus in the move toward a bilateral nuclear freeze. In California, more than 600,000 signatures have been collected to put the freeze initiative on the state ballot in November. Resolutions supporting the freeze have been passed by at least one house in the state legislatures of Connecticut, Massachusetts, Oregon, New York, Wisconsin, Minnesota, Kansas and Maine. The proposal was adopted by 159 of Vermont's 191 towns. A bipartisan coalition of 165 senators and representatives have introduced a freeze resolution in both houses of Congress. The momentum has accelerated, even in the face of the present administration's negative response. President Reagan strongly opposes it and Secretary Haig de-

United Nations  
General Assembly



Second Special Session On  
DISARMAMENT  
1982

### CALENDAR FOR UN SPECIAL SESSION ON DISARMAMENT II

- June 8-10:** International Religious Conference, New York. A conference of religious leaders, congregation members and religious activists to share, worship and strategize towards building a massive, international religious peace movement. (212-673-1808)
- June 8-11:** International Peace Activists Conference, New York. Delegations from peace organizations around the world.
- June 11:** International Religious Convocation, New York, Interreligious celebration bringing spiritual leaders from around the world to pray with one voice for future generations, St. John the Divine Cathedral, noon to 1:30 p.m. At 1:30 process for further ceremony and prayer in Central Park.
- June 12:** Mass Demonstration and Rally, Central Park.

**Also: June 18, 25 and July 2, 9, New York. Vigils at U.S. and U.S.S.R. Missions in support of weapons freeze. (212-598-0971). And fast for disarmament on Mondays, from now to July 5.**

nounces the proposal as “devastating.”

George Kennan has said the level of redundancy and overkill in our nuclear arsenals is of such grotesque dimensions as to defy rational understanding. The United States has 9,000 strategic nuclear warheads (a gain of 5,000 since 1970) and the Soviet Union has 7,000 (a gain of 5,300 during the past decade). We can kill every Russian 36 times and destroy the world 12 times over. To further expand this arsenal, the United States is about to launch a new generation of nuclear weapons — the MX, the Trident II, the Cruise missile — which will make arms limitation virtually impossible. These new American weapons will undoubtedly be matched by the Soviet Union. And so the deadly race goes on.

The bilateral freeze initiative urges President Reagan to propose a U.S./Soviet agreement “to immediately halt the testing, production and further development of all nuclear weapons, missiles and delivery systems in a way that can be verified on both sides.”

This could transform history. The momentum of the arms race would be stopped by the freeze and parity between the Americans and Russians maintained as we negotiate our way toward radical arms reduction — and the survival of the planet.

It is also urgent that the President clearly articulate to the world that the United States will not use nuclear weapons first. A no-first-strike policy could bring some measure of stability and rationality into an increasingly bleak situation.

We are on the edge of a new generation of weapons, the so-called “counterforce” nuclear weapons. The MX, the Trident II, and the Cruise missile are characterized by their remarkable accuracy. These new weapons, along with our improved Minuteman III and the Soviet modern weapons, such as the SS-18 and SS-19, have greatly increased the ability to destroy enemy missiles in their silos.

These proposed new weapons give a country the capability and incentive to

strike first and empty the enemy’s silos. Soon both sides will fear that the adversary has a first-strike capability that could destroy its nuclear deterrent. The peril is that in a crisis either side, fearful of losing the preemptive advantage, would order a first strike.

On March 18, 1982 Defense Secretary Caspar Weinberger, said on the *Today* show, “Now we’re in a situation where a Soviet first strike — *and we wouldn’t make the first strike* (italics mine), but a Soviet first strike — would take out in excess of 75% of our ground based missiles . . .” If Weinberger is correct and we would never strike first, why doesn’t President Reagan accept it as national policy and invite the Soviet Union to join us? I believe the Soviets would match the commitment.

Current U.S. policy does not communicate this posture to the world. After the Soviet Union’s violent invasion of Afghanistan, William Dyess, an Under-Secretary of State for President Carter, warned the Soviet

## How Lion, Lamb (Almost) Live Together

**T**here is a story George Regas and I like to tell, and I suppose other clergy like it as well. It concerns a minister who wanted to stage an object lesson for the members of his congregation, so he placed a lion and a lamb in a cage just outside the entrance to his church. And they lived there together — the lion and the lamb — and people came from miles around to see this remarkable phenomenon. Finally, the governor of the state, intrigued by this remarkable feat, sent a delegation to inquire of the minister how he pulled off the

trick. “Oh, there’s no trick at all,” said the clergyman, “All you have to do is put in a fresh lamb from time to time.”

In the real world, lions and lambs do not live together peacefully, and even the prophet, Isaiah, when he spoke of such a possibility, was referring to a time in the distant future, a messianic time. And that is where the rub is, for us: how to face up to the truth of this real world of brutality, fear, mutual rivalry, the need for security, and still retain hope, still work for something different, work to reverse the arms race,

retain our faith in human destiny, and still maintain a firm conviction that we can approach a great common tenderness.

We must not let this hope be crushed amidst the powers and principalities. Let hope give us the courage to say “NO” to all those mighty forces that would condemn us to the continuing despair of the waste and perversion of all that affirms the humane, the intelligent and the tender that is within us.

Let it help us choose the way of blessing and life.

— Rabbi Leonard I. Beerman

Union to remember that the atomic bomb has been used only twice and both times because an American president called for it.

A freeze and a no-first-strike policy are essential. Both represent important steps back from the edge of the abyss.

We must be creative protagonists for reordering the nation's priorities. A good steward is called by God to love creation and use the rich resources of this universe for life, not death. However, in the United States, the richest nation in the history of civilization, 25 million people are malnourished and 10 million children have never seen a doctor. Among Democrats and Republicans alike this position still carries the day in Washington: greater defense spending for arms even if we must cut human services to the bone; \$1½ trillion over the next five years for our military budget with its new generation of weapons even if our cities disintegrate and crime and unemployment and sickness and hunger increase.

We cannot allow that condition to continue. I have hope that a renewed commitment to social justice is emerging. Even without understanding the complexities of the federal budget, people are beginning to see that the rise of militarism is inseparably linked with the misery of the poor and oppressed. The Episcopal Urban Caucus in its early life had significant difficulty seeing this linkage. Today there is no question about it; this linkage permeated almost all deliberations at the recent EUC assembly.

It is the height of fraudulence to suppose the "rearming of America" along with deep budget cuts will not bring suffering to the poor and to those living on the margins of subsistence in our land. The weakest of our people are asked to bear the burden of a strengthened nation. To conservatives and liberals alike the injustice of that is appalling.

One competent analysis says the world powers spend approximately \$17 billion on the military every 12 days, which is the amount believed necessary to provide adequate food, water, education, health and housing for everyone in the world. Without a shot being fired, the arms race is killing people! The resources to transform our cities, end poverty and bring about human well-being are there. Only the political will is absent. That must change.

### What Is the Church's Role?

The General Convention which meets in New Orleans in September will be a gathering of Episcopal leadership faced squarely and powerfully with the question of obedience to the central mission of the church. How will the Episcopal Church exercise its leadership to focus energy and resources toward the issues of justice and peace?

I, as a deputy, along with many other deputies and bishops who believe in the Episcopal Urban Caucus platform for action, will lay before the General Convention resolutions that deal with the issues I have attempted to raise in this article:

- A bilateral nuclear freeze;
- No first strike with nuclear weapons;
- A reorientation of the expenditures of our federal budget away from a military priority to the needs of the poor and oppressed of our land;
- The allocation of new personnel and new dollars in the national church's program that will make the ministry of peacemaking and justice the central mission of the church.

If the Episcopal Church chooses to say by its actions in New Orleans that we can do little about the anguishing needs of the poor and oppressed in our cities, that we are victims of a nuclear policy devised by the experts and over which we have no control, that the

threat of the Soviet Union to our freedom and security is so great that the horrendous risk of world conflagration inherent in the escalating arms race is worth taking — that course of action, in my opinion, would be a gross act of disobedience to the God revealed in Jesus.

The media have recently given much coverage to the many and diverse groups actively involved in an anti-nuclear alliance. The spectrum includes traditionally pacifist groups like the American Friends Service Committee, as well as previously less vocal groups like Physicians for Social Responsibility and the U.S. Roman Catholic bishops. The religious community in America has played a critical role in the emerging citizens' lobby for peace. The concern for the earth's future exists among the rank and file, not merely a radical fringe.

Will the Episcopal Church join this movement to save the planet, eradicate militarism from our national life, and establish justice and human well-being among the poor and oppressed of our land? We could bring so much if we did. The spiritual energy for this long distance run, the power for the transformation of human character without which all technology is bitter, and the hope that God can still make possible the impossible if we are a faithful people — that spiritual foundation the church can bring humbly to the emerging new world.

We are so close to midnight and the end, but I feel profoundly that the urgency pervading many sectors of the church today is the prodding of the Spirit. The Spirit is already at work among the vast numbers of people searching for peace. The quintessential task of the church is to preserve the planet and bring a just life to the human family. If we affirm this conviction in New Orleans, the church then brings its power to help our country change directions. This may be our last great chance to avert the last great war. □

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# How the U.S.A. Will Rise Again (After a Nuclear War)

Based on "How Would the U.S. Survive a Nuclear War?" by Ed Zuckerman, *Esquire*, March 1982

After the missiles stop falling  
in Reagan's "limited nuclear war,"  
Uncle Sam has plans ready  
to get the U.S.A. up and going,  
back on line again.

We're assured it won't be  
like the fictional aftermath of World War III  
described in devastating scientific detail  
some years ago in "On the Beach" —  
a cobalt cloud circling Planet Earth,  
obliterating with invisible radioactivity  
all life in its path,  
and moving steadily south  
until the last human being  
is dead.

The Federal Emergency Management Agency  
will not be dissuaded by estimates  
of Physicians for Prevention of a Nuclear War  
that 200 million American and Soviet citizens  
would die in an atomic conflict  
and that "the social fabric  
upon which human existence depends  
would be irreparably damaged;"  
even though officials admit  
that close to that number may die,  
they argue that those remaining  
must be prepared to continue  
The American Way of Life.

So, Uncle Sam has plans —

- Emergency Change of Address Cards  
will be distributed postage free  
for use "by displaced survivors of an attack  
to notify the Postal Service  
of their emergency mailing address;"

- The Securities & Exchange Commission  
has been directed to develop procedures  
to provide a "stable and orderly market for securities  
when the situation permits  
under emergency conditions;"

- The Public Health Service is commanded  
to plan for "sanitary aspects  
of disposal of the dead;"

- The Department of Housing and Urban Development  
will requisition private homes  
whose owners have disappeared; and

- The Department of Agriculture  
will ration food (if there is any)  
and process radioactive milk  
into cheese.

Upon warning of a nuclear attack,  
the President will board  
his \$250 million windowless sealed airliner  
from which he hopes to direct the nation's affairs  
at thousands of feet above fallout level;  
Emergency Team staffers of Category A agencies  
will report to secret relocation sites  
(never mind what happens  
to their families);  
and a huge computer has been prepared  
to feed back data of every kind  
on post-attack damage  
to (hopefully) surviving officials.

The National Defense Stockpile  
of Strategic and Critical Materials,  
including 61 items from Aluminum to Zinc,  
has 130,000 pounds of opium  
to ease the searing final hours of blast victims



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if the warehouses in which it is stored  
survive an attack.

American Free Enterprise  
can't survive without the banking system,  
so we'll conduct our financial affairs  
from the bottom of a salt mine  
wherein is stored  
a large amount of currency.

And, just in case our post-holocaust descendants  
(if, indeed, there are any)  
want to review the precious documents  
upon which their nation was founded,

they may be able to find the Constitution,  
the Declaration of Independence  
and the Bill of Rights  
stored in a 50-ton bomb-proof vault  
especially constructed for them  
under the National Archives Building.

To survive Reagan's "limited nuclear war"  
all we'll really need  
is a positive attitude —  
of course, life will go on,  
if somewhat differently  
for far fewer Americans.

— Mary Jane Brewster

## Profession of Faith

We believe in one God,  
the Pentagon, the Almighty,  
destroyer of heaven and earth,  
of all that is seen and unseen.

We believe in one Lord, the Bomb,  
the only son of the Pentagon,  
continually begotten of the Pentagon,  
Bomb from Bomb, Flash from Flash,  
true War from true War,  
profitable, not sane,  
one in being with the Pentagon.  
For us and for our destruction  
the Bomb came down from heaven;  
by the power of the multi-nationals  
the Bomb was born of fear and became death.

For our sake, the Bomb was exploded over Hiroshima  
where people still suffer, die and are buried.  
On the third day it was exploded again  
in fulfillment of a war game;  
its mushroom cloud ascended into heaven  
and its fallout is seated  
at the right hand of all people.

The Bomb will come again in gore  
to vaporize the living and the dead  
and its devastation will have no end.

We believe in the threat of the Bomb,  
the taker of life,  
which proceeds from the Pentagon and its contractors.  
With the Pentagon and its generals  
the Bomb is worshipped  
and glorified.  
It has spoken through the Joint Chiefs.

We believe in one Holy anti-communist and apocalyptic  
foreign policy.  
We acknowledge multiple pre-emptive strikes  
for the forgiveness of socialism.  
We look for the resurrection of the Right,  
and the death of the world as we know it.

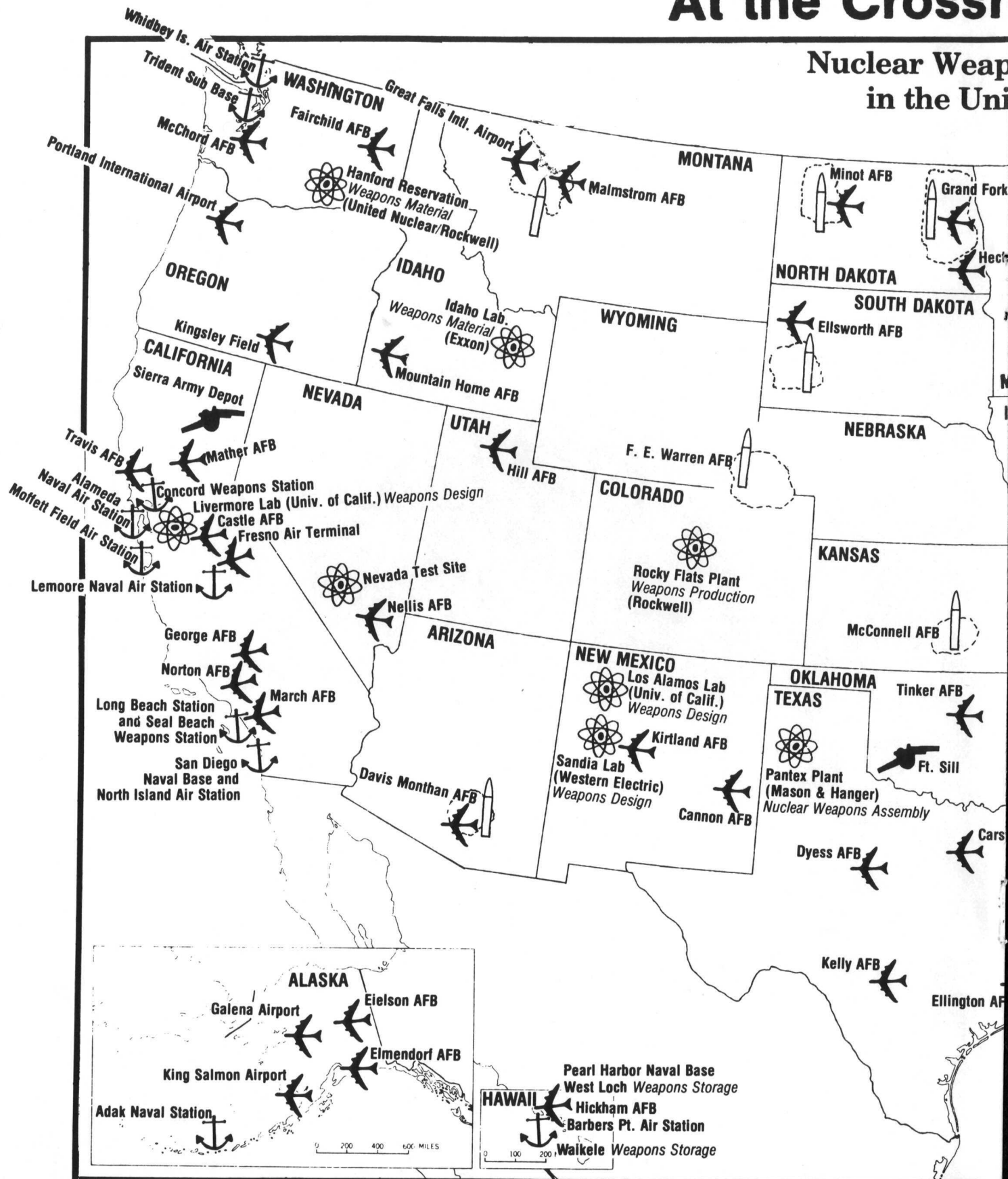
Boom.

— John LaForge



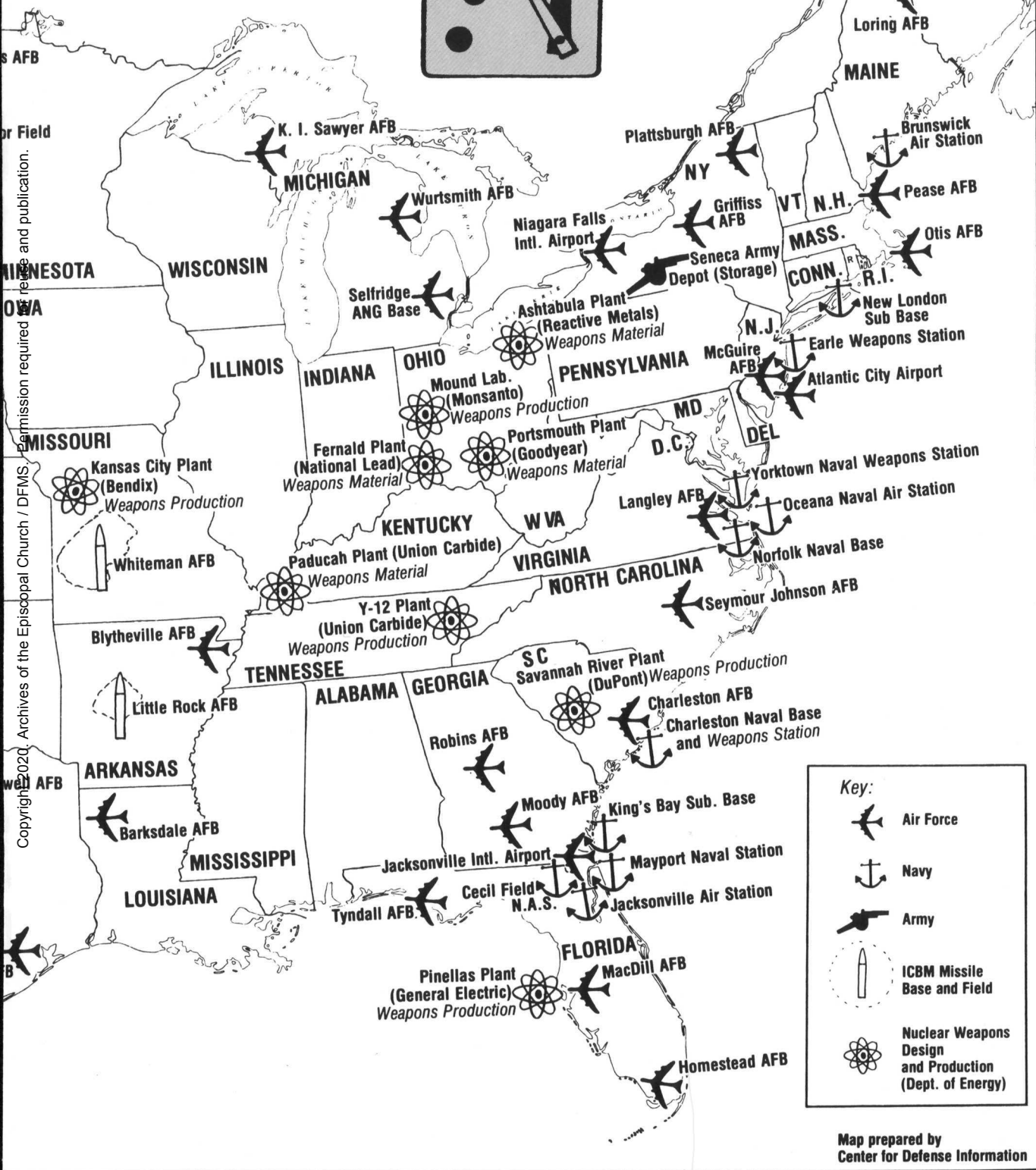
# At the Crossroads

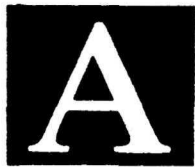
## Nuclear Weapons in the United States



# oads of Time

## ons Locations ted States





**POLITICAL MOVEMENT** is taking root in America today that is profound in its implications and could be historic in its import. It

has appeared on our national landscape not in the form of a single organization or a charismatic leader, but in the myriad forms that movements take when they are shaped by different places and experiences and embrace people of diverse backgrounds and beliefs. It has

# This Is More Than a Peace Movement

by Roberta Lynch

grown from town meetings in New England, from house parties in California, from church pulpits in Texas.

Some call it a peace movement. But it is more than that — for these days even the fiercest hawks are trying to crouch under the wings of the dove and peace has become the coinage of the arms merchants. Some say it is a movement against the draft, or against foreign intervention, or against military spending. It is all of these. But it is more.

For perhaps the first time since the

splitting of the atom, we are witnessing the growth of a deeply rooted popular movement against nuclear weapons in the U.S. This movement is not unanimous in its thrust. Some call for a nuclear freeze. Some for unilateral disarmament. Some for the abolition of all nuclear weapons. But what matters is that it is unified in its essential purpose — a halt to the escalating arms race.

And what matters just as much is that this movement is becoming unified in its essential understanding — a recognition that the fate of all humanity is hanging in the balance, and that our president and his men (and women) are willfully and terrifyingly ignorant of how thin a thread holds back a holocaust.

This movement is not alone. It has its counterparts all over the world. The participants do not necessarily think of themselves as radicals. Yet in placing human survival at the forefront of their agenda — and refusing to be deflected by political cant about mutual deterrence and national defense and Soviet superiority — they are positing the most radical of alterations in the practice of world politics today.

The hard-headed “realists” have already begun to chide them. And the politicians have already begun to try to co-opt them. But I suspect that this disarmament movement will not easily be disarmed of its conviction or its fervor. Whatever course it takes in the





coming years, it already offers us some powerful lessons about the way things — and people — change.

1. Someone has to go out on a limb — and stay there. It may seem to some that this disarmament movement has emerged overnight, like a child born at age 10. In fact, it has been around for decades. Sometimes no more than voices crying in the wilderness, the disarmament advocates have sounded their warnings. Often they were ignored or treated as kooks. But they did not go away. And eventually the force of their message could not be dismissed.

I am thinking particularly of those within the Catholic Church — of Dorothy Day, of Daniel Berrigan, of the thousands of lesser-known but no-less-committed crusaders for peace — who long were branded extremists by the church hierarchy. Today that hierarchy not only echoes their ideas, but in some cases it has even sanctioned their civil disobedience tactics.

It took many years of diligent effort, and it took people who were able to be visionary and willing to be “extreme,” but the result is a movement that has a depth and a scope that could not have been built out of direct mail campaigns and public relations gimmicks.

2. Morality does matter. For the past decade it has been increasingly fashionable to act as though nothing

matters to people but their own immediate economic self-interest. That is the stuff of politics, of organizing. If you want to move people, you have to be pragmatic — you have to be able to win.

There is, of course, much that is valid in this analysis. But if we are truly seeking to develop a politics that is about people in all their dimensions and their complexity, then it is not sufficient to see them only in those narrow terms.

In some sense, the nuclear disarmament movement is very much about self-interest. After all, each individual's survival is at stake. However, I am skeptical that people are actually drawn to the movement on that basis. Few of us like to dwell long on the possibility of our own incineration.

It seems to me, rather, that this movement has placed moral questions at its very center, and that it has touched in its supporters a deep concern about the future of our children and our planet.

3. Politics is one part analysis, two parts organizing, and one part mystery. Sometimes it's easy to start thinking that because we've read Marx or taken an economics course or guessed that Reagan would beat Carter, we can be completely “scientific” about politics. And, of course, there are some things that are awfully safe bets — like the failure of Reagan's economic program.

But there is also in politics an element

of mystery. Very few people on the left predicted — even a year or two ago — that this disarmament movement would gain such momentum or attention in such a short span of time. In fact, in the wake of the Iran crisis and Reagan's victory, it seemed to many that the militarists and national chauvinists had near-total hegemony.

Moreover, in all the debates that have raged over “key sectors” on the left, I think it is safe to say that virtually no one mentioned doctors or Catholic bishops as the likely catalysts for a progressive mass movement.

Such surprises are a welcome reminder of the mystery that is at the core of each human being — that can never be fully analyzed or controlled or beaten down — and that imparts to each collective movement of the people a unique character and a sense of immense possibility.

For the disarmament movement — whatever its long-term impact — offers us a sign of hope in a pretty dismal time. For that, as much as anything else, we should be grateful.

**Roberta Lynch** is a regular columnist for *In These Times* and a political activist. The above article is reprinted from *In These Times*, 1509 N. Milwaukee Ave., Chicago, Ill. 60622.



# War Is Fun! Like Pac-Man

(From the CBS News radio broadcast, *Newsbreak*, with Charles Osgood, Jan. 19, 1982.)

**CHARLES OSGOOD:** Hey, kids! War is fun, just like Asteroids, you know, just like Space Invaders. Screen full of blips, fast hand on the controls, incoming Crusties, outgoing Aardvarks. Lights flash, buzzers buzz. In a world of Foxbats and Floggers, Firebars and Forgers, in a game of Fishpots, Mowags, Scuds and Tweets, in a contest of Kangaroos and Kitchens, Frogs and Galoshes, the good guys and the bad guys go at it. And doggone, there goes another civilization. There goes everything. Stand by.

**(Announcement)**

**OSGOOD:** A little item on the newswires this morning about a woman who is the top recruiter for the U.S. Navy, Chief Petty Officer Julie Reed of Williamsport, Pa. And what is the secret of her success? How did she manage to sign up 83 enlistees last year in Rancho Cordova, Cal.? Simple, she says. She would just head on down to the old video game arcade and chat with the kids hanging out, tell them how Navy radar and sonar and computer weapons are a whole lot like the video

games, like Missile Command and Pac Man. I mean, if you like Asteroids and Space Invaders, you'll just love Mowags and Pave Paws and Buffs and Slufs. And just possibly, Chief Petty Officer Reed has stumbled onto something, not only effective as all get-out, recruitment-wise, but full of scary, sobering insight for the rest of us.

I mean, maybe she's onto something. Just the other day in the *LA Times*, David Wood had a piece about the weapons and defense systems these days, the nicknames. You know what a Galosh is? A Galosh is the Pentagon's name for a supersonic nuclear-tipped Soviet missile. The Soviets don't name their weapons, not for our convenience anyway. So, the Pentagon has to pin names on them to know what's being talked about. Our names sound sort of nice. Take our cargo planes. Hercules, Starlifter, Galaxy. We call the Soviet counterparts the Clod, the Clank, the Coot and the Crate. Our C-47 is called the Gooney-Bird. Isn't that sweet? The A-10 is a Wart Hog. The B-52 is a Buff, B-U-F-F, for Big Ugly Fat Fellow. And the Vaught A-7 Corsair II is nicknamed Sluf, for Short Little Ugly Fellow. I told you this would be fun.

Among the names given to other weapons in the arsenals of the superpowers are Mowags and Scuds and Frogs and Aphids and Tweets. There are weapons called Fishbed and Flogger

and Foxbat and Fitter, Flagen, and Fender and Fiddler and Firebar. What will we call the MX missile? It will not be known as the MX, you know, once it's in place. It will be called something else, like Scorpion, or Liberator II possibly, or Vigilant, some name that is going to inspire respect from our enemies and confidence from our own people, something sincere and earnest and trustworthy, like the Honest John Missile.

David Wood says Hallmark is being seriously considered for the MX. You know, Hallmark, "When you care enough to send the very best!"

The nice thing about these swell euphemisms used for weapons systems is that they enable us to talk about the unthinkable without reference to what these things really are and what they really do. Perhaps then, this will be the epitaph of the human race: "Game over!" Now, this.

**(Announcement)**

**OSGOOD:** *Newsbreak*. I'm Charles Osgood, CBS News.

— Reprinted with permission

*(The atomic bomb was dropped on Hiroshima on the morning of  
Aug. 6, 1945 — the Christian Feast of the Transfiguration.)*

# Transfiguration

by Alla Bozarth-Campbell

*(This was the first poem by a foreign woman poet to be placed on permanent display,  
in Japanese, in the Peace Memorial Garden. The Rev. Alla Bozarth-Campbell of  
Wisdom House, Minneapolis, was among the Philadelphia 11, the first women to be  
ordained Episcopalian priests.)*

Children of the earth, Where are you?

How important it is to forget  
How important it is to forget  
How important it is to remember.



I

Not so long ago  
and already we have forgotten,  
only a little longer  
than one young lifetime,  
only a little more than  
last year, only a few minutes ago  
and we have forgotten, forgotten.

It is time, children, it is time.

Let me speak, say the mothers  
Let me speak, say the grandmothers  
Let me speak, say the fathers and brothers  
Hear me, cry the sisters and daughters!  
From the past and from the future  
the hands of the dead are beating  
upward on the earth for our attention.

We will live, say the flowers  
We will live, say the trees  
We will live, cry the rivers  
We will live, roar the oceans  
We will live, sing the children.

No more acid in our rains  
No more firewind in our brains  
No more stars shot from the sky  
to kill us a thousand times  
No more blindness to hide the terrible  
brilliance of so many faces  
exploding like stars  
all over the world  
No more lack of thought for the unborn  
No more lack of love for the living.

II

See them, the mollusk mothers,  
crouching from the sea,  
their soft bodies the saviors  
of our pain, those who went before  
come forth from their shells  
to show us their wounds  
no sea sponge can heal.  
Only our vision is their hope.  
Only their eyes can show us the truth.

Come gather the pearls,  
our mothers' eyes set free  
in time, their bones and flesh a fine  
powder crushed and turned into foam,  
turned into light, light,  
the power of light leaping  
forever against the dark pride  
of Hades, giant shark of the West,  
his teeth held at bay by only  
the light of their glistening,

the light of their transforming pain.  
Come gather the pearls in your arms  
and listen and see.

See the mollusk mothers rising  
from the wounds of the past  
to give us our future: Remember, Remember.

III

Children of earth,  
eat no more the food of death  
but return to the land of the living.

Now let lotuses lift their leaves through  
the circle of your arms.

Come, make loving covenant  
the circle of your arms.

Come, make loving covenant  
with us, a promise

To cherish  
To protect  
To rise eternally  
from the broken light  
from the muddled, bloodied waters  
from the unnatural fires of history

To reach hands across this sea  
and make the kiss of peace  
blot out your mothers' tears.

To the People of Hiroshima  
From an American Woman, Alla

# ***Convention Dinner Will Honor Four Award Winners***

**T**he Episcopal Church Publishing Company will present four awards for outstanding contributions to the social mission of the church at a banquet/celebration on Sept. 7 in New Orleans, during the General Convention of the Episcopal Church.

The awards are named in honor of three noted Episcopalians: William Scarlett, Bishop of Missouri, 1930-1950; Vida Scudder, educator and social activist; and William Spofford, Sr., former editor of THE WITNESS. In addition, a special award of merit will be presented.

Recipients are the Rt. Rev. John E. Hines, the Scarlett Award; Marion Kellern, the Scudder Award; and the Rev. Benjamin Chavis, the Spofford Award. A special Award of Merit will go to William Stringfellow. Photos of the recipients and brief biodata appear at right.

Keynote speaker for the event and details concerning securing of tickets will be announced in the next issue of THE WITNESS.

**Special Award of Merit:** William Stringfellow, theologian, social critic, peace activist, and attorney, is a prolific author of books and articles, many of the latter having appeared in THE WITNESS. His three-part series on the State of the Church, in which he addressed "signs of the demonic" in the institutional structure, provided a lead-in for WITNESS readers to the 1979 General Convention.

**William Stringfellow**





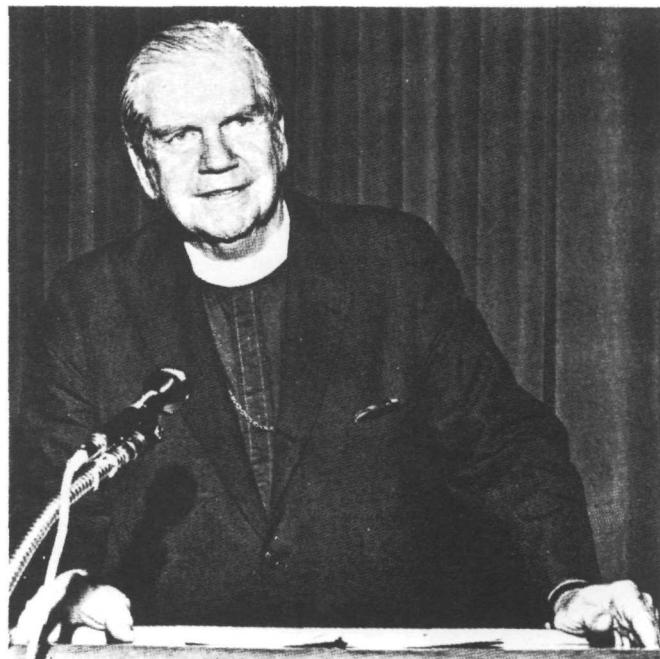


**Ben Chavis**

**William Spofford Award:** The Rev. Benjamin F. Chavis, Jr., is Deputy Director of the Commission for Racial Justice of the United Church of Christ. He is perhaps the best known of the Wilmington 10 (eight black youths, a white woman social worker, and Chavis) who were jailed under false charges in 1976 following a racial shootout in North Carolina. Chavis served four years in prison before being exonerated, and an account of one of his faith experiences during that interim appeared in the February WITNESS.

**William Scarlett Award:** John E. Hines, retired Presiding Bishop, Protestant Episcopal Church in the United States of America, headed the Church from 1965-74, and was known inside and outside of the Church for his innovative programs and courageous stands on social issues. He also served as Coadjutor Bishop of Texas from 1945-55, then as Bishop of Texas from 1955-64. Bishop Hines is retired "on a mountain," in Highland, N.C., with his wife, Helen.

**Vida Scudder Award:** Marion Kellerman is noted for her service to the church in this country and abroad. She served for 10 years on the Anglican Consultative Council as lay representative for six years, then as vice chair and chair, and was one of eight Episcopal representatives at the World Council of Churches Assembly in Nairobi. She has served on various committees and boards of Christian education at the diocesan and national levels, and was a faculty member of Virginia Theological Seminary. She was also a member of the Joint Commission of Women Workers and the Coalition for the Ordination of Women to the Priesthood and Episcopacy.



**John Hines**

**Marion Kellerman**



*Nick White*

Letters . . . Continued from page 2

to bring life out of death. Together we hurt — and wait. I suggest that many others must make the same statements we do, or they shall find that the forces of division and rejection in our church can be victorious. I wonder at the silence of liberals, and indeed, at the lack of love that does not care enough to scream in pain for justice.

**Christopher Jones, Prior  
Transfiguration Monastery**

## None Is Blameless

We were away several weeks, have since been earnestly reviewing the issues addressed by THE WITNESS magazine. While we find some issues discussed in harmony with our views, others shockingly reasonable, still others smack of prejudice and strong bias, e.g. the Salvadoran Julio Torres who sounded off like a Cuban-sponsored advocate of the revolution. It is they who sponsor terrorism. In any case, it is immature and prejudicial to blame all the world's troubles on the United States! How have all civilizations declined?

If it is God's plan to let man destroy his kind, perhaps He has a better species in mind, through mutation, to be brought about in this scientific age, or ultimately as a result. You must admit that man as human being, as living spark of the Divine, has progressed little in eons of time: only his inventiveness has, and his dominion. His greed and his cruelty have not changed — and this goes for all people of all faiths and political entities. We but try to overcome: as nations, as organizational entities, as families and individuals. None is perfect and none is blameless, nor altogether to blame.

**Mr. & Mrs. S. A. Chappel  
Martinez, Cal.**

## Monsters, Not Patriots

I believe that it is time to identify the proponents of nuclear arms and warfare for what they really are. They are not dedicated, hard-working patriots. The

sane among us must start treating them with the censure they deserve and the control necessary to ensure the survival of the human race. It is time to identify these purveyors of the nuclear doctrine as:

— Bearers of a loathsome disease, destroyers of all that is good and decent in the human spirit;

— Terrorizers of children;

— Liars who deceive the ignorant by spreading the horrible falsehood that nuclear wars could be fought without destroying humankind;

— Hypocrites who label themselves peace-makers.

When, oh when, will the sane of the world take up the cause against these monsters? We must rally at once to the just cause of the elimination, not reduction, of nuclear arms.

**Howard R. Canada  
Bloomington, Ind.**

## Kudos From Retreatants

I want to thank you for sending us five copies of THE WITNESS magazine monthly for our retreat centers. Please continue to do so. We get many favorable comments from our retreatants.

**Robert A. Raines, Director  
Kirkridge  
Bangor, Pa.**

*(THE WITNESS is pleased to send free bulk copies to retreat centers or similar institutions operating on narrow budgets. Contact Ann Hunter of our promotion staff for information. — Eds.)*

## Peace Liturgy at Trinity

I accompanied a small group of Episcopalians, Roman Catholics and Quakers recently to Trinity, the site where the first atomic bomb was tested in the United States, for a ceremony of peace.

On the day the site was opened to the public, we gathered to pray. Our altar was a folding table; our chapel, the desert. From afar, the detonation site

had appeared to be a stark, white oval of radiation-bleached vegetation.

Trinity was now peaceful. The sun shone brightly, the wind whistled across the large expanse of flat desert. We had a litany of life followed by communion. None of the other visitors questioned our right to be there. Many joined us, some for a few moments; others shared communion. The desert was healing its wounds and we felt more at peace with ourselves. Maybe that is where world peace begins.

**Tara Soughers  
Socorro, New Mex.**

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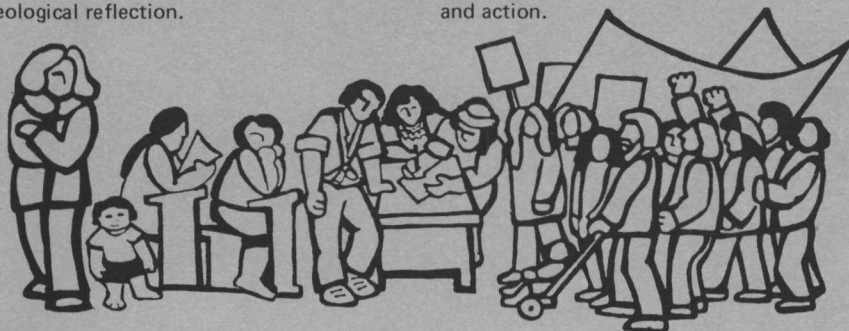
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