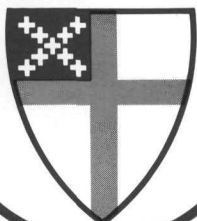

O D Y S S E Y I N F A I T H

THE CONSULTATION



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APSO • Integrity

Episcopal Peace Fellowship

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Hispanic Concerns Group

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The case for divestment • Manning Marable
Stopping the Krugerrand • Rudy Simons
Tank loose in ghettos • Joan Howarth

VOLUME • 68 NUMBER • 6 JUNE 1985

THE WITNESS

Letters

Watkins' *au contraire*

I was very surprised to find an excoriating article about me in *THE WITNESS* (Barbara Harris' column, March).

I will confine myself to giving you the accurate facts about the Kenyan Rural Women's Program (KERAWOP) — a name chosen by the steering committee made up of six Kenyan women.

1) There was a "general lack of knowledge" about the program here at the Episcopal Church Center because at the time you were calling about it, I was in Kenya meeting with the KERAWOP steering committee to see what they had decided about the program. Since it is primarily of their origination and will be planned and executed by them, we had not made a final decision about who, if anyone, would be going from the United States.

2) The original concept of Grace Ngoni and Joyce Kores — the two Kenyan women who, along with Dee Rollins and Jane Surles, first conceived this project — was to invite a group of U.S. women to Kenya to work as partners to plan and execute a training for development workshop. I spoke with several Episcopal women whom I knew would volunteer their time or work for greatly reduced fees to participate, if that turned out to be the final format desired by the Kenyan women.

The first women I spoke to were the two who had met Grace and Joyce and conceived of the program; the next two I contacted were Verna Dozier, a woman I greatly admire and whose training skills I had been privileged to learn from in the Convivencia workshop; and Dr. Bessie Lyman, a Black American, chairperson of the Companion Diocese Committee in Massachusetts, who has great interest in and knowledge about Africa. These were tentative contacts. The team was not final until I returned from Kenya in February with firm requests from the Kenyan women.

3) I have no idea whether the Myers-Briggs instrument will be used, since the training will be designed by the Kenyan and American trainers working together. We will share ideas, techniques and experiences and put together a four-day workshop that is culturally appropriate to Kenya. The point is that *the Kenyan women* will decide what is and what is not appropriate to be included.

4) I agree, to some extent, with your characterization of the old missionary mentality, though many Africans will argue in its defense (if I get too critical!). Also I have been extremely pleased with how eager people throughout the church seem to be to learn a new and, I hope, better way to be partners to our overseas brothers and sisters in Christ.

This training project is the first I have been asked to put together based on the approach that a small group of us have been testing with overseas churches and private voluntary organizations for several years. Principles that underlie this approach are:

- Development is a process of human growth that enables both partners to move towards self reliance and transformation.

- The role of donor agencies is to share skills, resources and themselves in the process of change.

- The role of recipients is to define their own needs, provide their own resources as much as possible, and help themselves and the donors learn and grow through the process.

This program, I believe, embodies all of those principles.

I am sorry to hear this has caused "wry amusement" or that "church staff thought the whole thing so ludicrous and/or inconsequential." I didn't realize that many people even knew about it since it was still in the planning stage and the planning was being done in Kenya by Kenyans. At least, the Kenyan women think that this is a far cry from the old models and have worked

very hard to get over 200 village-level workers lined up to participate.

I have no idea if what we are doing will really make a difference. I only know that with God's help, I'll keep learning and trying, in some small way, to alleviate the barriers of fear and mistrust that so separates all of us, even those of us who are trying to do the Lord's work.

Jane M. Watkins

**Overseas Development Officer
Episcopal Church Center**

(Barbara Harris has declined to comment at this time. — Ed.)

Plugs shortwave radio

As someone who spent a year working for a chain-owned U.S. daily newspaper, I read with special interest Michael Parenti's excellent piece in your March issue, "Does the U.S. have a free press?"

I have the idea that newspapers in the U.S. were once an empowering factor for many people, a significant point of connection in the social process. I sense now that they are far more frequently an entertainment — and, at the same time, a means of disempowerment and disconnection. They are like skyscrapers: very impressive, but leaving the individual with a sense of utter insignificance. The concentration on gossip reduces history to soap opera (not that there isn't a lot of soap opera in it). Concentration on crime tends to leave us in a constant state of dread. Perhaps most dangerously, the constant reinforcement of enemy images contributes more than many other economic and political stereotypes to the maintenance of the arms race and the possibility of World War III.

I would add to Michael Parenti's list of media alternatives one that I find especially helpful and unburdensome: the shortwave radio. It is striking how little these figure in the United States; the rate of their purchase is far lower than in almost every other part of the world. This is probably because we live

so securely with the myth of being served by a "free and independent press." In most countries, however good the press may be, I think people are more aware that there will be major, even dangerous blindspots brought about by national prejudice or economic interests that get in the way of telling the truth more fully.

During the last few years, I've gotten into the habit of using a small, multi-band radio that includes, besides AM and FM and Long Wave, ten shortwave bands. Hardly a day passes without my catching a half-hour world news review on the BBC, the news on Voice of America and Radio Moscow. Often I will take a peek at news or features coming from Latin America, the Middle East, etc. Luckily, practically every country broadcasts part of the day — sometimes much of the day — in English.

Jim Forest
International Fellowship
of Reconciliation
Alkmaar, Holland

'Intellectual garbage'

I am always delighted when an article by Michael Parenti appears. His March offering is a case in point.

Parenti states: "Making ourselves aware that the news media are not free and independent, not neutral and objective, is a necessary first step in defending ourselves from the media's ideological manipulation. What can we do?"

His marvellous solution? Read equally (or even more so) ideologically oriented periodicals! *The Daily World* for heaven's sakes! Free, independent? Neutral? Objective?

Parenti is simply egregious. The genuine article: a *bona fide* human garbage compacter. He compacts into a few lines of a single article more intellectual garbage, more simplistic clichés than any other "author" that I have read and I subscribe to some 60 periodicals. He is a living proof of what has happened and

what is meant by the lowering SAT scores.

The Witness. But to what? Certainly not to Christianity.

The Rev. Winston F. Jensen
Superior, Wisc.

Parenti responds

Shortwave radio is an excellent means of getting alternative news perspectives from other nations and other ideologies. I thank Jim Forest for pointing this out to us.

To clarify a point raised by Winston Jensen: I don't claim that alternative news sources are objective and neutral; certainly they have biases of their own. But in offering information and analysis that is regularly suppressed in the capitalist news media, they thereby help us develop a more comparative and critical perspective of the establishment press, leaving us less dependent on just one (corporate, pro-business, anti-labor, cold-war, anticommunist) viewpoint. I cited a variety of religious, progressive, and socialist publications, of which the *Daily World*, the newspaper of the Communist Party, U.S.A., was but one. This one apparently was too much for Jensen.

He also charges that your magazine does not bear witness to Christianity. I would say that given the scurrilous, hate-ridden tone of his letter, Jensen should devote less time to questioning other people's Christianity and more time to developing the quality of his own.

Michael Parenti
Washington, D.C.

Gospel from prison

I'd like to take this opportunity to share with you a beautiful experience in my life as a result of your excellent magazine.

While reading the March issue, I was struck by your article "Victims warn about surveillance." Having been fairly involved with the Diocese of Bethlehem's Hispanic ministries in various ways since

1980, I was very interested in reading the resolution from our recent convention (which I missed due to work demands).

Ours is a small, struggling parish in northeastern Pennsylvania, and often the suffering of our Hispanic brothers and sisters seems distant and unreal. I'm attempting to provide some energy and leadership to restarting a youth group at our church. I wrote to the political prisoners a letter of encouragement which the youngsters all signed. This past weekend at an overnighter to build group unity, it was a pleasure to read the letter sent to us by one of the Grand Jury resisters, Julio Rosado, from Raybrook prison. Nothing could have meant as much to the youth as the Gospel expressed by his blessing to us.

Even more marvelous was the response of the congregation as the letter was read at both services on Sunday. Many remember THE WITNESS' beginnings from Tunkhannock. Several, like myself, are steady readers. Thank you for the magazine and the seeds it can sow.

Elaine Silverstrim
Tunkhannock, Pa.

Illness not punishment

I want to say "Amen!" to your wonderful article "Cerebral palsy to priesthood" by Nancy L. Chaffee (January WITNESS). It is sad in our society that we place worth on people according to their health and physical attractiveness. I have multiple sclerosis, and although I am not in a wheelchair at this point, I find myself resting in bed a lot. Many people, including those in churches, have marked me "unholy" as though God were punishing me for "something." When I began to work with gays and lesbians to accept their gayness, many of the church found the "something" God was punishing me for. It is odd, that in 1985 when America is supposed to be so intelligent (we sent people to the moon), sickness is attributed

Continued on page 22

An awakening spirit

Hope is the feeling you have that the feeling you have isn't permanent, author Jean Kerr once wrote. It's also one of the Christian virtues, which, along with faith, is surging to the fore these days:

- At Berkeley, at Columbia, at Madison, at the University of Florida, campuses dormant for a decade are suddenly alive with the sights and sounds of protest against U.S. collaboration with South African apartheid.

- In Washington, D.C., the Reagan Administration suffers its first major policy setback in Central America with defeat of a bill to support the CIA-backed Contras in Nicaragua.

- In a courtroom in Kansas City, Mo., a judge prepares to pass sentence in the second of a series of hammer assaults on U.S. Air Force Intercontinental ballistic missile silos.

These and other events signal new hope for the struggle for peace and justice. And there are encouraging signs that it is propelled in large measure by the re-awakening of religious faith.

A Black Anglican bishop, Desmond Tutu of Johannesburg, winner of the 1984 Nobel peace prize, had as much to do as any one person with igniting the current fire of U.S. indignation over the plight of South Africa's Black majority.

Many factors contribute to the rising tide of public concern over President

Reagan's determination to assert U.S. control over Central America. But one of the most potent is the influence of U.S. churches, newly sensitized to oppression in the Third World.

And Christian faith, pure and simple, led 28-year-old Martin Holladay to beat a Minuteman missile silo — a 20th century nuclear spear — into a pruning hook, as had the four earlier "Silo Pruning Hooks" groups he emulated. (See Helen Woodson, May WITNESS.)

Whether the scene be anti-apartheid rallies, Congressional debates over the U.S. role in Central America, or actions to stop the nuclear arms race, religious faith is playing an increasingly important role in mobilizing the forces for peace and justice.

It was not always so. Compare the roles of two Roman Catholic prelates — Cardinal Francis Spellman of New York and Archbishop Oscar Romero of El Salvador. Fifteen years ago Spellman's visits to the Vietnam front epitomized ecclesiastical support for U.S. intervention in the Third World. Today the blood of the slain Salvadoran Romero symbolizes and solidifies ecclesiastical opposition to it. The two extremes reflect a substantial shift in attitudes of many Christian denominations from support of U.S. militarism toward a position of active resistance. And as the churches have changed, so has the peace movement.

For much of its history, opposition to the nuclear arms race has been a secular movement — led, first, by scientists who had built the atomic bomb and best understood its destructive potential, and then by other scientists and academics schooled in the esoterics of arms control and nuclear deterrence. It has been a history of failure to halt or even slow the inexorable amassing of weapons while churches looked the other way.

Today, with the perils of the weapons buildup more evident than ever, notions of arms control and nuclear deterrence are giving way to a more absolutist concept rooted in Christian faith: the notion that it is a sacrilege to build a weapon which would destroy, in the words of a current poster, "in six minutes what it took six days for God to create."

The hope that we can somehow manage the nuclear arms race, through arms control, is giving way to the determination that we must end it, through disarmament. It is a transition from arrogance to humility, from nation-consciousness to world-consciousness, from belief in ourselves to faith in God.

The rise of faith-based resistance gives us hope in the face of apartheid in South Africa, oppression in Central America, and the worldwide specter of nuclear holocaust. The awakening and further quickening of that Holy Spirit may indeed be humanity's only hope. ■

THE WITNESS

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THE WITNESS



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26913



MCHR picketing a Krugerrand dealer in Detroit. In the past 8 years, U.S. residents have bought over \$3½ billion worth of Krugerrands.

Not going for the gold

by Rudy Simons

Americans spent \$450 million last year on South African Krugerrands, gold coins minted to commemorate South African politician Paul Kruger, who once said, "The Black man had to be taught that he came second, that he belonged to the inferior class that must obey." Most buyers don't realize that buying Krugerrands helps finance the South African government's repressive racial policies. Many groups across the United States have launched a campaign to educate the public and halt the sale of Krugerrands. One such group, the Michigan Coalition for Human Rights, under

Rudy Simons of Oak Park, Mich. is a member of the Michigan Coalition for Human Rights.

the leadership of its president, the Rt. Rev. H. Coleman McGehee, Jr., Bishop of Michigan, has started a campaign in the Detroit area to discourage the advertising, sale and purchase of the Krugerrand.

MCHR is an ecumenical human rights organization which draws support from religious, civic, labor and humanitarian groups. In late January, MCHR, along with the Detroit chapter of the national Free South Africa Movement, called for an "unhappy hour" and prayer vigil at the First National Monetary Corporation in Southfield, a Detroit suburb. FNMC is one of the largest privately-held investment firms in the United States and one of Michigan's leading Krugerrand sellers.

Led by Bishop McGehee, Roman Catholic Bishop Walter Schoenherr, and Rabbi Ernst Conrad, the group prayed, sang songs, recited poetry and made statements denouncing the repressive South African government and its connection with the Krugerrand.

Following a brief outdoor program conducted in a bone-chilling mid-winter blizzard, a delegation including McGehee, Schoenherr, and a Detroit city council representative, Erma Henderson, called on a vice-president of FNMC to register a protest about the firm's volume of Krugerrand sales and to request a meeting with Corporation president Joseph Pick. (To date FNMC has made no reply despite repeated efforts to set up a meeting.)

After the January demonstration, MCHR invited Detroit-area Krugerrand dealers to meet to discuss the issue. At the meeting at St. Paul's Cathedral, reasons for an anti-Krugerrand campaign were carefully and calmly spelled out. Within a short period of time, at least a half dozen area coin dealers agreed to stop selling Krugerrands entirely — others said they would neither display nor advertise the coins. Some dealers postponed making any decision, and a few opposed the entire action. One in opposition said he hoped the campaign would picket his store because resulting publicity would be good for his business. On the other hand, some dealers publicly expressed their support of the boycott.

The movement to halt Krugerrand sales in the United States sends a strong message to the South African government, according to Tom Fentin, MCHR executive director. "Since 1975, the U.S. market accounted for between 30 and 50% of Krugerrand sales worldwide. The coins are marketed by a South African company and revenues from sales directly support the South African regime," Fentin said.

The Kruggerand, heavily marketed by the International Gold Company on behalf of South Africa's 37 major gold mines, is the world's best-selling gold coin. Krugerrands were the first gold coins to be struck in exact amounts — one ounce, ½ ounce, down to 1/10 of an ounce — so that the intrinsic value of each coin could easily be measured against the daily official price of gold. This also saved the small investor assay, or weighing, costs each time the coin was bought and sold. Krugerrands are South Africa's biggest export item to the United States.

The coins are made from gold dug by Black miners. "Ninety percent of the 450,000 workers employed in South Africa's 37 major gold mines are Black. Only 9% are White. The Whites, on the average, make five times the wages given

A company official tells Episcopal Bishop Coleman McGehee, center, and Catholic Bishop Walter J. Schoenherr to disband the picket line. They declined.



to their Black co-workers," Fentin said.

Black miners, because of South Africa's pass laws and racial restrictions, live in huge, barracks-like, company-controlled compounds far from their families, who may live only in specially designated townships. In addition to economic hardship and social separation, goldminers

also face extremely dangerous working conditions. According to the Johannesburg-based publication, the *Financial Mail*, from 1972 to 1975 there were nearly 3,000 accidental deaths (about two per day!) and over 110,000 serious injuries.

MCHR's efforts to halt Krugerrand



Krugerrand demonstrations have taken place nationwide. Above, the Rev. Kwasi Thornell, rector of St. Stephen's, St. Louis, was arrested for blocking the driveway of a firm selling Krugerrands in Clayton with a huge cross.

sales has steadily gained support in Detroit. Detroit city council has a resolution before it commending area dealers who have pledged to stop selling the coins, and local congresspeople and leading members of the United Auto Workers have also lent their support to the campaign. On the national level, a U.S. Senate bill (S.147) sponsored by Senators Carl Levin, Michigan, and William Proxmire, Wisconsin, would prohibit any new investment in, and bank loans to, South Africa and ban all Krugerrand sales in the United States. In the House, two Detroit congressmen, John Conyers, Jr., and George Crockett, Jr., are sponsoring, along with California congressman Ron Dellums, House bill H.R. 977, which would make it illegal to import Krugerrands to the United States.

For those who wish to protest South Africa's policies, the anti-Krugerrand campaign is a simple but effective way to educate and to agitate for change. Fentin points out, "Many thousands in Michigan are learning more about the anti-human apartheid policies of South Africa. The campaign against the Krugerrand has provided an opportunity for us to speak both publicly and privately about the plight of our Black brothers and sisters who have had to endure the pain of a racist system of government unlike any other in the world today. The campaign is both practical and symbolic, yet it is only one way to make the crucial connection between what we do in the United States and the possibilities for change in South Africa."

Schoenherr echoed Fentin's words in summing up MCHR's efforts: "Through the grace of almighty God, our unified cooperation begins with never accepting political, military, or economic actions, policies or programs that aid and abet the conditions under which so many suffer. Our cooperation begins in a small way, a personal way, an individual way. It begins with you and me. We don't buy Krugerrands." ■

The case for divestment

The debate over foreign investments in South Africa has escalated in recent months, as well over 1 million Americans have participated in hundreds of "Free South Africa Movement" protests, campus and labor union demonstrations. Both defenders and opponents of U.S. investments in South Africa frequently share two basic beliefs: (1) the system of apartheid is morally repugnant and indefensible on social, political and economic grounds; and (2) no matter what Americans do or think about apartheid, the Black people of South Africa are and will be the decisive factor in the inevitable abolition of the present White minority regime.

If we can accept the two propositions above, a constructive debate can be held on the issue of divestment. One rather weak argument against economic disengagement is that American investments comprise a relatively small part of total foreign investments in South Africa, and/or that such investments are not crucial to the regime's survival. Actually, over 6,000 U.S. firms do some business with South Africa. By early 1983, direct American investment reached \$2.8 billion, roughly 20% of the country's total foreign investments. U.S. based investors also control over \$8 billion in shares in

apartheid mines, and another \$3.8 billion in loans to South African companies have been made by U.S. banks. Most experts state that the total U.S. financial connection with apartheid amounts to roughly \$15 billion. According to researcher Elizabeth Schmidt, "U.S. companies control the most vital sectors of the South African economy: 33% of the motor vehicle market, 44% of the petroleum products market, and 70% of the computer market." American computers run the Johannesburg Stock Exchange, and help to manage the oppressive "pass law" system. Goodyear and Firestone sell tires to the regime, some of which are used for police vehicles. This ongoing transfer of "U.S. technology and expertise" according to Schmidt is "helping South Africa to become strategically self-sufficient," and thus less resistant to American pressures for democratic change and internal reforms.

A more popular argument is the view that U.S. investment can be a force for democratic social change. Between 1977 and 1983, 145 American companies agreed to follow a set of voluntary employment guidelines drafted by an Afro-American, the Rev. Leon Sullivan. In brief, the "Sullivan Principles" originally advocated "desegregation of the workplace, fair employment practices, equal pay for equal work, job training and advancement, and improvement in the quality of workers' lives." If *every* company in South Africa strictly followed the Sullivan Principles to the letter, apartheid would still exist, but the system

Dr. Manning Marable teaches political sociology at Colgate University. He is a contributing editor of *THE WITNESS*, and his column, *Along the Color Line*, appears in 140 newspapers internationally.

by Manning Marable

would receive a sharp blow.

Unfortunately, the Sullivan Principles are flawed in many critical respects. First, the code focuses on a very small percentage of the South African labor force. In June 1983, for example, all U.S. firms employed 127,000 South African workers. Only 90,000 of these actually worked for Sullivan signatory companies, and of this number, only 69,000 were employed by firms which turned in annual reports that year. Sullivan signatory firms are generally capital-intensive, and tend to employ a much higher number of White workers than other South African companies. In 1983 only 44% of Sullivan signatory companies' workers were Black, while 68% of the national labor force was African. The total number of African workers in such companies came to 58,000, a pathetic 0.6% of the total nonwhite labor force.

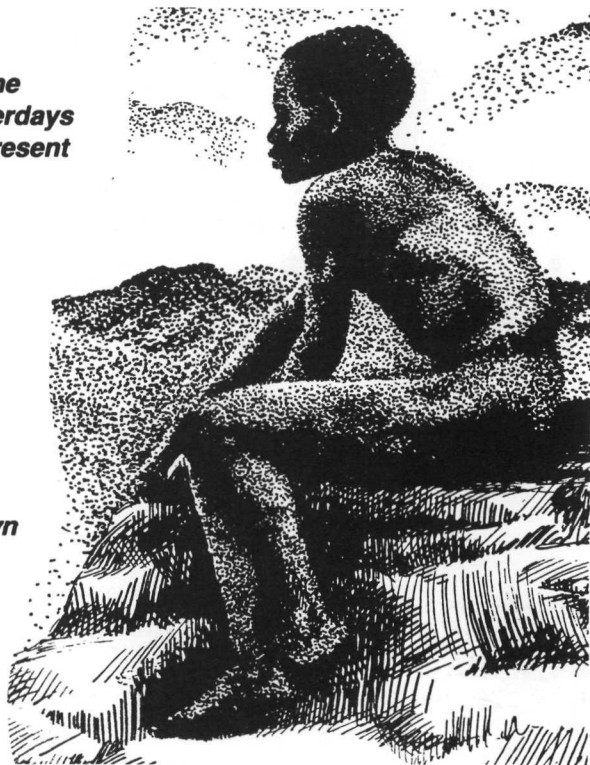
A close examination of the Sullivan Principles *Sixth Report* shows that in 1982 only 0.3% of all low paid and unskilled workers at signatory companies were White, while 97% of the managers and 89% of all professional employees were White. One fourth of all signatory companies didn't bother to report, and one third of those which did received the lowest rating from the Sullivan Principles group. Nobel Peace Prize winner Desmond Tutu views the Sullivan code as a means "to help make apartheid more acceptable, more comfortable, and we do not want apartheid made more comfortable, we want apartheid dismantled."

Several years ago, Bishop Tutu developed his own guidelines for acceptable foreign investment. All U.S. and foreign investments in South Africa, Bishop Tutu now states, are simply "buttressing an evil system." For this reason, on Feb. 3 of this year, Bishop Tutu announced that if within 18 months to two years that apartheid was "not being actively dismantled, then . . . I will myself call for punitive economic sanctions" against South Africa, despite the probability that he would be imprisoned by the regime.

A third argument against divestment is that it could lead to "disinvestment" — the total withdrawal of all U.S. firms from South Africa. Disinvestment would increase Black unemployment rates, which in turn could create severe social tensions and accelerate political repression against Blacks and other nonwhites.

But this fails to take into account that the White workers are disproportionately represented in U.S.-owned firms, and that the total labor force employed by such companies is less than 2% of all adult workers. What do the majority of Black trade union leaders who have no ties to the apartheid regime say about U.S. disinvestment? Leaders of the Federation of South African Trade Unions (FOSATU) and the Council of Unions in South Africa, as well as the unaffiliated Black unions such as the General Workers Union and the South African Allied Workers Union state that total American divestiture would not destroy apartheid, but that it is absolutely essential in putting political pressure on the White minority regime. As Thembi Mkalipi, chairperson of FOSATU's Chemical Workers Industrial Branch in Port Elizabeth, stated, "apartheid has

***Standing close to time
leaning against yesterdays
thinking about the present
learning to love
learning to hate
learning
through experience
not school
dying
through fighting
not natural causes
saying baas
to a junior
being a boy or girl
even when fully grown
the black child
alone
has enough worries
to burden the world
and make it crack.***



Janet Mullenand

— Network, Vol. 13 No. 2

been promoted by the employers and the government to divide the White workers from the Black workers. Whites see themselves in a privileged position because they are favored by apartheid." The "only way" to build White-Black unity in the workplace is when "there's no more Whites-only jobs."

Critics of divestment are quick to warn that such action is "irrational" because it would disrupt institutional portfolios. College boards of trustees could be charged with "fiduciary irresponsibility." A clean bill of health on apartheid might bankrupt institutions, some have claimed. But as of 1984, 40 universities had divested more than \$175 million in stocks linked to apartheid. Between 1979 and 1984, divestment legislation was passed in the states of Massachusetts and Michigan, the city of Philadelphia, Washington, D.C., and in other cities and states amounting to another \$400 million. As of December 1984, divestment legislation had been introduced in 44 states; and the National Conference of Black Mayors has urged all U.S. mayors and city councils to remove public funds from banks with apartheid connections.

There is also a considerable body of evidence which indicates that divestment from South Africa can, under certain conditions, actually *increase* the value of an institution's holdings. According to Nancy Elliot, director of investments at Michigan State University, the university's portfolio had earned an additional \$1 million between June, 1980 and April, 1983, after comparing the current value of companies sold vs. the market value of companies purchased.

Joan Bavaria, director of Franklin Research and Development Corporation of Boston, stated in 1983 that research of the earnings records of investment held by the city of Washington, D.C., "demonstrates that the companies not in South Africa had a better earnings record

U. S. Corporations in South Africa

The following is a list of some of the U.S. corporations, banks, and financial institutions most heavily involved in the economy and government of South Africa:

Corporation	Activity/products in South Africa	Banks and Financial Institutions
Mobil Corp.	petroleum	Citicorp
General Motors	automotive	Manufacturers Hanover
Ford Motor Co.	automotive	Chase Manhattan
IBM	computers	First Boston Inc.
NCR Corp.	computers	Kidder, Peabody & Co.
		Merrill Lynch & Co.
		J.P. Morgan & Co.
		Smith Barney Inc.
Fluor Corp.	services for energy-related industries	Prudential Insurance (Bache)
		American Express Co.
Control Data Corp.	computers	
General Electric	industrial, electrical equipment	
Goodyear Tire & Rubber	tires, rubber	
Union Carbide	chrome ore	

(Reprinted with permission from Sojourners, Box 29272, Washington, D.C. 20017)

than those that are in South Africa and that a comparison of stock price performance showed that over time corporations without South African investments did notably better than those involved in South Africa."

There are really few arguments against divestment from apartheid which hold up after sustained examination. But we must be clear that economic disengagement will not lead to the immediate end of apartheid. South Africa is a society experiencing fundamental social change, in which a Black majority government ultimately will emerge — a fact of political life which no outside force will halt. Divestment can only help to accelerate the transition to democracy; investments-with-"reforms" may only retard this process.

The debate over divestment is actually secondary to a larger question: Should certain humanistic moral and political principles guide any institution's invest-

ment policies? Divestment from apartheid is only a first step toward a policy of "people before profits." ■

Resources

South Africa Fact Sheet, 30¢, The Africa Fund (Associated with The American Committee on Africa) 198 Broadway, New York, N.Y. 10038.

Investing in Apartheid, \$1. Lists U.S. parent companies, South Africa subsidiaries or affiliate, product or service. NARMIC (a project of the American Friends Service Committee) 1501 Cherry St., Philadelphia, PA 19102.

List of U.S. Firms or Affiliates Operating in South Africa. Provides South African firm, chief executive officer, product service, number of employees, American parent or associate. Available for \$5 plus postage from the American Committee on Africa, 198 Broadway, New York, N.Y. 10038 (212-962-1210).

A Luta Continua — the struggle continues

by Barbara C. Harris

Singing the Lord's song

*How shall we sing the Lord's song
in a foreign land?*

(Psalm 137)

The writer of the 137th Psalm speaks the dilemma of many contemporary enslaved and oppressed people. Like Liberation Theology, their liturgical expression has an authenticity born out of a people locked in struggle, alienated and "exiled" within their own countries.

The people of Namibia have endured more than 100 years of foreign domination and, since 1966, have suffered illegal occupation by South African forces. A new plan for an "interim government," appointed by South Africa from among its supporting parties within the territory and excluding the South West People's Organization (SWAPO), Namibia's major political party, is the latest affront and has drawn strong condemnation from the Council of Churches there.

The Namibian Christian churches, with an aggregate membership of some 1.2 million people, ask for our continued prayers as well as material and political support. A recent issue of the Lutheran Church in America's DATELINE: NAMIBIA contained psalms, prayers and hymns to assist congregations and others to include the suffering people of Namibia in prayer and worship. Reprinted here is a moving interpretation of Psalm 27 by Zephaniah Kameeta, a Namibian Lutheran pastor and theologian who has been imprisoned and tortured by the South African forces for his

outspoken proclamation of the gospel, his condemnation of the apartheid regime occupying Namibia and his commitment to the liberation of his people.



- Leader: The Lord is my light and my liberation;
Response: I will fear no so-called world powers.
Leader: The Lord protects me from all danger;
Response: I will never be afraid.
Leader: When their "security forces" attack me and try to kill me,
they stumble and fall.
Response: Even if their whole imperialist armies surround me,
I will not be afraid;
Leader: I will still trust God my liberator.
Response: I have asked the Lord for one thing;
Leader: One thing only do I want:
Response: To be God's instrument in the struggle for liberation,
Leader: To be driven by God's love;
Response: In times of war God will shelter me;
Leader: God will keep me safe in loving hands
Response: And make me secure on a high rock.
Leader: So I will triumph over the oppressive regime.
Response: With shouts of joy I will give my life as a sacrifice in your service.
Leader: I will praise and sing freedom songs to my Lord.
Response: Hear me, Lord, when I call to you!
Be merciful and answer me!
Leader: When you said "Come and be my servant,"
Response: I answered, "I will come, Lord; don't hide yourself from me!"
Leader: Don't be angry with me;
Response: Don't turn your servant away,
Leader: You have been my help;
Response: Don't leave me, don't abandon me,
O God, my liberator.
Leader: My father and mother may abandon me,
Response: But the Lord will be with me in this present situation and forever.
Leader: Teach me, Lord what you want me to do,
Response: And lead me along in this delicate situation.
Leader: Don't abandon me to the colonialists and their puppets,
who attack me with lies and threats.
Response: I know that I will live to see in this present life the Lord's victory
over the enemies of the Black masses in southern Africa.
Together: Trust in the Lord. Have faith, do not despair. Trust in the Lord.



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APSO · Integrity

Episcopal Peace Fellowship

Episcopal Women's Caucus

Hispanic Concerns Group

Asian · American Concerns Group

Union of Black Episcopalians

Episcopal Church Publishing Company

Odyssey in Faith

by *The Consultation*

For more than two years now, representatives from the Episcopal groups depicted in the logo above have been meeting in coalition around concerns that will shape the destiny of the church at General Convention and beyond. They recently adopted the name, *The Consultation* (see May *WITNESS*). The group this month released its vision statement, and over the next weeks will be drafting a convention platform.

"I will pour out my spirit on all flesh, and your sons and daughters shall prophesy, and your young shall see visions and your old shall dream dreams."

— Joel 2:28

We, *The Consultation*, follow the prophetic tradition of calling the community from within to awareness that we have drifted away from the will and purpose of God. Our vision for the continuing journey of the church emerges out of the concern of sons and daughters of the faith who dare to dream of the *shalom* of God's reign. Because of the Gospel and its call to be agents of God's reign, we are filled with such a sense of urgency that we have no choice but to speak.

Our stance is taken from the biblical mandate for justice. For our God is a

God of history whose hand is revealed in historical and current events; a God whose "preferential option is for the poor."

As members of the Episcopal Church in the United States, we are largely a privileged people, citizens of the wealthiest nation on earth. Many of us enjoy an extremely high standard of living. Our country has amassed great wealth and power, but has done so at a cruel and heavy cost at home and abroad.

Millions of people in our own nation and in smaller nations around the world are caught on the margins of society as a

"Salvation for all depends on justice overcoming injustice; compassion overcoming oppression and exploitation; freedom overcoming bondage; change overcoming unchallenged order; and equity and sharing overcoming greed, wealth and power for the few at the cost of the lives of others."

result of exploitation and oppression. Acceptance of a permanent underclass spawns a growing polarization between "haves" and "have nots"; globally, our environment and the natural resources necessary for human survival now and in the future, are squandered at a frightening rate; and militarization of the entire economy mitigates against any hope of peace.

We understand the most important cause of these social ills to be systemic. Racism, sexism, class discrimination and imperialism are four specific areas in which we are determined to become

engaged in the present struggle. National and global racism inspire, initiate, implement and justify the massive injustices of today's societies. Sexism within each society further demeans, inhibits and stifles the humanity of women and men, narrows roles and sparks violence against gay men and lesbians. The materialistic value system of the Western world feeds itself through pervasive economic exploitation. These are supported and reinforced by a military stance that deeply divides and affects the potential for survival of ourselves, all nations and, indeed, the planet.

We as a church seem uncomfortable confronting the systems that allow the horrendous upheaval caused by hunger, poverty, the waste of human and natural resources, unemployment and forced displacement and migration of millions of refugees. Increasingly we respond to the symptoms of these evils, but the church is not yet organized to resist them or to identify viable alternatives. We can use our power if we will take the genuine risks involved in speaking out against their root causes. We, for example, feed the hungry and shelter the homeless. Now we need to address the question: Why does their condition persist?

Historically, the role of the prophetic ministry has been to identify and to judge the dominant culture that has become idolatrous and to present alternatives which will result in the establishment of a new God-centered community. This judgment grows out of a deep reflection on God's Word; a political, economic and social analysis of the realities of this fallen and apostate world; and a call for repentance and transformation — a calling forth of a new people to build a new world, the new Jerusalem. That repentance must begin with us, the church.

There is an urgent need to reclaim the prophetic ministry at all levels of our church life. This entails issuing forth God's call to stand with the marginal

ones of the world, not because they are better or worse than others, but because Salvation for all depends on justice overcoming injustice; compassion overcoming oppression and exploitation; freedom overcoming bondage; change overcoming unchallenged order; and equity and sharing overcoming greed, wealth and power for the few at the cost of the lives of others.

To move toward the dream — a world at peace, a world in which fear, discrimination, prejudice, poverty, terror and violence are banished — demands *leadership* of and by a church which models and mediates the graciousness, the mercy and the compassion of Christ to a despairing, strife-torn planet. Such leadership can and should come from the highest levels of the church's structure and must have its genesis in the office of the Presiding Bishop.

As we speak to issues of human concern and justice, we raise the question: Will the Episcopal Church be an advocate for and join with the victims of injustice? This is the biblical mandate that calls us toward God's will being done "on earth as it is in heaven."

Thus, we project the hope that the church can be what it should be: That as the body of Christ it can be all inclusive and survive; truly catholic and universal without the need to be uniform; able to reach out to those caught on the margins of society for whatever reason and allow them to motivate and empower us with a new vision; willing to bring its resources to serve the poor and the oppressed; and strong enough to stand firm and not sway in the winds of change, remaining steadfast to the will of God.

We believe there is hope for the church; that it can be an instrument of reconciliation, a vessel of love and a channel of grace, power, vision and strength. Most importantly, the will of God, the working out of God's purpose is a reality. By living the reality, we the church, become that reality. ■

Police turn tank

by Joan Howarth

An armored vehicle loaned by the military to the Los Angeles Police Department to quell possible “terrorist attacks” at the 1984 Olympics has been turned recently against Blacks in poor and working class neighborhoods.

The American Civil Liberties Union, the NAACP, and religious leaders are among those protesting the use of the vehicle — equipped with a 14-foot steel battering ram — which made its debut Feb. 6. In that incident, the battering tank smashed into a Black home suspected to be the site of unlawful cocaine sales in Pacoima. The suspicion proved unwarranted.

The military assault was well recorded, since the LAPD had alerted the media to come watch their new military tool in action. Police Chief Daryl Gates was filmed inaugurating the tank by breaking a celebratory bottle over the battering ram and riding in the tank as it smashed its first house. The tank accelerated up the driveway, penetrated through the front corner, drove the ram into the home, and pulled out huge chunks of walls as it withdrew. SWAT team members stormed through the hole, throwing incendiary “flash-bang” grenades to frighten and divert the occupants.

Once inside, the LAPD found not a cocaine den, but two terrorized women and three children who had narrowly escaped injury. They were Linda Johnson and her son Jason, 5; and Dolores Langford and her sons Dyvon, 9, and Eddie, 4, who were visiting.

Langford and Johnson had been talking in the kitchen while the three boys were in the playroom. When Linda finished preparing supper, the children were called into the kitchen. At approximately 7:30 p.m., Chief Gates and another officer initiated their A-team tactics, driving the tank into the playroom which the three children had occupied only minutes before.

“I thought it was an earthquake,” Langford said. “I heard

Joan Howarth is police-practices attorney for the ACLU Foundation of Southern California, based in Los Angeles. She is a former member of the Board of Directors of the Episcopal Church Publishing Company.



loose in ghetto

glass breaking all around. The lights went out; there was a huge crash and the whole house shook.

"I hit the floor and grabbed Eddie, my baby and tried to cover him," Langford said. "I looked over my shoulder and saw the wall crumbling between the living room and the playroom. Linda grabbed Jason. We were surrounded by police. I was scared we were all going to die. Someone pointed a gun at Dyvon through the living room window and guns were pointing in the house from the kitchen windows also."

Closest to the impact, 9-year old Dyvon said he thought he would see "the front of a car coming into the house." But "the wall I was looking at started cracking. Then I turned around and saw a policeman pointing a gun at me. I thought he was going to shoot and I started to cry. A policeman said 'Don't move.' I ran under a table, then I ran to my mom."

His mother continued, "I was huddled on the floor, trying to hold the kids. They were screaming. The men kept yelling, 'Shut up! Where's the man of the house? Don't move. But the kids kept screaming.

"They had thrown some kind of tear gas chemical in," she explained, "some kind of a smoke bomb, so the air was all thick. I was trying to cover Eddie's nose since he has asthma and was having trouble breathing.

"Then the men told us to move towards the kitchen. They made us crawl across the room. They kept pointing their guns. Linda and I kept asking 'Why? What is this about?' They kept telling us to shut up. We sat on the floor 30 to 45 minutes while they went all over the house. One said, 'Look for a sawed-off shotgun.' Another one said, 'It looks clean.' "

The LAPD tore the house apart but found no weapons. They discovered some residue of what they hoped was cocaine, but it turned out to be nothing on which the District Attorney would file charges.

Linda's husband, Antonio, arrived home to find his front yard filled with TV, radio and print journalists, police, and the tank. A gaping hole surrounded by broken two-by-fours and pieces of plaster was all that was left of the corner of his rented home. As Antonio cried out for his family's safety, he



© 1985 Los Angeles Times

A gaping hole marks the spot where the armored vehicle penetrated the Johnson home.

was immediately handcuffed and brought inside.

A janitor at the local elementary school Jerry Effinger, was inadvertently caught in the action when his car broke down in front of the house just before the raid. As Effinger stood over his engine a policeman came up, put a gun to him and ordered him to lie on the grass. He watched, horrified, as the tank stormed in. That night news broadcasts showed Antonio and Jerry paraded out in handcuffs as "the narcotics dealers" caught in the daring raid. Effinger had to explain to his principal and the school children that he was not really a suspect.

Dolores Langford, too, was embarrassed to walk out into the blazing TV lights.

"I tried to cover my face and I told my babies to cover their faces because they would think we had done something wrong. There was a whole crowd of people past the cameras and I saw one of the ladies from my church. I tried to give her my kids to take home and I tried to give her my car keys so someone could come to the police station for us but they wouldn't let me.

"They took us to the station and put Linda and me and the kids in a room with a steel bench in it. The kids were frightened and crying. They were both so scared. I was scared too, but I kept trying to reassure them. The whole time I kept saying, 'Just sit here and pray. We've got to come out of this alive.'

"I don't do any drugs. Linda and I are good friends. I go to her house a lot and I don't see any narcotics activities there. If there was any, I would never take my kids there. Linda and I



Pictured at a press conference announcing a lawsuit filed by the ACLU protesting the LAPD use of an armored vehicle in searches are, from left, Thomas

Montgomery, of the San Fernando Valley NAACP, one of the plaintiffs; Dolores Langford and her son Eddie; Joan Howarth, ACLU and Langford's son Dyvon.

and the kids weren't doing anything illegal when the police smashed the house and stormed in."

After a warrant check, the police released Langford and her sons about 9:30 p.m. A cousin came to take her home.

"I put the kids to bed but they were too frightened to sleep," she said. "I tried to calm them down. Eddie was still shaking like a leaf. After they went to sleep I called the pastor of my church who tried to calm me down. He told me to read Psalm 119, which I did, over and over."

In the end, the media acclaim hoped for by the LAPD backfired. TV viewers who watched police drive the tank into the house and lead children out were appalled. Feminists recognized another case of "missile envy." The *Los Angeles Times* editorialized against use of the vehicle.

Police said they were unable to use conventional methods to serve a search warrant because the house was "fortified" with bars on the windows and a steel mesh front door. The Johnson home, like more than half the others on the block, is protected against burglars with bars and reinforced doors. The equipment was there when the Johnsons moved in. Chief Gates claimed at a hastily called press conference the following day that the LAPD could not be inhibited by the presence of children, or narcotics dealers would always surround themselves with children for protection.

A few days later, the LAPD used the battering tank a second time, in another Black neighborhood in South Central Los Angeles. As three teenagers in the targeted home were led off to jail, Gates told the press he was sending a message to his critics that he would not be stopped.

Shortly thereafter the ACLU filed suit against the use of either the battering tank or incendiary explosive grenades to conduct a search. The lawsuit, filed on behalf of Dolores Langford, her sons Dyvon and Eddie, and two taxpayers, seeks not only damages for the occupants of the house, but an injunction against any use of these military techniques in the future.

The LAPD defends the use of grenades and the tank as a necessary response to today's dangerous drug dealers. But the ACLU is reminding the LAPD that the Fourth Amendment protects citizens against unreasonable searches and prohibits reckless and destructive tactics. At stake, says the ACLU, are the constitutional freedoms of privacy in the home, security and personal safety. A ruling is expected soon. ■

Savor

Sweet Jewish smoke
rises from the Auschwitz ovens,
joins the incense from Mass
in the village church,
ascends, commingled,
to high heaven,
the ambiguous aroma
of prayer and perfidy,
inspiring
the pain of God.

— Donald L. Berry

Short Takes

Mini meditation

Each year, I search for hints in the Easter stories that make Jesus' resurrection a contemporary, understandable, even human event.

This year I became fascinated with the discarded linen wrappings and the gentle contrast they offer to the immense power of the resurrection. John tells us that the first thing Peter saw when he entered the empty tomb were the linen burial wrappings and the head cloth. The astonishing thing is that the head cloth was neatly folded and put in a special place by itself.

I find that an extraordinary image. Jesus was raised from death and apparently his first act was to carefully fold his burial cloth. Could it be that a symbol of new life for us is the moment we begin to get our things in order?

The image of the newly resurrected Jesus sitting in that dark tomb quietly folding his burial cloth is at once poignant, sad and haunting. God had changed the rules of the world and Jesus folded his napkin! Could it be that God is in the smallest human act? May Easter enable each of us to begin to fold our life into order!

— The Rev. Craig Biddle
Quoted in *Bread*

Endangered species

"The threat of nuclear holocaust puts human beings on the list of endangered species. If I were an insect, I would be preparing to inherit the earth."

—Archbishop Paul Reeves
Primate of New Zealand
Quoted in *Cathedral Age*

Schiess named pastor

A little more than a decade after her ordination as one of the "Philadelphia 11," the Rev. Betty Bone Schiess was installed as pastor at Grace Episcopal Church in Mexico, N.Y., on May 2.

Schiess had been filling in as priest at Grace Episcopal, a parish of 52 families, since September, 1984. "Finally, the warden and treasurer came up to me and said, 'Why can't we have you?' I must say I was really pleased."

Schiess has also been serving on Gov. Mario M. Cuomo's 23-member task force on "Life and the Law."



We're not playing cops and robbers.
We're giving sanctuary!

Two cities offer sanctuary

Two city councils have voted to declare their entire cities as sanctuaries for Latin American refugees.

Berkeley, Cal., declared sanctuary for undocumented Central American aliens in February and directed police not to cooperate with INS agents who may be searching for aliens believed to be illegal entrants to the United States. Representatives of Berkeley's 18 churches that are part of the sanctuary movement supported the council's resolution.

In April, Cambridge, Mass., directed city agencies and employees not to cooperate with federal efforts to expel the estimated 5,000 illegal immigrants from El Salvador, Guatemala and Haiti who have fled to that university city of about 95,000 residents. It also extended city services, such as health and education, to all Cambridge residents, whether or not they were U.S. citizens.

Churches greatest challenge

At a recent gathering of 200 top military leaders at the National War College, a revealing statement was made: "The greatest challenge to all that we do now comes from within the churches."

The speaker was a high-ranking general who went on to say: "A whole new way of thinking is developing in the churches, and we have to know what to do with it."

— *Sojourners*

On authority

"If I were at lunch and an elephant entered demanding my chop, I would certainly acknowledge his power to do it, but would never grant his authority."

— G. K. Chesterton

History according to Ron

It is not merely that Ronald Reagan lacks a sense of history; it's that he possesses the wrong one. From his performance in recent weeks I am persuaded that he thinks that World War II was a movie starring Van Johnson. How else can one explain his extraordinary early decision, since reversed, to lay a wreath at a German military cemetery during his commemoration of V-E Day in Germany and not to visit a concentration camp? ...

Never mind that the cemetery contains graves of the Waffen SS, Hitler's prize thugs. Reagan probably thinks of the SS as an authoritarian rather than a totalitarian organization. It's not as though they were communists, after all.

— Donald Kaul
Tribune Media Services

Medical book by biologist

"The most popular handbook for village workers in the Third World is probably *Where There Is No Doctor*, a guide for treating countless wounds and diseases. The book has been translated into 29 languages. A worker of the Mennonite Central Committee was surprised to discover that David Werner, author of the book, is not a medical doctor but a biologist who went to Mexico 20 years ago to study and draw birds, trees, and flowers. In a recent interview with the Mennonite worker, Werner told how he first conceived the idea to write the book: it was while he slept in a hospitable shack of mountain-dwellers who had three sick children. Werner realized that although he was not a physician, he did have access to information that could help the children. From that time on he began collecting medical supplies and textbooks. Finally he wrote his book."

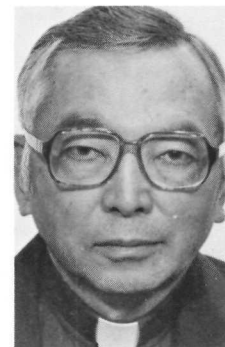
—The Banner
Cited in Martin Marty's *Context*

Theology in a nutshell

To illustrate the universality of the concerns of liberation theology, Gustavo Gutierrez related the story of being asked by a Jesuit graduate student in Rome for "three or four of the basic ideas of liberation theology." As Gutierrez told the story, he had replied, "God ... Christ ... grace ... sin ..."

—National Jesuit News 4/85

Japanese Americans seeking redress



Yasutake

From 1942 to 1946, some 120,000 Japanese Americans were forcibly excluded from their West Coast homes by U.S. military fiat and incarcerated behind barbed wire fences under armed guard, while World War II progressed.

One of the families so confined, without charges or hearings and deprived of basic human rights, was the Yasutake family, of whom the Rev. S. Michael Yasutake of the Diocese of Chicago was an American-born Japanese (Nisei). Their U.S. family home was recently moved to a museum in Japan. His accompanying article describes the incident, and its historical context.

The U.S. Commission on War-time Relocation, after a two-and-a-half year study, concluded that the exclusion and detention of Americans of Japanese ancestry like the Yasutakes were not a matter of military necessity but were caused by racism, war hysteria and a failure of political leadership.

The Commission recommended on June 16, 1983, that the United States acknowledge the injustice committed, offer official apologies, and award monetary compensation to survivors of such experiences.

Congressional bills have been offered in the House and Senate to seek redress, with more than 100 Congressional member sponsors. A class action lawsuit has also been filed to seek monetary redress for denial of human rights in the Federal Circuit Court of Appeals for the District of Columbia.

Yasutake has prepared a resolution on redress for the Episcopal General Convention in September. A similar resolution was passed recently by the Diocese of California. The General Convention submission concludes:

Resolved, that this segment of the Holy Catholic Church endorse the movement to redress the past wrong through official public apology by the United States government with appropriate monetary compensation to the victims; and be it further

Resolved, that Episcopalians and Episcopal Church bodies be encouraged to support the concept of monetary redress, as expressed in the congressional bills H.R. 422/S.B. and in the class action lawsuit in behalf of some 120,000 Japanese American victims of racism during and immediately after World War II.

Home move recalls repression

by S. Michael Yasutake

The home where I resided in Seattle for 12 years was moved board by board and dedicated as a museum piece in Meiji Mura village near Nagoya, Japan, recently.

The house, in which all four of us children grew up from 1930 until 1942, was reconstructed at the 250-acre museum site beside 50 other Meiji-era structures.

My entire family, except for my sister, who wasn't free to come, attended the dedication ceremony. My father had died in 1953, but my 85-year-old Issei mother was present. (Issei denotes a first generation Japanese immigrant.)

Our home had been used as the Japanese Evangelical Church in Seattle since my family sold it in 1949, and had been donated to Meiji by its present owner, Mrs. Kimiko Motoda.

President Ronald Reagan wrote that our former house "provides both an opportunity to recognize the strong ties between the United States and Japan and the enormous contribution made to America by the Issei and their descendants." A congratulatory letter from Nisei Senator Spark Matsunaga called the house "a reminder of the many threads which intertwine the Japanese and American cultures and histories,"

The Rev. Seichi Michael Yasutake works with the Cathedral Shelter of Chicago and is on staff at St. Matthew's Episcopal Church, Evanston, Ill.



and noted that "the house was for many years the home of Jack Kaiichiro Yasutake, a highly respected leader in Seattle's Japanese-American community."

We toured the house after the ceremonies, to find it reconstructed almost exactly as we knew it when we were "evacuated" in April 1942. The basement includes the "furo" or family bathtub, which was imported to Seattle from Japan and now was brought back with the house.

My mother stood in the front and told a Japanese TV interviewer how two FBI agents had occupied that same entrance-way and arrested my father as a "Japanese

under suspicion" on Dec. 7, 1941. He was incarcerated in a number of Department of Justice camps in Montana, Texas and California. Four months later, the rest of the family was relocated to camps in Washington and Idaho. We spent the war separated from our father. It was difficult not to be moved to tears by vivid memories of wartime fear and anxiety experienced in this house, now situated in the very country which was once the enemy. These memories flooded our minds as we toured the house and talked about various rooms and household items preserved from those years.

We found more family memorabilia in a separate building housing a whole floor

of displays of photographs, family journals, and books, including my sister's book, *Camp Notes and Other Poems*, plus other items depicting the life of Japanese Americans. Pictures of the concentration camps where we were interned were prominently displayed. Among the collection we were pleased to find a picture of our father posing with a group in a Missoula, Mont. camp.

My family's house serves as a bridge between cultures. It now joins two other buildings once occupied by overseas Japanese — one a former Japanese Congregational Church from Hilo, Hawaii, and the other, the home of a Japanese immigrant in Sao Paulo, Brazil. Like our own, they were built during the Meiji era. Their return to Japan reflects the rising interest there about the Japanese who went to live abroad in the Meiji era, when Japan opened up to the West, just as the United States is beginning to recognize the contributions of Asian-Americans. Although the predominant image of an American as White Anglo Saxon Protestant still exists, that image is changing. America is rapidly becoming a multi-cultural and multi-lingual society, but still does not fully recognize the contributions of other cultures to American life.

Leaving the land of their birth, my Issei parents had put down roots in a new land, initiating the reshaping of America

with their particular brand of Meiji-era Japanese culture. My father worked for the U.S. Government as an interpreter for the Department of Immigration and was very active in the Seattle Japanese community. But he still was not accepted as a full citizen. The Alien Land Law of that time forbade him to buy a house, so the house was bought in 1930 in my name, as American born. Not even that, however, saved us when Franklin D. Roosevelt signed an Executive Order to open the camps after Pearl Harbor.

When the war was over, my family moved to Chicago. My father left Seattle behind him and became active in the Japanese Episcopal Church. He also wrote haiku, and was the leader of a poetry club. When he died at age 63, he was director of the Japanese-American Resettler's Committee, organized to assist the Japanese released from wartime concentration camps to resettle in Chicago.

Some 120,000 Japanese Americans were imprisoned in those camps, and the 60,000 survivors have not forgotten. Today there is a strong reparations movement. For me, the visit to my former home brought back vividly my feelings at the end of World War II. After three years of internment, what was uppermost in my mind was not who had won or lost, but that finally, the war and the mutual devastation had ended.

SUSTENANCE

Sustain: 1. to give support or relief to; 2. to supply with sustenance; nourish; 3. to keep up: prolong.

Help us support, nourish and prolong

THE WITNESS

with a

sustaining subscription, \$25 yearly. (See order card this issue.)

Bedtime story

Once upon a time,
an old Japanese legend
goes as told
by Papa,
an old woman traveled through
many small villages
seeking refuge
for the night.
Each door opened
a sliver
in answer to her knock
then closed.
Unable to walk
any further
she wearily climbed a hill
found a clearing
and there lay down to rest
a few moments to catch
her breath.

The village town below
lay asleep except
for a few starlike lights.
Suddenly the clouds opened
and a full moon came into view
over the town.

The old woman sat up
turned toward
the village town
and in supplication
called out
Thank you people
of the village,
if it had not been for your
kindness
in refusing me a bed
for the night
these humble eyes would never
have seen this
memorable sight.

Papa paused, I waited.
In the comfort of our
hilltop home in Seattle
overlooking the valley,
I shouted
"That's the end?"

— Mitsuye Yamada

(Mitsuye Yamada is Michael
Yasutake's sister, author of *Camp
Notes and Other Poems*.)

WITNESS author pens book

Thomas More Press this month announced a new book by Abbie Jane Wells, an Alaskan Episcopalian who writes powerful prose in her kitchen and who is a frequent contributor to *THE WITNESS*. The book is entitled, *The Gospel According to Abbie Jane Wells*. Some samples, reprinted with permission:

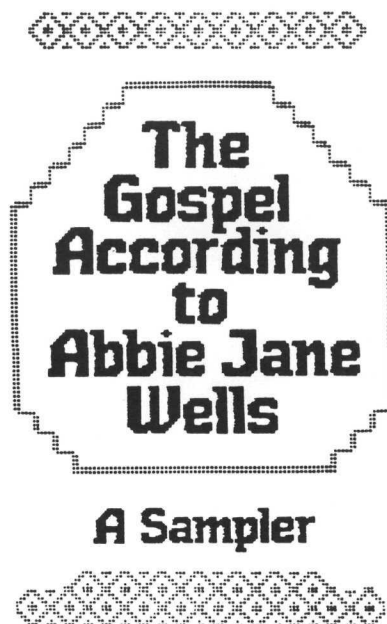
How John knew Jesus

Once a priest friend said something about John the Baptist's first recognition of Jesus — how he knew who Jesus was the minute he saw him in the desert, like he had had a vision or was told by God — and I said, "Of course he knew who Jesus was! He had always known. His mom, Elizabeth, had told him how he leapt in her womb when she saw Mary. In fact, he had probably heard that story many, many times — we all have a habit of talking forever after about our unusual and breath-taking experiences. Perhaps the first thing Elizabeth told her son John as soon as he was able to understand, and maybe even before that, was about the son of Mary and what had happened the moment she saw Mary.

And Mary told Jesus who his Father was as soon as he was old enough to know. He had to take Mary's word for it, as Joseph did — and as my son and his father have to take my word for who the father of my child is, for only I know what I did with every moment of my life, and I am the only one who knows if I was true to my husband. They had to trust and believe me, without proof. So does every man — no way he can know for sure unless he keeps his wife under lock and key 24 hours a day, unless he trusts her to be faithful so that he has no reason to doubt when she says she is going to have a baby, and he knows he is the father without her proving he is or proving she is faithful, because he trusts her to be faithful.

On Joseph's conception

I wonder why the Church Fathers didn't dream up an Immaculate Conception for Joseph when they dreamed up one for Mary? I wonder if they thought something like that would have immunized Mary from the dangers of childbed fever when she gave birth in a cruddy stable as well as im-



munized her from sin, and left her pure and unsullied, untouched by the world or Joseph?

Surely Joseph, too, needed to be "set apart" from human feelings and sin and lust if he was to live under the same roof with Mary and serve as a pure and unsullied example of fatherhood, or step-fatherhood, to the Son — as pure and unsullied as the Church Fathers made Mary out to be.

I wonder if the Church Fathers think Joseph delivered Mary of Child with his eyes closed and with Mary's skirts primly down? Or don't they think this was as human a birth as any birth by woman is? Or don't they think, period?

Post-Christmas blues

I think the post-Christmas feelings of let-down and depression that many people have are like the "post-partum depression" that many people feel after giving birth. Now you've got that child that you so anxiously and excitedly waited for, and you are not sure you can handle it or all the changes it brings into your life — or if you will be able to cope with living with it on a day-to-day basis — 24 hours every day, 7 days every week, 52 weeks every year — from now on.

Contradictions

Jesus' "Except you become as children" — and "a little child shall lead them," as opposed to Paul's "when I became a man I put away childish things."

Jesus said nothing — for or against homosexuality — while Paul says it's a no-no.

Jesus said nary a word about "charismatic gifts" — and Paul plugged them.

Well, that will do for starters. 'Tis said that the Epistles were written long before the Gospels were — and I have often wondered if maybe the gospels were written after, and because, the gospel writers had read some of Paul's epistles and thought, "Better set the record straight and get down on papyrus the story as we know it."

The way I see it, the best way to read Acts and the Epistles is with, "Now where did Jesus say this or do this?" in mind and what can't be verified in Acts and the Epistles by Jesus' words and deeds, can be taken or left alone, as one sees fit. But many people do the opposite: anything that Paul said is taken as gospel truth for all time, while people pick and choose among what Jesus said and did, and leave anything and everything behind that they don't find real comfortable to live with.

Jesus says, "Man/woman cannot serve two masters." Paul says, "Let every man be subject to the government authorities . . ." "Let every woman be subject to her husband's authority . . ." or words to that effect — which, with God, gives man and single woman two masters to serve, and married women three! Yet Jesus' "Man/woman cannot serve two masters; either he/she will love the one and hate the other or vice versa" still stands — and you can't do it Jesus' way and Paul's way at one and the same time — that is also "serving two masters" and it can't be done without being a waffler . . .

Jesus had to heal the blind man twice before he had 20/20 vision, and perhaps Paul could have done with another shot of healing from Ananias so as to sing joyously, "I can see clearly now!" And not as through a glass darkly.

[Highly recommended summer reading. \$8.95, Thomas More Press, 223 W. Erie St., Chicago, IL 60610.]

Letters . . . Continued from page 3

to God and those with handicaps are considered damaged goods. Ms. Chaffee is an inspiration to the thousands of us who have afflictions of the body through no fault of our own.

The Rev. Linda K. Spencer
Bluefield, W.V.

Editorial, poem offend

Your February editorial entitled "What Child is This," not only is offensive but flies in the face of Biblical revelation. Some, it seems, are not satisfied with the equality of men and women before God, but must insist that women have their own savior created after their feminine image. I am likewise offended by the poem "I and They." It seems that those who insist on the right to choice in the abortion issue fail to realize that 97% of the abortions in America today occur after conception from fornication. Only 3% have to do with the health of the mother or the health of the child, or such issues as rape, incest, etc. It is clear to me that your intent is to bear witness to the will of rebellious women. Remove my name, please, from your mailing list.

The Rev. F. W. Pinkston, Jr.
Montgomery, Ala.

(Statistics such as those quoted above are "soft statistics", most frequently cited by pro-lifers. According to the Alan Guttmacher Institute in New York, there are no clear national statistics on reasons for abortions. If those who seek to put out theological positions for pro-choice are "rebellious women," THE WITNESS does indeed, support them, as it does uppity men like Walter Baker, who wrote "I and They." — Ed.)

'Church bank' appeals

Recently you published an article by the Rev. Ronald Stenning entitled "Ecumenical Alternative to Business as Usual" which was instrumental in getting the good news out about the Ecumenical Development Cooperative Society (EDCS).

Currently, there is more good news in

relation to EDCS. Now not only can church denominations, boards and agencies as well as Catholic orders invest in EDCS, but since Oct. 31, 1984, *individuals, local parishes and congregations can invest*. State securities administrators in 44 states have cleared the way for a public offering of \$10 million Subvention Certificates (a special form of share) through the U.S. Conference for the World Council of Churches on behalf of EDCS.

EDCS, created by the churches of the ecumenical movement — Anglican/Episcopal, Protestant, Orthodox, Catholic — has often been called the "church" world bank. EDCS makes long-term, low-interest loans to poor communities that own and manage their own self-development projects. Three-fourths of the EDCS project loans go into food production. Thus, people who invest know that their funds get directly into the hands of the poor and hungry. The tragedies occurring daily in Africa and on the other continents can only be overcome and solved by long-term development efforts such as those in which EDCS is involved.

An investment in EDCS is ministry and mission with brothers and sisters around the world. This "good news" is at the very heart of our faith and action.

We have appreciated so much THE WITNESS and its focus on faith and social action. We need each other to face the tasks and challenges during the 1980s. For further information in EDCS and how to invest, write or call Ann Beardslee or me at World Council of Churches, 475 Riverside Drive, New York, NY 10115 (212) 870-3406.

Frederick H. Bronkema
New York, NY

'Must' reading

THE WITNESS continues to be the magazine that is immediate must reading when it arrives. Because of its prophetic content, informative articles, and easy-to-read layout, it deserves a medal for competency and service to its readers. May it live long and grow in circulation!

Pat Kluepfel
Mystic, Ct.

Reprints 1927 article

Thank you so much for permitting the *Kenyon Collegian* to reprint Canon Orville E. Watson's "The Story of Kenyon: Church College in the Midwest" from the May 19, 1927 issue of THE WITNESS. As I mentioned in a preface to the article, many things are still the same as Canon Watson saw them and a number of 'students told me that they enjoyed reading it for just that reason.

I came across this old issue of THE WITNESS in the archives as I was researching an upcoming article. Because the issue was dated 1927 I wasn't sure if the magazine was still being published, but a call to the Rev. Lincoln Stelk of the Harcourt parish here in Gambier assured us that THE WITNESS was still in print. He was kind enough to give me your address and a current copy. Thank you for your help.

Melinda D. Roberts, Managing Ed.
Kenyon Collegian
Gambier, Ohio

WITNESS to Solomons

The Rt. Rev. H. Coleman McGehee, Jr. has sent me the special issue of THE WITNESS which was published to mark the 10th anniversary of the ordination of Episcopal women priests.

I have read it and become very interested in the issue of women priests in the Episcopal Church. Because of my real interest in the issue and the magazine itself, I wish to subscribe on a yearly basis.

The Rt. Rev. Amos Waiaru
Bishop of Temotu
Solomon Islands

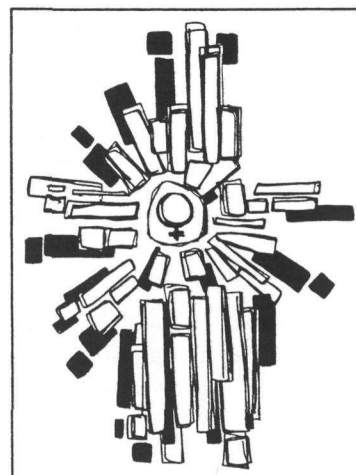
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Moving? Send us your change-of-address along with your mailing label from THE WITNESS magazine. This will assure uninterrupted delivery and save us the cost of receiving notification through the U.S. Postal Service. Please send the information at least six weeks before you move to: THE WITNESS, P.O. Box 359, Ambler, PA 19002.



Passover remembered

by Alla Bozarth-Campbell



Daughters of Prophecy

WITNESS wins five ACP awards

Dear WITNESS Readers,

Rejoice with us! THE WITNESS captured five awards at the Associated Church Press Convention recently in Washington, D.C. — three first prizes and two honorable mentions.

Top honors came for most improved appearance, best feature article, and best poetry. Honorable mentions were achieved for reader response (Letters to the Editor) and best in-depth coverage of an event (our special "Daughters of Prophecy" issue on the 10th anniversary of women priests and other related stories).

Judges for the contest were Louis Mazzatenta, *National Geographic*; Steve Kraft, Smithsonian Institution; William MacKaye, *Washington Post Magazine*; Frank Getlein, broadcast journalist and critic, WETA-FM; and Sharon Block, director, Publication Specialist Program, George Washington University.

Here's what the judges said about the three awards of merit:

- Most approved appearance: "The change from antique to matte

finished paper makes for easier printing and better photographic reproduction and permits use of full-color images. Page layout is cleaner and stronger. New text type is technologically more advanced, more uniform in tone. The relation among column width, space between columns and margins is to be commended."

- Feature article: "Woman Priest, St. Jude and the Pope," by Mary Lou Suhor (June '84 WITNESS). "This touching article is important for the message the Rev. Jean Dementi and the author bring: 'Your holiness, we women priests bring a new dimension of wholeness to Our Lord's ministry.' A tightly written, timely piece assisted by a photograph worth a thousand words!"

- Poetry: "Passover Remembered" by Alla Bozarth-Campbell (July '84 WITNESS). "This is an extended, ambitious 'poem prayer' by one of the first women to be ordained, recollecting that experience in the metaphor of Exodus and out of

bondage. It is in the Eliot-ic tradition but not diction. Very effective."

Incidentally, the Associated Church Press numbers 147 publications reporting a combined circulation of 11.2 million.

We owe you, our readers, a special debt of gratitude for that Letters to the Editor award. You are articulate, write forcefully about what's on your mind, and continue the dialogue around important social issues raised in our pages. Congratulations, and keep those cards and letters coming, folks.

If you're in our neighborhood, do drop in to see the five handsome award certificates over our mantel. Beaming staffers Susan Small, Ann Hunter, or I will show them off, trying to look modest and perhaps blushing a bit in the process.

With our love and gratitude,

Mary Lou Suhor

Mary Lou Suhor
Editor

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