

# THE WITNESS

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When is a  
peace-  
maker a  
terrorist?

Alice Dieter

Peace activist  
Cathy Spofford  
Portrait of a  
terrorist?



ECPC Award Winners  
Grand Jury Prisoners Update

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# Letters

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## Has prison ministry

I am writing to compliment you on the great coverage of the death penalty in the articles of Mary Miller, Tom Feamster, Joe Doss and Marie Deans (April WITNESS). Everything they said has the ring of a serious and unfortunate truth. I have a small prison ministry and at one time had two cell mates on death row. One, Robert A. Sullivan, was executed Nov. 30, 1983. I had been corresponding with Bob for several years and was a contributor to the Robert A. Sullivan Legal Defense Fund. The other, Paris Carriger, has been on death row in Arizona for six or seven years. I firmly believe that neither of these young men were guilty, but that does not influence my strong opposition to the death penalty.

I will probably meet Marie Deans soon. My rector, another priest and I plan to go to Richmond to join protestors who oppose the death penalty outside the state prison where James D. Briley is scheduled for execution. From what I read so far, there is really no chance that it will be postponed, and not by Gov. Robb.

**Charles D. Corwin**  
Colonial Beach, Va.

## Movingly presented

Congratulations on your criminal justice issue. It contains the first-hand witness and theological reflection that many of us in justice work have sought for a long time. The experiences of Tom Feamster and Marie Deans, from both sides of the capital punishment issue, were movingly presented and intelligently and faithfully considered. Learning both the failures and successes of Friends of Prisoners through Thomas Shepherd's article affirmed the mis-steps we make in ministry and Christ's redeeming and reconciling power which overcomes our human brokenness. Including Chester Talton's and

Nat Porter's fine writings on the South African situation — especially Talton's account of his horrifying arrest and detainment — attests to the international character of injustice and reminds U.S. activists that we must keep a broad perspective and gain strength through unified struggle against all oppression.

**The Rev. Caroline F. Malseed**  
Bethel, Vt.

## Timely subject

While not all the material in THE WITNESS is helpful, I found the April issue on capital punishment to be valuable. It came just after our governor, John Carlin, vetoed a death penalty bill for the fourth time since he has been governor. The legislature failed to override by eight votes. I agree that the desire to instate the death penalty is only symptomatic of the inferno of violence in our society. Thank you for your issue on this timely subject.

**The Ven. Ben E. Helmer**  
Salina, Kan.

## 'Representational power'

I have personally been confronted with one gun and three knives over the past dozen years. Three of the attempts were on the streets, one was in my apartment. I have some measure of diplomatic ability or I would be a statistic. Your April issue fails to suggest a fundamental political change that could obviate your problem.

Thurgood Marshall had a heart attack the night the Supreme Court reinstituted the death penalty. Despite the Court's assurance the device would not be used for racism, Mr. Marshall seems to have known better. Your statistics bear him out. If you add the "other races" and the Chicanos the figure comes to near half of the condemned on death row: the racially logical outcome of a system that is still demanding human sacrifice to the false god of itself. I wonder if the Supreme

Court will have the will left to concede its error on the death penalty as it finally did about Plessy vs. Ferguson in Brown of 1954?

Napoleon had the sense to inflict the death penalty on any who stole from his army (i.e. charged too much). Reagan and the Court might prove their innocence were they to invoke the death penalty for any defense contractor who over-cost, overran. And for any politician who recommended a budget which might destroy the economy. As a Gay Liberationist, I have proposed to three General Conventions that division of representational power between the sexes and races on a proportionalized basis might obviate the problems you keep raising.

America has the power to recommend — whether or not we could enforce — a United Nations with one member from each race at the UN Security Council level. Such veto power might insist that if "they" starve, then we starve. Starvation, like suicide, is a form of "death penalty."

**John Kavanaugh**  
Detroit, Mich.

## For death penalty

I'm sure that the bulk of your readers will find it unfashionable for a Christian to selectively support the death penalty; however, the arguments against its use somehow conveniently omit quite a few cogent facts and biblical admonitions.

First of all, ask any man on the street if he thinks that most states have anything that resembles "life imprisonment" and he will probably say yes. Wrong! The average prison term for first and second degree murderers is 14½ years! This means that many dangerous persons will be back on the streets in possibly 8 to 10 years. It's also ironic to see the Gallup Poll consistently finds that upwards of 80% of the American public supports capital punishment. It seems that most

people (when they think about crime) think of punishment as a deterrent: Unfortunately, these people do not write the psychological books or preach the abolitionist sermons.

For those who would obey the Lord God, capital punishment is not a matter of choice or debate, it is a requirement. God established the death penalty for premeditated murder in the days of Noah (Gen 9:4-6). Jesus never abrogated this. The Bible carefully and clearly delineates between wilful homicide (murder) and accidental death (manslaughter).

In societies more primitive than ours, they seem to recognize a basic truth that has eluded us — that we as individuals must be held liable for our actions. Recently, a *Newsweek* editor put it in context: "... to do otherwise, (when the crime in question is first degree murder) is to demean both the victim because it holds the criminal's life dearer than his or hers, the murderer, because it treats him as less than a fully responsible being by allowing him to take a life, the ultimate crime, without having to fear having himself to pay an equal price."

Is the death penalty really cruel and unusual punishment? It is too bad that we can't ask the dead victim.

**Donald L. Adams**  
**Rio Rancho, N.M.**

## Orders for Canada

Thank you for your April issue and for the contribution you have made to the capital punishment debate. You probably know that police officers in Canada are calling for the restoration of the death penalty in this country and they have many supporters in the general public. Society has become more violent, they say, so what should they do? Simple, respond with violence!

Your views would be very helpful for those of us who are exploring the question in the church, so I'm writing for extra

copies of the April issue. I'll give them to human rights and public social responsibility groups along with a prayer that you in ECUSA and we in the Anglican Church of Canada may help our communities to "choose life."

**Jane Fyles**  
**Ottawa, Can.**

## Used in Bible study

Your issue on capital punishment was excellent and most needed in this area. We used it in our ecumenical Bible study group which I attend in the village. It was most impressive and hit home, especially the witness of the victim's family.

**Jody Fraser**  
**Heathsville, Va.**

## Doss article powerful

My congratulations to the Rev. Joe Doss for his powerful article on capital punishment and to your editors for sharing it with your readers. Doss underlines the blindness of justice, particularly when referring to minorities, and more specifically to capital punishment, the ultimate un-Christian action of our society.

**The Rev. Herbert Arrunategui**  
**National Hispanic Officer**  
**Episcopal Church Center**

## Kudos cover to cover

The May WITNESS — from cover to cover — made my day a good deal brighter.

Dan Berrigan's letter, Sam Day's response, the editorial and the Bill Stringfellow "scrapbook" particularly are helpful in an ongoing conversation I have with some folks who can't quite get a handle on demonstrations, protests and civil disobedience. Recently in one of these exchanges I used the term "clowning" to make connections between banners, crowds in front of embassies and truth. Clowning is a very serious business actually, and participates in "parable"

as I understand Sittler to be talking about parable in "Moral Discourse in a Nuclear Age," the article cited in the editorial. I have a hunch that Bill Stringfellow would agree.

And Martha Blacklock's sermon is a shining jewel. I can't think of anything more I'd want to say to the candidates for Presiding Bishop. Thanks especially for running it, and for Steven Guerra's "Letter From Prison." If Steven can have hope, there's absolutely no excuse for the rest of us.

**Mary H. Miller, Chair**  
**Episcopal Peace Fellowship**

## Glad for retrospective

I want you to know of my continuing admiration for THE WITNESS. I was especially glad for the retrospective in the May issue on William Stringfellow, whom I am going to miss greatly. He, through the written word particularly, contributed as much to my spiritual formation as almost any other person in my life. I am gladdened that he graced your pages, and your events, and that I had the chance to visit with him at General Convention in New Orleans.

**Richard Kerr**  
**San Francisco, Calif.**

## In praise of Stringfellow

On the Feast of Pentecost our priest used a good part of Carter Heyward's "Requiem for a theologian, advocate, friend," (April WITNESS) to tell the congregation how William Stringfellow moved the Episcopal Church in ways it didn't particularly enjoy and how Bill's little book, "Instead of Death," had a profound impact on him when he was a seminarian and is still kept next to the Bible on his office bookcase.

William Stringfellow was everything Carter said and I thank you for reminding us of his impact on our church again in

*Continued on page 22*

## 'What goes around, comes around'

**T**here's an old saying in the ghetto: "What goes around, comes around." Today there are growing signs in this country that Ronald Reagan's "big stick" posture in foreign policy is coming home to be wielded against a civilian populace.

Last month, THE WITNESS described how a tank, originally intended to deter "possible terrorists" at the U.S. Summer Olympics, had been loosed by Los Angeles police in the Black community to bash in houses of residents in flagrant disregard of their rights.

On May 13, the very day that issue went to press, a police helicopter dropped a bomb on the Move house in Philadelphia, resulting in the death of seven adults and four children and starting a conflagration which destroyed a neighborhood. At the end, some 300 people were left homeless.

Jack Woodard, Episcopal priest-activist, wrote about that event in *Bread*:

*When the city finally acted  
it was with unbelievable force:*

*7,000-10,000 shots were fired  
into the house . . . The Mayor  
said things like "There's a  
war going on" and "We can't  
allow a revolutionary group  
to defy the government." All  
that is crazy. War going on  
between a handful of people  
in their own house and a  
whole city? . . . Where is the  
time-tested doctrine of using  
only appropriate force?*

The Los Angeles and Philadelphia showdowns are connected in two ways. First, Darryl Gates, Los Angeles police chief, congratulated Philadelphia officials for the way they handled the situation.

Second, Chief Gates' gesture points to another ominous development: The all too eager desire on the part of some U.S. officials to use mini-battlefield tactics and terrorist measures against their own citizens.

This issue of THE WITNESS describes a third alarming scenario — how law enforcement officers are being trained to discern peace

activists as "terrorists." (See p. 6.)

What has been "going around" in foreign countries — in Lebanon, for example, where a CIA-trained team set off a car bomb that killed 80 innocent people and maimed more in an attempt to assassinate one man; or in Nicaragua, where the CIA mined harbors and exported manuals on how to "neutralize" (e.g., destroy) the Revolution — what has been "going around" is coming home to roost.

These methods illustrate, in Woodard's words, "a hair-trigger mindset that is ready to kill a wasp with a missile, a defiant little group in a row house with a bomb, a government we don't like with an army."

Ronald Reagan has now typecast this country in a military role which threatens both global and domestic peace.

It will take our most courageous efforts over the next years to be faithful to our role as peacemakers, that future generations might call us *blessed*. ■



## THE WITNESS

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# THE WITNESS



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# When is a peacemaker a terrorist?

by Alice Dieter



Cathy Spofford and son, Nathan

**T**he first questions to be asked about the Pacific Northwest Terrorism Conference this spring were asked by the Ada County Citizens for Peace and Justice. The questions began at a peace vigil by a handful of the group's members on the grounds of the Boise railroad depot overlooking Idaho's mountain-framed city.

One of the peace activists at the vigil was Cathy Spofford, an organizer of the group. Spofford reported on a call in mid-April from Jim Douglass of the Ground-

Zero Center for Non-violent Action in Washington state.

Jim and Cathy are often in contact, but the reason is usually to pass an alert about movements of the nuclear-weapons carrying White Train which the region's peace groups try to monitor and prayerfully protest.

This time Jim called to tell about a promotional brochure which had been passed to him from within a Washington state agency. The brochure announced the scheduling of a three-day conference for police training on terrorism, sponsored by the Idaho State Police.

The need for legitimate police training to deal with terrorism is obvious in the

Pacific Northwest. Its predominantly quiet, conservative and law-abiding communities have been shocked by recent revelations of the criminal activities of the neo-Nazi group known as The Order. Idaho has gained an uncomfortable notoriety as a headquarters of The Order, as well as of its linked, racist associate, The Aryan Nations Church of Jesus Christ Christian.

However, the pamphlet which Douglass described to Spofford dealt only in a cursory way with the known terrorist realities within the region. The three days would focus, instead, on groups identified as "Civil Disorder, Peace and Anti-Nuclear Power Groups." It prom-

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**Alice Dieter** is a grandmother and a freelance writer based in Boise, Idaho.

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*Boise peace activists discover that when DanCor, Ltd. stages terrorism conferences, it trains police to handle "Communist front groups" such as the sanctuary movement, and "dissidents" such as anti-nuke protestors.*

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ised information on "60 New Leftist Front Groups," and a full day of workshops devoted to:

- Anti-Nuke Organizations  
"The New Dissident Movement"
- Communist Front Groups  
"Sanctuary and Railroad Activity"
- Update: Central American Groups/  
Refugee Criminals

Discussion of the threat presented by right-wing, racist organizations was an obvious afterthought to the schedule, added at 2:45 p.m. on the final day.

That evening on the depot grounds, even before receiving a copy of the brochure in the mail, the Boise peace activists decided their questions about the curriculum and the qualifications of the trainers warranted answers. They were indignant that political indoctrination was being offered their police under the guise of legitimate training.

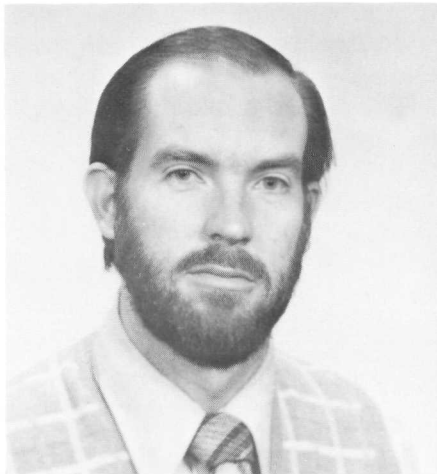
And since this was to happen under the sponsorship of the state, they decided the logical place to begin asking questions was at the Office of the Governor of Idaho.

Idaho is a state of large geography, but

sparse population. One result is that approaching its officialdom is not a particularly difficult or cumbersome process. Cathy's own first discussion with a member of the governor's staff came the next day when, "I had to be down at the church anyway, so I just walked across the street." Her parish church, St. Michael's Episcopal Cathedral, stands just across from the Idaho Capitol grounds.

Cathy was not the only person to contact a member of the governor's staff. Others were reacting as copies of the once unheralded conference circulated rapidly through the city's peace community. Included were members of the well-organized local anti-nuclear Snake River Alliance, the American Civil Liberties Union, faculty from Boise State University and clergy and laity from member denominations of the Ecumenical Association of Churches in Idaho. The city's news reporters also responded as copies of the brochure reached the media.

But answers were not easy to come by in spite of a series of relatively cooperative meetings with the training officer of the state police, arranged through the governor's office. It became increasingly



**Canon William S. Brown**  
St. Michael's, Boise  
'Shocked by assertions. . .'

clear that the state sponsors actually had little control over either the substance or the structure of the conference.

It also became clear that the qualifications of the trainer, one James R. Davis, president of DanCor Ltd., a private company located in El Cajon, Cal. were under the same "security wraps" claimed for the curriculum material.

But some questions apparently got through.

Suddenly the Idaho State Police announced withdrawal of sponsorship, canceling the conference.

Any sense of satisfaction for the questioners, however, was brief, for within a few hours everything was rescheduled. The sponsor this time was the Ada County Sheriff, acting at the behest of one of the Ada County commissioners, himself a proudly self-proclaimed graduate of previous DanCor training sessions. *The Idaho Statesman*, Boise's daily newspaper, ran a picture of the commissioner watching with fascination as Davis cradled a machine gun.

Now the meetings began again between the sheriff and his officers and a growing group of questioners. The rather unstructured alliance of concerned individual citizens managed to focus their efforts on three specific requests. They wanted observers at the conference, time for a peace advocate to speak to the trainees and the right to have some of their own literature distributed.

The sheriff proved to have no more authority to answer these members of his electorate than had the state officials. Davis had packaged and marketed his training product, and Davis would call the shots. He did. No observers. No time for a peace advocate. He *would* permit them to donate some literature.

It was an unacceptable compromise. A meeting was requested with Davis. For a while that meeting appeared to be impossible for "security" reasons.

So the conference happened as scheduled. But the story continues.

By an ironic quirk in the fate of conference-planning, the terrorism seminars were set at the same convention center and on the same dates as a long-planned statewide conference on Peaceful Settlements, or the art of conflict resolution. Jointly sponsored by Boise State University and the Idaho State office for Human Rights, the event drew over 500 participants, including legal and negotiating experts from Harvard and Willamette Universities as well as the executive director of the American Bar Association.

Many of the questioners from the peace, anti-nuclear groups and churches attended Peaceful Settlements and there was inevitable corridor-mingling with the sponsors, trainers and approximately 60 trainees at the terrorism sessions.

An accidental introduction at the coffee shop cash-register produced a polite exchange between the elusive Davis and Canon William S. Brown of St. Michael's, and a seeming invitation from Davis to Canon Brown and other questioners to attend a Davis-called press conference and hear what he had to say.

As later events were to prove, the questioners were not admitted to the press conference after all. And only after some ignominious shoving and a good deal of hurt feelings did the questioning group finally gain an agreement from Davis to meet directly. The press maintained intense interest in the exchange.

Canon Brown recalls his own shock when Davis, amid a "number of outrageous assertions," claimed that the Russian Orthodox Church was "not Christian." That particular statement did not make the newspaper, but a number of others did.

Davis is reported as explaining that peace groups are being used by the "Soviet-controlled U.S. Peace Council" to promote the nuclear freeze, disarmament and U.S. withdrawal from Central America. (However, he assured the group the Soviets have *not* infiltrated any

Idaho peace groups, and he supported their right to dissent.)

He also said he was a certified instructor for police training in "26 or 27 states." That certification claim proved the peg for an enlightening follow-up series of stories by reporters from *The Idaho Statesman*.

In a series run over the next two weeks, *Statesman* reporters revealed that "terrorism expert" Davis actually lacked certification in 39 states and had been officially denied certification in his home state of California as well as in Massachusetts. Only five states reported him certified and Arizona officials said they had been disappointed in his "outdated" material. When called to comment about the discrepancy Davis still refused to identify his "26 or 27 states" to the reporter and would only say that the certification system was in nationwide disarray.

Following *The Statesman's* revelations, the Idaho official in charge of Police Officer Standards and Training said the state would be re-examining its system of certifications and approval. (Davis had presented nine previous sessions in the state, including at least one on terrorism.) That official re-examination can be counted a direct result of the questions first raised at the peace vigil on Boise's Depot Hill.

And although some decry the community polarization which has resulted from the public questioning and confrontation on the issue, there has also been staunch press support for the right of dissent and the need for suitable police training as well as for the maintenance of open communications in a free society.

A *Statesman* columnist wrote comparing the Davis seminar to the McCarthy period witch-hunts and pointed out that, at \$150 per registrant, DanCor, Ltd. gained about \$9,000 for its Boise effort.

*The Lewiston Tribune*, in northern Idaho, editorialized, "... this seminar

listed for discussion — in the context of violent crazies — 'peace and anti-nuclear power' organizations. That's infamous. It's also incompetent law enforcement."

And not all Idaho's police officials had bought the idea in the first place.

The Boise police chief said he did not feel special terrorism training was warranted even though the city would be the site this summer of the National Governor's Conference (a reason cited by the sheriff as justifying the event). He would rely on the expertise of the FBI for any special security precautions.

The police chief in Moscow, Idaho, home of the University of Idaho, said he wasn't interested because "... much of the training involved the beginning of what might be called a siege mentality. I'm not interested in developing officers in Moscow with a siege mentality."

But one of the most revealing comments of all was made in a report of the Boise incident in the *Los Angeles Times*, reprinted in *The Statesman*. The story concluded with a comment from the top expert on terrorism at Rand Corp. who said that Davis's El Cajon company is "just one more example of a booming new industry that cashes in on the real and imagined fears of a nation full of fearful citizens". Brian Jenkins, head of the Rand research program on national conflict, political violence and terrorism, continued, "The private security industry — both for services and hardware — has increased enormously."

So it's a burgeoning, wide-open market, and let the buyer beware! In such a market the best consumer protection is to follow the example of Cathy Spofford, Canon William Brown, the peace vigilers of last April and all who joined the effort — and keep asking those troublesome questions. ■

(Cathy Spofford is the daughter-in-law of the Rt. Rev. William B. Spofford, Jr., son of former WITNESS editor Bill Spofford, Sr. — Ed.)



# A Luta Continua — the struggle continues

by Barbara C. Harris

## That biased PBS/Gallup poll

Each time I see a piece of “junk mail” from the Prayer Book Society, whether its return address and postmark is “Mandate,” Louisville, Ky. or The Gallup Organization, Inc., Princeton, N.J., I wonder how many affronts to the sensibilities of thinking people in the Episcopal Church must be sustained from this band of malcontents. Mindful that some people may similarly describe me (malcontent), I note that six years into the official adoption of a revised Book of Common Prayer — following decades of study, planning and trial usage — these afflictions of the 1928 book, of an all-male priesthood and what amounts to “Anglican isolationism” are at it again.

The latest — “a 1985 ‘Survey’ of Episcopalians” — commissioned and partly designed by PBS and conducted by the Gallup Organization, evokes feelings of “enough already.” Billed as “a comprehensive survey of the Episcopal laity, clergy, bishops and deputies and alternates to this September’s convention,” the eight-page, 41-item questionnaire comes off as a biased exercise in reductionism.

Seemingly I am not alone in my resentment of yet another intrusive poll by PBS and its Princeton-based data gathering hirelings which purportedly seeks information, the results of which “will provide guidelines for the future direc-

tion of the church.” Questions that immediately come to mind are: What kind of guidelines? Which direction?

The “survey,” which questions attitudes on a wide range of subjects, from the Consultation on Church Union (COCU), political revolution and abortion, to the Resurrection and the Virgin Birth, also poses a straw vote on the four nominees for Presiding Bishop. It has provoked strong reaction from church leadership around the country. This includes, thankfully and at long last, the top echelon of the Episcopal Church Center at New York.

In a letter to pollster George Gallup, himself an Episcopalian, Presiding Bishop John M. Allin raised his own concern over the question about the nominees. Noting the process that produced the candidates, Allin said “it is my feeling that the polling of a select group of Episcopalians as to who their favorite nominee might be is not helpful to the church as a whole, and potentially confusing for many.” That concern also was voiced by Bishop Alexander D. Stewart, executive for administration. “We feel it would be a cause of upset and concern which could rebound badly on any who take such polls if it were reported in the press (prior to the election by the House of Bishops) as though this were the New Hampshire Primary,” Stewart stated.

The Southern Maryland Clericus of the Diocese of Washington, D.C. has urged the Presiding Bishop and the Executive Council to disavow the polling and its overt politicizing of the election of



a new PB and to expose the divisive and limiting bias of the survey.

The bias becomes patently obvious on examining the nature and structure of the questions. There is virtually no opportunity to qualify or quantify attitudes, except perhaps in questions related to PBS itself, such as: How would you describe the purpose and goals of the Prayer Book Society? Why do you have a favorable or unfavorable opinion of the Prayer Book Society? Aha — thought you’d never ask!

Divisive, defiant, deleterious and demonic are descriptors that leap to mind in answer to the former. As regards the latter, I find it difficult, if not impossible, to justify the existence of groups, particularly within the church, which spend precious resources — human and financial — beating dead ecclesial horses while church and society stand in dire need of our collective and united efforts to address a myriad of social ills affecting all of God’s people in this strife-torn, despairing world. And somehow, I doubt if God is greatly impressed by syntax or Elizabethan prose as we offer our imperfect worship to God’s Holy Name. ■

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# U.S. policy bars peace in Central America

by J. Antonio Ramos

**P**resident Reagan's executive order applying new sanctions against Nicaragua escalates the undeclared war against Nicaragua to three levels: overt, covert, and now economic.

On May 1, President Reagan invoked a state of emergency and claimed that "the policies and actions of the Government of Nicaragua constitute an unusual and extraordinary threat to the national security and foreign policy of the United States." To deal with that "threat," Reagan issued an order prohibiting trade and certain other transactions involving Nicaragua.

Such prohibitions include "all imports into the United States of goods and services of Nicaraguan origin; all exports of goods destined to or for Nicaragua except those destined for the democratic resistance"; air transport to and from the United States, and maritime traffic by Nicaraguan registered vessels.

More serious yet is the possibility of direct military intervention which is now being openly debated. Secretary of State George Shultz recently warned that if Congress failed to approve an aid pack-

age for the "contras," the United States would eventually face "an agonizing choice about the use of American combat troops" in Central America.

The most recent action by Congress approving military aid to the "contras" escalates the conflict further, making a peaceful solution more difficult. It also distorts the very principles of humanitarian aid.

What are the implications and possible consequences of these actions?

One thing is clear: The real goal of the Reagan Administration is to bring down the Sandinista Government and to destroy the Nicaraguan Revolution. The excuse is no longer the use of covert and overt aid to stop the alleged flow of arms by Nicaragua to El Salvador (which the Administration has yet fully to substantiate); nor is the goal to force the Nicaraguan Government to live up to the principles and commitments made at the time of its Revolution. Behind all these actions is the intent:

- to topple the Sandinista Government through armed conflict, using the "contras" as proxies or through direct intervention

- to destroy the country's economic infrastructure, strangling the system through pressures upon international lending institutions and through economic sanctions.

The scenario is reminiscent of "big stick," gunboat diplomacy, and recalls

memories of U.S.-involved coups in Guatemala and Chile and invasions of the Dominican Republic and more recently, Grenada. Once again the United States is in its claimed "backyard," ruling by force and imposing its will upon sovereign nations which are not willing to cry "uncle."

The consequences of these policies are ominous and extremely grave. In addition to the damage and suffering already being inflicted, current U.S. policies endanger inter-American and international relations and are a threat to peace not only in the region, but to domestic peace as well. Consider the following factors:

1. The present overt, covert and economic war represents a flagrant disregard for international law, regional treaties and agreements, and flaunts the very principles for which the United States has stood. If the United States presumes for itself the right to intervene in its alleged sphere of influence, what moral claim does it have to question other nations which do the same in their own spheres of influence? Is not the United States by its disregard for international law and treaties dismantling world order and endangering peace and stability in the world?

2. The real victims are the peoples of Nicaragua and of the Central American region and the very processes of democ-

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**The Rt. Rev. J. Antonio Ramos** is associate director of the Caribbean and Latin America for the National Council of Churches, former Bishop of Costa Rica, and a contributing editor of THE WITNESS magazine.

racy, stability and security which these policies and actions are intended to promote. Untold suffering is being inflicted upon the area.

Central America was once, under Spain, one nation of diverse ethnic origins. When independence from Spain was achieved in 1821, the nations that were born developed their own forms of government and achieved a level of co-existence and respect for each others' nationhood and sovereignty. They developed their own political and economic systems and regional and bilateral agreements, such as a Central American Common Market, by which the various countries were able to achieve a greater measure of prosperity in spite of the disputes and inequalities among them.

The Central American Market has become another casualty of the violence and instability in the region, throwing all of the national economies into disarray. Central America is today a region of refugees and displaced people, of shattered economics and impoverished populations. Today the whole region is highly polarized and militarized. National relations have become antagonistic and confrontational, based on fear and mistrust. The present policies of the United States hurt not only the people of Nicaragua but all the peoples of the region whose lives are being plunged into greater misery.

3. These policies and actions are producing results opposite to those sought, and become "a self-fulfilling prophecy."

They have promoted greater militarization at the expense of badly needed social investments and development. They are endangering civilian rule and democratic life in Costa Rica and Honduras, as well as democratic process and institutions in Nicaragua. The economic sanctions are weakening the private sector of Nicaragua's economy and destroying the very pluralism and mixed economy desired. Thus, Nicaragua is being pushed, more and more, into the Soviet orbit the United States denounces.

4. These policies represent a total disregard and lack of respect for, if not an insult to, the nations which have sought, through the Contadora process, a peaceful negotiated settlement to the conflicts in the region. While Latin American nations seek to find a peaceful solution to a situation which affects their own destiny, the United States — unilaterally and against world opinion — insists on imposing its own will and solution, undermining such regional efforts.

5. The United States damaged its own standing on the continent by supporting Great Britain against Argentina during the Malvinas conflict. The invasion of Grenada undermined the fabric of the Organization of American States. Direct armed intervention in Nicaragua will shatter what is left of the inter-American system, and of inter-American relations. It will bring a wave of violence throughout the continent with consequences one cannot predict. In the United States it will shatter domestic peace and initiate a surge of unpredictable civil disorder and civil disobedience.

Weighing all these factors, it is reasonable to conclude that the greatest threats to security in the region are the policies and actions of the United States. Rather than furthering the purposes they intend, they are producing opposite results and the possibility of a new Viet Nam. One thing remains clear: The Nicaraguans, and for that matter, all Latin America, will never cry "uncle." ■

## Province IX bishops condemn embargo

**Episcopal bishops in Mexico, the Caribbean and Central America have "energetically" condemned the U.S. trade embargo against Nicaragua as "inhuman and non-Christian."**

**In a recent meeting of the House of Bishops of Province IX in Mexico City, the prelates also asked six of their members — the bishops of Central America and Panama — to form an ad hoc committee and "declare a permanent session as long as the crisis lasts in the region."**

**The condemnation of the trade embargo was coupled to a request that the House of Bishops of the whole Episcopal Church and bishops of the Anglican Communion join them in the action and "raise their voices and use their influence" to bring about a reversal of the policy. In their declaration, they backed the actions of the Executive Council of the Episcopal Church, which has opposed economic reprisals and covert military operations by the U.S.**

**The strongly-worded condemnation was paired with the action**

**requesting the ad hoc committee and giving that panel the primary role in coordinating the church's response to the complex crisis that embroils Ecuador, El Salvador, Nicaragua, Costa Rica, Guatemala and Panama and Belize. All but Costa Rica and Belize are dioceses of the Episcopal Church. Costa Rica is an extra-provincial diocese and Belize is a member of the Church of the Province of the West Indies.**

**The bishops are asked to carry on the active search for "peace, well-being and development of the region," coordinate the means of resolving the refugee problems and serve as the channel of communication to the rest of the Episcopal Church.**

**The bishops have asked for financial support from the churches of Latin America and from the Episcopal Church for the program. In addition to the countries named, the province consists of the three dioceses of Mexico and the dioceses of Colombia and the Dominican Republic.**

**— Diocesan Press Service**

# Convention Dinner Will Honor Award Winners

**T**he Episcopal Church Publishing Company will present four awards for outstanding contributions to the social mission of the church at a banquet/celebration Sept. 10 in Anaheim, during the General Convention of the Episcopal Church.

The traditional awards presented in honor of three noted Episcopalian social activists will be supplemented this year by a fourth, to be inaugurated by ECPC in commemoration of William Stringfellow, noted lay theologian, attorney, and author, who died in March of this year.

Other awards are presented in the names of William Scarlett, Bishop of Missouri, 1930-1950; Vida Scudder, educator and social activist; and William Spofford, Sr., former editor of THE WITNESS.

Recipients this year are the Rt. Rev. Robert L. DeWitt, the Scarlett Award; the Rev. Pauli Murray, the Scudder Award; the Rev. Jean Dementi and Sister Margaret Ellen Traxler, to share the Spofford Award; and Steven Guerra, first recipient of the Stringfellow Award.

Readers are invited to make reservations



**The Rev. Jean Dementi**

● **Spofford Award (shared):** The Rev. Jean Aubrey Dementi has served in Alaska as a missionary for 34 years, in urban and rural areas, as a nurse and priest. She was the first female candidate for diocesan bishop in the Anglican communion. Dementi served as priest-in-charge of the North Pole congregation of St. Jude's until her retirement this year. When meeting Pope John Paul II in Alaska last year, she delivered a message urging ordination of women (June '84 WITNESS).

for the ECPC dinner by filling out the coupon below (\$17 per person; tables of 10, \$170). Acknowledgements will be mailed upon receipt.

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Please reserve \_\_\_\_\_ places at \$17 per person (tables of 10 for \$170) for me/us at the ECPC Awards Banquet during General Convention in Anaheim. Enclosed is a check in the amount of \$\_\_\_\_\_.

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**Sister Margaret Ellen Traxler**



**Steven Guerra**

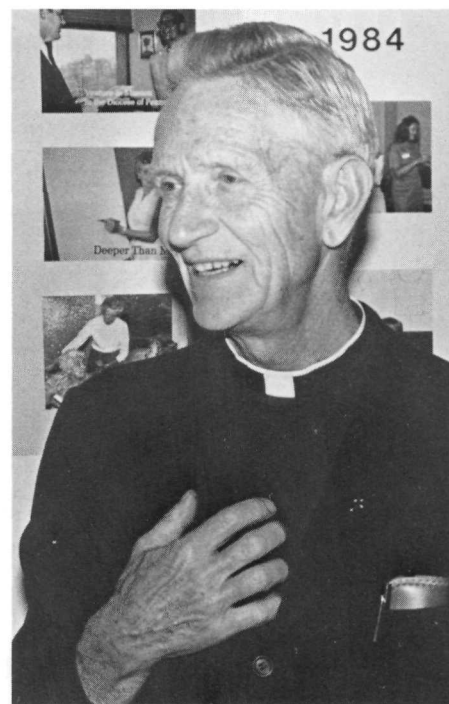
● **Scarlett Award:** The Rt. Rev. Robert L. DeWitt served as Bishop of Pennsylvania during the tumultuous decade 1964-74, when issues of racism, sexism, and war protests were rampant in society. Under his visionary leadership, the diocese was "splendidly alive" during these years. He was one of three bishops who ordained the first women Episcopal priests, and in 1974 revived THE WITNESS magazine, which he edited until retiring in 1981.

● **Scudder Award:** The Rev. Pauli Murray had full-time careers as lawyer, professor, and advocate for human rights before becoming the first Black woman to be ordained an Episcopal priest. She is co-founder of the National Organization for Women (NOW) and until her retirement, served as priest-in-charge of Church of the Holy Nativity, Baltimore. She is the author of *Proud Shoes*.

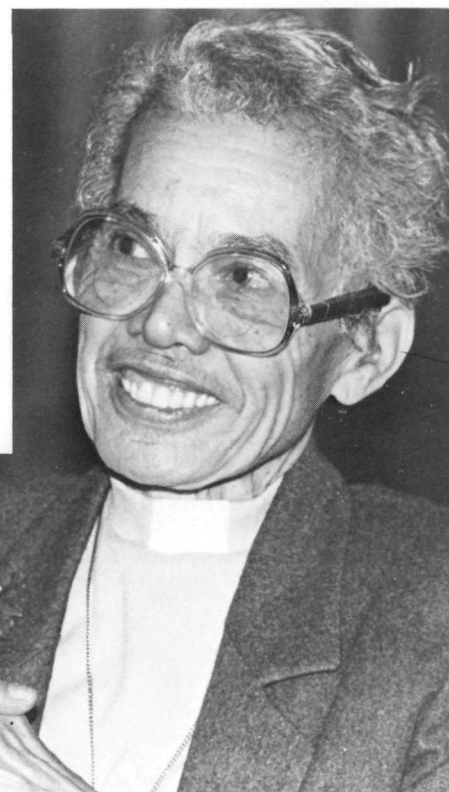
● **Stringfellow Award:** Steven Guerra is currently serving a 3-year prison sentence as a Grand Jury resister. (See story this issue.) A community organizer and educator, he was former instructor at the Rafael Cancel Miranda High School in Chicago. His latest prose and poetry appeared in "Letter from Prison" in the May WITNESS.

● **Spofford Award (shared):** Sister Margaret Ellen Traxler is director for the Institute of Women Today, Chicago, and has been a longtime activist in interracial justice movements, inter-ethnic education and prison work. She is the founder of the National Coalition of American Nuns and is one of the "Vatican 24" who signed the controversial ad concerning pro-choice and abortion.

**The Rev. Pauli Murray**



**The Rt. Rev. Robert L. DeWitt**





Episcopal Urban Caucus  
 APSO · Integrity  
 Episcopal Peace Fellowship  
 Episcopal Women's Caucus  
 Hispanic Concerns Group  
 Asian · American Concerns Group  
 Union of Black Episcopalians  
 Episcopal Church Publishing Company

## Part II Odyssey in Faith

**R**epresentatives from the Episcopal groups depicted in the logo above have formed a coalition for social justice entitled The Consultation, to be operative at the General Convention of the Episcopal Church and beyond. (See May WITNESS.) Last month the group released Part I of its Vision Statement, "Odyssey in Faith," and Part II appears below.

**T**he earlier part of this vision statement spoke to issues of human concern and justice, citing racism, sexism, class discrimination and imperialism as areas in which the systemic injustices of our society find both root and manifestation. These are pervasive and interconnected evils which bear directly on the mission and ministry of the church.

*The Consultation* has projected the hope that the church, as the body of Christ, can be what it should be — an instrument of reconciliation, a vessel of love and a channel of grace with power, vision and strength. We also raised the question: will the Episcopal Church be an advocate for and join with the victims of injustice, allowing them to motivate

and empower us with a new vision? The forthcoming General Convention presages, in part, the realization of that hope and the answer to that question.

Of prime significance is the election of a new Presiding Bishop. That office, despite being filled through a process flawed by exclusivity, sets the tone for the church's commitment to the array of social issues that impact our global society. The church, represented in this instance by the House of Bishops, has a singular opportunity to make a positive decision by electing as its titular head a leader whose vision in this respect is clear and whose ministry and personal witness bear the stamp of prophecy and the marks of the Gospel. Equally im-

portant is the fact that as chief pastor, the posture of the Presiding Bishop enables the clergy and laity to exercise their social ministry.

In addition to the Presiding Bishop's election, the offices of President and Vice President of the House of Deputies and at-large seats on the Executive Council will be contested. In their own way, these elections provide an opportunity for the church to make a statement on its position.

The Convention's operating manual, the "Blue Book," already contains more than 300 resolutions on a host of subjects. A score or so more likely will emerge from the floor of the assembly, along with a plethora of memorials and

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*"Pre-eminent among concerns for the church must be the issues of racism, peace, economic justice and human sexuality."*

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reports with recommendations for legislative action. The sheer magnitude of the Blue Book mitigates against sharp delineation of issues and the convention process precludes their being confronted directly. This triennial gathering's shortened schedule can only exacerbate the confusion and haste in which such matters traditionally are considered and provides a built-in excuse for not dealing with them forthrightly.

At this writing specifics are yet to be made known, but pre-eminent among concerns for the church must be the issues of racism, peace, economic justice and human sexuality. While these, by no means, represent the entire scope of the church's thinking, they are bellwethers for a morally responsible and socially responsive household of faith. For the real challenge to the church lies in the gap between rich and poor, powerful and powerless, victims and victimizers, oppressors and oppressed, which these issues highlight.

Neither resolutions and memorials,

nor program and budget recommendations that are, at best, spatial in nature, can adequately deal with the harsh realities of injustice or the disparities of status that prevail and prevent our being one in Christ Jesus. The issues call for discovery of what a commitment to justice and empowerment means for those who *exercise privilege* as well as those who seek it. Discovery, in turn, demands examination of public policies and private lifestyles which perpetuate and legitimate the gap.

Discovery and analysis, like words without deeds, are meaningless unless coupled with an action response. The challenge comes to this church precisely where her people are: with self, with peers, with neighbors and folded in the bosom of institutionalized forms of victimization.

We envision a church whose action response involves the willingness of those who have "voice" to give "voice" to the "voiceless": the commitment of those who have power and access to power to use their power and their access on behalf of those who lack both; and the willingness of those who have the ability to exercise influence in regard to public policy to use that influence on behalf of those who have little or none. Moreover, under the rubric and mandate of the Gospel, we call for a church that seeks to extricate itself from the "state religion" — an economic system of affluence, based on the politics of oppression and exploitation that result in deep human suffering, destruction and death for those caught on the margins of society. Such a church can then say with conviction and authenticity:

"That which we have seen and heard we proclaim also to you, so that you may be partners with us; and our partnership is with (*God*) the Father (*and Mother*) and with God's child, Jesus Christ. And we are writing this that our joy may be complete." (1 John 1:3-4)

(In August, *The Consultation* will present a prophetic platform for General Convention.) ■

## Back Issues Available:

● **Bishop Tutu Speaks Out:** Includes quotations from various speeches of the noted Nobel prizewinner, showing his courageous stands against apartheid, his deep biblical faith and his keen wit; background on South Africa; and letter from U.S. church leaders to Congresspersons refuting claims that U.S. companies in South Africa are a force for change. Also lists resources for those working against apartheid. December 1984.

● **Identifying H-Bomb Trucks:** Samuel H. Day, Jr., of Nukewatch, describes how peace activists have taken up truck vigiling as a way of raising consciousness about the Dept. of Energy trucks transporting nuclear bombs and warheads. In same issue: Anne Gilson describes a trip by seminarians to Nicaragua; also includes Episcopal Church in Nicaragua's resolution condemning U.S. aggression in that region. February 1985.

● **New Birth Technologies:** The Rev. Charles Meyer probes the ethical implications of in vitro fertilization; Sharon Curtin examines who will be in control of the new reproductive technology. March 1985.

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## Grand Jury update

### Backgrounder

Maria Cueto, Steven Guerra and three other Hispanic advocates for the independence of Puerto Rico began three year prison sentences on April 10, 1984, for criminal contempt of a Federal Grand Jury investigating the activities of the FALN, an alleged Puerto Rican terrorist group. They had refused to testify, thus provoking the contempt charge. Cueto et al protested the use of the Grand Jury in this instance as an instrument to intimidate persons and groups engaged in legitimate dissent.

Cueto, former director of the Episcopal Church's National Commission on Hispanic Affairs, and Guerra, member of the Board of Directors of the Episcopal Church Publishing Company, have expressed deep concern that churches engaging in ministry to and with Latino peoples in advocacy for social justice, may be intimidated or deterred in that ministry by Government actions, resulting in a "chilling effect" upon such efforts.

None of the five prisoners of conscience have ever been convicted of, or formally charged with, any crime other than contempt of the Grand Jury.

At their trial, four senior Episcopal Bishops testified as character witnesses, respecting their right of conscience in refusing to testify. Since then, over 40 members of the House of Bishops have signed a statement of support. Two Episcopal dioceses passed supporting resolutions at recent conventions, and other Episcopal and ecumenical bodies have done so as well.

The five have thus far been refused parole as a result of an arbitrary ruling linking them to crimes then under investigation by the Grand Jury, even though no charge has ever been brought against them in Court.

# Prisoners challenge

**U**nder the U.S. system of justice, can persons imprisoned for refusal to testify before a Grand Jury be denied parole solely because of the Parole Commission's arbitrary ruling regarding their guilt by association?

That is the focus of a lawsuit filed recently against the U.S. Attorney General in the District of Columbia by attorneys for seven Grand Jury resisters. The Federal Court suit involves Maria Cueto, Steven Guerra, Ricardo Romero, and Andres and Julio Rosado, who refused in 1981 to testify before a Grand Jury investigating the FALN, an alleged Puerto Rican terrorist group. The two other prisoners are Federico Cintron Fiallo and Michelle Miller, incarcerated later in a separate case for refusal to testify before the same Grand Jury.

As the time of eligibility for parole approached, their attorneys discovered that the U.S. Parole Commission had issued a new ruling (a "note and procedure") affecting persons imprisoned on Grand Jury contempt charges. It specified that if the sentence of the prisoner was for more than one year, failure to cooperate with a Grand Jury was the equivalent of being an "accomplice after the fact" to the most serious crime investigated by that body.

The Grand Jury before which Cueto, Guerra et al had refused to testify was convened to investigate bombings resulting in the death of five persons. Consequently, the Parole Commission said, the seven prisoners — all admittedly supporters of political independence for Puerto Rico, were "accomplices after the fact of murder" and could not be

eligible for parole. Thus categorized, their eligibility would not come until after 40 to 52 months in prison.

Since Cintron's sentence was for two years and the others for three, they will not be imprisoned that long. In addition to precluding parole, the ruling has prevented their security status from being lowered to the minimum and has blocked their participation in various prison programs, according to Margaret Ratner, one of the attorneys for the seven.

Lawyers have described the ruling as "outrageous," recalling that Judge Charles P. Sifton, who presided at the contempt trial of the five Hispanics in 1983, forbade attempts by the Government to link them with the FALN and challenged the Government to bring formal charges against them if it had such evidence. To this day the five remain uncharged with any crime other than refusing to testify before the Grand Jury.

Attorneys for the seven have asked the court to declare the procedure of "accomplice after the fact" unconstitutional, and that writ of *habeus corpus* and *mandamus* be issued against the government. Federal Judge Barrington Parker responded favorably, asking the Government to show cause why such writs should not be issued. If Judge Parker declares the procedure unconstitutional, lawyers were optimistic that the prisoners would be released by the end of this summer.

In a second development, John Conyers, Jr., of Michigan opened hearings on Grand Jury Reform in Congress on May 8. Conyers bill, HR 1407, addresses several abuses in the Grand Jury process.

Conyers noted in a recent press re-



# parole ruling

by Richard W. Gillett

lease that "although the Federal Grand Jury has served in the not too distant past as a curb on unjustified criminal prosecution, it has been transformed into a virtual rubber stamp for prosecutors. The unchecked power of examination by prosecutors has been used to pry into the beliefs and associations of unpopular groups, invading First Amendment rights to free speech, free press, and association." Further hearings on the legislation are planned. Those wishing to offer support can write to Conyers care of the House Sub-Committee on Criminal Justice, Washington, D.C. 20515.

In another related matter, a resolution in support of the Grand Jury resisters will be presented at the Episcopal Church General Convention, which concludes:

**Resolved**, that this 68th General Convention of the Episcopal Church affirms its solidarity with Maria Cueto, Steven Guerra, Julio and Andres Rosado and Ricardo Romero, respecting their right of conscience in their refusal to testify;

*Directs* the secretary of Convention to write the Attorney General of the United States, urging on behalf of this General Convention that their denial of parole be reversed; and

*Urges* the director of the Bureau of Prisons and the wardens of their respective prisons to accord the five prisoners the security classification and treatment befitting prisoners convicted of no crime of violence; and

*Directs* the secretary of convention to send to the director and wardens a copy of this resolution. ■

## Generation gap

Members of our generation, the "War Kids,"  
are getting old;  
born in the late twenties and early thirties,  
children of the Great Depression  
and youth of World War II,  
we're now looking toward retirement.

Our oldest offspring, the "Baby Boomers,"  
beginning to get gray and paunchy,  
are heading into middle age;  
worry wrinkles generated by layoffs and foreclosures  
crease their foreheads as they struggle on  
to meet the pressing needs of growing families,  
remembering their youth spent marching  
against Vietnam and for civil rights  
in the faith that they could change the world  
and bequeath to their posterity  
a future of justice and peace.

Next come the "Yuppies," unwitting beneficiaries  
of the efforts of their big brothers and sisters,  
whose goals are personal fulfillment  
and the "good life" of upward mobility,  
conspicuous consumption and untrammelled enjoyment  
of designer clothes, video recorders and Jaguars;  
demanding tax cuts, they seem not to care  
for the fate of the hungry and the homeless.

Last follow the babies of the sixties,  
our little ones, the "Puppies,"  
who feel that they must experience everything  
and get it all today —  
before it's forever too late,  
and nothing is left for them.  
Growing up in an increasingly schizophrenic world  
of the "haves" and the "have nots,"  
observing their parents or people just like them  
consigned to the economic scrapheap  
and written off to the subhuman existence and misery  
of life on the streets;  
daily threatened by the nightmare of nuclear obliteration,  
they are like abandoned children,  
hoarding stale food under their beds in the fear  
that there will be nothing tomorrow  
and no place in the world for them.

We live in a land whose laws require each of us  
to report any instance of possible child abuse —  
but who will report and who will indict a society  
whose policies result in frightful intimidation  
and widespread neglect of its youngest citizens?

— Mary Jane Brewster

# 'Disabled liberation' is her ministry

by Susan Pierce



*Cyndi Jones*

Cyndi Jones, editor and publisher of *Mainstream*: a magazine for the disabled, is an activist who believes in independence for her constituency and the necessity of giving the disabled community a voice and a positive self-image. Jones, who uses crutches as a result of childhood polio, heads a magazine whose title comes from the special education term, "mainstreaming," or integrating the mentally and physically disabled community into the broader society.

Asked by what term her audience prefers to be addressed, Jones said, "Handicapped or disabled is O.K., but you can call me Cyndi. I don't focus on

my disability. I'm 4 feet 9 but I don't think of myself as short. The only thing I can't do is the laundry or dishes, or that's what my husband will tell you."

She rejected alternative terms such as "differently-abled" or "physically challenged," currently popular in progressive circles. "They wouldn't make it; they're too long and take up too much space," she said, with an editor's pragmatism. But, she added, "what we call ourselves is important. Naming is one of the first things Adam did in Genesis. People are working on a new term, but nobody's found one yet."

Jones, a life-long Episcopalian, became involved in social action through growing up handicapped and through her work as West Coast coordinator of the Episcopal Women's Caucus.

"I started with EWC in June 1974,

and one month later the 11 women were ordained in Philadelphia. It was a wild time. I traveled for 15 months, trying to get people talking and thinking about women's ordination. I joined the magazine just after that."

*Mainstream* was founded in 1976 by Jim Hammitt, who has cerebral palsy. He wanted to provide a forum for the disabled and create a training ground for handicapped photographers, writers, and editors. He is presently a regular columnist.

Jones joined the magazine as a volunteer soon after its inception in the heady days when funding was plentiful and the staff numbered 20. In 1974 Congress had granted federal funds to enforce the rights of handicapped to equal schooling, employment, and public access. Jones left the magazine to marry Bill Stothers,

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**Susan Pierce** is a free-lance journalist based in Philadelphia.

who she met in 1977 during a civil rights workshop at a White House conference on the handicapped.

She returned in 1982 as *Mainstream's* editor/publisher when federal budget slashing cut the staff from ten to three and forced the magazine to become financially self-sufficient. But the 70-hour weeks and \$500/month salary took its toll on Jones, as did disagreements with the publisher. Soon after she left, in August 1984, Able Disabled Advocates, Inc. ceased publishing *Mainstream*. Jones and her husband, a financial editor at the *San Diego Union*, offered to buy the magazine.

"We took a two-week vacation and thought long and hard about it," she said. They became the owners in November 1984. Their for-profit corporation is called Exploding Myths, Inc.

"We tried to incorporate as Lazarus, because we felt like we were bringing it back from the dead, but the name was already taken," she said. "Now that I work for myself, I went from making \$500 a month to making nothing, but I love it," she added. With her husband's help and income from his job and a stalwart staff of four, *Mainstream* celebrated its 10th anniversary recently.

The federal cuts in funding which imperiled *Mainstream's* survival also endangered other services for the disabled, as well as people of color and women. "A lot of disabled people are on Supplemental Security Income and they're afraid to speak out. They don't want to rock the boat and then be called into the Social Security office and have their benefits cut off," said Jones.

Just as "Black is beautiful" and feminist consciousness-raising were so important to the growth of the civil rights and the women's movements, disabled liberation depends on instilling a sense of worth in the handicapped. Jones remembers the early years of exile in a special school for handicapped children in San Diego.

"I hated it," she said. "I was 8, and

really didn't know I was disabled until I found myself with other disabled kids. My disability had never exempted me from family chores. Yet, if I hadn't gone I never would have been in touch with others in the disabled community." Eventually, she left and went to a "regular" high school and college.

"Many disabled people believe they can't do things they want to do, but I know that the more I participate in society, the more society will have to accommodate me. For example, if handicapped parking places aren't used, they'll be considered unnecessary and will disappear."

But going out is often not a simple matter. Things that are not part of the

*"Physical inaccessibility is a problem in the churches, but attitudinal inaccessibility is even more damaging."*

non-handicapped consciousness — curb heights, doorway size, steps, restrooms, maneuvering space — can be insurmountable barriers to enjoying a night out.

"You always have to think — if I go, am I going to be able to accomplish what I want?" said Jones. Her husband uses a wheelchair, and "every time we go to a movie, there's always a struggle." Once they had been seated in a theater only to be turned out when her husband's chair was suddenly "in the way." Recalling the pain that accompanies public rejection, Jones said, "You're never sure where the isolation's going to come from." She argued, however, that disabled people must not become discouraged: "Things are changing because people continue to go out, to participate."

Disabilities make everyday life a constant challenge, but also "can open people

to new things," Jones said. "We bring the 'temporarily able-bodied' face-to-face with the fact that they could be disabled tomorrow."

Jones' dedication to the magazine and to handicapped rights has a spiritual as well as a political basis. Women's ordination excited her because "I thought that I had a vocation for a very long time. But the magazine is my ministry now. I feel very blessed. I believe I've been a channel for God's grace into the disabled community and the world at large."

The troubling attitude towards disabled people that exists in the broader society also haunts the Episcopal Church and causes disaffection. Jones feels that the church is more comfortable with offering panaceas or ignoring disability. "Many disabled people don't go to church because the church doesn't believe in healing. Those 'inspirational' sermons that are always being preached about disability as something to be conquered, a failing to be overcome — what does a sermon like that do for the disabled? We've been 'inspired' to death. How does this help us to feel positive and live and grow with disability? Physical inaccessibility is a problem in the churches, but attitudinal inaccessibility is even more damaging."

She cited the need for sensitivity. "It starts with the biblical idea of 'don't give your lame to the Lord' — as if the disabled aren't good enough to serve. Disabled people need the church but priests are poorly prepared to deal with them." However, she saw progress and found joy in the recent ordination of the Rev. Nancy Chaffee (See January WITNESS.)

Is there a liberation theology for the handicapped? Without hesitation, Jones replied, "Absolutely."

Both the able and the disabled need a new perspective she said. "People see someone in a wheelchair and pity them, but what they don't see is that for someone who can't walk, a wheelchair means

movement. It's liberating. Crutches are too. People say, 'You're using such and such as a crutch,' but for those who really need them, it's not a bad idea."

Jones, who refers to her crutches as 'crip-sticks,' pointed out that crutches can be seen in a positive way as a symbol, a visible sign of the support everyone needs in life. "I use my crutches when I have to walk a distance and they give me a freedom I wouldn't otherwise have."

She is proud of the growing strength and voice of the disabled community, buoyed by a successful campaign to get an athlete in a wheelchair on the Wheaties cereal box. George Murray, winner of two Boston Marathon wheelchair division championships and an Olympic contender, received the most nominations for breakfast champion and was featured on 3 million boxes with a shelf life of three months.

"The Wheaties campaign was a miracle," Jones said, "That was something where God opened my eyes as I was buying groceries. All I did was make a few phone calls, got the idea in people's heads. We had to get members of the disabled community to support the best interests of the whole over their own personal favorites." This same national solidarity has thwarted efforts by the Reagan administration to dismantle the laws protecting the rights of the handicapped.

Since Jones has been editor/publisher, *Mainstream's* circulation has increased from 9,300 to 13,500 subscribers, and advertising revenues have risen by 39% over the last three years. She hopes to boost circulation to 25,000 within a year.

"We are hoping that in becoming more professional *Mainstream* will be the *Ms.* or *Ebony* for the disabled market. It'll be a boost to disabled people to have a topnotch publication — no more amateur 'loving hands at home' productions.

"We will only get equality in employment, housing, and transportation by pressing for them in the long term. And it starts by getting people familiar with the issues. The magazine also gives the non-disabled a window into disabled concerns," she said.

*Mainstream* encourages submissions from writers with intimate experience of disability. Jones feels that the disabled community has generally gotten bad press. "Usually those who get publicity are the Elizabeth Bouvias and the Baby Does — those who aren't coping with it. The beauty of people with disabilities is that they've pushed their human adaptability to the max."

Jones lives in a house that she and her husband restored, and somehow finds the time to grow roses, conduct evening prayer at a county mental health facility, and search out cooperative housing for the elderly and the disabled.

And at the root of her politics and her ministry lies a dream: "I believe with all my heart that the lame will walk, the blind will see, that all will come true with modern technology and faith. I believe that God has a purpose and a place in the world for everyone and as disabled people come into their own and claim their place, this will come to pass." ■

(For *Mainstream* subscriptions or tax deductible contributions, write: *Mainstream*, Suite 610, 861 Sixth Ave., San Diego, CA 92101.)

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## Whither lay ministry?

As students at seminary, in a sense we are all alike: those who will be ordained, those who will be turned down, and those who do not seek ordination. All are a part of the body, full members of the Christian community. All can exercise theological and pastoral talent to the extent of their ability, to affect the community, contributing to the growth of the body and its direction. All are taken seriously by the church (or the microcosm of the church that seminary represents) for what they *can* offer, no matter how much or little that may be.

It is hard to leave that and go back to ordinary lay involvement in choir, church school and parish aid. It's hard when, if you want to serve in a more thoughtful, conscious and substantive way, the bishop has to assure himself that you're not trying to "play priest." And it's hard when the seminary and parish communities that supported your efforts as a student with understanding and prayer for two years suddenly don't know what you're about out there in the world, and don't really want to know.

Small wonder that lay seminarians carry a load of sadness. Small wonder that persons who have shown some theological and pastoral talent, and had it bloom a bit in the diocesan selection process or seminary community, consider staying lay a fate worse than death...

Acting alone, I cannot change the church's opinion about the need for people to help bridge the gap between clergy and laity and the need for the church to support ministry in the world. I think only a radical change in the church's concept of mission from one of self-perpetuation to one of servanthood in all ways to God's world will do that. As for me, I am called to serve in the world in a variety of ways. I am not, after all, called to change the church, but I hope and pray that one day that change will come.

Sarah Lloyd, Episcopal laywoman  
in *Centering*  
Andover-Newton Theological School



# Short Takes

## A tale of two bears

A cartoon sent to me recently by a friend pictures two large bears standing on a busy street corner, crowds of people rushing by. One of the bears says, "Well, we're lost. And it's probably just a matter of time before someone decides to shoot us."

Now that can mean many things, political as well as purely personal. But the matter of being lost is one we all know from experience, and it happens to a lot of people nowadays. The bears might well expect someone to shoot them, or it is just as likely that someone might invite them to a free meal, followed by a lecture, followed by two weeks at a country retreat center, and then they would be asked to make a commitment to work for the salvation of the world, and then given a quota of flowers to sell back at that same street corner.

What if someone would just step up and ask what they need: a meal? money? directions? or just assurance that no one will come along and shoot them? A companion while they figure out their own next move! Free, simple, gracious offerings to the neighbor. Patience, compassion, humility. No strings attached. Just doing one's duty.

— The Rev. Ralph Moore, Jr.  
*Plumline*, Vol. 12, No. 3

## Excommunicate Cuomo?

*Notre Dame Magazine* (Winter 1984-85), reports that New York Governor Mario Cuomo did not feel so encouraged, when he heard Most Rev. John O'Connor respond to a question about possible excommunication for Cuomo. "I felt sick. I felt like throwing up. I hoped the Archbishop would say, 'That's ridiculous.' He didn't say that. He said, 'Well, we'd have to be very careful, and we'd have to think about it, and we'd have to explore it' — which was, by acquiescence, by nonrebuttal, a kind of acceptance of the remark. The Archbishop subsequently called me and said he regretted that it didn't come over the way he'd wanted it to. But it was too late . . . It was a punishing, punishing blow. Not politically . . . It's not politics I'm concerned about. Personally it was a very heavy hit. One of the reasons I gave the speech at Notre



The above illustration by Peter Kohlsaatt appeared with an article by John Judis entitled, "Is socialism possible in the United States?" in the April/May issue of the *Utne Reader*. Judis examines European economist Alec Nove's concept of "market-place socialism" — where small scale private business would flourish — as one model for Americans wanting an alternative to cut-throat corporate capitalism. The problem Judis points out, is that most Americans equate socialism with Siberian prison camps and 3½-hour waits at the butcher shop.

Dame was because this had to be responded to, this whole notion that we are somehow 'failed Catholics because we disagree with the bishops' political judgment. It's not good logic, it's not theologically sound, and it's not true."

— *Initiatives* 4-5/85  
National Center for the Laity

## Quote of note

Letter from a schoolboy: "Last week the bishop came for Confirmation. I was sitting quite near him and now I know what a crook looks like."

A parish bulletin, quoted in  
*The Anglican Digest*

## Peace in egocentric terms

When, not long ago, I saw a group of women from a wealthy suburb of my city marching in a peace rally and observed the elegance of their Bergdorf-Goodman attire, their Gucci shoes and the waiting chauffeur-driven cars at the edge of the square, I could not but recall the statement of a wise man: "Everybody wants peace. But we also want what we cannot have without war." We all want to sustain the standard of living we have become accustomed to. We all want our proud nation to be number one. We all want to maintain access to minerals and fuels, no matter where located, that are the necessary components of our technologically advanced society. In other words, though we all want peace, we also want one system or another that allows our wishes, wants and delights to continue unabated. We want *our* peace. But the peace that God wills cannot be given when we understand peace only in egocentric terms.

Theologian Joseph Sittler  
*Christian Century* 3/6/85

## Sanctuary, 1944 style

The Center for Constitutional Rights, in a new booklet on today's sanctuary movement and the law called *Havens of Refuge*, cites the source of the title. In 1944, after years of ignoring the refugee problem and evidence of Nazi atrocities, President Franklin D. Roosevelt issued a statement condemning the crimes and urging individuals to aid the victims:

"I ask every German and every man everywhere under Nazi domination to show the world by his action that he does not share these insane criminal desires. Let him hide these pursued victims, help them to get over their border, and do what he can to save them from the Nazi hangman . . . We call upon the free peoples of Europe and Asia temporarily to open their frontiers to all victims of oppressions. We shall find *havens of refuge* for them, and we shall find the means for their maintenance and support until the tyrant is driven away from their homelands and they may return."

— *Havens of Refuge*, CCR

## Letters . . . Continued from page 3

the May WITNESS. My first encounter with him was at Grace Cathedral, San Francisco at a Peace Festival in 1975. The next was in Denver (1979) at an Episcopal Peace Fellowship conference, where he led us in a Bible Study on the Book of Acts. Last summer he preached and led a workshop at St. Paul's, Burlingame, Cal., and a workshop and panel discussion at Calvary, Santa Cruz. Each time I was moved by the deep faith and complete honesty of the man. I agree with Carter — it was not important to him whether we liked him or not. He had a job to do and he did it.

There will be a resolution introduced at General Convention "thanking God for the life and witness of William Stringfellow." This may be controversial and may not pass. He would/will enjoy the silly debate which this resolution may provoke.

**Ann McElroy**  
Cupertino, Calif.

## 1st WITNESS Revisited

A copy of your valuable magazine came to my attention recently, reviving some memories of an historical nature.

In 1917, my father, the Rev. Charles J. Shutt, was rector of St. John's Church, Mankato, Minn. With two of his seminary classmates, Bishop Sage of Kansas and Bishop Irving P. Johnson of Colorado, a church newspaper was founded. It was my father's notion that the National Church needed a medium of middle ground as contrasted with *The Living Church*, the *Southern Churchman*, and *The Churchman*.

THE WITNESS was first published in northern Indiana, with a Rev. Mr. Applegate in charge of the printing end — hot type, of course. Later, a printing shop in Chicago was found. My father kept the newspaper going, finally moving his small family to Chicago to oversee the publication. Eventually, it became a tabloid, shortly I think, before my father's death in 1921. He was succeeded by the late Rev. Bill Spofford. My father literally gave his life to keep the magazine

in print, often setting some of the type himself! Bishops Johnson and Sage contributed editorials and articles; my father was Managing Editor as well as news collector.

For one year I served as News Editor (1945-1946 — I think) when the two-room office was down on Liberty Street, New York City. I remember Bill Spofford's son, now Bishop Spofford, as a young man stopping by the office occasionally. During my employment I covered the House of Bishops in General Convention, Philadelphia.

I became interested in the Church League for Industrial Democracy, through Bill Spofford's influence, and was much surprised to find him listed, because of his connection with the League, as a Communist sympathizer. This I never believed.

I am presently the Historiographer for the Diocese of Springfield, and also Senior Warden of St. Andrew's Episcopal Church.

**Philip Leslie Shutt**  
Paris, Ill.

## UCM sends greetings

Thanks for your permission to borrow some graphics from THE WITNESS. I've enjoyed reading it for years. I was fortunate enough to have been at the ordination of the "Philadelphia 11" in 1974, and know of the magazine's rebirth because of that event.

I enjoy and learn much from each issue. Keep up the excellence. Also for your information The University Christian Movement is in its 51st year of ministry in New England.

**The Rev. Chris Blackburn**  
Director, UCM  
Cambridge, Mass.

## Subs from Arabia

I am forwarding a list of names I should like to have you send gift subscriptions. I enclose \$60. Your articles are excellent — especially those dealing with the deplorable policy of the present administration.

**Christine W. Ayoub**  
Saudi Arabia

## 'Left-wing drivell

As treasurer of the small Church of the Incarnation, I resent the use of Episcopal facilities for the publication of literature permeated with left-wing drivell. Although some innocent people have suffered, I feel that God sent AIDS to punish sinners, and that He sent Ronald Reagan to protect Christians who believe in freedom.

**Norman Blake**  
Ronceverte, W.V.

## WITNESS fails reader

THE WITNESS does not speak to me as I believe in a biblical life-style, traditional family life, and other values which I find THE WITNESS does not subscribe to. I believe wholeness in the Lord Jesus brings me and our family to love God and neighbor.

**Teresa Mulligan**  
Reston, Va.

## WITNESS a healer

I love THE WITNESS. As someone who has suffered great pain and disillusionment with organized religion, I have found your magazine to truly be a healer.

**Mary Bruce Reid**  
Oakland, Calif.

## Keeping touch

All time needs the resurrection appearance of Christ in its hours, scenes, events and issues. A "resurrection body" or "spiritual body" as Paul calls it, is not always recognizable in this world, nor can we obtain it by careful constructions. I would hope that it begins in prayer and worship, and ultimately ends there, also; but stuffed between is the "stuff" of our age and century. The "resurrection body" is one manifested in community for all community. None of our Lord's resurrection appearances were to the disciples in a synagogue or temple; but by the seashore, in an ordinary upper room, on a dusty road, a shared meal. Your publication assists us in keeping touch with those extraordinary and common places and time.

**The Rev. Clifford E. Schane**  
Sewanee, Tenn.

# New book by WITNESS editor

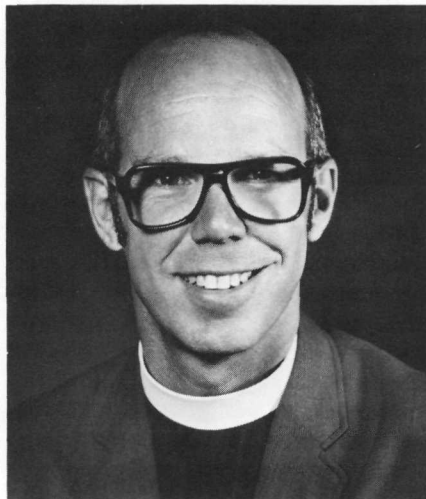
**T**he Rev. Richard W. Gillett, director of the Episcopal Church Publishing Company's West Coast office and a contributing editor of THE WITNESS magazine, has authored a book entitled *The Human Enterprise: A Christian Perspective on Work*.

Gillett, who has been active in labor issues for 20 years, addresses the profound transformation in the substance and shape of the workplace as it has shifted from a traditional blue collar industry to a service and information oriented workforce. The 120-page paperback was issued this month from Leaven Press, at \$7.95 a copy.

A chapter from the book appeared in the November, 1984 issue of THE WITNESS under the title, "Revolution in the Workplace." The effect of this revolution, Gillett says, poses critical questions for workers themselves, managers, educators, social workers, politicians, and clergy and religious. Some of these:

- Can the dislocated industrial worker find a niche in the new workplace?
- What is the role of transnational corporations in the reshaping of the workplace?
- How does the new technology affect work?
- What effect does the militarization of the economy have on people's work?

In *The Human Enterprise*, Gillett's frame of reference for his inquiries is the basic significance of work in the Christian tradition. He examines Biblical evidence for valuing work and economic activity, and Roman Catholic and Protestant doctrine and experiences from ancient times to the present. Referring to the



Richard W. Gillett

draft of the Roman Catholic Bishops Pastoral Letter on the U.S. Economy as well as strategies and actions by church labor coalitions, he suggests thought-provoking debate on theological issues, public policy directions and church strategies related to work.

Pope John Paul II in his encyclical on work said, "Human work is a key, prob-

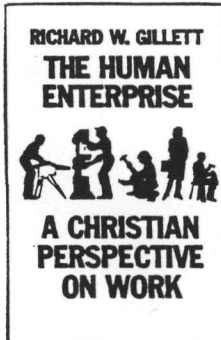
ably the essential key, to the whole social question." Gillett's book is key to understanding what practical ways churches can impact the world of work for people today.

The result is a book both theoretical and theological in analysis and suggestive of practical organizing principles.

Gillett has been a labor advocate since 1967, when he was an industrial mission apprentice in Lancashire, England. He founded the Puerto Rican Industrial Mission in San Juan and was its first director. In 1981, he directed the Western International Conference on Economic Dislocation in Los Angeles, out of which the California Coalition Against Plant Shutdowns was founded.

He is currently Los Angeles-based ECPC staff officer to its Task Force on Repression and edits the newsletter, *Networking*. His articles have appeared in *The Christian Century* and *Christianity and Crisis*, as well as in THE WITNESS.

Gillett and his wife Anne live in Pasadena. They have three children.



Please send me \_\_\_\_\_ copies of *The Human Enterprise* at \$7.95 each. Enclosed is a check in the amount of \_\_\_\_\_. (Prepaid orders only.)

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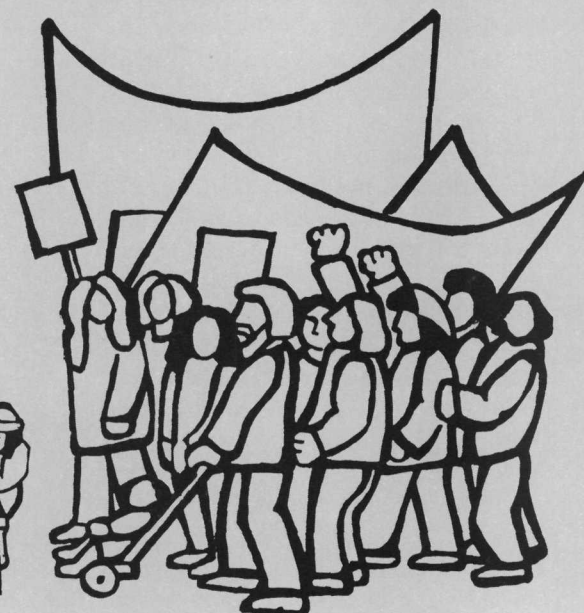
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