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**THE WITNESS**

VOL. 65 NO. 10 OCTOBER, 1982

# LETTERS LETTERS LETTERS LETTERS LETTERS

## Wrote INS Re Deportation

The article on INS's treatment of Suzanne Berkeley in the July WITNESS moved me to write the Regional Commissioner in Burlington, Vt. to express my anger over the treatment Ms. Berkeley received, and to suggest that she was due an apology. One week later William Bittner, Assistant Officer in charge of the Pittsburgh office, called to ask for two copies of THE WITNESS — that Regional Commissioner Stanley McKinley had asked him to obtain copies.

Mr. McKinley wrote me on Aug. 9. He began, "I . . . am appalled but not surprised at the distortion of facts in the article." In his closing paragraph he added, "I am sorry to see that you . . . interpreted the article in THE WITNESS as authentic. . . ." And, "I assure you the allegations by THE WITNESS and your interpretation of these allegations are unfounded."

McKinley undertook to instruct me in the validity of immigration law, and described the "Catch 22" used to enmesh Suzanne Berkeley in the system and prevent her from attending the conference. McKinley then lectured me for "attacking" the United States government: "I further find that your verbal attack upon the officer under my direction, myself, and the Immigration Service and, therefore, the United States of America whom we represent is uncalled for, especially by a man of the cloth like yourself." (I had suggested that they were the Grand Inquisitor's successors.)

I wrote McKinley again. I asked him on what basis he expected THE WITNESS to "willfully misrepresent the facts in this and other articles it presents to its readers." I asked him to state the exact

exclusionary grounds invoked against Suzanne Berkeley, and if the INS had alerted its Puerto Rican officers to watch for Ms. Berkeley's arrival. I reminded him that the plea, "We were just doing our job," has a hollow ring to it.

I would encourage other readers to write Commissioner McKinley and challenge his action, and his expectations of WITNESS journalism.

He can be reached at the Eastern Regional office, INS, Burlington, VT, 05401.

**The Rev. Nathan E. Williams**  
First Baptist Church  
of Pittsburgh, Pa.

## Met Ms. Berkeley

I read with interest the article in the July WITNESS on Suzanne Berkeley (the young Grenadian woman deported by INS from a theology conference in Puerto Rico).

As secretary of the Extra Diocesan Committee for our Companionship relations with Grenada I am asking you to send me the article "Grenada: A Revolution a Republican Tourist Could Love" by Lin Neumann in the April issue.

We have a lot of contacts with Grenada and most of us on the committee have made at least one trip to Grenada in the past three years. I myself went down last July for a month and met briefly with Ms. Berkeley while on a tour of the island.

Rhode Island still has another two years to go in our relations with the Windward Island Diocese (St. Vincent and St. Lucia and Grenada) and we are interested in any views and information we can receive on the situation there.

**The Rev. Harry Kraft**  
Warwick, R.I.

*(THE WITNESS is pleased to present the above response from readers concerning our article about the deportation of a young Grenadian, Suzanne Berkeley, by U.S. Immigration officials from a theology conference in Puerto Rico. In addition, the story was picked up from THE WITNESS and circulated*

*by Religious News Service (RNS) and by Edward P. Morgan for his nationally syndicated radio program, "In the Public Interest," which goes to 350 stations. The National Council of Churches also put out a strong resolution on the incident, which appears elsewhere in this issue. — Eds.)*

## Fan of Grenada

I have just discovered THE WITNESS and wish to subscribe. I was drawn to it by an article on Grenada in the April issue and think it a splendid summation.

My husband and I spent 17 happy winters there. Grenadians are a wonderful people and I wish our State Department had understood how wise it would have been to help them when the British abandoned them. Perhaps it is not too late. The April WITNESS had a good article on Ireland, too.

**Barbara Avirett**  
Baltimore, Md.

## Lauds Miskito Treatment

It gave us great joy to see the July WITNESS articles on Nicaragua, after being so often faced with stories that are less than objective. Your treatment of the Miskito Indian situation was very thorough and sensitive to the difficult situation faced by Nicaragua as it tries to rebuild and reform its nation.

Our Ecumenical Council publishes a newsletter called *Nicaragua Update*, and we would be pleased to hear from any WITNESS readers interested in receiving it. Write NICA, 942 Market, Room 709, San Francisco, Ca. 94102.

**Janine Chagoya**  
Northern California  
Ecumenical Council

## Nicaragua Revisited

It was a pleasant surprise to return from a three week trip to Nicaragua and find on top of the mountain of accumulated

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## THE WITNESS

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# THE WITNESS EDITORIAL

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## Puerto Rico's Nightmare

Since 1898, when U.S. soldiers invaded the island of Puerto Rico, unilaterally claiming it from Spain, the political and social ills of Puerto Ricans have risen and receded, like a recurrent nightmare haunting a feverish patient. Currently the Reagan administration's regressive social and military policies toward Puerto Rico have become, with a vengeance, the latest episode.

In recognition of these historic facts, and sensitive to Puerto Rico's present plight, the Episcopal Church Publishing Company convened this summer an *Ecumenical Committee on the Future of Puerto Rico*. The committee arises out of a long involvement in Puerto Rican issues, both on the island and here in the United States. Eleven years ago, people now on our board and staff were involved in the public hearings in Puerto Rico which exposed the collusion of two American companies, Kennecott and American Metal Climax, in the exploitation of Puerto Rican copper. In recent

years we have defended a number of Puerto Ricans who were brought before Grand Juries in New York and Brooklyn for interrogation on alleged charges that were never substantiated.

There is widespread frustration and growing anger with the policies of the Reagan administration toward Puerto Rico. Deep cuts in the Comprehensive Employment and Training Act (CETA) have eliminated 25,000 jobs. A recent reform in the administration of the Food Stamp program has resulted in cutting 34,000 families from the rolls. The Reagan administration has recommended that the Food Stamp program, which affects at least 57% of all islanders, be replaced by a cash grant program, using Puerto Rico as a guinea pig for a plan that might be applied throughout the United States. A new tax bill for Puerto Rico now before the House-Senate Conference Committee would have the effect of diminishing corporate investment in Puerto Rico and increasing

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# Why Haitians Risk Treacherous

When the first Haitian refugees arrived in a sailboat on the shore of southern Florida in December of 1972, they signaled a whole new wave of Haitian migration. Those first Haitians to negotiate the Gulf to U.S. shores proved that it was possible to cross the treacherous Florida current in a primitive vessel.

To be sure, the venture was risky; a home-made sailboat could take 30 days to make the uncertain voyage. Nonetheless, poor Haitians who could not afford airfare or exit documents then began to join the professional and upper class Haitians who had fled the repressive political turmoil of the 1950s.

And they are still coming. Why do they come, when it is known that hundreds of lives have been lost at sea using this route? Many seek refuge from the dictatorial regimes of Francois and Jean-Claude Duvalier, but political repression is not the sole reason. The economic picture in Haiti is devastating. For example, Haiti is the *only* country in the Western Hemisphere to be designated by the United Nations as "Fourth World." This encompasses the 31 poorest nations — those with an average per capita annual income of less than \$100, illiteracy affecting over 80% of the population, and industrial production accounting for less than 10% of the Gross National Product.

Haiti has a combined unemployment and under-employment of 80%, an average life expectancy of 50 years, and an illiteracy rate of 85%. Three of four Haitians live in rural areas where daily wages may be no more than 40 to 60¢. In some areas, children begin work at 7 years of age. In Port-au-Prince, where many have migrated to seek jobs, working conditions and labor management relations are no better in the sugar mills and bauxite, tobacco, textile and cement factories. These poor conditions are also suffered by some 40,000 workers employed by 200 U.S.-owned companies, drawn to Haiti by Duvalier's promise of low wages and a "stable" political climate. Domestic workers are legally allowed to put in 14 hour days, without a day off.

Given these conditions, it is not surprising that some 600,000 Haitians were living outside of Haiti as of Jan. 1, 1980. The largest numbers migrated to the United States (400,000); the Dominican Republic (115,000); Canada (40,000); Cuba (15,000); and the Bahamas (10,000).

Those in the United States are estimated to be in the following population centers: New York Metropolitan Area, 300,000; Miami (South Florida), 45,000; Chicago, 25-30,000; Philadelphia, 20-25,000; and Boston 25,000. Many of these are without documents to become resident aliens, and often work for less than minimum wage as janitors,



## Episcopalians to

by Margaret Traxler

The Episcopal Church is about to write and live-out one of the most magnanimous chapters in its history. The church is the sponsor of 57 Haitian women who have been incarcerated at Alderson, W.Va. Federal Prison for the past year.

We visited these gentle, soft-spoken women, detained for no offense except

**Margaret Ellen Traxler** is a Notre Dame nun who is director of the Institute of Women Today with headquarters in Chicago. One of the services of the Institute is to bring service programs to women who are in jail and prison.



# Seas to Reach U.S. Shores

maids, dishwashers or garment workers.

Since that first primitive vessel made it to Florida in December of 1972, the Immigration and Naturalization Service (INS) knows of total Haitian arrivals numbering 40,009.

As of June, 1982, 1,981 Haitians had been detained as illegal aliens in 14 prisons across the United States and in Puerto Rico. The largest number — 751 — were in Ft. Allen, Puerto Rico. (See Box.)

The Haitians had two other big strikes against them besides treacherous seas and weather. During the same period they were fleeing Duvalier's Haiti, Cubans were also arriving here and being processed by INS with fewer problems because they were escaping a Communist regime. Further, commented *The Miami News*, "To refuse the pending request of the dark-skinned Haitians would be racism and surely our government isn't racist, or is it?"

Then in July of this year, Federal Judge Eugene P. Spellman ordered that Haitians who had been imprisoned indefinitely across the country be freed on the technicality that the Justice Department had fashioned and implemented the detention policy illegally. But, he said, these Haitians would not be set free jobless, penniless, and able to speak only Creole. They must each have an agency or

sponsor approved by the INS and an individual sponsor as well before being released. As *THE WITNESS* goes to press, 750 have been freed, 367 from Krome and 383 from other prisons.

Perhaps unique among those to be released are the 57 Haitian women detained at Alderson, whom the Episcopal Church recently volunteered to assist through the Presiding Bishop's Fund for World Relief. As the Rev. Samir J. Habiby, director of the Fund, noted recently, "The detention for over one year of peaceful though undocumented Haitians who have come to our shores without visas is exceptionally unfortunate and violates the very integrity and compassionate humane framework of the American way of life." The Fund now has field staff at four detention sites — Krome, Ft. Allen, Alderson, and La Tuna. (See Box.)

Against this background Margaret Ellen Traxler of the Institute of Women Today presents an account of her visit to the women at Alderson, who told some of their stories and anxieties. If it is true that Episcopalians about to host the Haitians are unsure about who *they* are, it is also clear that the Haitians have some anxieties about what an Episcopalian is.

## Host 57 Women From Alderson

that they are undocumented aliens. Four of us from the Institute of Women Today went to Alderson. In the group were Dr. Susan Buchanan, director of the National Emergency Coalition for Haitian Refugees; Attorney Ralla Klepak, head of the board of the Institute of Women Today; Dr. Ivette Morgan, a public school administrator from Miami; and myself.

We asked them to tell us about their hopes and their passage to this country. A typical story was told by Helene Etienne. The nods and assent of the others confirmed that this was in effect, also their story. Helene began, "About 40 of us pooled all we had to buy an

open boat. We sold our goat, our pig or all our chickens. My grandfather sold his 150 feet of land that he had inherited so that my brother and I could also come. He gave us all he had. On the night of our departure we met one-by-one in a secluded cove near Port-au-Prince and we quietly started out just after the patrols made their rounds. At first the sails didn't pick up the wind and we all prayed. Suddenly the sails filled out and we were on our way."

Helene spoke in her Creole tongue with gentle cadences. Susan Buchanan understood the nuances of the language and translated. Helene continued, "After a week at sea we saw the coast of

Cuba. Our keel began to crack and we literally held it together as we approached the Cuban shore. The people along the shore helped us repair the boat, gave us food and water and we set sail once more. Two weeks later we sighted Florida and sang a song of thanksgiving:

*Jesus is our star  
Jesus is our harbor  
Jesus is our Saviour  
and now we are home."*

Helene finished her story and the women immediately began to sing the song again. They did not complain that the "welcome" they received in Miami was incarceration in one of the

detention centers: for example, Krome, Brooklyn or in their case, Alderson Federal Prison.

In assuming a vital role in the interim-placement of the Haitians (the word resettlement is not used), the Episcopalians will be translating into action *Proverbs 31:8*: "Speak up for those who cannot speak for themselves, for the rights of all who are destitute." The alchemy of translation is not easy and asks difficult questions. For example, What is our role in interim-placement? How can we reunite families? How do we teach English as a second language? What job skills can be taught for reasonable employment? What adequate legal services shall be administered? What religious ministry can be found to serve them?

In a sense, the U.S. Immigration and Naturalization Service (INS) has not made solutions to these questions any easier. Among the INS requirements is that refugees report weekly to the immigration office. The INS, however, has a back-log of unfiled records as far back as 1954. The local offices change locations and often the clerks do not mark the weekly registration cards. The Miami Metropole Hotel for example, was used as a registration center, but two years after it closed, INS was still giving this address to refugees. Hopefully, INS will grant full responsibility to the sponsoring religious body for the supervision of the Haitians.

The original intent of the INS was to return the refugees to Haiti where their very emigration is considered a crime punishable by death at the command of *President-for-Life*, Jean-Claude Duvalier. But as U.S. District Judge James L. King said, "If they are returned to Haiti, it is beyond dispute that some will be subjected to brutal treatment and bloody prisons." The Rev. Antoine Adrien, a Haitian priest, confirms Judge King's assessment. He said, "Many Haitian refugees who have

## Haitian Refugees In Detention (June, 1982)

Krome North (Fla.)	522
Miami Federal	31
Miami Hospital	30
Golden Door (Miami)	31
Red Shield (Miami)	6
Ft. Allen (Puerto Rico)	751
Brooklyn	62
Otisville (N.Y.)	97
Raybrook (N.Y.)	157
Alderson (W.Va.)	57
La Tuna (Texas)	31
Lexington	198
New Orleans	7
Springfield (Mo.)	1
Grand Total	1,981

Total number of Haitian arrivals known to INS from 12/12/72 to 3/31/82	
	40,009*
— Haitians included in 10/10/80 entrant status	
	25,217
— Those who arrived after subject to deportation	
	13,792

\*From Office of Refugee Resettlement,  
Monthly Data Reports, March, '82.

been forcibly returned have been jailed and killed. We have many testimonies about this."

With unprecedented action, akin only to the internment of the Japanese in World War II, the already suffering Haitians, upon arrival on our shores were detained in camps. That is, until Judge Eugene P. Spellman of the Miami Federal Court issued what Ralla Klepak called, "the crown-jewel court decision in the history of jurisprudence." Ralla explained that Judge Spellman invoked a technicality in his ruling because INS had failed to post public notice of its intention to confine the Haitians. Klepak explained, "This clearly violated government-ordered procedures."

Judge Spellman stipulated that the Haitians should have a sponsoring agency and it is at this point where churches and synagogues can be catalysts in their placement. Consequently the Episcopal Church now finds itself with sensitive, loving hostages. Officer Ruth Creech, an Alderson prison official, told us that in the first days after the arrival of the Haitian women, there was no one to translate and so when the women wept in the dining room, the guards could not understand the tears.

"We thought it might be that our food was so unlike theirs," Ms. Creech said. "Then later, a translator inquired for us, 'Why do you cry in the dining room?' They said, 'We weep to think how much food there is, while our families starve back in Haiti.'"

The first concern of the Haitian women is, of course, their spouses and families. A lack of communication between centers of detention caused anxiety because second-hand news and rumors can be worrisome. The reports of 37 suicide attempts, for instance, was a source of deep anxiety.

Another concern was their sponsoring religious group. The women at Alderson asked us about Episcopalians when they found out who their sponsors would be. "Will they like us?," they inquired. The Haitians called me "Mama Marguerite" and they looked to me for an answer.

"Episcopalians are prayerful, worshipping people," I said.

"I have seen them translate the Gospel into the spiritual and corporal works of mercy." The Haitians smiled and seemed reassured.

Job preparation will also tax the ingenuity of the sponsoring churches for the skills of Haitian life are not always marketable in this country. Haitian women are experienced in the rural arts such as cultivating food,

*Continued on page 18*



## The Christian Dilemma: Violence or Nonviolence?

Violence is not an abstract issue for Christians. As persons and communities, Christians live daily in the midst of violence. They often find themselves, willingly or unwillingly, participating in social organizations that embody and practice violence. They may deliberately act in violent or nonviolent ways to preserve law and order, or to bring about change. They may use the power of government or the law to promote justice, or they may fight government and break the law in the name of justice. We cannot speak in general about their dilemmas until we take account of real situations in which Christians are trying to live their faith.

In the Republic of South Africa many Christians support a government representing a white minority that imposes its will upon a black majority by coercion, threats and frequently overt violence, to protect their privileged status, because they are afraid of total loss and anarchy should the present power structure crumble. Other Christians seek to oppose and

change the government policies in some respects, but face well-nigh complete frustration in their nonviolent and legal efforts. In the same country many black Christians and even some whites find themselves pinning their hopes on or taking part in liberation movements which aim at the overthrow of present oppressive authority, as the way to justice and freedom. These movements, which in other countries in southern Africa have liberated territory and set up de facto governments of their own, use many tactics ranging from education to military action.

In Latin America many Christians feel themselves to be in the midst of violence which has a long history. It shows itself in very different forms — through oppressive acts such as unjust imprisonment of opponents by the government, torture, censorship of the communications media and through economic exploitation backed by political power. Malnutrition, high infant mortality, illiteracy, cultural discrimination, exploitation of workers

and increasing inequality between rich and poor are all seen as aspects of a violent *situation* in which millions of Latin Americans are involved. The question they face is how to overthrow the forces perpetuating this situation. The consciousness of violence and injustice is rising in the masses. Ruling groups in their turn, feeling menaced in their privileges, build even more oppressive and violent systems of power. Movements for constructive change, even when legal and peaceful, may bring further repression. The church has been challenged to denounce this situation and to define a clear option for the liberation of the people and the construction of a more just and human society. What forms should this option take? How can Christians in solidarity with the people work effectively to counter the forces of a violent status quo?

In Northern Ireland, Christians oppose Christians in sustained, communal violence, in which all limiting controls have broken down.

Economic and political issues are being fought out and atrocities committed by groups wearing labels inherited from the church's past. The appalling irony of the situation is that those who seek justice and reconciliation find themselves accused by Christian voices at both extremes of betraying their faith.

In the Middle East, Arab Christians share with Muslims a burning sense of injustice in response to the occupation by Israel of some Arab homelands. Violence is the mood and spirit of the day. Successful violence has determined the status quo. Peaceful settlement seems a hopeless dream in the present circumstances. What is a Christian's duty and hope for witnessing to justice and peace in this situation?

In the United States, most spokespersons for the church have opposed the massive, obvious violence their country has inflicted in South East Asia, but many Christians tacitly or openly supported it. Christians have participated in and objected to economic domination and political interventions, sometimes openly violent, in Latin America. A civil rights movement and other protest movements, often committed to nonviolent change, have sometimes adopted violence, whether by tactical choice or by uncalculated outbursts of feeling, against a systematic oppression armed with weapons both brutal and subtle. These examples illustrate the dilemma of American Christians. Some support violence by the armed forces abroad or the police at home in the name of national or local security. Some have worked to curb this violence and to achieve justice by nonviolent and legal means, but with only limited success. A few have turned to counter-violence with no more success. What is the way of hope?

It is in the context of reality that the methods of resistance to unjust and oppressive political or economic power

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*"Certainly the fact that some Christians are acting violently for justice and peace whilst others are acting nonviolently is a problem. But the greatest problem is that most of those who name Christ as Lord are not consciously acting on the matter at all."*

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must be considered. There are among us three distinct points of view about methods:

- Some believe that nonviolent action is the only possibility consistent with obedience to Jesus Christ. They recognize that this discipline is hard and will often be unsuccessful. They object to justifying nonviolence only by its success as a strategy for solving social problems. Nonviolent action is for them a witness to the transcendent power of God in Jesus Christ, a way of faith which will be justified by God and God's power alone.

- Some are prepared to accept the necessity of violent resistance as a Christian duty in extreme circumstances, but they would apply to it criteria similar to those governing a just war. Not only must the cause be just and all other possibilities exhausted, but also there must be reasonable expectation that violent resistance will attain the ends desired, the methods must be just and there must be a positive understanding of the order which will be established after the violence succeeds. Violence will then be understood as the *ultima ratio*. It is the act of freedom which can only be undertaken, with the guilt it brings, confident in the final judgement of God.

- Some find themselves already in situations of violence in which they cannot help but participate. Non-violence does not present itself as an option unless they would withdraw totally from the struggle for justice. In

this situation the problem becomes to reduce the sum total of violence in the situation and to liberate human beings for just and peaceful relations with each other. Some form of relatively just order must first be created before violence can cease. The problem of Christian responsibility, then, is to humanize the means of conflict and to build structures of peace wherever possible within it.

Violence should not be equated with radicalism and revolution, nor nonviolence with gradualism and reform, nor vice versa. Either or both forms of struggle may be used with a wide range of intention, from the revolutionary overthrow of a whole system to relatively minor alterations within a social system.

Those who are prepared to use violence against the established order need to ask themselves such questions as:

- Have you really explored the potentialities of nonviolence for your situation, or are you simply assuming in advance that it won't work?

- Is your choice of strategies alienating public opinion more than it is enlisting support?

- How are the means you use being kept from themselves becoming an instrument of dehumanization and thus engulfing the ends you seek? Are you contemplating too lightly the taking of life of another human being?

- Have you considered how to integrate former oppressors (and their families and friends, who may themselves have been victims of violence) into the liberated society you are fighting for?

Advocates of nonviolence as a matter of principle need to ask themselves such questions as:

- Are you taking with sufficient seriousness the tenacity and depth of violence in the structures of society, and the social disruption its diminution is likely to require?



— May nonviolent action emasculate effective resistance at crucial points in a struggle?

— In adhering to this as an absolute principle are you not in danger of giving the means (nonviolence, i.e. reduced revolutionary violence) priority over the end sought (justice, i.e. reduced structural violence)?

— Are you more concerned with your own 'good' conscience than with the good of the oppressed?

Those who, by whatever means, work for the destruction of an existing power structure in order to build a better one need to face such questions as:

— Toward what expected results is your struggle directed, and how does the cost to be paid balance against the benefit expected?

— How is your power kept accountable in terms of this avowed purpose so that your victory will not mean the emergence of yet another oppressive system?

— How will those against whom the struggle is directed be integrated into the new society?

Those who basically are concerned with preserving the institutions of an existing society when its power structures are challenged, and commit themselves to its defence, need to face such questions as:

— Are you acting in the light of the Biblical concern for the poor and oppressed, or for the preservation of your own self — or group interest?

— How far does your own violence differ from that of revolutionary groups?

Those Christians who live in countries where established institutions are open to pressure to effect change in the structures of government, industry and society in the interests of social justice, need to face such questions as:

— Do you take the tenacity and depth of structural violence seriously enough?

— Are there groups in your society permanently excluded from voice and

## A Prose - Poem

# The Wife of Tomas Borge

by Jennifer Doane

After the Nicaraguan revolution, Tomas Borge went to a prison and met the man who had tortured him for 500 hours under Somoza's regime. He extended his hand to the man and said "This is my revenge. I forgive you."

Later when another man was on trial who had helped kill Borge's wife — she had been raped and tortured before being killed — Borge asked that that man not be judged for this particular crime.

It's hard to look upon explicit descriptions of torture. Often when I see these I turn away, not knowing where simple knowledge of people being tortured ends and where participation in their desecration begins. I do not want my vision of who these people truly are to be corrupted.

By pardoning the man who tortured him, Borge tells us there is no longer anything left in him of those 500

horrible hours. He is still alive.

But his wife is dead, and yet he says that it is the same with her as it is with him. She died before the revolution, while the crimes were still being committed. She died before she had his power to forgive them.

In the trial, Borge was asked to look upon the crimes against his wife, but he turned away. He would not have us remember or even imagine his own wife's flesh being destroyed.

All the Christians who can believe in the Resurrection know how the human body has not been touched. All the work of the torturers is belittled in the face of it.

Borge has asked us to take our eyes away from the trial, which at most can show us a corrupt world that is already slipping away, and to look upon a wedding.

A just society is also a wedding.

influence? How far are the rich and powerful in fact favoured?

— How far is a fundamental dislocation of the 'powers that be' needed if justice is to be achieved?

The most important question, however, is not raised by any one of these groups to any other, but by all of them together to the whole church. Certainly the fact that some Christians are acting violently for justice and peace whilst others are acting nonviolently is a problem. But the greatest problem is that most of those who name Christ as Lord are not consciously acting on the matter at all. It is vital, therefore, that the widespread concern about violence and nonviolence should not obscure but rather highlight the larger challenge to which the ecumenical movement in

recent years has given increasingly clear expression. This is the challenge to all Christians to become wiser and more courageous in translating their commitment to Jesus Christ into specific social and political engagement for social justice; and in this sphere to find their place as servants of the servant Lord with people of other beliefs concerned with human freedom and fulfillment. □

*(The above article is excerpted from the World Council of Churches' publication, Violence, Nonviolence and the Struggle for Social Justice, published in Geneva. The booklet is available for \$1.50 from the Publications Office, WCC, 150, Route de Ferney, 1211 Geneva 20, Switzerland.)*



# Ideologies Irrelevant In Nuclear Arms Race

by Dan Berrigan

I take grievous exception when Christians speak about an “ideological position” with regard to the nuclear arms race. There is no ideological position compatible with Christianity on any subject worth noting, let alone nukes. By this I mean something quite simple:

- Christianity is distrustful of any theory of social change that does not exact risk and sacrifice.

- Christianity is perennially skeptical of national and political interests, especially imperial ones.

- The Christian norm of conduct confesses no debt to religion, observances, secular law, courts, jails.

- Christian times of heightened self-understanding are the times of the martyrs. (Likewise, our times of decadence are times of secular complicity and debate.)

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**The Rev. Daniel Berrigan** is a noted Jesuit author, poet, and peace activist.

- Christianity has its own language and images and symbols, boundlessly fecund. These, in sum and relative to our subject, forbid arguments concerning body counts, allowable violence, comparative weaponries. Indeed, the symbols imply that to become ensnared in anti-human wrangling about methodologies of death is to lose one’s moorings, one’s modesty, sanity.

Every human ideology is reducible to the vindication of murder as a social method. The Christian response to this is, in a sense, a non-response. We refuse to argue on secular grounds, which are no grounds at all, but a quicksand. Our non-response is the crucifixion of Christ — which is to say, God in trouble for being godlike; God under capital sentence for being godlike. In trouble for being human. The non-response of the disarmed God is vindicated in the Resurrection. Of this, the world can never be a witness. (The military, one

notes, was struck to earth in this event; and entered in collusion with Pilate to lie about the occurrence.)

In contrast, “witness of the resurrection” was the self-conferred title of honor of the early Twelve. It meant they stood by life, to the point of undergoing death, as well as death’s analogous punishments: floggings, scorn, jail. Their understanding was: where there could be no debate, there could only be combat. This is our glory, from Peter and Paul to Martin Luther King and Archbishop Romero; we know how to live and how to die.

I have suggested that we have our own language and symbols. These properly understood, are charged with life, lifegiving, vehicles of life. When we pour our blood at the Pentagon, we exorcise ourselves of ideological bickering (who shall live and who die). We declare, in fear and trembling, our willingness to die rather than take life. This slight edge we wish to grant

Christianity. When we spread ashes at the Pentagon, we mime the death-ridden pollution of the place.

When we dig a grave on the White House lawn, we pay tribute to the empty grave of Easter, even as we show forth the universal grave into which humanity is toppling.

These are, I submit, acts in favor of life; stark, primitive, in no one's special interest — least of all ours.

Let me illustrate two things: ideologized religion, and a breakthrough. The Catholic bishops, preparing a letter to the church on nuclear weapons, requested a meeting with Alexander Haig. Haig, a worldly principality of awesome self-understanding, at first agreed to the meeting. Then he suddenly left town. It was a contemptuous gesture; it was also in the circumstances, entirely fitting and proper. Whether the bishops acted properly in requesting the meeting remains moot. I suggest that consulting Haig on Christianity and nukes, is roughly equivalent to Jesus' consulting Pilate on the conduct of holy week.

Here, on the other hand, is a kind of breakthrough. Bishop Walter Sullivan of Richmond, spoke briefly at St. Paul's in New York on the same subject. The gist of his thought was simply, "No nukes, anywhere in the world, in the hands of any worldly power." This one must characterize as a justly Christian position, a translation in a bad time of the counsel to love one's enemies, to walk another mile . . .

My teachers among others, have been Martin Luther King, Dorothy Day, Gandhi, Thomas Merton; a continuity of non-violence and non-ideology, stemming from the early church, Jesus, and the prophets. My teachers are non-ideologues, addicted to no self or special interest — including their own lives. Simply, they knew how to live and how to die. They were skilled at drawing on the great earth-time symbols that give us *mimesis* and *praxis*; the image and

the movement. Gandhi walked to the sea and took up the forbidden salt of the poor. King said, "The church is the place to go from." He started in the church, and went from there.

Incomparably the greatest among these, Jesus, took bread, broke, and said: "This is my body, given for you." Then he took a cup and said, "This is my blood, given for you."

We have not improved on this. More, being equally fearful of living and dying, we have yet to experience resurrection; which I translate, the hope that hopes on. A blasphemy against this hope is named deterrence. It is in direct violation of the statement of Jesus, "Your ancestors said, an eye for an eye. I say, love your enemies."

Another blasphemy against the resurrection is named MAD — mutually assured destruction. This was

of Nixon's spawning; he put death to death. Since then, our country has had only contempt for deterrence. Since that time, all ideology and weaponry are aimed at first strike: Trident, MX, neutron bomb, cruise and Pershing missiles.

Eight of us decided in 1980, to break this demonic clutch on our souls. We damaged two Mark 12 A nuclear warheads, beyond doubt weapons of first strike provocation. For us, the deepest meaning of this act surpasses all ideologies and tactics. The meaning also surpasses the plenary punishment meted out to us. Simply, we wanted to taste the resurrection. We wanted to test the resurrection in our bones; to see if we might live in hope, instead of in the *silva oscura* of nuclear despair.

May I say we have not been disappointed. □

## Last Rebellion

We shape the final holocaust with nimble fingers.  
I dream its descent in flocks of flower-shaped clouds —  
obscuring sight,  
obscuring time.

The seeds of our disharmony will vanish then  
as brown skins, red skins,  
white or yellow  
all alike are seared in that great photo flash.  
Our final pose of pain is etched upon the universal eye  
and we are gone.

How can I weep for our demise?  
Having fled so long a God whose judgment hovered  
(yet delayed in hope)  
we fashion now that Armageddon with our bloody hands.  
It is our last rebellion.

Terrified, and tired with fearful waiting,  
we choose instead  
fulfillment of our own prophecies.  
How can I weep, when we are agents of our own destruction?  
Yet I will weep, and do —  
for the lily-of-the-valley, charred to blackened bells;  
the hot breeze sucking thirstily on bones;  
the linnet's wings curled dry and brown like leaves;  
for lizards' pebbly skins  
and the changing eyes of cats;  
for all the small things we take with us  
when we go.

— Joyce Ulrich Tompkins

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# Putting a Human Face On Urban Ministry

by Ed Berckman

It's just an old, large house on the edge of the downtown area of Lafayette, Ind. Inside, a few people sit in a waiting room, the receptionist types and answers the phone, and conversations go on in other rooms. There is no hint of affluence: to play a tape, one has to hunt up a borrowed cassette player.

But here, in the heart of conservative Hoosierland, the Lafayette Urban Ministry, with the support and involvement of 31 local churches from 13 denominations, operates a dozen different programs. LUM serves 40% of the low-income families of this county of over 100,000 people — all on an annual budget of \$125,000.

Four paid staff and volunteers who gave over 14,000 hours in 1981 make this ministry possible — and spinoff

programs are carried on by supporting congregations. Like the Jubilee Christmas, which lets parents choose and wrap presents for their children (from donated toys and clothes) rather than watch outsiders bring in presents. Since LUM began the first one three years ago, five churches now put on three additional Jubilee Christmas sessions each year.

"An urban ministry," says the Rev. Judson Dolphin, Director of LUM since 1978, "must develop roots in congregations and low-income neighborhoods. LUM has not only developed such roots but has found ways to maintain and nurture them."

"When churches think *social ministry*," Dolphin said, "they tend to think of direct services. 'We fed X number of people.' It's what we did for *them*. Our approach emphasizes two other areas. One is self-help, working with low-income people as equals, which is really a form of community organizing. The other area is social

justice and public policy. People don't usually see this as part of Christian responsibility."

LUM's workers do perform direct services, many of them left over from its earlier years since the ecumenical ministry evolved from a Presbyterian congregation in 1972. Summer Camp gives 125 low-income children the chance for overnight and day-camp experiences. Family Camp brings low-income families together for a weekend. Last year a Centralized Emergency Fund of over \$24,000 helped 600 families. A Volunteer Transportation Program that served up to 1300 elderly persons annually was turned over to the Senior Center two years ago.

A more typical LUM program is the Food-Buying Clubs, started last fall after food stamps were cut. In two months, participation jumped from 15 families to 80, as wholesale buying cut dealer costs and yielded an average 30% savings (apples at 31¢ a pound, eggs for 67¢ a dozen). Those served did the work

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**The Rev. Edward M. Berckman**, an Episcopal priest, is editor of *The Church Militant*, publication of the Diocese of Indianapolis, and vicar of St. Stephen's Church, Elwood, Ind.





The Rev. Jud Dolphin, Director, and Ms. Carolyn Lytle, Program Supervisor of the Lafayette Urban Ministry.

of distribution, and the lower prices encouraged more consumption of fresh fruits and vegetables.

Repairs on Wheels sends volunteers to the home of elderly or low-income people to do requested repairs, painting or other jobs. Residents pay for materials, not labor. Peter Swinford was staff coordinator of the program (now replaced by Joe Micon, its originator), and a retired farmer-banker is a full-time volunteer. "We screen requests and help only those who can't afford to pay professionals," Swinford said. "We don't want to take away anyone's work."

Programs like these, and the Jubilee Christmas, are designed to enable the poor to preserve or regain their dignity.

WITNESS readers may be interested to know that LUM received a grant in 1981 from the Episcopal Church School Missionary Offering, and in 1982, from United Episcopal Charities.

The heart of LUM's ministry is its Advocates for the Poor program, according to Dolphin and Carolyn

Lytle, program supervisor.

"It gave us credibility," Dolphin said. "It's the primary way we have daily contact with low-income people. And it was the stepping-stone to all the other things, as Advocates learned the recurring needs of low-income people."

Serving 35 people a month in 1980, Advocates now average 225 per month. Fifteen volunteers do this work. Each morning they accompany people to welfare or utility offices, assist in filling out forms, speak on behalf of their clients, and offer moral support and practical guidance.

"What we do is give people hope . . . that we'll find a way," said Carolyn Lytle. "Other agencies may not care about that individual."

Each Advocate gets 18 hours of training over two weeks. Besides orientation to the social service agencies and the township Trustee system, they learn to do interviews and become sensitive to the needs of the poor.

Advocates' increasing awareness of the problems faced by persons who seek

assistance from the township's Trustee was a principal factor in the recent decision by LUM's 33-member Board to take on the Trustee issue as its major social justice and public policy focus during the next two years.

Indiana's totally autonomous township Trustees, elected every four years, are charged with relief efforts, care of cemeteries, fire protection and licensing stray dogs. Their funds come from real estate taxes and federal revenue-sharing.

"Besides the attitudes of Trustees, which often imply 'you are guilty of being poor,' the major difficulties," said Dolphin, "are the incredible discrepancies in standards of eligibility for assistance from township to township and from case to case within the township. Access is also a huge problem. Some Trustees have no office and no regular office hours. Even making application is difficult."

LUM volunteers are taping people's reports of their experiences with the Trustee system. The tapes will be available for use by study groups. "It gets the human face onto an issue," Dolphin said.

One recent episode: An elderly Black man with chronic heart trouble faced a five-month wait before Social Security disability assistance would begin. So he went by himself to the township Trustee to request money for heart medicine. The Trustee not only denied the request but threatened to put him in the county home if he appeared again.

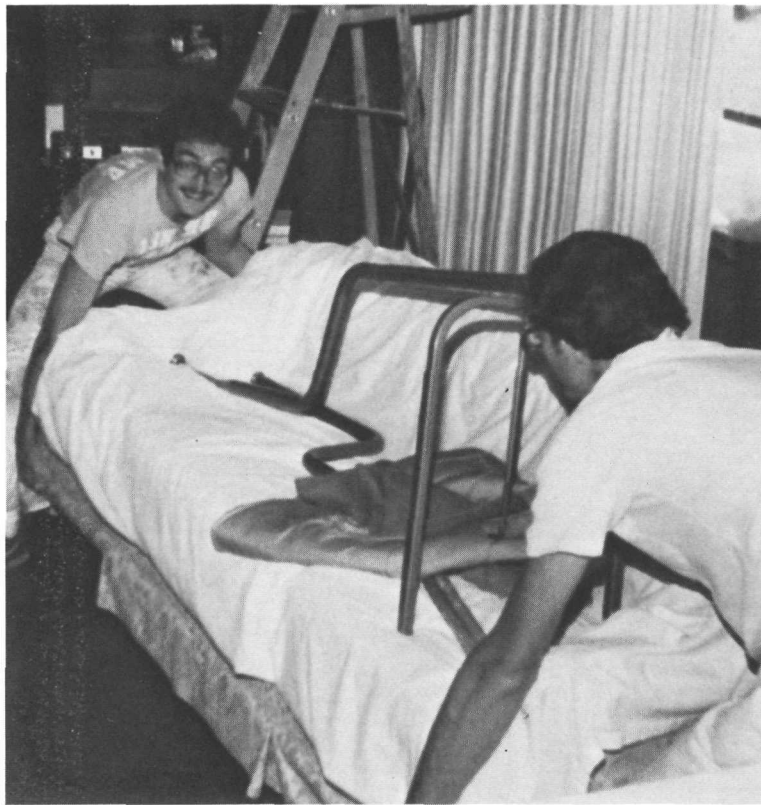
The man was so frightened it was two months before he came to LUM for help. An Advocate accompanied him to the Trustee where he made his

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### Resource

For a historical and theoretical elaboration of LUM's approach, see James D. Davidson, et. al., "Increasing Church Involvement in Social Concerns: A Model for Urban Ministries," in *Review of Religious Research*, Vol. 20, No. 3 (Summer, 1979).

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Jay Gilmore, left, and Miles Davis, volunteers from the University church at Purdue, paint an elderly woman's trailer as members of the Repairs on Wheels crew.

application — and got assistance for rent as well as medicine.

As for partisan politics, "that piece of it must be picked up by someone else," Dolphin said, "To become partisan you alienate many in the congregations and you blur your focus on the poor. Both Democrats and Republicans need to be challenged with the Gospel's good news to the poor."

A United Presbyterian Church, U.S.A. minister who earlier worked in an urban ministry in Pittsburgh, Jud Dolphin said ecumenical programs generally "tend to be supported by churches at a distance. But here we hook in the churches, the people in the pew. Instead of direct solicitation of volunteers from churches, we ask a parish to put together a group, with a leader, and offer them their own

mission, their own program." Four such teams, one of Purdue University students, now devote Saturday mornings to the Repairs on Wheels program.

How does LUM elicit and maintain the churches' involvement? "If there's any secret," Dolphin said, "it's getting your story out. But you have to have a story to tell."

*The Seed*, a "well-thought-out" monthly newsletter, goes to 1700 people. Then there's the annual spring conference, Seeds of Vision, which deals with social ministry and its biblical roots. "Things really took off after the first one in 1980," Dolphin said. "Before the conference we said: Who would come to this? But we really put a lot of effort into publicity, and 150 came." Last year, 350 attended, and this

year 400. The 1982 Seeds of Vision offered 17 workshops and, as keynote speaker, Dr. James A. Forbes, Jr. of Union Theological Seminary.

Building an informed constituency is essential, Dolphin believes. And "Once you have a constituency, you use it. You don't apologize for asking for help. Your attitude is important. You, your staff, your board have to be convinced that what you're doing has theological integrity. And make sure each volunteer is used in a meaningful way."

Another important factor, for Dolphin, is LUM's strong board, dominated by lay people. "When lay people are turned on, they're really turned on. A pastor working alone can't get social concerns integrated into a congregation, although it has happened that one pastor can *prevent* these issues from becoming part of the congregation's agenda."

It seems clear that LUM's staff and volunteers act out of a definite Christian commitment and biblical mandate. "I don't hear the charge that we're not Christian," Dolphin said. "We talk theologically, biblically, here, and we try to act upon our faith."

Carolyn Lytle who became Advocate Supervisor after two years as a volunteer Advocate, said, "It's the Lord who called us here. We were really needed, but only the Lord knew it." □

### What's That Again?

The NRC has scheduled a series of technology exchanges to explore and address the implications, environmental and otherwise, of an energetic disassembly at a nuclear generating station.

If you're a little confused, what that means is that the Nuclear Regulatory Commission is going to have some meetings to try and figure out what will happen if a nuclear power plant blows up. (We bureaucrats understand that kind of talk.)

— Bo Kramptitz  
The Sealy News 7/1/82

# Resolutions Rap Racism, INS

Two strongly worded resolutions — one on racism in the church, from the Episcopal Women's Caucus, and the other on Government interference with a Christian conference, adopted by the National Council of Churches — were forwarded to THE WITNESS recently by the Rev. Patricia Park, EWC president, and the Rev. Jovelino Ramos, NCC Associate General Secretary.

They noted, respectively, that the resolutions might be of interest to WITNESS readers following the publication of the Black Women's Agenda (February and March) and the article about U.S. Immigration's ouster of Suzanne Berkeley, a young Grenadian, from a theology conference in Puerto Rico (July). THE WITNESS agrees, and presents the full text of the resolutions as follows:

## **Resolution on Racism**

**Adopted unanimously by the Episcopal Women's Caucus**

*WHEREAS*, the Episcopal Women's Caucus is committed to the elimination of racism in itself, in the Episcopal Church, and in society; and

*WHEREAS*, as a predominately white organization we continue to be the beneficiaries of a racist Episcopal Church structure; and

*WHEREAS*, the ordained ministry of the Episcopal Church has been theoretically open to minority men for over a century and a half, and to women only recently; and

*WHEREAS*, at the present time the number of white women clergy is already double that of minority persons of both sexes:

### **THEREFORE, BE IT RESOLVED**

- 1) that all members of the Episcopal Women's Caucus are urged to follow up on diocesan plans coming out of the Committee on Human Needs Conference on Racism in Atlanta;
- 2) that the Episcopal Women's Caucus supports national Church and diocesan efforts to recruit minority persons, both

male and female, to the ordained ministry of the Episcopal Church;

- 3) that the Episcopal Women's Caucus strongly supports and will work for the representative participation of minority Episcopal Church decision-making bodies, especially the Executive Council; and
- 4) that this Resolution be published in RUACH and transmitted to the Coalition for Human Needs, the Union of Black Episcopalians, the Episcopal Urban Caucus, and that copies of this Resolution be made widely available at General Convention in New Orleans.

## **Resolution:**

**Government Interference  
With a Christian Conference  
Adopted by the NCC Governing Board**

*WHEREAS*, a conference was recently held in Puerto Rico for U.S. and Latin American theologians and denominational executives under the sponsorship of Theology in the Americas, a U.S.-based ecumenical organization supported by a number of communions that are members of the NCC; and

*WHEREAS*, an official of the U.S. Immigration and Naturalization Service characterized the conference in the presence of press and other witnesses as "anti-U.S.," "anti-militaristic," and "of a political nature that may affect the interests of the U.S.;" and

*WHEREAS*, one of the participants, Suzanne Berkeley, a Roman Catholic social worker employed at the Pope Paul VI Ecumenical Center in St. John's, Grenada, who had a valid visa to enter Puerto Rico, was detained by the INS on the allegation that she was "seeking to enter the U.S. . . . to engage in activities

which would be prejudicial to the public interest or endanger the welfare, safety, or security of the U.S.;" and

**WHEREAS,** the detention of Suzanne Berkeley and her deportation to Grenada by the INS disrupted the theological conference; and

**WHEREAS,** the public characterization of her motives and of the conference itself by the INS was an act inappropriate for a governmental agency and defamed the purposes and activities of Christian persons and groups in the U.S. and in other nations of the Western Hemisphere;

**THEREFORE BE IT RESOLVED,** that the Governing Board of the National Council of Churches:

- (1) Protests to the Immigration and Naturalization Service its refusal to allow admission of Suzanne Berkeley to Puerto Rico to participate in an open theological dialogue;
- (2) Expresses appreciation and admiration to Suzanne Berkeley for her courage during this ordeal;
- (3) Expresses appreciation to Grenada's Ambassador to the U.S. and the Prime Minister of Grenada for their support of Suzanne Berkeley during this crisis; and
- (4) Directs the General Secretary to communicate these expressions to the appropriate persons (with copy to the Pope Paul Ecumenical Center).



## Of Martha's Pots and Mary's Place

by Abbie Jane Wells

**M**artha didn't really know when she was well off! Mary wouldn't have been worth two denarii in the kitchen — not with Jesus in the other room, and her mind on him and not on cooking, trying to overhear what he was saying.

Mary would probably have salted everything at least twice, and dropped pots — pots full of food, too. The best thing that happened to busy, busy Martha was that Mary stayed out of the kitchen. Did you ever have someone whose head was in the clouds and whose mind was on other things try to help *you* put together a meal? A meal for unexpected guests?

And I'll bet the men listening to Jesus agreed with Martha, and wished Mary would get the hell out. Women's place *was* in the kitchen; Martha knew that — not sitting in with the men listening to a man talk about things that are supposed to be of interest to men only. Even today, women don't get by with sitting with the male hierarchy — listening to what *they* discuss.

Well, Jesus thought that Mary's sitting at his feet along with the men was the right thing for her to do — that she was in the right place for a woman to be. But I'll bet the men thought that *they* could tell Mary and Martha anything that *they* thought these women should know about what Jesus said. Later, after he was gone, *they* could interpret his looks and inflections as well as his words to the women.

And so it still goes, in many places. But isn't it amazing, really, when God sent an angel to Mary to tell her what she was to do? God didn't send the angel to Joseph to tell Joseph to tell Mary what she was to do.

And Jesus didn't have to tell the men to tell the women in the kitchen what he said, for Mary, a woman, could tell the women what she had heard Jesus say. And they could hear it from a woman — not filtered through men's thinking process.

No, Martha really didn't know when she was well off. Mary would have been useless in the kitchen, and a hindrance to the cook. And if Martha had had any foresight, she might well have said to Jesus, "Thank God, you got her out of my way," instead of what she did say.

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**Abbie Jane Wells** is a WITNESS subscriber who from time to time provides us with insights and reflections written in her kitchen in Juneau, Alaska.



## Letters . . . Continued from page 2

mail the July WITNESS with its excellent articles on Nicaragua's Atlantic Coast situation.

Although we spent only four days on the Atlantic Coast and had no direct contact with Miskitos, everything we did see and hear confirmed the conclusions reached by the Central American Religious Study Group and by Robert Renouf.

Several government officials we met with told us "Don't just listen to us, ask the people you meet in the market and on the streets what they think about the Revolution." When we did this, we discovered that a large majority supported the Sandinistas; those who were critical were not in any way intimidated, but spoke freely and openly.

As the CARSG article indicates, the Sandinista leadership admits its serious mistakes in dealing with the Miskitos. We found leaders equally open and eager to make whatever changes are needed.

The CARSG article refers to the fears of the Nicaraguan Government "that the U.S. and Honduras might exploit the Atlantic Coast people to give a pretext for destabilizing the Nicaraguan Government." Unfortunately, since that article appeared, the U.S. policy of destabilization has been stepped up, more raids have taken place, and CIA dirty tricks have multiplied, showing these fears were based on reality.

**The Rev. F. Sanford Cutler**  
Morristown, N.J.

## Writers Have Attitudes

Magazines like yours are doing a disservice to our Lord, to the world and to our country.

We have traveled many places and our interaction with others has been wonderful. Many countries need the dollars. In every way your publication down-grades this country. We have gotten into this present situation because of the attitudes of people like

your writers and the liberal individuals who would like to bring everyone down to the same level.

Our Lord and Savior Jesus Christ went about doing good. He didn't try to bring down any government. He didn't ask people to rebel or condone perverse living. He only asked that we serve Him and believe that He is our Lord. That is what the church should be about.

**Marion Powell**  
Cave Creek, Ariz.

## Brought Back Memories

THE WITNESS is wonderful. I shall especially treasure and keep the May General Convention issue, with the historical article by Bob DeWitt and the analysis of the costs by John Cannon. Both were well-written and factual.

As I was present at every General Convention from Seattle (1967) to New Orleans (1982) it brought back many good memories. We were sitting in a bedroom trying to decide on a name for our new committee — "empowerment" . . . "E" . . . "Coalition E." It stuck and it worked. Oh, how it (and we) worked.

I was on the floor when Martha Willson from Georgia proposed a substitute resolution to the one that the House of Deputies rubber-stamp the election of the new Presiding Bishop. It was, and is, exciting to be a part of a church which is not satisfied with the status quo and is tolerant of a diversity of opinions and a diversity of gifts. Thank you, WITNESS, for reminding us of this.

**Ann McElroy**  
Cupertino, Cal.

## To St. Patrick's Horror

In response to Mary Condren's reply to Prescott Laundrie's critique of her article on the Irish situation (July Letters), let me quote two impeccable sources.

First, from the *Encyclopedia of Ireland*, p. 133:

*"The Church of Ireland is a member of the Anglican Communion . . . Although of the*

*same Communion, it has no legal ties with the Church of England, having been disestablished in 1870."*

And, from the *Encyclopedia Britannica*, Vol. 12, p. 565:

*"The Church of Ireland (embracing both the Republic of Ireland and Northern Ireland), in communion with the (rest of the) Anglican Church, traces its episcopal succession from the pre-Reformation Church in Ireland . . ."*

I oppose these two statements to the comment by Ms. Condren, "There are no Anglicans in Ireland. Those Protestants in sympathy with the Church of England call themselves (of all things) the "Church of Ireland."

If the good St. Patrick were to return to Ireland today, he would find a far greater similarity between the Church of Ireland and the church he knew, than between the Roman Catholic Church and the church he founded. Patrick would have recoiled in horror at the inane parody of the historic Catholic religion that is found at such centers of superstition as the shrine at Knock — or the bloody and bruised knees of the faithful climbing the hill mistakenly named "Patrick's Purgatory." The best scholarship would never link his name with such carryings on.

Don't write off the Church of Ireland so easily, Ms. Condren. It has provided a witness far greater than its numbers, and it has given men to the Celtic literary revival, to the movement for national Irish Republican consciousness, and to the life of the nation in general. One need not be a bead-slinging Roman Catholic to be a Catholic Christian, and this goes for Ireland as well as for the rest of the world.

**The Rev. George Porthan**  
Peru, Ind.

## Ms. Condren Responds

I stand corrected on the technical issue as to the relationship between the Church of Ireland and the Anglican Church. However, I find little to choose

between the imperialist ambitions of Anglophiles and Romans. Both have had devastating consequences in the Irish context. Furthermore I am sure my good friends in the Church of Ireland would have appreciated the tongue in cheek reference to their formal title. Those who call themselves *the* Church of Ireland in such a sensitive ecumenical atmosphere, are bound to run into trouble.

Behind George Porthan's letter are more substantial issues. I share his great respect for the early Celtic church. However, the Rev. Porthan would find himself in difficulty on scholarly grounds in exalting the role of Patrick. Many scholars are now agreed that the importance of Patrick to the early Irish church has been grossly exaggerated. As for "Patrick's Purgatory," this was one of the pre-Christian religious institutions which was "baptized" by the early church in an effort to convert the native Irish. The original "Purgatory" was possibly an early center for initiation rites which involved simulated death and re-birth. If anything, it appears that the Christian monks have removed the worst excesses which used to take place there.

Behind the Rev. Porthan's argument is the supposition commonly put forward by 19th century Protestant scholars, that the Church of Ireland was the logical successor to the early Celtic church. Unfortunately, this debate took place in the context of a broader political decision which was being made concerning the very disestablishment of the Church of Ireland. Practically, disestablishment meant that the Church of Ireland could no longer collect taxes from the majority population, the Roman Catholics. Needless to say Roman Catholic scholars were equally partisan in their efforts to prove spiritual paternity of Irish Christians. Much of this scholarship is now suspect for that very reason.

Finally, I would be the last in the world to write off the Church of Ireland. Some of my best women friends are...! God be with the days when the only problem between Protestants and Catholics was

"bead-slinging." One thing the political turmoil has taught in Ireland, is that it is well nigh impossible to sling beads and shoot straight at the same time.

**Mary Condren**  
Cambridge, Mass.

## WITNESS 'With It'

Retired, and on very low income, I must accept your offer of \$6 per year for a WITNESS subscription.

You're "with it" and it's so good to see representatives of the church speaking out as you do. It's helping the Episcopal Church revive itself. And I wish it could spread into my Lutheran church too. I'd like to see the current state of Episcopalian/Lutheran relations lead to intercommunion and union of the two, particularly since there is some pressure among Lutherans to restore the historic Episcopate given attention in THE WITNESS.

**The Rev. Don R. Frey**  
Dayton, Ohio

## Not About This Parish

Enclosed you will find a refusal to renew your magazine. Although some of the articles have been mildly interesting, their secular humanistic thrust has nothing whatever to do with what we are about in this parish.

**The Rev. Peter Jacobsen**  
Flint, Mich.

## In Praise of August

I gave my copies of THE WITNESS to our pastor, so I would like to order the books, *Which Side Are We On* and *The New Right*, advertised on your back cover, through this communication.

Your August issue contained three excellent articles: "In Praise of Marriage," "Probing Future Energy Alternatives," and "Are Prisons Cheating the Taxpayer?" Also, "Pews Are Not for the Living" was great! Keep up the good "stuff."

**John E. Lenox, M.D.**  
Pittsburgh, Pa.

*Continued from page 6*

making milk products, and raising livestock. They are adept in the use of sewing machines, folk arts of embroidery, needle craft and the forgotten art of intricate laces. Creole cooking is a much desired skill.

Reuniting families poses a challenge which the Episcopalians with their strong family-faith dimension will surely solve. Cannot spouses be assigned housing together at once? Parents with children could be given apartment accommodations even with the cooperating churches assuming combined sponsorship. The safest condition of a person is with those of family. The most basic unit of family being reunited must surely become the focal point in this period of trauma now ending for Haitians. □

### Resources

**National Emergency Coalition for Haitian Refugees**, 191 Joralemon St., Brooklyn, N.Y. 11201 (212) 596-5500.

**Haitian Refugee Project**, 110 Maryland Ave. NE, Washington, D.C. (202) 544-7475.

**Presiding Bishops Fund for World Relief**, Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017.

### Pentagon Demonstration Set

Peace activists will stage a demonstration at the Pentagon on election day, Nov. 2, with the theme, "Whatever your vote, make it 'no' to nuclear annihilation." Designers of the action said that they felt if voting could stop the arms race, voting would be illegal. For information contact Jonah House, 1933 Park Ave., Baltimore, Md. 21217 (301-669-6265).

### CREDITS

Cover, Beth Seka; p. 4, drawing by Buu Chi, Clergy and Laity Concerned; p. 7, Network; p. 10, graphic by John Gummere; photos pp. 13-14, Ed. Berckman.

Editorial . . . Continued from page 3

unemployment, which is officially at 25%, higher than that of any state in the federal union.

The Caribbean Basin Initiative, designed to prop up the staggering economies in El Salvador, Honduras, Costa Rica and the Dominican Republic, would decrease tariff restrictions for Caribbean islands, heightening competition with Puerto Rico's rum and tuna industries, seriously threatening the island's present advantage.

Segments of the Puerto Rican community, normally divided over its status options — commonwealth, independence or statehood — are joining forces in their criticism of what they see as a concerted effort to reinforce the existing colonial relationship. The unifying factor is the reality of Puerto Rico's colonial control by and dependency upon the United States, whatever status option the people may favor.

This anti-Puerto Rican prejudice is not focused just on islanders. For years now U.S. police, FBI agents and Grand Juries have singled out Puerto Ricans in this country as suspect, especially if they espouse the legitimate option of independence. Puerto Ricans and their advocates in the United States are looked upon as a special class and as a dangerous breed.

The Ecumenical Committee on the Future of Puerto Rico believes that it is imperative for the religious communities in the United States to denounce the colonial status of Puerto Rico, and for the churches in Puerto Rico to cease their role as defenders of the status quo.

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



# Peace

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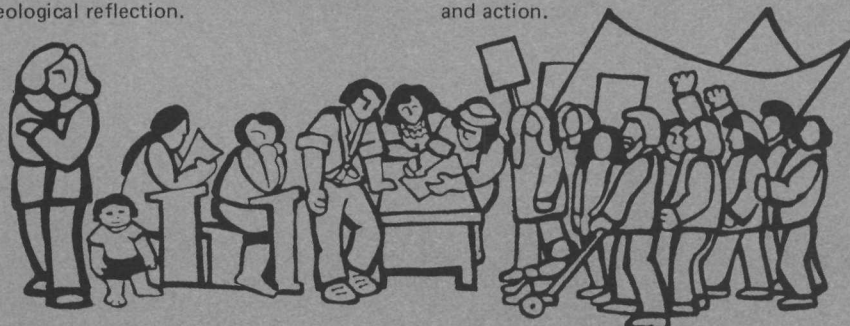
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