

THE WITNESS



**Bishop Desmond Tutu
Winner Nobel Peace Prize**

Into this world, this demented inn
in which there is absolutely no room
for him at all,
Christ comes uninvited.

But because he cannot be at home in it,
because he is out of place in it,
and yet he must be in it,
His place is with the others for whom
there is no room.

His place is with those who do not belong,
who are rejected by power, because
they are regarded as weak,
those who are discredited,
who are denied status of persons,
who are tortured, bombed and
exterminated.

With those for whom there is no room,
Christ is present in this world.

— Thomas Merton

Letters

Ministry a call

I am responding to the editorial, "The Gifts of God for the People of God," in your September 1984 issue.

It is my conviction that ordained ministry is not a job so much as it is a call. Skills for ministry are important, but a call from God and the worshiping community is essential. When I hear that "Those who have the gift and the desire to serve by leading and to lead by serving need to be enabled and encouraged," and that (we need to make available) "... all the gifts, for all the people.", then I wonder if we are not confusing "skill" and "job" (respectively) with "gift". A call is not a gift one receives simply because one has certain skills and inclinations. It is not a job you are given because you are deserving.

Like God's gracious self giving, which we remember powerfully at the Eucharist, like the gifts given by the Spirit (among which is the office of apostle or bishop), it is a gift given directly by God. We as a church and as individuals can recognize or fail to recognize God-given gifts — but we cannot give them. We can encourage them when we discern them. We can work and pray for better discernment on the part of the church (which requires that our hearts and minds be open, as well as those of our "opponents"), but somehow I am not sure that this is what you mean.

I react similarly when I read about "the call for a woman bishop." I assume that women bishops will be called forth by God and the whole community. I believe that this will be a good thing. But not if we give the "job" of bishop to a woman simply because she is a woman (and we feel that some woman deserves it). And when I read that there are "women's gifts of nurturing and healing," it occurs to me that this is the same type of thinking which suggests that only men are crea-

tive and which kept women out of the ministry for so many years. This is, I hope, what we are trying to change!

The Rev. John Mangels
Meeteetse, Wyo.

(THE WITNESS editorial, as indeed, the call for wholeness urging the ordination of women bishops, comes against unjust structures which prohibit a vocation or a gift of leadership from being fulfilled. Granted that the call to ordained ministry comes from God who moves the recipient to pursue the goal, the individual so moved cannot fulfill the intent if discriminatory institutional structures make that option impossible. With regard to "a bleeding world cries out for women's gifts of nurturing and healing": the statement was not meant to exclude men who have those gifts. But empirical evidence seems to indicate that the men who wield the world's decision-making power in patriarchal church and state structures do not exercise those qualities with great efficacy. With a call for wholeness and women's participation, we might have a different world. — Eds.)

Favorite woodcut on cover

What a treat to see my favorite woodcut on your October cover! It hangs over my fireplace at home to remind me of false piety; the temptation of "ostrich adjustment"; pain masked by prettiness; and what I especially enjoy is the child being the only one with courage enough to look up and see what's happening! Not printed with my picture is its title: "But deliver us from unpleasantness". Hodgell might well have added, with tongue still in cheek, "at all cost"! Secondly, I am glad for Charles Meyer's article. Again, thanks for a splendid issue.

John L. Abraham
Grand Rapids, Mich.

Death article insightful

Chuck Meyer's discussion of "Death and Spirituality" (October WITNESS) offered a great amount of useful insight. In 24 years of hospital chaplaincy, I have experienced much testifying to the truth of what he writes. As he seems to conclude, death is the final healing and it is welcomed by most aged patients, as well as their families.

However, it is not as easy to achieve such acceptance in the instances of parents with stricken children, with many young adults, or even with some in their prime years of family responsibility. Also, we are faced with the Gospel accounts of our Lord's healing such people. I have always believed that spiritual healing — not to be confused with faith healing — and anointing as a healing sacrament are responsible Christian practices, both strengthening and efficacious. Of course, while we can be sure of God's will that a human spirit be healed, the form and time of physical healing has to be left completely in God's hands.

Yes, we shall all die; only if we are ready to accept this fact, can we live fully. Yet surely it is not wrong to encourage a younger person to make a fight for life and to assist him or her to do so with every means at our disposal — up to a point. What this point is must depend on God's revelation to the ill persons themselves; and we should take our cues from them. We ought not to be in the position of removing hope; that hope should be directed towards a richer life in God's service — whether in this stage of life or in the one that follows physical death. And I agree with Chaplain Meyer that the enhanced life can be attained only through death.

Personally, I would not like to resubstitute the medieval Last Rites for the early Church's Sacrament of the Sick. Except for Holy Communion of the

Dying (Viaticum), death is itself a sacrament and requires no other. Recognizing that it is God's ultimate will for us all and that it is a merciful release, however, does not preclude our using the Biblical sacrament of anointing or Holy Unction for bodily healing any more than we would renounce modern medicine — also God-given — for the same purpose.

The Rev. Benjamin Axleroad
Philadelphia, Pa.

Attention all poets

On behalf of the Parish Life Institute, I am pleased to announce a forthcoming poetry anthology to D. H. Lawrence (1885-1930), celebrating the 100th anniversary of his birth. The Institute sponsors an annual memorial poetry anthology series; the previous issues included one to George Herbert, Samuel Seabury, Samuel John, and Samuel Taylor Coleridge, all of whom were distinguished in the Anglican communion as well as men of letters. "Lawrence of Nottingham" is in the same genre and is to be a tribute to English literature. We believe that many Episcopalians would be interested to participate.

Inquiries for poet's guidelines should be directed to: Wyndham Hall Press, D. H. Lawrence Anthology, Post Office Box 877, Bristol, IN 46507. Submit no poetry. Entries must conform to the guidelines which are available upon request. All types of poetry will be considered and there are no entry fees. Entry deadline is January 15, 1985.

The Rev. John H. Morgan
Notre Dame, Ind.

Ordinations schismatic

I have received the special issue of THE WITNESS with a covering letter from Bishop Coleman McGehee inviting comments on it.

I have to say that I regard the ordination of women to the priesthood as something which would only be justified if there existed a real consensus in Catholic Christendom that there are no substantial theological objections to it. Clearly such a consensus does not exist at present, and in the absence of it I regard such acts of ordination as schismatic in character and ones which will set back the cause of Christian unity for generations.

The Rt. Rev. Eric W. Kemp
Bishop of Chichester
Church of England

WITNESS to Zimbabwe

Thank you for sending me a copy of THE WITNESS commemorating the 10th anniversary of women's ordination in the United States. Will you please be good enough to send me 15 copies for distribution among the bishops of the Province of Central Africa at their forthcoming meeting. I look forward to the parcel.

The Rt. Rev. Peter Mashonaland
Salisbury, Zimbabwe

'Eminently readable'

Thanks to Connie Meyer for calling me to answer a few questions regarding the role of women in ministry several months back. It was fun to see that article in a special issue commemorating the ordination of women in the Episcopal Church and to find that you had gathered so many fine articles to commemorate that event. The magazine continues to be lively — one that carries our common concerns for peace with justice, but one that is eminently readable for laypersons. I congratulate you on maintaining a magazine of integrity and quality.

Doris Anne Younger
General Director
Church Women United

July 29 plays in Paris

How great my joy to receive September's WITNESS! My own article about the 10th anniversary of women's ordination will be coming out in December in France's *Actualités Religieuses dans le Monde*. July 29, 1984 continues to mark and to move me. I have spoken about the events of the day with French Catholic friends, many of whom were pleasantly surprised, others outright envious of an evolution that will certainly not happen here as long as John Paul II is on the Roman throne.

Nell Riviere-Platt
Paris, France

Prophecy daily reality

Thank you for your special issue, "Daughters of Prophecy," and for the follow-up coverage of the 10th anniversary celebration in your September issue. You shared with us the views of the participants in the ordination and those of distinguished lay leaders and clergy, but you didn't share with us the reactions of "normal, everyday" locally involved lay persons on whom the ordination of women is impacting each day in their parish life. Members of the parish I belong to are in this group.

The Church of St. John the Divine serves a small parish, typical of hundreds in the Episcopal Church, struggling to survive, earnest in our desire to worship in as many areas of our lives as possible, and committed to keeping our parish alive, at least as a parish family, if not in a physical location.

Never in our wildest dreams would we consider ourselves to be revolutionaries on the cusps of social change and yet, we were the first parochial congregation in this diocese to call a woman rector. She was not suggested to us by the bishop or

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Bishop Tutu and the Christian response

by Barbara C. Harris

In this particularly turbulent year of Our Lord 1984, two December observances — Christmas and the presentation of the Nobel Peace Prize — should give Christians added pause for reflection.

Unfortunately for many caught up in the wonder of the Nativity and the prestige of the Nobel awards, it is difficult to move beyond either the pastoral tableau of Bethlehem's stable or the regal grandeur of the Oslo ceremonies. Such romantic encapsulation reduces the two to mere commemorative events and little more.

Some years ago the late Dr. Howard Thurman, distinguished theologian, author and pastor of San Francisco's Fellowship Church for All People, penned a striking bit of Christmas poetry that captures what should be the Christian response to the "Word made flesh."

*When the song of the angels is stilled,
When the star in the sky is gone,
When the kings and the princes are home,
When the shepherds are back with their flock
The work of Christmas begins:
To find the lost
To heal the broken
To feed the hungry,
To release the prisoner
To rebuild the nations,
To bring peace among people,
To make music in the heart.*

Dr. Thurman's words come sharply into focus when looking at the considerable rhetoric that accompanied the naming of Bishop Desmond Tutu, General Secretary of the South Africa Council of Churches, as 1984 Nobel Peace laureate. Response from church and government leaders was both warm and enthusiastic.

Under a New York dateline, a news release from the Episcopal Church Center read: "The news that Desmond Mpilo Tutu, Anglican bishop and vigorous foe of South Africa's racist oppression, is the winner of the 1984 Nobel Peace

Prize caused a joyful peal of bells here and heartfelt thanksgiving throughout the Anglican Communion." Laudatory sentiments were expressed by Presiding Bishop John M. Allin of the Episcopal Church and Archbishop of Canterbury Robert A. K. Runcie. Allin noted "Bishop Tutu has presented the concern for peace to the world through clear and concise rhetoric, as well as through strong and decisive action." Runcie commented from Lambeth Palace that Tutu "and his colleagues have been tireless workers for peace who have attempted to create middle ground in a polarized situation. They have sometimes paid a heavy price for this."

In Philadelphia, the American Friends Service Committee, which had nominated Bishop Tutu for the prize in 1981 and again in 1982, hailed him as "a forthright leader in South Africa, speaking out courageously against the system of apartheid, which is so abhorrent to the world community."

In Johannesburg, as Black and White staff members of the South Africa Council of Churches held a prayer service and other clergy and anti-apartheid leaders expressed their joy, the Botha government, understandably, was silent.

U.S. Ambassador to the United Nations, Jeanne J. Kirkpatrick, in Paris to receive the International Policy-Hachette Prize (given for working courageously for peace) commented "we are in complete solidarity with Desmond Tutu in his struggle." Ambassador Kirkpatrick later abstained from a U.N. Security Council resolution condemning the South African government for its massive armed crackdown on Black political dissent because of unspecified "excesses of language." It is hard to know whether these "excesses" referred to phrases in the resolution such as "massacre" of Black protestors, or the descriptions of apartheid as a "crime against humanity" and armed raids on civilian homes as "virtual martial law."

Kirkpatrick's abstention, however, was as understandable as the Botha government's eloquent silence. The Reagan

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THE WITNESS

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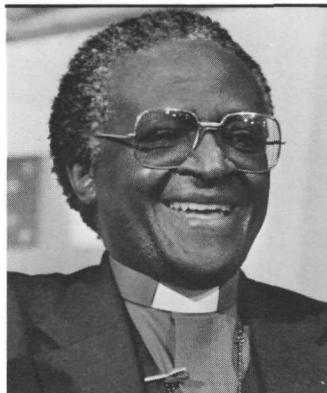


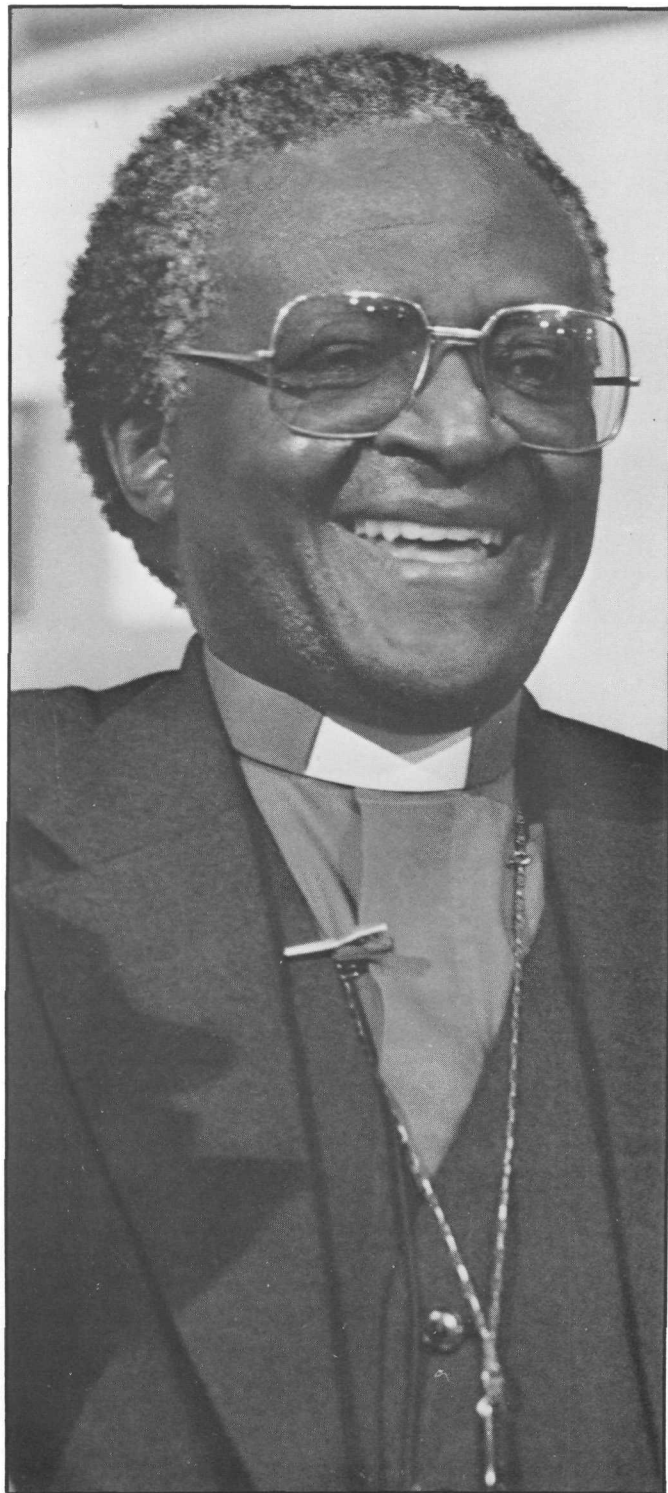
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Bishop Desmond Mpilo Tutu

United States a 'strange country'

The United States is a strange country. When Poland's General Jaruzelski does something to Solidarity, your country, before you can say Jackie Robinson, has applied sanctions against Poland; but when something is done to trade unionists in South Africa, government leaders say, "Sanctions don't work, we must have a policy of constructive engagement . . ."

The United States is giving money to rebel forces which it calls freedom fighters to overthrow the properly constituted government of Nicaragua, but when our people take up arms, your government says our freedom fighters are terrorists, and they tell us, "Violence never works. You ought to be ashamed."

— **Partners in Ecumenism Annual Meeting**
Washington, D.C. 1984

Violence of apartheid, racism

Many in our land seem to think that violence is something introduced *de novo* from outside into South Africa by those who are called terrorists, who are part of the so-called total onslaught masterminded by the Soviets or other Communists. I want to stress, as we hardly ever do, that violence is part and parcel of our South African way of life, that the primary violence is the violence of apartheid and racism.

It is the violence that has turned Blacks into aliens in their own motherland. It is the violence that has robbed them of their heritage in the land, dispossessed them since 1913 when they were to be confined to only 13% of the land-surface of the land of their birth. It is the violence which, stripping them of their citizenship, has made possible the anguish of massive forced population removals, when people, God's children, have been uprooted from their homes and dumped in poverty-stricken bantustans where they have starved, not accidentally, but by deliberate government policy. It is the violence of the migratory labor system when the father has to leave his family eking out a miserable existence in the bantustans while he lives an unnatural existence in a single-sex hostel. It is the violence that destroys Black family life, not accidentally but by deliberate government policy, the violence of the final solution. It is the violence of the Pass Laws, which cause the police to hound men and women whose only crime is trying to find work to keep body and soul together. That is the primary violence.

— **South African Council of Churches**
National Conference, 1983

Bishop Tutu speaks

SACC not fly by night group

The SACC and its member churches are not a tuppenny halfpenny fly by night organization. We belong to the Church of God, a church that is found universally spread out throughout the face of the whole inhabited universe. That is what the Greek word from which we find "ecumenical" means. It is the Body of Jesus Christ of which we are members and it is a supernatural, a divine fellowship brought into being by the action of God through the Holy Spirit. It is not merely a human organization that is limited by national or ethnic boundaries. It transcends time and space, race, culture and sex, nationality and all the things that men sometimes think are important.

I am a bishop in the Church of God — that is what was pronounced over me when I was consecrated — so that I am a bishop of the church when I go to Timbuktoo, when I go to Korea; I am a bishop of the church in Russia and in the United States. We belong to something which includes the living in what is called the church militant, which includes the dead in what is called the church quiescent, which includes the saints in glory in what is called the church triumphant. Theologically I have brothers and sisters whom I have never met physically and will probably never meet but ontologically. We are one in our Lord Jesus Christ and I know that they are upholding us with their prayers, with their love, with their caring concern even now.

Because of this theological fact of the nature of the church we express our oneness in all kinds of ways — in our prayers for one another, in making up what is lacking in the resources of another church, and so on. When one church gives to another church either personnel, or material, or money resources that is in fact nothing remarkable. It is as it should be. It is an expression of Christian fellowship, of koinonia in our Lord.

— Before Eloff Commission of Enquiry
of the SACC, South Africa, September, 1982

Taking Bible seriously

Iwant to say what I said before on another occasion: the Bible is the most revolutionary, the most radical book there is. If a book had to be banned, then it ought to have been the Bible, by those who rule unjustly and as tyrants. Whites brought us the Bible and we are taking it seriously.

— Before Eloff Commission,
South Africa, September 1982

Suggested code for investors

Economic pressure need not become economic sanctions if the South African government responds positively. It can mean some such code with the prospect of economic sanctions as the ultimate sanction. Overseas investors will say, we will invest in South Africa provided

- Our work force is housed in family-type accommodations as family units near the place of work of the breadwinner;

- We will recognize Black trade unions, registered or unregistered as long as they are representative;

- We will recognize the right of the worker to sell his labor where he can obtain the best price for labor mobility and the scrapping ultimately of influx control;

- We will enforce fair labor practices and invest massively in Black education and training.

— South African Council of Churches
National Conference, 1983

'Want our chains removed'

Some investors say, "If we get out of South Africa, others will invest." The moral turpitude of that argument is breathtaking. It's like saying, "Hey, your wife is going to be raped and if I don't do it, someone else is waiting."

Some people say, "Our presence creates jobs and we have used our presence to change the situation." When Blacks get very cynical, they say, "That's very interesting, but it looks as if you're benefitting from cheap labor." At best, that argument amounts to amelioration — moving the furniture around, but not changing the structure of the building. We don't want our chains made comfortable; we want our chains removed.

— 1979 luncheon sponsored by Episcopal Diocese
of Massachusetts and Mass. Council of Churches

Convoluting logic, linguistics

Blacks do not hate Whites because they are White. They hate a White-dominated system of injustice and oppression. This is what must be changed or overthrown for the sake of South Africa, for the sake of all its people, both Black and White. And it is because Blacks in Zimbabwe, in South Africa and in Namibia have, they believe, tried every peaceful means that they have been compelled reluctantly to resort to violence to oppose a system that has used and uses legal-

ized and institutionalized violence to oppress and cow them, as through the migratory labor system which separates fathers from their children and husbands from their wives. Our people are fundamentally peace-loving and patient to a fault.

They have, as they see it, had no other option left open to them but to resort to violence. And they have been flabbergasted at how most of the Western world turned pacifist all of a sudden. The same Western world has lauded to the skies the underground resistance movements during the last World War; it is the same Western world which has all but canonized Dietrich Bonhoeffer as a modern martyr, a man involved in a plot to assassinate the leaders of his country and executed for this crime. And Blacks have been amazed at the convoluted logic and linguistic contortions of those who have condemned Black liberation movements.

And then they have remembered that the atom bomb was unleashed on a so-called non-European people and there was a further holocaust in Vietnam perpetrated by the West on the nonwhite peoples of Indo-China. One did not wonder too long whether the same destruction could have been unleashed on Whites. I am myself firmly committed to justice and reconciliation and peaceful but, radical change. I have seen too much violence in Ulster, in the Middle East, in Nigeria, in Ethiopia to be unconcerned about the destructiveness of violence, but I can't go on saying all these things when the other side is armed to the teeth and has no qualms in using its military and police might ruthlessly. I can't go on saying these things and hope to retain any credibility. I can't go on saying these things when I see those whom I know very well, those whose integrity I respect deeply and whom I know to be concerned for justice, peace and reconciliation being harassed and imprisoned and detained and made to suffer for what they believe firmly. I can't go on saying these things when I see the quite irresponsible disregard for human resources. I can't go on saying these things unless our concern for natural ecology is matched by our concern for human ecology. . .

The only chance of real reconciliation in Southern Africa lies in the conversion of the Black to an acceptance of personhood, because reconciliation can happen only between real persons. I am committed to the liberation and freedom of our people, both Black and White, because whilst one section of society is unfree and oppressed, to just that extent the apparently free, the oppressors, are themselves unfree and in need of liberation.

(Keynote speech, consultation on Southern Africa by National Council of Churches and U.S. Catholic Conference, 1977. Bishop Tutu was then Anglican Bishop of Lesotho.)

May trigger World War III

I have said before, as many others of my fellow countrymen have said, there is no doubt in our own minds that we

are going to be free. There is no question about this at all. I have even given a timetable and said that within five to ten years we are going to have our first Black Prime Minister. So there is no question in our mind about the certainty of our freedom. I have said that the only questions that are still open are how and when we are going to be free. . .

And therefore it is in the interest of the international community to participate with us in our struggle to see that bloodshed is avoided or minimized. And to say that *when* we become free, not *if* we become free, when we become free, we will know who were our friends, we will know who participated with us in helping us to attain our goal of freedom and in the post-liberation period, this will have an enormous influence on whom we do business with. We say we are not threatening anybody, we are merely making a statement of fact. The natural resources of our country, which have been described by so many as being of strategic importance belong to all of us — even we who are the voteless ones today — and we will have an important role in the determination of how those resources are going to be used. And therefore we believe it is very much in the interest of the world that they help to resolve that situation and help to resolve that situation quickly.

We do not want violence. I wish again to say that if that situation is not resolved reasonably quickly, it could very well be something that triggers World War III. Now for some people that sounds melodramatic but when you have been aware of what nearly happened between the United States and the Soviet Union over Angola then you can realize that what I am saying is not a hyperbole.

— Before the UN Special Committee
on Apartheid, March, 1981

On being a Native

In many ways it is a minor miracle that I am here with my wife . . . the public hearings of the government-appointed commission set up to investigate the South African Council of Churches started last Wednesday, and nobody thought the government would relent and let me travel abroad. After all, they had resisted quite considerable U.S. pressure (and that refusal prevented my coming to a seminar of human rights organized by the School of Law, Yale University and, more oddly, the government of South Africa had refused for me to come to Columbia University, which had wanted to confer an honorary degree upon me). . .

My nationality, so my travel document avers, is “undeterminable at present.” We have some strange things in our country, of course, and that designation, for me, is not entirely surprising. You see, we in South Africa have a way with semantics. In times past, for instance, they used to speak of the “Natives” of South Africa (using a capital N), and you might have been forgiven having used your dictionary for

thinking that they were referring to everybody born in South Africa.

Until you committed the awful faux pas of asking a White South African, "Excuse me, are you a native of these parts?" Then you were left in no doubt whatsoever that it applied only to those of darker hue. We were later called Bantu, then they changed the name of the department which looks after our welfare. The name they gave to it was "The Department of Plural Affairs." Presumably now, we were the "Plurals," one of whom would be that very odd thing — a singular Plural, and perhaps, one coming out of the country would be a "rural Plural. . ."

Perhaps the government is speaking more eloquently than it knows. It is saying that, in fact, it is probably a crime to be a Christian in South Africa, for it is Christianity and not ourselves that is on trial. We are treated, as a Council of Churches, as if we were somewhere behind the Iron Curtain, and not in a country that claims to be Christian. The apartheid policy is the best recruiter for Communists.

— **Episcopal Church General Convention**
New Orleans, 1982

Jesse Jackson caused stir

At our National Conference in July (theme, "The Church and the Alternative Society") we had Jesse Jackson, the Black American civil rights leader. To say he caused a stir in South Africa is putting it mildly. The conference was a happy affair and passed resolutions about the obligations placed on Christians to obey God rather than man, given publicity as the SACC advocating civil disobedience, earning us warnings from the authorities.

— **1980 Letter to Taskforce on the Churches and Corporate Responsibility**

Perceptions in Black and White

Black and White look at what appears to be the same reality, but their perception is almost certain to be diametrically opposed. There is no way the Blacks as a whole will regard the White soldier on the border as a hero defending them from the total onslaught. There is no way that the bulk of the Blacks will be persuaded to regard their sons, husbands, and relatives on the other side of the border as terrorists, whatever the law may say and no matter how much Whites may fulminate. . .

I am one of those who say (the Russians and the Cubans) pose no threat. If the Russians or Cubans were to invade us, South African Blacks would not raise a finger in resistance. We do indeed have an enemy that threatens South Africa: The enemy is apartheid. . .

What the future holds for our country will, ultimately, be determined by how Afrikaners and Blacks relate to one another. This is because the Afrikaners are dominant in White society, which currently enjoys overwhelming political,

economic, and social power. On the other hand, the Blacks have an unassailable ascendancy in population numbers which gives them a tremendous potential for playing a decisive role in the unfolding history of our land.

There is still good will among Blacks, although they are growing increasingly impatient, hate-filled and angry so that those of us who still speak about the possibility of peaceful change are a rapidly diminishing minority.

— **Interview with Sam Day**
"Bishop Tutu and the Cycle of Violence,"
THE WITNESS, November 1982

Modern day parable

Missionaries came to South Africa. We had the land, they had the Bible. Then they said, "Let us pray," and we closed our eyes. When we opened them again, *they* had the land and we had the Bible. Maybe we got the better end of the deal.

— **Quoted in *Bread*, 11/84**

Resources

Crying in the Wilderness by Bishop Desmond Tutu. Describes the struggle for justice in South Africa. William B. Eerdmans, 1982. \$5.95.

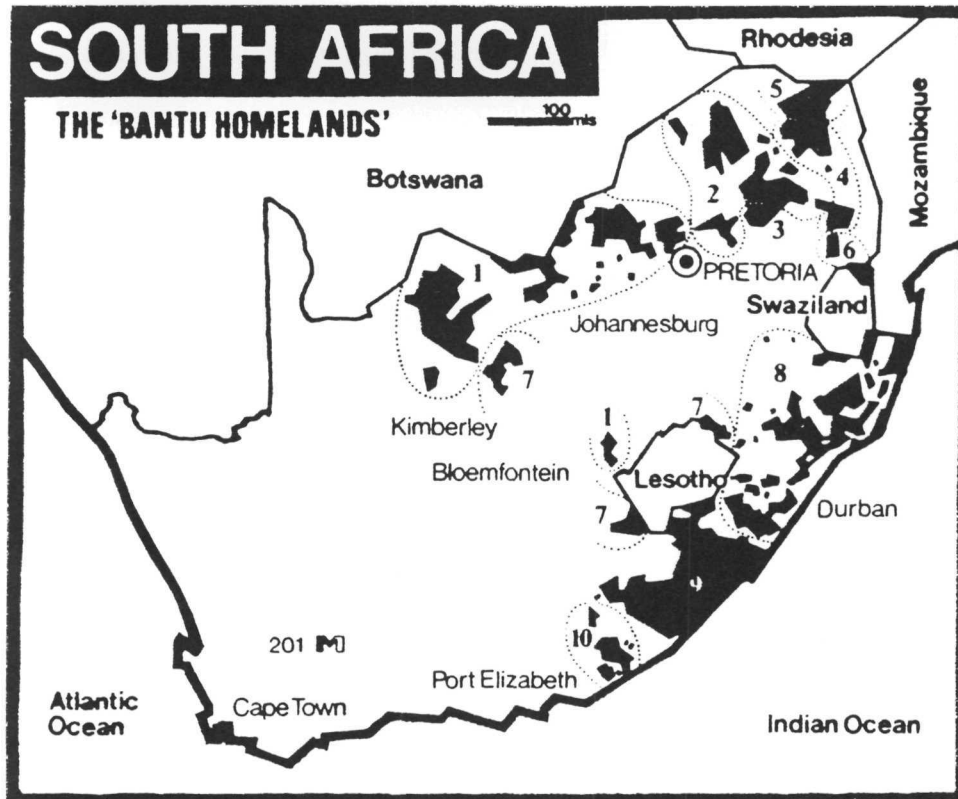
Interfaith Center on Corporate Responsibility. Publishes *The Corporate Examiner* which examines unjust policies and practices of major U.S. corporations, including a long-time emphasis on how investment in South Africa abets apartheid. Write ICCR, 475 Riverside Drive, Room 566, New York, N.Y. 10115.

Africa Secretary, National Council of Churches. Write Willis Logan, 475 Riverside Drive, New York, N.Y. 10115.

Episcopal Churchpeople for a Free Southern Africa (formerly Episcopal Churchmen for South Africa). An independent group supporting those within and outside the churches struggling for freedom in countries in Southern Africa. Publishes regular newsletter and frequent booklets addressing human rights, human needs, education and political, economic and social developments in countries in Southern Africa. Write William Johnston, President, Episcopal Churchpeople for a Free Southern Africa, 339 Lafayette St., New York, N.Y. 10012.

(Our thanks to all of the above for sending **THE WITNESS** documentation to put this issue together.
— *Eds.*)

Backgrounder



PROFILE

Size:	472,359 square miles
Population:	31,700,000
	69% African
	17.8% White
	9.4% Coloured
	2.9% Asian
Languages:	English, Afrikaans, at least 17 other languages

The beginning of South Africa's present crisis goes back 300 years to a period when Europeans, most frequently Dutch and English, migrated there to take advantage of the country's rich farmland, vast mineral resources, and pleasant climate.

The European immigrants subjugated the indigenous population who had preceded them by thousands of years, according to archeological studies, and claimed the land as their own. The continued systematic oppression through three centuries has led to the present situation whereby nearly 70% of Africans in urban areas earn less than the figure considered by South African economists to be necessary for survival. African workers lack access to training programs and to high-paying skilled employment; they are denied the right to

strike; and their trade unions are denied government recognition.

Despite accelerated efforts on the part of the white regime to encourage Bantustan development, today 8 million Africans — nearly half the total Black population — live in urban townships. About 1.5 million live in Soweto, the township near Johannesburg where the 1976 disturbances began. These township residents are the best educated and most politically aware Africans in the country.

The security system buttresses White domination. The South African government may legally detain anyone for an indefinite period on any suspicion. Security officers enforce the pass laws with such diligence that one adult in four is arrested annually for some kind of violation.

If apartheid has made life difficult for Africans, it has worked strongly to the advantage of Whites. Whites are paid as much as eight times as Blacks for the same work and White South Africans enjoy one of the world's highest standards of living.

The United States has a stake in South Africa's stability owing to the more than \$1.5 billion invested there in 300 United States corporate affiliates. This investment has yet to reform the apartheid system in any fundamental way. Also of concern to the United States are South Africa's raw materials and its control of major sea lanes.

The African National Congress (ANC) was established in 1912 to fight white minority rule in South Africa. For many years, the organization used non-violent means including boycotts, peti-

tions, and strikes. After the 1960 Sharpeville massacre, in which 69 people were killed while peacefully protesting the passbook laws, the ANC and other liberation organizations including the Pan Africanist Congress were banned and forced underground.

Militancy increased, however, in the years that followed: workers went on strike in 1973 and a black consciousness movement took hold. An attempt to force the use of Afrikaans in the black education system provoked Soweto students to protest in June 1976, and disorders followed in other parts of the country. The United Nations estimates that at least 1,000 people were killed during the uprisings.

The disorders harmed the South African economy at a time when world economic problems were also having an effect. In 1976 the country's growth rate slowed to 2%. The cost of overseas bor-

rowing rose, and foreign investors began to grow wary.

An estimated 17.6 million Christians live in South Africa. The country's five million other residents include Jews, Muslims, and Hindus. Most government officials belong to the Dutch Reformed Church, which helped develop a theological basis for apartheid.

Methodists, Anglicans, Presbyterians, Lutherans and Congregationalists constitute the English-speaking Protestant churches in South Africa. About 80% of their 15 million members are African.

These churches belong to the South African Council of Churches, which rejects apartheid. The Council, in which Africans occupy leadership positions, provides a forum for Black and White church leaders to discuss openly ques-

tions regarding South Africa's future. Elsewhere in the church, however, advances have not been as great. Few White churches have Black ministers, and few African ministers are paid as well as their White counterparts. Whites generally continue to control church property and finances.

In addition to traditional churches, there are about 4,000 independent churches in South Africa. Membership in these churches has grown among Africans who seek less Western forms of Christianity.

South Africa's politically active Africans frequently come from church backgrounds, and many Christians are numbered among the hundreds of detainees and members of liberation groups.

From: Report on Consultation convened by NCC and USCC, 1977, Marcy, N.Y.

U.S. companies no force for change

In an April 1984 letter to nearly a hundred U.S. Senators and Representatives, U.S. church leaders refuted claims by the U.S. Chamber of Commerce in South Africa that its member companies were a force for change in South Africa. Two months earlier an official of the Chamber of Commerce had written to members of Congress and the Senate, urging opposition to legislation intended to apply economic pressure on South Africa. Included with the Chamber of Commerce letter was "U.S. Business Involvement in South Africa", a 20-page pamphlet painting a sunny picture of the role of U.S. business in the white-dominated society. Church leaders called the letter and pamphlet "one-sided" and urged members of the House and Senate to pass legislation placing a moratorium on new investments, prohibiting sales to the South African police and military and ending krugerrand sales. Following are excerpts from the letter to U.S. political leaders, sent by Dr. Audrey Smock, chairperson of ICCR's board of directors and world issues officer of the United Church Board for World Ministries, and the Rev. Christian T. Iosso, chair of ICCR's Workgroup of International Justice and associate for Mission Responsibility Through Investment for the Presbyterian Church (U.S.A.):

We believe the letter and materials from the American Chamber of Commerce were extremely biased. They provided an inaccurate description of life in South Africa and the role of U.S. investment there. Finally, they oppose economic pressure on South Africa, a step we believe is long overdue.

U.S. church groups have examined the role of U.S. bank loans and investment in South Africa for over fifteen years. We

share the outrage expressed by many U.S. political, business, union and academic leaders who condemn apartheid and the system of white supremacy in South Africa as a massive denial of human rights based on outright racism. We also believe that apartheid is contrary to fundamental religious principles.

Over the last fifteen years, U.S. churches have tried to raise important social responsibility questions with corporations about their involvement in apartheid. We have asked U.S. banks to restrict lending to South Africa, particularly to end loans to the government and its agencies, and have been heartened by the dozens of major banks and financial institutions that have adopted such policies. We have called on certain companies to put a moratorium on further investment in the republic and on others to stop sales to the South African police and military. In some cases when corporate activity directly supported the apartheid system, we have requested these corporations withdraw from South Africa.

U.S. churches have taken these positions in an intensive program of discussions with management, shareholder resolutions, support for appropriate legislation and in some cases the withdrawal of bank accounts and divestment of securities of corporations investing in South Africa. We have done so in consultation and partnership with church agencies in South Africa.

The upbeat American Chamber of Commerce report suggests that the situation is vastly improved in South Africa and that the system of white minority rule is being dismantled. Exactly the opposite is true. The government's apartheid scheme has effec-

Continued on page 22



Liberation theology under fire

by Gary MacEoin

Sixteen years ago, a new theological stirring in the Christian churches was still unnamed. Today, liberation theology is not only debated — often emotionally — in seminaries and universities, it is front-page copy in newspapers around the world.

Liberation theology has changed many things. The headlines stress the conflict it has provoked in the Roman Catholic Church. Less noted, though probably more important, is the realignment it has produced within the Christian community. It is the first common theological movement of Catholics and Protestants since the 16th-century Reformation, and it is stimulating an explosion of theological creativity comparable to that of the 13th-century Scholastics or the 16th-century Reformers.

We already have an amazing repositioning of the Christian churches: Catholics and Protestants committed to

radical social change on the one side; Catholics and Protestants supportive of the status quo or of gradual and controlled change on the other. In a real sense, this marks the end of the Reformation and Counter-Reformation; and it is significant that it originated in and has taken deepest root in Latin America, Asia and Africa, regions for which the Reformation as a European historical phenomenon was irrelevant.

Great minds have from the dawn of civilization tried to clarify the relation of the contingent, specifically the human, to the transcendent; and to determine the role of sentient and intelligent beings in the light of their conclusions — the relationship of humans to each other and (for the great majority who admit transcendence in some form) our relationship and obligations to that transcendent being.

Given the enormous contribution through the centuries of Jewish and Christian theologians to this task, we should not expect liberation theology to be a wholly new creation. It leans heavily on the Bible and other Judaeo-Christian sources. But it interprets and combines them in often startling ways, and it adds important fresh elements.

The starting point for all the traditional theologies, for example, has been revelation as enshrined in the Scriptures or generated in the believing community. Practical rules on how to live, what to do and to avoid, are deduced from these sources. Liberation theology rejects this understanding of theology as primarily contemplative activity directed to the perception of truth (the monastic tradition), the understanding of religion as demanding conformity to divine laws, personal devotion, and sacramental rites (popular Catholic piety), or centered on individual conversion and salvation (Protestantism and existentialism).

In challenging these attitudes, liberation theology came up with two basic intuitions and one major concern. Its first insight was the need to study the role the privileged people of God's Kingdom, the poor, play in theological reflection. The recognition of the poor as privileged was, of course, not new. It dominates the entire Jewish Testament and is the key message of the good news proclaimed by Jesus.

What was new was to look at theology from the viewpoint of the poor, to take them and their concerns as the starting point. The radical change in perspective

Gary MacEoin, a lawyer with advanced study in ancient and modern languages, political science and theology, has published several books on issues of world development and neocolonialism. As a foreign correspondent, he has reported from every country in the Americas, and from Asia, Africa and Europe.

was facilitated by Paulo Freire, the Brazilian educator, who saw education not as the transfer of knowledge from teacher to pupil but as the mutual enrichment of the participants in a process of exchange, a process called *conscientization* by Freire. This process enables the learners to recognize themselves as knowing who they are, what their needs are, and how to take action to provide for those needs as a community.

Gustavo Gutiérrez, a Peruvian Indian priest, tested out this approach by living in a Lima slum and learning from the people their understanding of their reality. This produced an awareness that their deprivation was man-made, not God-given, and that the man-made structures of contemporary society are designed to keep the poor both poor and exploited. The resulting focus of reflection was on the means to be adopted to help the process of liberation of these oppressed people from their situation of oppression.

The second basic intuition or key idea was that theology must be a reflection in the light of faith on and about this praxis of liberation. What is praxis? It is a spiral dynamic seen many times in church history as well as in human history. It moves from the word of the Lord to experience, comparing, for example, the way the Israelites applied the word of God, as transmitted to them by Moses, in their successful escape from Egyptian slavery; or asking what Jesus would do in our circumstances in the light of what we know about the way He acted. Then, after we had acted, the dynamic returns once again to the word of the Lord for further guidance.

It is important to understand the exact sense in which liberation theology uses the word *praxis*, a word that in the dictionary has many meanings. Our culture has been dominated since the 17th century by the physical sciences in which knowledge precedes action. We know we cannot split an atom until we have been taught how to split atoms. Praxis

challenges the application of this scientific method to human behavior. We learn to live by living, how to free ourselves in the process of freeing ourselves. Marx understood this but he did not discover it. The same primacy was accorded to praxis by Hegel, by the U.S. pragmatists, by French philosopher Maurice Blondel. And long before them it was expressed in the early Christian stress on the primacy of love in the sense that charity is the ground from which truth comes to us. Henri Nouwen sums it up neatly when he says that liberation theologians do not think themselves into a new way of living, but live themselves into a new way of thinking.

"Liberation theology is the first common theological movement of Catholics and Protestants since the 16th century Reformation divided them, and it is stimulating an explosion of theological creativity."

Finally, to come to the major concern of liberation theology. It is simply — as should be the major concern of every theology — evangelization. But evangelization is not the mere proclamation of the good news. Jesus first proclaimed the good news, then proceeded to implement his words by healing the sick, feeding the hungry, giving sight to the blind, yes, even raising the dead to life. For liberation theology, evangelization is praxis. It is the liberation of every person and the whole person from all forms of bondage, including the bondage of oppressive structures that condemn half of humankind to subhuman living conditions, preventing them — at least sociologically speaking — from leading a Christian life.

The current criticism of liberation theology comes from two distinct directions. The main opposition within the Catholic Church, centered in the Roman Curia but with strong support from conservative church leaders in Latin America, is ecclesial. Decision-making in the Catholic Church has become increasingly centralized since the Reformation, culminating in the declaration of papal infallibility in 1870 and the semi-divinization of subsequent popes, especially Pius XII (1939-1958). John XXIII (1958-1963) and Vatican Council II (1962-1965) attempted to reverse this trend, stressing the active input of all the faithful into the decision-making processes. Starting in Brazil and gradually spreading across Latin America and other Christian areas of the Third World, this movement has been institutionalized in *comunidades de base* (grassroots communities), a constitutive element of the theology of liberation.

The ecclesiastic bureaucracy became understandably alarmed as its monopoly of decision-making was challenged. Its heavy-handed attempts to impose administrative sanctions on such leading Catholic exponents of liberation theology as Gustavo Gutiérrez and Leonardo Boff make today's news headlines.

Because of their more democratic structures, the ecclesial issues do not hold the same threat for Protestant churches. Their conservative elements, like the Reagan Administration in the United States, are concerned rather with the political challenge to the status quo. As far back as 1969, Nelson Rockefeller warned President Nixon that the church in Latin America was abandoning its 400-year alliance with the rich, an alliance that had ensured "stability." It needed careful watching in its new desire "to be more responsive to the popular will." The 1980 Santa Fe Document, designed as a policy statement on Latin America for the Reagan Administration, went further. "U.S. foreign policy," it

said, “must begin to counter — not react against — liberation theology as it is utilized in Latin America by the ‘liberation theology’ clergy.”

Pope John Paul II is the mystery man in this conflict. He is under tremendous pressures from his closest advisers in the Curia and from Cardinal Alfonso López Trujillo, longtime head of the Latin American Bishops’ Council (CELAM) and a bitter enemy of liberation theology. He is similarly pressured by Washington, whose support is important in his dealing with Solidarity and with the Polish government. A conservative theologian, he has long been on record as unsympathetic to liberation theology. Having spent his life under totalitarian regimes, Nazi and Soviet, he has experienced only autocratic rule; and, as his style shows, he has internalized his experience. In addition, he is clearly convinced that the church in Poland has not only survived but retained great moral power because of total unity under its official leaders.

For all these reasons, John Paul is understandably unhappy with liberation theology as a threat to his kind of church. He is unhappy because it does not accept the simplistic “cold war” condemnation of Marxism, but relies on John XXIII’s distinction between ideological systems and historic movements deriving from them (*Pacem in Terris*), and on Paul VI’s approval of the use of Marxist analysis by social and political scientists (*Octogesima Adveniens*). Yet even on Marxism, John Paul is not without ambiguity. As is particularly clear in his major encyclical on work (*Laborem Exercens*), his insights are largely Marxist, not surprising in the light of his life experience. In that, of course, he is not alone. Just as all of us in the 20th century are influenced by Freud, so we are all affected by Marx. In *Laborem Exercens*, when John Paul notes that “the poor” appear in many forms, very often as a result of the violation of the dignity of

work, he is dialectically transcending Marxist theory.

This is precisely what leading Latin American liberation theologians are saying. For them, Vatican Cardinal Joseph Ratzinger’s opposing position rests on a misunderstanding. It is the Third World seen from a palace window, as Leonardo Boff has said. The issue for liberation theologians is “the struggle of the gods.” Atheism is practically unknown in Latin America. Rather, the people — ever since the conquest — have been forced to bow before idols: gold, the colonial order, power, capital, consumerism. They bowed silently. They had no choice. But they never accepted these gods. Marx’s analysis of the mechanisms of oppression led him to opt for a society totally unrelated to religious transcendence. Liberation theology analysis, on the contrary, leads to a new humanity permitting a true affirmation of faith and hope in a religion that is no longer an opium but a powerful affirmation of the dignity and the freedom

of the poor.

Even if John Paul does not share this vision, he is becoming progressively more hostile to imperialistic capitalism. In Alberta, Canada on Sept. 17, he said, his voice rising in anger: “The poor people, the poor nations — poor in different ways, not only lacking in food but also deprived of freedom and other human rights — will judge those people who take their goods away from them, amassing to themselves the imperialistic monopoly of economic and military supremacy at the expense of others.” Then at Flatrock, Newfoundland, he denounced the big companies that are exposed “to the temptation of responding only to the forces of the marketplace,” a clear repudiation of the Reagan slogan of “the magic of the marketplace.”

The recent 36-page document critical of liberation theology from Cardinal Ratzinger of the Congregation for the Doctrine of the Faith is certainly not Rome’s final word on the subject. That document promised a sequel, on which the Pope himself is now working, a sequel that will deal with the “positive” aspects of liberation theology.

Two factors subsequent to the publication of the earlier document will influence the Pope’s tone. Leonardo Boff arrived in Rome for his confrontation with Ratzinger accompanied by Brazilian Cardinals Lorscheider and Arns and the bishops who compose the Brazilian Commission for the Doctrine of the Faith, an effective repudiation of the Ratzinger charge that liberation theologians had invented “a popular church” at odds with the hierarchy. And when the cardinals saw the Pope, they disabused him of the impression he had been given by Ratzinger that the Brazilian bishops had seen and approved of Ratzinger’s document before publication. John Paul is not one who likes to be deceived by his associates. We can be sure that the liberation theology debate is not about to be ended by papal fiat. ■

Mary, en route

**She comes riding
This olive-eyed innocent
A silent burden for
The likewise muted beast, whose
Hooves drum up
Puffs of doubt
With the dirt**

**She knows nothing about
Being a Madonna
She only
Knows that
The angel who
Talked her into this
Is gone; that
This road south has to stop
(Please, soon!); that**

**The future stretching her belly
Could be her life’s regret
Or,
Smiling now,
The lover’s touch of God
That strokes the skin of the world.**

— Bruce O. Boston

SHORT TAKES

Pope wrong about sex

When Pope John Paul said, in the sixth of his weekly addresses on *Humanae Vitae*, that the conjugal act "ceases to be an act of love" when artificial means of birth control are used, he was simply wrong. And millions of devout, practicing Catholic couples who take their faith seriously know he was wrong.

His remark further inflicts unnecessary pain on millions trying to live the faith. And it could possibly undermine his own authority by making some people question more fundamentally important church teachings and moral assessments on other subjects. When prayerful Christians who work to form their consciences, guided by church teachings, find their experiences in such elementary conflict with the exhortations of their pastors, it forces pause. Who, Catholic couples might legitimately ask, best knows the deepest meanings of their marriage acts? Themselves or the Pope?

I write this with considerable pain, thinking first of those fortunate, relatively affluent, educated Catholic couples who will wonder why John Paul, rather than encouraging them in their struggles to raise their children in the faith in secular societies, instead continues seemingly to judge the quality of their married life in solely sexual terms.

But I also write this painfully aware of those many more millions, much less fortunate, struggling for food, denied any hope of proper health or education for their young. Have those impoverished couples' marriage acts also "ceased to be" full of love because they have chosen to limit their families' sizes by the means available to them?

— Tom Fox
National Catholic Reporter

On modern preaching

"I'm tired of hearing folks talking about going to church because the preacher makes them feel good. They go to church and come out feeling *good* about *nothing*. What we need is more people who go to church and come out feeling *bad* about *something*."

— John Coleman, Director,
Peter Paul Development Center,
Richmond, Va.
at Episcopal Urban Caucus

Trident commander's power

The Naval Commander of a Trident submarine could be considered the head of the third most powerful nuclear nation in the world, so powerful are the nuclear missiles he carries aboard.

— Lloyd Dumas, author of
Reversing Economic Decay

Signs of hope

To speak of hope I need to speak of Jacques Ellul, the French theologian who wrote a book titled "Hope in Time of Abandonment." Ellul argues that in our generation hope is the form that genuine religious faith takes. That is, you can gauge the depth of personal faith so much by assent to theological doctrines, as by whether someone can look the world of today in its bloody, bomb-haunted face and not despair. Ellul believes the ability to sustain hope today involves more than evidence, more than a weighing of favorable trends against unfavorable; to be able to hope in the nuclear age requires an act of God, a gift of grace, something that comes from beyond ourselves. And that's what faith is — a gift of grace, something that comes from beyond ourselves. And that's how today's faith takes the form of hope.

What hope I feel is not a matter of evidence (which is scarce enough), but rather something that underlies evidence, what in another time might better have been called faith; again, less a matter of assent to some doctrinal scheme than a conviction that the power of death, which we are unleashing on the world, is not the last word about the human prospect.

I'm not able to sustain this hope all the time, of course. Nor is it the same as an assurance that our current nuclear soap opera will turn out innocuously in the end. It's hard to explain: it has much to do with religion, but the hope underlies the religion, rather than vice versa. Nevertheless, it's there most of the time, and for that I'm grateful.

— Chuck Fager
Peacework

Free hostel membership

In celebration of its 50th anniversary, the American Youth Hostel organization (AYH) is offering free organization memberships to churches and other non-profit groups. The free membership pass is valid for 1985 and normally costs \$50 per year. In addition to this savings, your group can save even more by making AYH's 300 low cost hostels part of your travel and retreat program. Hostels are inexpensive overnight lodging and meeting facilities located throughout the United States.

Church groups interested in seeking more information regarding the free membership application should contact: Kava Schafer, Weisel Youth Hostel, R.D. #3, Quakertown, Pa. 18951, 215-536-8749.

Ashes to ashes

If there is a nuclear war, the ashes of Capitalism will be indistinguishable from the ashes of Communism.

— John Kenneth Galbraith

Peace needs justice connection

Increasing church opposition to the worldwide nuclear arms race could lead the ecumenical movement to create an "ideology of oppression" that will be used to justify injustice, says Allan Boesak, South African theologian and president of the World Alliance of Reformed Churches.

"Many Christians in the Third World," Boesak said, are concerned that "the issue of peace will be separated from the issue of justice, making of 'peace' primarily a North Atlantic concern" while deprivation and injustice, especially in Third World countries, are ignored.

"It may be true, he said, that the issues of justice, racism, hunger and poverty are largely unresolved issues for the ecumenical movement, but it cannot be true that we will be willing to use the issue of peace to avoid these dilemmas. One cannot use the gospel to escape from the demands of the gospel." If these unresolved issues are not addressed by the churches, Boesak said, "we will make of our concern for peace an ideology of oppression which in the end will be used to justify injustice."

Reported by Ecumenical Press Service
World Council of Churches Meeting,
Vancouver

Nicaraguan pastors Warn re invasion

Nicaraguans are living in deep anxiety because they fear a military invasion by the United States which will turn their country into a tremendous cemetery.

That was the message delivered by three visiting pastors from Nicaragua, who appeared in a "ministry of reconciliation" before an ecumenical audience in Whitemarsh, Pa., recently.

Their spokesperson, Tomas Tellez, pointed out that their fear is well founded, since the United States has sent troops into Nicaragua five times since 1833. "We come to you because you are the ones who took the Gospel and its values to Nicaragua. You gave us missionaries and money to spread the Word. But from your same country we are receiving death."

Tellez said that the present situation in Nicaragua "is not because of anything our new government has done." The standard of living has advanced more in the last five years than in Somoza's 30 years of dictatorship, he said. And the number of Protestants has tripled since the revolution.

On the other hand, the U.S.-sponsored war in Nicaragua has enabled some 7,000 former National Guardsmen (Somocistas), abetted by mercenaries, to conduct raids as "contras" across the border, "doing what they did under Somoza — killing, raping, murdering — and they are being armed and financed by the United States," Tellez said.

"When we heard Vice President Bush refer to the 'contras' as 'freedom fighters' we almost cried. The Baptists have lost four congregations near the border with Honduras. Our only hope, after God, is our Christian brothers and sisters, that you will help free Nicaragua of this situation," he said.

Escalation of U.S. military intervention in Central America has produced a plan by U.S. Christians for a nationally coordinated non-violent response in the event of an invasion of Nicaragua or other area experiencing an ongoing war. The U.S. government has been informed, in the hopes that this will forestall an invasion. The plan calls for people to gather at previously designated churches across the country which will be centers for information, prayer and preparation for action. A non-violent vigil will be held at the field office of each U.S. senator and representative, which office will be peacefully occupied until the Congressperson votes to end the invasion.

Delegations will be sent to Washington to engage in civil disobedience to demand an end to the invasion. And U.S. citizens in Nicaragua (Witness for Peace, Maryknoll, etc.) will launch their own plan in concert with the U.S. action.



Tomas Tellez, right, executive secretary of the Baptist Convention in Nicaragua, spoke at St. Thomas Church, Whitemarsh, Pa., at an ecumenical event attended by more than 100 representatives from various religious denominations in the area. Translating for him was the Rev. David Funkhouser, an Episcopal priest working with the Central America Organizing Project, Philadelphia.



Other Nicaraguans who accompanied Tellez were Jose Jesus Ulloa, a Baptist pastor from Jinotega, and Nicanor Mairena, a Nazarene pastor from Granada, Nicaragua, shown here from left with Donna Cooper of the Central America Organizing Project. Witness for Peace and Citizens Concerned about Central America sponsored their appearance.

Among groups sponsoring the plan are Witness for Peace, Sojourners and Clergy and Laity Concerned. For further information, write THE WITNESS. ■

'We are Egypt'

by Robert M. Anderson

Approximately 200 churches will be offering sanctuary to political exiles by the time this issue reaches WITNESS readers, in spite of the U.S. government's displeasure over such actions. The Rt. Rev. Robert M. Anderson, Episcopal Bishop of Minnesota, presented the biblical underpinnings of sanctuary at an ecumenical ceremony celebrating Walker United Methodist Church's intention to become a refuge. His words there could apply to any sanctuary situation, and are especially poignant as the Nativity approaches.

We are Egypt. The people of God — the poor and the oppressed — must flee for their lives from our hard-hearted Pharaoh in Washington and from the soldiers who do his bidding in Central America. Like the ancient people who followed Moses across the Red Sea, those who flee Pharaoh's army in El Salvador and Guatemala must go into the wilderness — into an unknown land, an uncertain future. They are forced to become refugees by the policy of our government. We are Egypt.

But Egypt has another significance in the Bible. Egypt symbolizes not only the tyranny of Pharaoh, but the land of plenty which sheltered Joseph and his brothers in the time of famine. Egypt was the land which welcomed the family of Israel and allowed the hungry people of God to survive. The name of Egypt is not only cursed because of Pharaoh; it is blessed because of hospitality to refugees. And in spite of the hard-hearted Pharaoh, the name of Egypt is blessed forever, throughout the world for the hospitality

it offered to a later Joseph and his family, when Christ himself had to flee for his life on this earth from a government that was trying to kill him. As we read in the Holy Gospel according to St. Matthew:

Joseph arose and took the young child and his mother by night, and departed into Egypt; and was there until the death of Herod; that it might be fulfilled which was spoken by the prophet saying, "Out of Egypt have I called my son."

And so, Egypt has a double significance in the Bible. It is the source of oppression and persecution; it is also the place of refuge and safety. And we are Egypt, today, for the people of Central America. It is up to the people of this nation to decide which Egypt we shall be. The administration in Washington has clearly chosen to play the role of the hard-hearted Pharaoh. But the people of the Walker Church have chosen to be the other Egypt.

This congregation — and others like it across the country

— have chosen to be the Egypt of protection for hungry refugees, the Egypt of safety for the Holy Family, the Egypt of sanctuary.

Whether this choice is an act of civil disobedience is questionable. The U.N. Protocol on Refugees is the law of this land, and it seems to me that deporting people to their torture and death in El Salvador and Guatemala violates that law. The witness of this congregation, then would not disobey, but rather call upon the government to *obey* that law.

But in any case, providing sanctuary to refugees is obedience to a higher law: it is a religious duty. Our Savior himself has told us that what we do to his sisters and brothers we do to him. So, in welcoming this woman to your sanctuary, you welcome the most well-known of refugees, Jesus, Mary and Joseph.

May God's blessing be upon you in this witness. And thank you for making the United States the Egypt of sanctuary, and not just the Egypt of Pharaoh! ■

Why a Spanish Rendition

The poem "Passover revisited" by Alla Bozarth-Campbell in a recent issue of THE WITNESS hit me hard, with the power of something meaningful beyond immediate appearances. I copied it and sent it to a few friends, as I often do with parts of your publication. Some of them are like myself involved in the struggle of undocumented people. In that light the poem acquired a very special value.

There is in Florida a new effort to create a community network in the rural areas where undocumented workers and refugees live and work. It has called itself *Santuario*. When my colleagues saw the piece by Bozarth-Campbell they translated a few lines for the *Santuario* literature, particularly relevant to the idea of pilgrimage, exodus, promised land, search that the poet identifies with her 10 years as a minister and which we, in a different context, see as the lot of a nation in exile, persecuted in a strange land but unwelcome in its own home.

I have since translated the whole poem into Spanish and have shared it with *Santuario* and other friends. In doing this I had to use the masculine gender for adjectives because that was the most inclusive language available. Otherwise the translation is quite faithful. I wonder if you could send a copy to the author with our gratitude and tell her that we hear her clearly and concur in her message, and are grateful for her gift.

— Aurora Camacho de Schmidt
Mexico-U.S. Border Program
American Friends Service Committee

(We felt that this translation was worth sharing with all our readers, with hope that they in turn would pass it on to Hispanic friends. We are grateful to Alla Bozarth-Campbell and to Aurora Camacho de Schmidt. — Eds.)



No traigas nada contigo
más que tu decisión de servir,
tu voluntad de ser libre.

No esperes a que fermente
la masa del pan.
Trae alimento para el viaje,
pero come de pie,
aprétate para emprender el viaje
de inmediato.

No dudes en abandonar
las maneras antiguas
de hacer las cosas.
Deja atrás
el miedo, el silencio, la sumisión.
Entrégate sólo
a la necesidad de este momento:
la de amar la justicia
y caminar con humildad
junto a tu Dios.

No te preocupes
por explicárselo a tus vecinos:
díselo a algunos cuantos amigos
y familiares en los que tengas
más confianza.

Y después, empieza pronto
antes de que
te encuentres volviéndote
a hundir en aquella
vieja esclavitud.

Santuario

Emprende el camino en la oscuridad.
Yo te enviaré fuego
para alentarte y mantenerte abrigado.
Estaré contigo en el fuego.
Estaré contigo en la nube.

Aprenderás a tomar nuevos alimentos
y encontrarás refugio
en lugares nuevos. Yo te enviaré sueños
en el desierto
para guiarte seguro
a la patria que nunca has visto.

Las historias que se cuenten
unos a otros,
alrededor de la hoguera,
en la oscuridad,
los harán más fuertes y más sabios.

Los extraños los atacarán
y también sus propios seguidores
y algunas veces,
con fatiga se enfrentarán
unos a otros por el miedo,
el cansancio, el olvido que ciega.

Se han estado preparando
para esto por cientos de años
y los estoy enviando a tierra desconocida
para abrir un camino y aprender mejor
el camino que es mío.

Los que luchan contra ustedes

by Alla Bozarth-Campbell

los harán más sabios.
 Los que los temen
 los harán mas fuertes.
 Los que los siguen podrían olvidarlos.
 Pero sean fieles.
 Es lo único que importa.

Algunos morirán en el desierto,
 porque el camino es más largo
 que lo que nadie pudo imaginar.
 Algunas de ustedes darán a luz.

Algunos se unirán a otras tribus
 por el camino,
 y algunos simplemente se detendrán
 para formar una familia,
 en un oasis lleno de frescura.

A algunos de ustedes
 los cambiarán tanto los climas distintos,
 y tanto peregrinar
 que sus amigos más cercanos
 tendrán que reconocer sus facciones
 como si los vieran
 por la primera vez.
 Pero algunos de ustedes no cambiarán.

Algunos serán abandonados
 por sus seres queridos.
 Algunos serán malentendidos
 por aquéllos que los conocen desde niños
 y ellos los acusarán
 por haberlos dejado atrás.

Otros encontrarán nueva amistad
 en rostros inesperados
 y verán que estos viejos amigos
 son fieles y sinceros
 como la columna en la que arde
 la flama de Dios.

Para el viaje,
 ponte ropa que te proteja.
 Se desgarrará tu carne
 al paso que abres brecha con tu cuerpo
 en los ramajes espinosos.
 Protégete.

Los que vienen atrás
 quizá irán olvidando a los pobres tontos
 que sangraron al hacer el camino
 que ahora está abierto,
 llevándose las espinas en sus cuerpos.
 La urgencia que ahora sientes
 podría avergonzar a tus hijos
 que no sabrán mucho de estos tiempos.

Lleva canciones en tu andar
 y abraza a tus amigos:
 habrá momentos en que te confundas
 y pierdas la dirección.

Llámense unos a otros
 con los nombres que yo les di,
 para que siempre sepan quiénes son.
 Pues sólo llegarán a su destino
 recordando quiénes son.

Abrazándose uno al otro,
 repitan las historias
 de su antigua servidumbre
 y de cómo yo los liberé.

Repítanlas a sus hijos
 y que ellos nunca las olviden,
 para que no caigan en cautiverio —
 Recuérdenes que ellos mismos
 no nacieron en libertad,
 sino en una esclavitud
 de la que ya no se acuerdan,
 pero que aun está,
 invisible, con ellos.

Quizá nacieron en el desierto
 donde no hay señales
 que los orienten.

Hagan mapas al caminar
 para que nunca olviden
 de dónde salieron,
 desde antes de nacer.

Hace tantos años
 que cayeron en la esclavitud,
 sin darse cuenta,
 por el hambre y la necesidad.

Dejaron su patria hambrienta
 buscando alimento y libertad
 en una nueva tierra,
 pero cayeron en la inconciencia
 y la pasividad,
 y la esclavitud se apoderó de ustedes
 al echarse a dormir,
 porque la vida se hizo fácil.

Ya no contaban las historias
 de la vieja patria
 que les pudieran recordar quiénes eran.

No dejen que los niños duerman
 en las partes más difíciles del viaje:
 manténgalos despiertos,
 caminando para que ellos y ustedes
 se mantengan fuertes y siguiendo
 la ruta más directa.

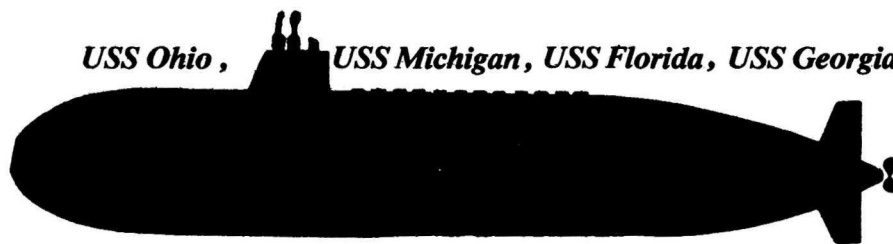
Para que sean sólo los primeros
 de muchos comienzos,
 y en su fiesta Pascual,
 permanezcan fieles al Misterio.

Entréguenles a otros
 esta historia entera:
 yo los perdoné
 llamándolos hacia mí
 para que dejaran sus cadenas.

No vayan de regreso.

Yo estoy con ustedes.
 Yo los espero.

USS Ohio , USS Michigan , USS Florida , USS Georgia . . .



Junior high vs. the Trident

by Judy Tralmes

Our village is small, about 250 people. It's on the Yukon River in the interior of Alaska. The people are about 70% Athabascan Indians and 30% Eskimo. I went to the village five years ago and have been teaching junior high classes ever since. Junior high youngsters have an unbelievable amount of energy and enthusiasm and a great deal of generosity.

This year is the 25th anniversary of the statehood of Alaska. We've been doing a lot of work around the theme "What Alaska means to me." Because the self-concept of the people is closely tied to the land, I have been stressing the beauty, the life-giving quality of the peace that is found in Alaska, encouraging the

students to find these qualities within themselves, too.

We had watched the film, "The Day After" on video tape, and it had made a profound impression on the students. There was a dance the same night, but instead of going to the dance the youngsters stayed for two hours discussing that film. They were deeply disturbed by it and terribly frustrated that there was nothing for them to do. I was upset with myself because I hadn't prepared better for the film, and I kept my ears open for the rest of the year for anything that might come up.

So when I went to the National Education Association convention in Anchorage, I attended a workshop on "Peace Curriculum" put on by a group of people from Juneau. I heard someone mention that the next Trident submarine off the assembly line was going to be called the *U.S.S. Alaska*. It occurred to me that my students might have their opportunity to do something to relieve

the tension they felt about the arms race.

When I got home we took some dental floss and tied together three strings and we walked it out so that the youngsters would understand the length, 560 feet, of Trident. They were absolutely flabbergasted! The string went from the school halfway to the airfield, which meant that it covered the distance of a great deal of the village itself. There were several youngsters who kept asking me, "Is that one boat that long?" It was a very graphic description for them.

We have been doing a lot of map work in social studies. The statement that the Trident had enough warheads to wipe out every major city in the Northern Hemisphere also had a great impact on them. We went to the globe and the flat maps and noticed all of the territory of the Northern Hemisphere, noticing also what was left after the Northern Hemisphere was wiped out.

After thinking of what Alaska means, and realizing in a very minimal way what

Judy Tralmes is a member of the Sisters of St. Joseph of Peace and has taught the last five years in the village of Holy Cross, Alaska. This article was first published in *Ground Zero*, Center for Nonviolent Action, Paulsbo, Wash.

THE SUBMARINE:

SIZE:	Length — 560 feet (nearly two football fields)
	Height — 4 stories
	Displacement — 18,700 tons
PROPULSION:	Pressurized-water cooled nuclear reactor; 90,000 horsepower
SPEED:	About 30 knots (35mph) when submerged
RANGE:	Indefinite; 400,000 miles (about ten years) before nuclear refueling is necessary
CREW:	157 enlisted men and officers
COST:	About \$2 billion

THE MISSILE (TRIDENT-1) (C-4):

SIZE:	Length — 34 feet
	Diameter — 74 inches
	Weight — 73,000 pounds
PROPULSION:	Three stage solid fuel rocket
RANGE:	4,000 nautical miles with full payload
	6,000 nautical miles with reduced payload
WARHEADS:	Eight 100-kiloton bombs per missile
	24 missiles per submarine
COST:	About \$12 million per missile

Indications are that the Navy wants at least 30 Trident submarines. Speculation on the basing possibilities for the submarines include the Island of Belau which is part of the Micronesian island chain in the South Pacific, and Diego Garcia, an island in the Indian Ocean. At this writing 15 submarines have already been approved by Congress, with funds appropriated for 14 of them. (*Ground Zero*)

Trident means, the children decided that we would send a letter to every junior high class in Alaska asking them to petition to have our state's name removed from the Trident submarine. Writing letters is not the easiest thing to do, especially if you are a rural Alaskan student in the 6th, 7th or 8th grades. We labored long and hard over letters to the junior highs, to the native corporations and to our legislators.

For a long while we had only one response, from a principal in Matsu District, scolding the children for protesting. Then, just as I was leaving the village, I had a phone call from a woman in Anchorage saying that her junior high stu-

dents had asked her to sign their petition, and that they were going to call a press conference. The press conference was widely picked up. AP and UPI both carried it throughout the world. I know that there were news articles from Fairbanks, Anchorage, and Ketchikan, and that it was beamed statewide via satellite. I have received news clippings from throughout the state and was just delighted to be able to take a whole sheaf of those and send them back to the youngsters encouraging them to continue with their project. I pointed out to them that they were influencing the world because even if the name of the Trident is not changed, they have made people think about it. ■

Silver medal to film on women's ordination

A half-hour film documenting the 1974 "irregular" ordination of the first women priests in the Episcopal Church won a silver medal from the International Film and Television Festival of New York at its November awards ceremony.

The Episcopal Church Publishing Company had commissioned Ideal Image, Inc. to write and produce "A Priest Indeed" and the medal was accepted by Linda King of Ideal Image.

The film incorporates dramatic scenes and documentary interviews to tell the story of the irregular ordination of the Philadelphia 11 at the Church of the Advocate ten years ago, and the ramifications in the church ever since.

"But 'A Priest Indeed' is more than a look at a decade of turmoil in the Episcopal Church," Peggy Cerniglia, executive producer of the film, said. "It is the story of women seizing power in an institution, and the issues it raises reflect those of society at large. Discrimination against women and minorities is not new. That it was practiced by a spiritual institution responsible for alleviating such prejudices makes this story remarkable."

Cerniglia, King, and Wendy Robins who wrote the script, are all award-winning television producers who formed the video company last March. The film is their first major production.

Robert Handley, an award-winning filmmaker in his own right, was cinematographer/director/editor. Actors from Detroit's Attic Theater plus family and friends of the producers took the fictitious roles, with Cerniglia portraying the central female character.

Interspersed throughout are cameo appearances by Suzanne Hiatt, Barbara Harris, Paul Washington, Carter Heyward, Robert L. DeWitt and Charles Willie, all key participants in the 1974 ordination.

An advertisement is being prepared for the back cover of THE WITNESS in January which will carry information on how to order the film. ■

Change . . . Continued from page 11

tively divided South Africa along racial lines into two countries: a developed, affluent country for whites and a poor developing country for 70 percent of the population which is black. The Sullivan Principles notwithstanding, economic and social conditions have deteriorated for the majority of blacks in the past decade. The homelands policy under which 86 percent of the land is reserved for the nation's white minority, combined with the government's policy of forced removals, has consigned three-fourths of the blacks to desolate, rural hinterlands characterized by poverty, crowding and malnutrition. Despite the conclusion of the government-appointed Tomlinson Commission in 1955 that the homelands could support a maximum of 2.3 million people, the government has forcibly relocated 2.3 million Africans from the common area to the homelands and South African civil rights groups predict that another 1.5 million blacks are scheduled for relocation. The homelands population increased from 4 million in 1960 to 10.7 million in 1980.

While the American Chamber of Commerce argues that its report gives "an insight into the impact that American companies have had in bringing about change" and that "U.S. companies work hard to change the character of South Africa society", these claims need to be placed in proper perspective. The Seventh Report on the Signatory Companies to the Sullivan Principles (October 1983) describes the Sullivan Principles as an "employment code" which addresses workplace conditions, not the apartheid structure of South African society. Moreover, even within the limited context of the Sullivan Principles criteria, only twenty-nine of the more than 300 U.S. companies operating in South Africa are rated "making good progress".

The American Chamber of Commerce is silent about the strategic role American corporations play in the apartheid economy, dominating several critical sectors: petroleum (44 percent U.S. controlled), computers (70 percent), automotive (33 percent) as well as other strategic industries. U.S. oil companies — Mobil, Texaco and Standard Oil of California (Caltex) — are

assessed as strategic enterprises and fall under the Official Secrets Act, unable to report to their U.S. parent company basic facts about their imports, refinery output and sales to the South African government. These companies regularly sell petroleum products to the police and military; they say they are required to by South African law. U.S. computer companies sell and service sophisticated data processing equipment to the South African government, facilitating the modernization and maintenance of apartheid.

We do not believe that being a responsible employer or active philanthropist in South Africa offsets the many ways in which U.S. companies give the South African government support and sustenance. We disagree with the Chamber that the policy of "constructive engagement" by the U.S. government and U.S. companies has been a force for social change. We support the call of Bishop Desmond Tutu, general secretary of the South African Council of Churches, when he said:

... I have called on the international community to bring pressure to bear on the South African authorities to persuade them to come to the conference table before it is too late. I have called for diplomatic, political, but above all economic pressure. Apartheid's purveyors must not become respectable. They must remain international pariahs. Economic pressure need not become economic sanctions if the South African government responds positively.

Finally, we believe the debate in the U.S. churches, state legislatures, Congress, universities, unions, foundations is an encouraging and positive development. We believe that congressional initiatives to put a moratorium on new investments, prohibitions on sales to the South African police and military and an end to kruggerand sales are constructive and responsible. The message from states like Massachusetts and Michigan and cities like Philadelphia and Washington, D.C., which have decided to sell investments in companies with South African operations, is an encouraging development. American political leaders deserve a more honest and accurate portrayal of South Africa than that provided by the Chamber of Commerce.

— ICCR Corporate Examiner Vol. 13 No. 6 1984

Editorial . . . Continued from page 4

administration's position, after all, temporizes with apartheid under the euphemism "constructive engagement," and its policy toward South Africa is predicated on a "Damoclean sword" theory of Soviet destabilization of that country and its subsequent dissolution into chaos or civil war. Left to its own devices, not much can be expected from this government in the way of a change in its thinking or its policy.

But what of the Christian community?

If the joyful pealing of bells is to have more than a hollow ring and the pronouncements of religious leaders are to translate into more than pious platitudes, efforts already being expended by churches through stock proxies, resolutions and the like to "reform" business practices of American firms in South Africa must move to a new level. American business practices in South Africa must change. And that change is spelled *disinvestment*.

Bishop Tutu has called "constructive engagement" an "unmitigated disaster" and has lamented the well-intentioned Sullivan principles — a voluntary plan for equal treatment of Black workers by U.S. corporations in South Africa — as "cosmetic and superficial." "They are crumbs of concession," says Tutu, "that have fallen from the master's table. We don't want these crumbs."

Clearly, a greater response is demanded of the Christian community. It must escalate its support and risk and dare also "to pay a heavy price" if it is to stand alongside Bishop Tutu and the real "moral majority."

After the Nobel award medal and its accompanying check have been presented, after the applause has died and Bishop Tutu is back home in South Africa or wherever he may be permitted to travel on the limited documents afforded him, the work of peace, as embodied in that continuing struggle for human rights, really begins. ■

Letters . . . Continued from page 3

the clergy deployment office; we actively sought her. During a prior period between rectors, this priest who happens to be a woman came to us as "supply" priest. Her impact was such that when the time came to search for a rector, there was no doubt that she was the one we wanted. This is important, not because the people in the parish are extraordinary or particularly different from other Episcopalians, but precisely because they are not.

If women priests are allowed to function on the parish level — to gain a foothold — and if those of us who experience their ministry will share it, a firm and lasting base will grow. The revolution can and must go forward but the evolution on the local level is what will accomplish all that is hoped for. I, too, wait with impatience for the first women bishops, but meantime, I am filled with joy and wonder at the impact of that day in Philadelphia 10 years ago on people who are not overly aware of the momentous event that occurred then, but who are benefiting from it every day in their corporate and individual lives.

Those of us who think in terms of the future of the Episcopal Church at large hope for the same things you do, but it is important for you to know that in one parish, at this time, among the "ordinary" people of the church, prophecy is daily reality. In that, I think, lies the hope for the future.

Jean A. Titterington
Hasbrouck Heights, N.J.

Correction

The artist responsible for the dramatic cover graphic of our November issue is Lynd, not Lynn, Ward.

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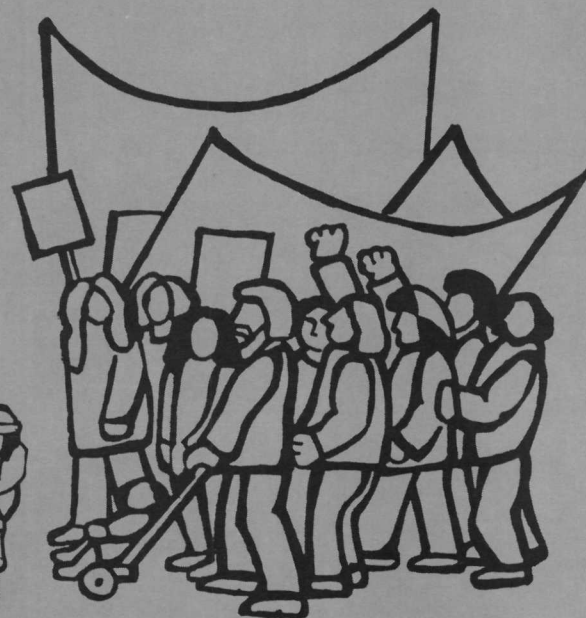


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