

THE WITNESS

Inside: Appalachia
The U.S. 'Third World'

CELEBRATING

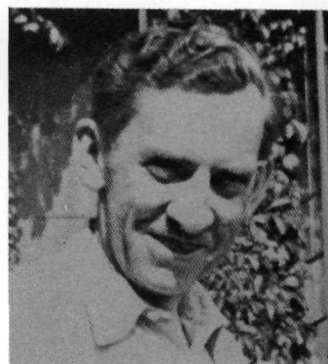


Three score and ten years ago, the first issue of THE WITNESS rolled off the press in tabloid form into a world scarred by political, social and economic upheaval. On Jan. 6, 1917, when Editor Irving Peake Johnson checked the first WITNESS — an 8-page weekly selling for \$1 a year out of Hobart, Ind. — two main events were shaping the world's destiny:

- A World War had been raging in Europe since 1914 (and was to be enjoined by the United States during THE WITNESS' fourth month of publishing);
- A revolution was in its inchoate stages in Russia, where a political activist named Vladimir Ilyich Lenin

was organizing the Bolsheviks to end Czarist rule.

In the second decade of the 20th



William B. Spofford



Irving Peake Johnson

century, the United States, having fulfilled its "manifest destiny" to reach from sea to shining sea, flexed

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Letters

Browning responds to homosexuality letters



The Editorial Board of THE WITNESS magazine, concerned about rights of gay men and lesbians in the Episcopal Church in the context of current "gay-bashing" in U.S. society and in the churches, wrote an open letter to Presiding Bishop Edmond L. Browning in September. The correspondence urged him "to encourage bishops to accept, ordain and employ persons who are qualified," irrespective of their sexual orientation. Bishop Browning's response in that issue included an invitation to others to dialogue on this "explosive" topic. Subsequently, THE WITNESS printed in its Letters column in November and December a wide selection of responses. All letters, including those we did not print, were forwarded to the Presiding Bishop at his request. What follows is his second response to the correspondence. Barbara Harris, in her column A Luta Continua, comments on the Browning letter elsewhere in this issue.

Bridge-building in a divided church

I have read, reread, and pondered long and hard upon the responses to our exchange of letters which appeared in the September issue of THE WITNESS. I would like to share a few thoughts which have emerged.

I want to thank THE WITNESS for providing a forum for the public discussion of homosexuality. I am gratified by the response to our published correspondence. Many sent me personal letters. I have read all, and I hope that they are but a small indication of the dialogue within the church. I am pleased that the concerns expressed in each letter have been lifted up. I am intensely moved by the anguish conveyed. And, I am encouraged by the remarkable vulnerability several writers were willing to risk. I have taken the liberty of sharing all the letters I have received with the Standing Commission on Human Affairs and Health, which has been directed by

General Convention to address the issue of human sexuality.

I must candidly remind you that our church is of many minds about the place of homosexual people in Christendom. Since my remarks at the Los Angeles Convention, I would suspect that I have heard every possible position. Some Episcopalians on *both* sides of this issue hold views that reveal prejudice, myth, misinformation and spiritual shallowness. On the other hand, some of our communicants' — (again on both sides) — strong views are based on careful thought, extensive study and serious soul-searching. The painful truth is that we are not, as a church, reconciled about whether gay and lesbian people, while "children of God, fully deserving of the pastoral care and concern of the church," should be admitted to Holy Orders or whether their sexual unions should be blessed by the church. The vote at the

1985 General Convention on the resolution concerning the ordination of openly avowed and practicing homosexual people made clear our lack of agreement on these matters. These are the facts. While this state of affairs causes pain and anger all around, to contend that things were otherwise would be to traffic in illusion, and I cannot do that.

As Chief Pastor I want to say that I am grieved by this brokenness in our church. I am in no way insulated from the anguish of gay and lesbian Episcopalians in a church that is torn over how to treat them. Many have shared with me their heartrending stories; I have ached with gay clergy and lay people who have been treated with hostility by parishes and dioceses. They have paid an enormous price at times as they tried, in good conscience, to lead integrated Christian lives. I am appalled by the violence against homosexual persons in our soci-

ety and, often, the denial of their basic human rights.

At the same time, I have heard the rage and anguish of some Episcopalians who have felt disillusioned and confused about their homosexual sisters and brothers. They too want, with equal passion, to be given clear and unequivocal assurance that their beloved church is not disintegrating into the hedonism that our age seems to have spawned. For a number of people in our churches today many changes are not upsetting but frightening. They view the basic heterosexual relationship as so much a part of the natural order that it is fully normative. To hold that there can be other forms of God-given relationships raises difficult questions for them about the natural order and, therefore, even about the existence of God and God's purposes as they have understood them. They are also concerned that full acceptance of homosexual relationships would somehow mean a breakdown of all forms of sexual morality. I have sat with these people, too, and ached.

As your Presiding Bishop I need to share with you that the pain on both sides is real; neither side has cornered the market on anguish. I find that I share deeply in the pain and struggle of many individuals today and in the life of the church as we try to come to fuller understandings of human sexuality. I am hopeful that the pain and struggle can be redeemed and redeeming and that they are leading us to both new compassion and vision. Compassion, if it is to be authentic, must be extended to *all*.

As Primate, Chief Pastor, and President, the titles given to me as Presiding Bishop, I am called to lead. But, to lead does not mean to yank or to dictate. This is not the style of my ministry. Nor is it the mandate given me in our polity, in which I have neither the right nor the

power to make unilateral declarations about such issues as who should or should not be ordained. Nor would I want such a prerogative. We Episcopalians proclaim the catholic faith; we strive to be a collegial church.

In a controversy, then, my leadership must consist of clarifying the issue and building bridges. It is the vision of wholeness — of the oneness that is ours in Christ — that I hope will lead me all the days of my ministry as Presiding Bishop. To be a bridge builder in a divided community is to reach out with *both* hands and to draw the sides together. This is the role of the prophetic pastor, seeking out both sides and enabling them to enter into dialogue for mutual understanding and acceptance.

To be a prophetic pastor is to live in tension — the tension of holding opposites together and the tension which grows out of deep compassion with those who have strong positions and passions. This is not a passive ministry but one of intentional engagement, constant growth and awareness, risk and vulnerability. I am called to this ministry and it is out of this that I can honestly say that there will be no outcasts.

In the midst of this longstanding contention among us, what I yearn for is this: that we be honest and vulnerable in our sharing, compassionate in our listening, and diligent in our search for truth. In fact, I challenge the Episcopal Church with these tasks. I give you my pledge that I shall use all the resource and persuasion of my office to foster dialogue and study in the church on the matters of sexuality, homosexuality and relationships so that the myths can be dispelled, the prejudices overcome, the truth known, and our brokenness healed. I can do no more; I shall do no less.

Edmond L. Browning
Presiding Bishop

For non-violent witness

The article "Black township theology" in the October WITNESS well expresses the drastic pressure between two different approaches to the apartheid oppression and violence experienced by the Black people of Southern Africa.

The author seems to choose a response of *violence* to the unjust system of greed, oppression and violence. On a human level this response is very understandable. I have no doubt there is much ambivalence, as the young people Buti Tlhagle speaks about so admirably try to relate to their ongoing, unjust experiences.

This same ambivalence has been felt down through the years in confrontational experiences. There is no easy answer to these different approaches and each can be ably defended. My bias is towards what I consider the pure Christian approach of non-violence, but I am not living in South Africa, or El Salvador, or wherever such drastic confrontations are experienced these days.

Buti Tlhagle makes a generalization that "The Christian discussion on violence tends to revolve around nuclear or bacteriological warfare. The violent struggle of the oppressed people against White domination and against the ruthlessness of capitalism has simply been dismissed as terrorism and therefore immoral." By whom? Not by me.

My presence in an American federal prison is as much in solidarity with the sufferings of the Blacks in South Africa as it is with the Blacks in the South Bronx. The greed, oppression and violence of the Global Corporate State is found not only in militarism and nuclearism, but also in classism, sexism and racism. I did my best to disarm a nuclear missile not only in opposition to nuclearism and militarism, but also because I

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THE WITNESS

CELEBRATING  YEARS

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Speaking the truth in love

The published exchange of correspondence between the Editorial Board of the WITNESS and the Presiding Bishop (September 1986) on the subject of homosexuality and the church generated a barrage of responses both to this magazine and Bishop Browning personally. Several of the letters from openly gay and lesbian WITNESS readers expressed disappointment in what, for many, amounted to the PB's polite and politic skirting of the issue. As a "straight" I found his diplomatic letter cold comfort and I am certain it offered little to our gay and lesbian brothers and sisters struggling for more than a grudging tolerance in the Body of Christ.

On the other hand, that Bishop Browning took time to "read, reread and ponder long and hard" the responses to his September statement and share his further reflection with the church is encouraging. That this exchange could take place at all between a publication such as the WITNESS and Bishop Browning is significant, given the siege mentality of the PB's office in recent years. His follow-up letter, published this month, is thoughtful and reflects not only care in its crafting, but caring in its content.

Where I take issue with our Chief Pastor and President is in his assessment of the role of *leader* and *prophetic pastor*.

In a controversy, says Bishop Browning, "my leadership must consist of clarifying the issue and building bridges." The first is true. The second is a desirable outcome if possible, but not at the expense or sacrifice of a clarion call for justice.

Two oft quoted or paraphrased adages come to mind. First, a leader does not *seek* consensus, he or she *makes* it. Second, nobody follows a leader who does not look like he knows where he is going.

The prophetic pastor, as the PB further points out, does live in tension, but not the tension of trying to hold opposites together. Rather, the prophet lives in the tension that results from speaking God's word unequivocally to a vain world that is no friend to grace. Prophets live in the tension of speaking the truth in love because they care that those to whom they speak hear and obey God's word. Bishop Browning correctly assesses that this is not a passive ministry. Moreover, prophets are not likely to be popular figures.

Jeremiah, scarcely a seeker of consensus, barely escaped with his life. Isaiah, no builder of bridges, saw very clearly that his task was to proclaim the year of the Lord's favor. Elijah's position with the priests of Baal was hardly diplomatic and John the Baptist had little time for

"intentional engagement" with the Pharisees.

The role Bishop Browning lays out is that of reconciler. This may well be what a Presiding Bishop in a Protestant Episcopal Church is called to do and all that office can be among the "largest group of unsupervised branch managers in the world" (bishops and parish clergy), and an even more independent thinking laity. It is not, however, to be confused with leadership or with being a prophetic pastor. The role of prophet calls for far greater risk of alienating or disaffecting some in the community, including me.

That some will fall outside the pale is a fact of life that issues from prophecy and prophetic witness. The prophet himself/herself may fall into disfavor and wind up hiding in a cave or even hanging on a cross. The price and the stakes are high indeed and a prophetic Presiding Bishop may well be the one who winds up an "outcast."

Bishop Browning can foster the dialogue that leads us to be "honest and vulnerable in our sharing, compassionate in our listening and diligent in our search for truth." But in the end, the prophetic pastor must speak to dispel the myths so that the truth may be known. Only then can prejudice be overcome and the brokenness in the Body of Christ be healed. No more is required, nor any less.

Appalachia: U.S. 'Third World'

by Jim Sessions

The story of Appalachia is like the story of much of the rest of the world's poor. The sorrow of Appalachia is "like unto the sorrow" of sisters and brothers on every continent.

An internal U.S. colony, Appalachia reveals relationships between the powerful and the powerless like those in Third World countries. Our own Third World is near at hand. Through the entry point of experienced suffering at home, we begin to acknowledge the larger global picture which otherwise remains too obscure to contemplate.

Listen to a Presbyterian minister remembering a recent week of visiting in his mountain parish:

"Statistics and findings become real for me in the memory of persons who give names and faces to suffering. 'Black lung' becomes real as you observe the wakefulness of Bill's children in the night while they listen to their father struggle for one more breath with the aid of an oxygen tank. Powerlessness has new meaning as you join Mrs. Hardaway, a widow, in her attempts to produce records from now-defunct coal companies to prove to the government that her husband died from black lung so that she can gain a minimal pension, since she is now disabled herself. Meanwhile the quilt she made, which you helped to sell for her for \$50, provides the only income she is likely to receive this month.

"The right to adequate education rings

urgently as you accompany your child on Parents' Day to the house trailer that has served as the classroom for her and 42 other pupils for a year. On the way, you pass the line of children waiting for the one working toilet, not yet connected to a sewer, which serves the 600 students in the building designed for 300 pupils.

"Mike, who is unemployed now for the sixth straight week and for the third time this year, invites you to share the bowl of pinto beans and the goat's milk, which comprise the one meal his family of four has for today. You join neighbors in rebuilding the porch on Mary's house, which has fallen in again. The lumber for the job is salvaged from the abandoned coal tipple by the railroad. Just down the road are the remains of the McElroy's home. You stood in their living room last week and wept over the memories of a lifetime smashed in a matter of minutes by the boulder from the strip mining operation. The mine had stopped 100 yards away, but not far enough to save the two rooms at the back of the house in the boulder's path.

"Tears are all that can be offered to the family of Joey, whom you bury today. Words won't suffice at the grave. There is no statistic that can explain to the Black mother of an 11-year old boy why her child has died. He was an epileptic, lacking proper nutrition because of the family's poverty and medical care because of the region's exploitation. 'Is it nothing to you, all you who pass by? Behold and see if there is any sorrow like unto my sorrow.'"

Like colonies of the Third World, Appalachia was appropriated by economic interests in Europe and the Northeastern United States for use as a timber, labor, and energy colony with the active

collaboration of the government. The poverty and suffering of the region make the people more docile and susceptible to the exploitative policies of outside economic interests:

- Three-fourths of the surface land and four-fifths of the mineral rights in 80 Appalachian counties are absentee-owned — 40% of the land and 70% of the mineral rights are owned by outside corporations. The top 1% of the owners own 22% of the land, but pay only 4.7% of the property taxes in those 80 counties. The almost non-existent taxes paid by absentee corporations mean that Appalachians must deal with chronically inadequate public service, despite the wealth of coal and other natural resources around them. And they must depend upon state and federal revenue to provide services and education.

- Some 70% of the working women in West Virginia make \$1.60 per hour or less.

A woman who is a single parent in Appalachia stands a 60% chance that she and her children will live in poverty.

- What bargaining power the region's labor force has had is being subverted by government budget cuts of unemployment insurance, public service jobs, workers' compensation, etc., promoting and escalating the fears of being without a job. A growing insecure labor pool of unemployed is further threatened by loss of food stamps and medical benefits.

Twenty-three of the 85 Central Appalachian counties have had unemployment rates of well over 10% for the last 10 years. Some counties average 15 to 40% unemployment, in some cases double the unemployment rates in the region in the early '60s, on the eve of the War on Poverty.

Jim Sessions is Executive Director of the Commission on Religion in Appalachia (CORA), a coalition of 18 denominations and 10 state Councils of Churches. He prepared the piece above for distribution by *Third World Sermon Notes*.

What is happening to Appalachia's poor in an age of retrenchment differs only in degree from what is happening to many others. Daily life turns more insecure, a sense of betrayal becomes ingrained, docility prevails in the labor markets, and a more predatory, survivalist mentality dominates social life.

Miners talk about men being "mashed up" like one might talk about a dented fender of an automobile. Destruction of human beings and destruction of the environment happen on a daily basis. Violence is a sad fact of life and the church must respond to its fundamental origins, rather than simply to its symptoms.

The injustice within Appalachia is interwoven with the prevailing institutions, structures, and ties of which the local parishes, the elders, the Sanhedrin, the councils are a part. While there is some wisdom in maintaining relations with these institutions in order to provide needed services for the poor, the church would be acquiescing in a system de-

signed to perpetuate poverty, and a consequent lack of empowerment if it simply accepted things as they are.

In Appalachia, we perceive a distinction between the poor and the powerless. Our service to the poor must be balanced with a commitment to challenge the economic and political organizations that foster powerlessness and poverty. The church's concern for the poor cannot be based on a need for people to whom we can minister. We must not only assuage the conditions of poverty and powerlessness, we *must end them*.

Prophets are often stoned. Their function is not to build something themselves, but to motivate other people to action. Thus they can appear inimical to the elders, the prevailing institutions. But where people undertake actions, they soon initiate institutions. In other words, the relationship between institutional interests and prophetic missions are not diametrically opposed but a synthesis that involves tension. This tension can be

creative in a sense of revitalizing institutions and making them uncomfortable while also shaping the prophetic vision to make it consistent with long-range strategies of change and not merely dramatic and episodic activities.

The Appalachian mountains store an incredible amount of wealth, not only in minerals, but in information the people have about their country, about the powerful and the powerless, and what it must be like to suffer in Third World economies. Most importantly, mountain people live a tradition of resistance born of persecution that is redemptive and permits the soul a place of rest.

The antidote for Appalachia is not distance, or even charity for the poor, but active solidarity with the poor. It is not just their plight, it is ours. As the Catholic bishops of Appalachia put it, *"It is the mountain's spirit of resistance which must be defended at any cost, for at stake is the spirit of all our humanity."* (This Land is Home to Me) ■

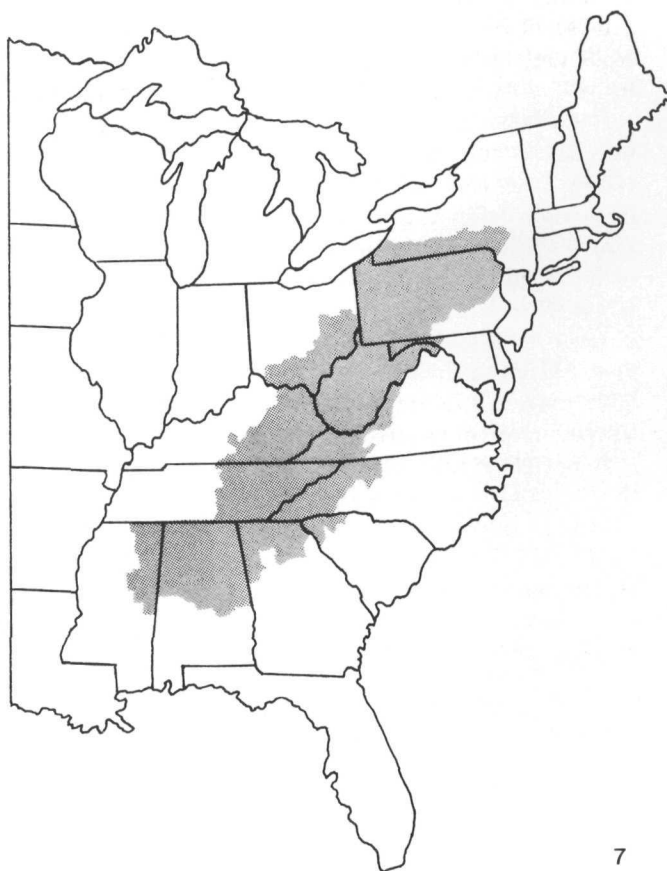
Appalachia in context

- Appalachia is home to 9% of the U.S. population and 10.8% of the nation's poor. It is home to 8% of the U.S. civilian workforce and 10% of the nation's unemployed. It is home to 11% of U.S. Episcopalians.

- Appalachia is affected by the emergence of a two-tier national economy. Almost two-thirds of the counties in the region have declined economically in the last 15 years. Data show that roughly 80% of the counties which fared worst in the first half of this decade are found in 17 states, including those of Appalachia. 62% of Appalachia's adults have not completed high school.

- While the traditional sectors of the Appalachian economy — mining, steel, manufacturing, farming — are losing enormous numbers of jobs, the new jobs are going to metropolitan areas which already have the highest degrees of wealth, education and services, leaving the rural areas, already the poorest in the nation, further and further behind. The two-tiered economy has particular consequences for rural women and rural Blacks, who already experience inordinate levels of poverty.

- "Blackness in the mountains makes people poorer still." One third of the Black families live below the poverty line. As of December, 1985, one third of the Blacks in the region were unemployed. As Blacks compete with low-income Whites for economic survival, there has been a rise in racial violence. The Ku Klux Klan, the White Patriot Party, and other hate groups in the region have stepped up activity.



Families win back homes

by Sandy Elledge

Adorned with signs reading, *Please don't buy our homes!*, the houses of Trammel, Va. went on the auction block last summer. Ordinarily, the surrender of their homes to public auction by an entire community would portend disaster for those involved. But as it turned out, for the people who lived in the homes of Trammel, an old mining camp nestled in the mountains of Southwestern Virginia, the event provided a bonding unparalleled in its history, as well as one of the most dramatic church interventions in Appalachia of recent memory.

The future looked bleak for Trammel when 79 homes were sold in the estate settlement of a wealthy landowner who had bought the camp some 60 years ago. While no written notification was ever received, word of the settlement filtered down on June 16, and more threatening, that an auction was set for July 12. Residents heard they could purchase their homes before the event, but many understood this to mean they would have to pay cash. People were afraid that if their houses were sold they would either be evicted or forced to move because of higher rent. Most of the homes do not have indoor toilets or running water and rented for under \$100 a month.

Trammel is comprised chiefly of unemployed coal miners or people who live on minimal, fixed incomes from black lung benefits, SSI or social security.

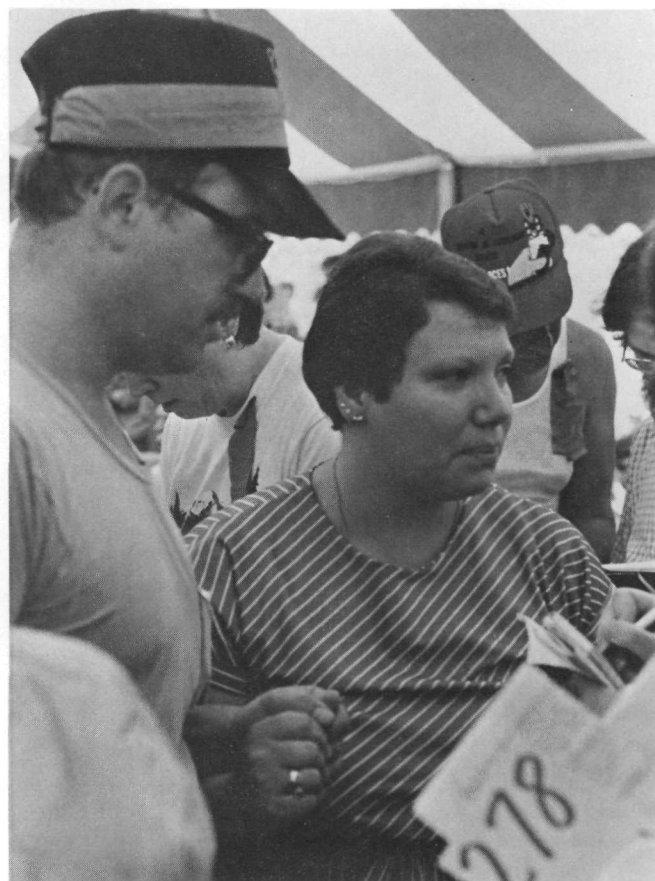
Jean and Clyde Hale have lived there for 11 years, renting different homes. As their son, Jason, 11½, wrote in a paper for school, "I've moved five times in my lifetime and I still live in Trammel."

Coy Williams remembers working in Trammel as a young man. He poured the cement for the foundation of the house he and his wife live in.

Dolores Rose and her husband lived elsewhere for 6½ years. "I thought when I moved away from here, I'd never come back — it was just the pit of the world," she said. But in the end, she was homesick and wanted to return.

It was this love of community that made Trammel residents determined to hang on to their homes, even if it took a fight. One of these was Clady Johnson, a divorcee whose only income derives from a \$207 monthly welfare check. Clady had worked with other community organizations in the area

Sandra Majors Elledge is communications director for the Appalachian People's Service Organization (APSO), a coalition of 14 Episcopal dioceses serving as an expression of mission and ministry in Appalachia.



Dolores Rose, secretary of the Trammel Homeowner's Association, and her husband, Wayne, join hands in a tense moment of bidding at auction of their community's homes.

and had had some leadership training, primarily through Grace House on the Mountain in nearby St. Paul, Va., a Learning/Training Center affiliated with the Episcopal Church. She contacted its director, Linda Johnson, (no relation), for help in organizing her neighbors into the Trammel Homeowner's Association. "We felt like we were going to be cast out," said Clady, who was to become vice-president of the group.

Dolores Rose, who became the Association's secretary, affirmed Clady's feelings. "When you have children, that's something to worry about. It was like they were going to auction you off as a person, or your kids. That's a part of your life and makes you real angry. My mother was raised here.

My 84-year-old grandmother was 14 when she came here.”

“The community never got together until all this started,” said Jean Hale, in whose home the first meeting took place. “June 25 was the first time the people of Trammel ever got together at a community dinner.” In the not quite three weeks between that first meeting and the auction, the Homeowners’ Association raised enough money to make the down payments — 10% of the total bidding price — on 25 homes, about \$30,000.

This included \$10,000 from the Episcopal Church Presiding Bishop’s Fund for World Relief, \$1,000 from the Episcopal Diocese of Southwestern Virginia, and gifts from Episcopal congregations in the Dioceses of Upper South Carolina, Virginia, Southwestern Virginia, and Newark. Roman Catholics, Presbyterians, Methodists, and Lutherans also made substantial contributions. The residents raised \$1,000 through bake sales, car washes, telephone solicitations, and a gospel sing.

By the time the other 90% was due — 30 days — the necessary \$63,000 had been raised.

Clady Johnson’s home was the first offered at the auction. She lost out to a Washington D.C. man who bid \$4,000. He also bought her mother’s and her son’s homes, spending a total of \$11,150.

After losing those first three bids, “it seemed like a wet blanket had been tossed on the whole scene,” said the Rev. R. B. Lloyd, executive director of the Appalachian People’s Service Organization (APSO).

“People got physically ill when they saw Clady’s family lose their homes,” Linda Johnson said. “But even when others kept telling us that we were foolish, that we had poor strategy and that it was a bad investment, we believed we could still prevail.”

The Association called a hurried meeting to revise strategy. They decided that two representatives would handle the bidding, instead of an individual family bidding on its own home — an emotionally enervating and threatening task. The group stood together in the center of the auction tent, offering each other support and coaching the bidders. An Association member held up a sign during the proceedings, “This house is being used in a community ministry to assist low income persons! Your bid will keep it that way. Thank you!”

Events began to change. “There would be a great cheer after a successful bid,” Lloyd said. “Spirits lifted and then soared.” At the end, the Association had purchased 25 houses for \$63,000. Many of them sold for \$1,600. Even Clady Johnson and her brother have bought their homes from the man who outbid them, since the auction. “I had just had water put in in December. It was the first time I’d ever lived in a house with water,” Clady said, recalling her feelings upon



Top: A home typical of those up for auction; bottom, Harrison and Shirley Hale in front of their home. He is an unemployed coal miner; she, a volunteer community worker.

losing the house. Clady’s mother was given the opportunity to purchase her home, but the asking price was higher than she felt it was worth. Instead, she bought a home from the Association for less. This home is not only larger, but has hot and cold running water.

“Spirits are running pretty high around here,” said Dolores Rose, secretary of the Association. “We have a house for everyone in the Association.”

“There is little doubt that the Trammel miracle could have happened without the assistance of the churches. The Episcopal Church especially will long be remembered here,” said Linda Johnson.

The long grind of cleaning, repairing, and improving the community, however has just begun.

Virginia Governor Gerald Baliles sent a delegation of state and federal housing officials to Trammel to determine the community’s water and sewer needs. State Secretary of Eco-

conomic Development Richard M. Bagley, who led the delegation, called the Trammel story "one of the best examples I've ever seen of people using their own resources to solve their own problems."

But the original water system is antiquated. It was turned over to the Association when attempts to sell it on the open market were unsuccessful. The pipes leak beyond repair; the system will not last through the winter months. Neither does the chlorinator work. A gallon of Clorox has to be added to the system manually each day.

When the government delegation visited Trammel, Andrew Chafin, executive director of the Cumberland Plateau Planning District, said his agency would make a 4,000-gallon water tanker available to deliver to the homes there, if necessary.

Norma Jean Powers, president of the Homeowners' Association, said she doubted if anything would be done if the water system gave out. "The county's never done nothing for us before." But, she'd remember he made the offer in front of other government officials and that he was quoted by the press. "We're learning," she chuckled.

Other water sources for the community are a spring and a well. The well has often been contaminated with E. coli bacteria from human waste.

Trammel has no sewage system. There are five or six septic tanks in the community, one of which leaks raw sewage onto a road. The rest of the homes either have outhouses or pipes that run down to the creek to carry waste.

Neal J. Barber, director of the State Department of Housing and Community Development said that state officials would seek grants or loans for necessary construction of a water and sewer system. An Appalachian Regional Commission (ARC) grant is available, but under its terms, Trammel would have to install bathrooms in all the houses currently lacking them. Residents are willing to provide the labor, but cost of materials will be about \$80,000. If the money can be raised, Barber has made a commitment to release the \$430,000 ARC grant, which would go a long way toward covering the estimated cost for the entire water and sewer system of between \$800,000 and \$1.2 million.

The water and sewer system is only one of the issues being dealt with by the Trammel Homeowners' Association Board. Members meet several hours each week with Linda Johnson and Elizabeth Rose of Grace House for leadership training. They are learning to work together, set priorities, do problem solving, solve conflicts, and set goals.

Johnson and Rose said they have discovered three main themes in their work with the Homeowners' Association:

- People want to control their own lives.
- The people in Trammel were hungry and anxious to

learn and opened themselves to that learning when they knew that we would stand with them and that we believed in them.

- The church as an institution can be present in a place like Trammel, but *only* in a partnership where all participants are equal.

The three operative phrases in the contract between Grace House and the Trammel Homeowners' Association are:

- 1) You are your own best expert.
- 2) You can always say "no."
- 3) You (the Homeowners' Association) tell us what you need, what you want, and what you want to learn and we'll do what we can to meet those needs or to find someone who can.

The relationship has worked because, Powers said, "Linda and Liz are the first people who've come to Trammel who have believed in us and believed we could learn."

Johnson said, "There are all kinds of gifts in the community and it's a matter of affirming them and lifting them up. The people of Trammel are some of the most passionate and intelligent workers I have ever known."

And work they do. With funds from the Virginia Housing Authority and the Rural Action Development Agency, Trammel residents are winterizing their homes. Most of the money is used for materials. "Everybody's helping each other," said Powers.

Insulation is being blown into the attic and walls, and, if there is room, beneath the floor. New exterior doors and thermopane windows are being installed. Roofs are being repaired and at least five houses will have new roofs. Many of the other homes have been painted and yards have been cleaned up. A real civic pride is evident.

"Someday, we hope to have a playground here for kids," Powers said. For the time being, residents are remodeling a three-room house the Association bought for use as a community center. It will provide a place for young people to play and learn, for adult education classes and for community worship.

Trammel has a church, but most of the residents don't attend for three reasons: "They don't have the right clothes to wear; they're embarrassed when the collection plate is passed and they have no money to put in it; and they don't see the church reaching out to help in the community," according to Linda Johnson.

B. Lloyd has been visiting Trammel to share in community celebrations and worship services. Residents are talking about starting a home Bible study/prayer group.

Lloyd now describes Trammel as "a true community in which families are doing things together and helping one another. A real miracle has happened." ■

Short Takes

The call to rebellion

The significant thing about the division between rich and poor people, rich and poor nations is not simply that one has the resources to provide comfort for all its citizens and the other cannot provide basic needs and services. The reality and depth of the problem arises because the man who is rich has power over the lives of those who are poor, and the rich nation has power over the policies of those which are not rich. And even more important is that our social and economic system, nationally and internationally, supports those divisions and constantly increases them, so that the rich get ever richer and more powerful, while the poor get relatively poorer.

My purpose today is to suggest to you that the church should accept that the development of people means rebellion. At a given and decisive point in history, people decide to act against these conditions which restrict their freedom as people. I am suggesting that unless we participate actively in the rebellion against those social structures and economic organizations which condemn people to poverty, humiliation and degradation, then the church will become irrelevant to people, and the Christian religion will degenerate into a set of superstitions accepted by the fearful. Unless the church, its members and its organizations, express God's love for human beings by involvement and leadership in constructive protest against the present human conditions, then it will become identified with injustice and persecution. If this happens it will die, and humanly speaking will deserve to die — because it will then serve no purpose comprehensible to the modern world.

Julius Nyerere
Freedom and Development

'Essential' defined

When Congress failed to pass a spending bill in time and the Government was forced to furlough all of its "nonessential" employees for half a day, the Defense Department kept all of its 1,087,893 workers on the job. The National Aeronautics and Space Administration on the other hand, found that 21,861 of its 21,911 employees — 99.8% — were nonessential.

The Progressive 12/86



Crime does not pay at your level

Quote of note

We know that the edge of the American plate was thrust upward to produce the Appalachian Mountains... they are the majestic harbingers of our land... They are mountains of ancient destiny, and to move among them is to establish contact with a notable period of our history.

James Michener
Centennial

Seek Appalachian volunteers

A new listing of volunteer opportunities in the Appalachian region, many designed for church groups wishing to participate in a workcamp experience, is just off the press.

Programs utilize physical labor, such as home construction and repair, research and teaching skills, clerical assistance, etc. Many are designed for teenage volunteers. Others are for individuals or small teams, some of whom may wish to make a long-term commitment.

"We hope this will encourage people to come, live, work and learn in Appalachia. This kind of shared ministry enables people of different backgrounds to appreciate each other's culture and struggles and to join together in Christian community," Sandra Majors Elledge, APSO communicator, said. Copies of the poster can be obtained from APSO, P.O. Box 1007, Blacksburg, VA 24060.

The atomic age is here to stay. But are we? — Bennett Cerf

New abortion drug

A new drug known as RU-486, which enables women to perform abortions privately at home, could well transform, if not end, the abortion debate. Developed by the French drug company Roussel-Uclaf, RU-486 is a steroid compound being tested in Paris, Stockholm, and the University of Southern California. The drug blocks the cells in the lining of the uterus from receiving progesterone, the hormone that builds up the uterine wall, allowing the fertilized ovum to implant in the womb and mature. Deprived of progesterone, the wall of the uterus breaks down, just as it does in a normal menstrual cycle. The ovum breaks off from the uterine wall and is discharged in a period...

Thus a woman could take RU-486 safely and privately very soon after missing her period without ever knowing whether she was actually pregnant.

The biggest question women may have about RU-486 will probably be medical, not moral. Knowing that the first generation of RU-486 users will be guinea pigs for the drug's long-term side effects, many women may balk at using it.

Tony Kaye
The New Republic, 1/27/86

Rights and reconciliation

Wasn't it Thomas Jefferson who said, "...not a foot of land will ever be taken from the Indians without their consent. The sacredness of their rights is felt by all thinking persons in America." But that was before we wanted it all, and not many thought like Jefferson.

John Echohawk, an Indian attorney, reminds us (since we seem to have forgotten), "Scarcely a single tribe escaped the murderous fury, the plundering of land and resources or the desecration of shrines... Worse still the relentless war on our land and treaty guaranteed rights continues!"

Vine Deloria, Jr., a contemporary Indian thinker stated, "Before a final solution to American history can occur, a reconciliation must be effected between the spiritual owner of the land, the American Indian, and the political owner of the land, the American white man."

Gordon MacDowell
The Living Church 8/17/86

Women invisible in Appalachia's

The role that women play in the economic fabric of Appalachia is undervalued, uncounted, and to a large extent, unknown. What is known is that women in Appalachia suffer disproportionately the effects of a distressed economy, poverty of resources and assistance, and a changing family structure that places the burden of raising children increasingly on single women.

Women in the region have been conscious of their inequality for many years, but it is only in the last decade that they have begun to look at the economic consequences of that inequality in a systematic way.

Because much of the region is rural and there are few guidelines from existing research, women and their organizations have begun to develop their own statistics and propose their own answers to economic questions.

Among the most important coalitions in the region is the Southeast Women's Employment Coalition (SWEC), a group of women's projects dealing with economic issues in the southeast United States which includes Appalachia. This coalition has operated since 1979 to address issues of economic equity for Black and White women, including child care, education, research, pay equity, and employment in nontraditional jobs, among others.

A recent SWEC publication, *Women in the Southern Economy: Who Are We?* describes "making a living": "Most Southern women work in one of three giant job ghettos: low wage manufacturing, low wage services and low wage office work. We are further segregated by race within our 'women's work' ". The effect of this occupational segregation is evident. "Poverty is a problem of women and their children. Over 75% of Southern poor are women, children and members of female-headed families."

The wage gap among Black men, White women and Black women is less than \$2,000 per year — between \$11,000 and approximately \$13,000. However, between White men, the highest paid workers, and Black women, the lowest paid, the gap is \$9,500. White women have lost ground relative to White men; the wage gap between them more than quadrupled during 1956-1982.

Faced with these statistics, SWEC and other groups agree

that a job is not the answer to eliminating poverty in the southeast. Wage discrimination, job segregation, lack of adequate child care — all contribute to women's poverty.

In documenting the nature of poverty and inequities that result, women have begun to tell their own stories. Subsequently, they have moved to look at how economic development affects women, both positively and negatively.

Economic development is "done" by governments, private corporations, and somewhat rarely, by communities of interested citizens. Motives for consciously "doing" development vary. But usually the objective is to increase economic opportunities and the financial stability of those who develop.

Jane Jacobs in *Cities and the Wealth of Nations*, says that effective economic development involves strong and healthy cities which provide a center for economic activity in a region. She defines the necessary characteristics for these cities, which include markets, jobs, technology, transplants and capital, and cautions against another approach. " 'Industrial strategies' to meet 'targets' using 'resolute purpose,' 'long-range planning' and 'determined will' express a military kind of thinking. Behind that thinking lies a conscious or unconscious assumption that economic life can be conquered, mobilized, bullied, as indeed it can be when it is directed toward warfare, but not when it directs itself to development and expansion."

It is just this kind of "military" thinking that has fueled development theory in Third World countries. The disastrous effects of "development" on women became evident with the appearance of Ester Boserup's book, *Woman's Role in Economic Development* in 1970. Fourteen years later, a writer concluded: "Despite differences in culture and history, the Western model for development and Western definitions and indicators of status have been transferred intact to the developing nations. Thus, both the developing and developed countries share a great emphasis on economic growth that tends to obscure the importance of assessing development in terms of improved human well-being. They also share similar assumptions about women's and men's places in society, such as the assumptions that men are the principal workers, the heads of households, and the main breadwinners, and women are dependents who have a 'natural' capacity for homemaking and nurturance, but who are not mentally, emotionally, or physically able to contribute significantly to

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'shadow economy'

by Chris Weiss



society.”

According to the ISIS publication, *Women in Development*, “Women in the United States must look at the struggles of women in their rural communities, women in Appalachia, Native American women, farmworker women, working class women. Many of the problems these women are facing are similar to those being faced by their sisters overseas.”

Sue Ellen Charleton’s recent *Women in Third World Development* offers an important overview of women in the development process, using a historical and political context. She provides important insights for women in developed countries as well. According to Charleton, “The challenge is to provide culturally acceptable, nonexploitive opportunities to earn money.” She also pointed out, “To be successful, rural development must see women as cash earners and non-agricultural producers as well as farmers and household workers.”

In these statements lie two key problems/challenges to address the question of inequality for women in Appalachia. The first is for all those who concern themselves with development to seek to develop those segments of the economy that will not be exploitive.

Such development that has assisted women has been around the marketing of handcrafts, the formation of agricultural and other cooperatives that utilize skills familiar to women, support of small businesses, including home-based businesses, and education and training programs.

This raises an important question. While women in the Appalachian region clearly suffer disproportionately from

the effects of exploitive development, does not the kind of development that Jacobs referred to as “militaristic,” affect men too? Of course. When development concentrates on one resource in a region, for instance coal, or brings in industry that relies on skills not available in the local work force, people of either sex are the losers. Therefore some of the answers are universal. They include local control of the development process, relying on citizens’ committees instead of state officials, access to capital, both for small and large loans, but particularly for support for small business, and most importantly, support organizations which can provide technical assistance and information on local growth.

The second problem/challenge, that women be seen as cash earners and nonagricultural producers, is more appropriately directed to the issue of inequality. The role that women play in the economic fabric of a community has barely begun to be researched. Women in Appalachia have been invisible players in the economy. Women in West Virginia have a lower labor force participation rate than Kenya, a meaningless statement, because in both countries, women work very hard.

And labor force participation and unemployment rates do not tell the whole story. According to author Barbara Smith, “What these figures do not reveal is that most adults in rural West Virginia ‘work,’ in the sense that they expend enormous time and energy in the business of staying alive. Subsistence agriculture, barter, food stamps, perhaps a small cash crop, and an occasional temporary job are among the means of survival. Cultivating a small plot of tobacco or raising a few head of cattle are common ways of supplementing the family income.”

A West Virginia newspaper recently documented the existence of this “shadow” economy. Estimates vary, from 5% to 30% of the gross national product, as to its extensiveness. Women are particularly involved in this “shadow” economy, selling jewelry and plastic kitchen containers to their neighbors, taking care of children and old people, raising and selling produce, and running home-based businesses. However, economic planners in the state are not interested in an indigenous economy, but are instead, looking at tourism and relying on coal and “smokestack chasing” to lure industries into rural areas.

There are two basic solutions to the “shadow” economy.

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THE WITNESS CELEBRATES

70

YEARS

Continued from front cover

its muscles and started a period of expansionism.

U.S. marines had been sent to Nicaragua in 1912 and were to occupy that nation for 20 years; Haiti was similarly occupied. Puerto Rico and the Philippines were “annexed” after the Spanish American War. The United States landed troops in Cuba in 1906, 1912, and 1917 and corporations had begun to append the Caribbean nation to the U.S. economy.

In April of 1917, troops were sent to the rescue of bleeding Europe even as the United States began to close its golden door to immigrants in a growing wave of xenophobia and racism. And the fledgling revolution in Russia was an unwelcome event to a country devoted to unfettered capitalism.

Still, Americans were distracted by the prospect of a new prosperity in those days, fueled by credit and the availability of cheap mass produced goods. The automobile — the rich man’s toy and the poor man’s dream — sold for \$750 in 1917 and 4.8 million were on the streets.

Those were some of the salient features of the secular society into which THE WITNESS was born.

In that context, Irving Peake Johnson, an Episcopal bishop, tackled the question, “What kind of a newspaper do you propose to publish?” as subject of his first editorial. He opened humorously: “We propose to publish a dollar (a year) newspaper. At this price we must come unadorned and in simple dress. The editors are working for love.” His editorial staff consisted of George P. Atwater, Henry J. Mikell, John C. Sage, Ralph B. Pomeroy, Charles J. Shutt, Charles J. Sniffen, James Wise and Francis S. White.

Johnson continued, “we propose to publish a newspaper that the plain man can read and understand. The staff has been told to avoid big words and technical terms. We propose

to publish a human newspaper, accounting human touch and human viewpoints of more value than profound learning or scholastic attainments. We propose to publish a newspaper that shall be instructive and devotional rather than controversial. Now of course this is impossible. For the moment a man touches anything definitely somebody denies it and the fight is on. We do not propose to issue a newspaper without teaching definite truth and we hope that we may teach it with some ‘punch;’ otherwise we are doomed to failure . . .

“By saying that we do not propose to be controversial we do not mean that this paper will not have a definite sound. What we hope is that it will not change that definite sound into a chaotic din. We do not expect every reader to agree with all that is said. Write us if you think us unfair.”

Johnson defined *witness* as “one who bears testimony to facts rather than fancies, realities rather than theories — and we believe that these facts are embodied in the formularies and liturgy of the Episcopal Church. We propose to be loyal to these facts.”

He ended by quoting Canon Scott Holland: “If only the church will trust herself and the Spirit of God that is in her! She has but to put out her true innate power . . . What clogs her, what chokes her, is our dreadful worldliness, our conventionality, our stupidity. We, her individual members, are the main cause of her defeat. It is we who make her name a byword for timidity and cowardice!”

In the church context, THE WITNESS was strongly influenced in its early days by the Social Gospel Movement, and the writings of Walter Rauschenbusch, who stressed the social teachings of Jesus and their applicability to public life. Implicit was the belief that a Christian social order provided a Third Way — a vision neither capitalist nor socialist — the church being unwilling at that time to identify too closely with secular movements.

A new thrust developed in the second decade of the 20th century, when many Christians adopted the position that political parties rather than the church should be the primary agents of social change. It was during this era that William B. Spofford, who had served under Johnson and was to succeed him as editor, began to make his mark. Spofford, an Episcopal priest, and Vida Scudder, a noted Episcopal laywoman launched the Church League for Industrial Democracy in 1919, which greatly influenced the history of THE WIT-

NESS. The Church League sought justice in the workplace and attempted to learn from and support secular movements in their quest. In this way the League was a bridge from the Social Gospel movement to the 1960s option of empowerment, which saw the direct participation in and funding of secular movements by church groups.

From the 1920s to the 1950s, the CLID focused its activities in three areas: civil liberties, church education and corporate responsibility. In the third area, Spofford and Scudder came up against the fact that what is in the best interest of the underclass frequently challenges the interests and attitudes of an upper and middle income church.

In 1924, Spofford became executive secretary of the

War declared

When President Wilson signed the resolution on Good Friday declaring "a state of war" existed between our country and Germany the whistles of the City of Washington blew for 15 minutes. This took place shortly after 1 p.m. when the three-hour service was being conducted in most of our churches. It was a time which will never be forgotten by the people of the National Capital. On Easter there was an unusually large number of communicants in all the Parishes. The Cathedral and many of the parish churches had the national flag displayed. At St. Paul's two beautiful silk flags were given, the one by a daughter of the Dean of the U.S. navy and the other by two ladies in memory of their husbands, the one an army and the other a navy officer. The flags were hung on the Gospel and the Epistle sides of the Chancel and were blessed by the rector. (4/28/17)

Backlash re Germans

We have heard of Christian people who refused to allow anything German in their house, who would not use a German record in the phonograph. Such are guilty of the same attitude of mind as they condemn.

For it is our Christian duty to see the good in our enemies and to forgive the evil in them.

What we need is a Christian frame of mind more than we need anything else; a frame of mind that will realize that this is a great volcanic action, out of which

come gold mines and fertile lands, eventually. And we do not hate Germans but are fighting for greater unity and greater liberty on land and sea. We need to pray for the unity of spirit if we are ever to find the bond of peace. And to be a part of this unity of spirit we must cultivate the mind of the spirit, which St. Paul so adequately describes. There never was a time when people needed their religion more, both to comfort them in the possible horrors of war and also to enable them to emerge from the conflict without bitterness.

The Christian religion is the one unifying principle that can break down the barriers of hate and build up a new manhood, for it is the one element that the combatants have in common, that they recognize Christ as their Master and the fellowship of the Holy Spirit as their bounden duty and service. (Editorial 6/1/17)

Plea for leadership

This frightful war is a demonstration of the results of "efficiency without conscience", and the same elements that brought about the war in Europe are naturally present in America; in many a conscienceless corporation of capital and of labor; looking only to self interest, demanding only its own special privilege.

The idealism of America still exists. It may have been throttled by business and politics, but it is still in the heart of that portion of our personality which is thoroughly American. What we shall do? How shall we do it? We must have

League. At the same time he was managing editor of THE WITNESS, setting the type himself and preaching at the church in tones that sometimes thundered, sometimes cajoled. Some of his critiques read as though they were written today. But Spofford paid dearly for his views. He was summoned before the McCarthy committee in the '50s and the paranoia of that era dealt a serious blow to THE WITNESS.

We will continue the history of THE WITNESS and return to the Spofford years in future issues, but in this edition we would like to give a flavor of THE WITNESS during its first years under Bishop Johnson, after the United States had entered World War I. Here are some excerpts:

leadership. Give us the leadership and the idealism will be found true and sound. (Editorial 2/17/17)

Women & 8-hour day

There was recently held in New York a conference on the 8-hour day for women workers. It is felt that this is the moment for a drive upon the various State Legislatures and upon Congress simultaneously in behalf of an 8-hour work-day for women. (1/27/17)

Paper too Western?

In Boston, New York or Philadelphia, when a man was asked to take an interest in THE WITNESS, the ordinary answer was apt to be, "The paper is too Western. Its news is too much from the middle states or from beyond the Mississippi." There are two faults with such a critical attitude: first, it is not true; second, it is too curiously like a criticism that is often made in the West with reference to Eastern Church papers. They have been called "too Eastern," or too provincially allied to the Atlantic coast. The importance and needs of the great West were supposed to be of little interest to the great Eastern Church Editor, surrounded as he is by Parishes and ecclesiastical organizations apparently active with things done and said in the name of the Church.

However feeble the effort might be, it becomes the duty of every man on the staff of THE WITNESS, or any other

Continued on back cover

DISPOSABLE PEOPLE

"[A] miner's son asked his mother: 'Why don't you light the fire—it's so cold?' And the mother says, 'Because we have no coal, your father is out of work, and we have no money to buy coal.' And the son said, 'But why is he out of work, Mother?' And the mother says, 'Because there's too much coal.'"

Dr. John David
Williamson Hearing

"I've been with Standard Coosa-Thatcher for about 12 years...I was on quilling and that was cut back last week, so I'm back in winding. When I received my check yesterday, I just wanted to cry because it was cut from almost \$200 to \$65...I said, 'Lord, what can I do with \$65, when I got a \$200 house note and a light bill over \$100.' ...that's the only income I have coming in. I'm just hoping and praying that my husband will find a job...it's rough—I have two girls in school and just one person working."

Ms. Lila Ann Clay
Chattanooga Hearing

The Commission on Religion in Appalachia formed an Economic Crisis Working Group recently to investigate root causes of economic deterioration in the region, including international dimensions of the problem. As part of the process, ECWG sponsored four public hearings over 1985-86: On coal and land-related issues in Williamson, W. Va.; on agriculture, timber and natural resources in Marshall, N.C.; on textiles, the service sector and rural development in Chattanooga; and on steel and heavy industry in Rochester, Pa. Excerpts from testimony appear on this page. The full report is available from CORA, P.O. Box 10867, Knoxville, TN 37939 for \$5.

"A Kentucky employer forced to compete with goods made at 56 cents per hour in the Caribbean, was forced to close his doors...he could not compete with 56 cents per hour. I had to tell 300 people that they would no longer have work...one woman seemed devastated, sobbing uncontrollably. When I questioned her privately... she told me of her fear that she could no longer provide decent conditions

for her children. She didn't mind sacrificing for herself, but couldn't stand the thought of her children doing without. Finally, she admitted she might have to return to an abusive husband in order for her kids to have any economic hope. Are these the kinds of choices people of this region should be forced to make?"

Mr. Gary Ferraris
Chattanooga Hearing

"They come in...they rape and steal from the communities, nobody makes them responsible for their actions in the plants. They make big money but have no responsibility to the community. There must be some call—from the community—from the church—to monitor and see what's happening. The stories are inside the plant because as long as they can keep their actions from public view, they have no fear."

Ms. Barbara Taylor
Chattanooga Hearing

"I lease tobacco from other farms and rent some other farms and do all my farming through the lease method. You could never pay for it. It's not feasible to lease at the price we're getting now, so I don't know what I'm going to do for another year—I guess I'll keep farming. I've got a part-time job to sort of make ends meet. My wife works at Microswitch five days a week, and we grow about six acres of tobacco, which you know is a full time job, and I bale a little bit of hay, and do a little bit of other farm jobs: cut a little timber now and then and work in a sawmill part time. It takes about 15 hours a day of working to make ends meet on the farm."

Mr. Buster Norton
Marshall Hearing

Theological reflections on Appalachia

Theology of Economics & Work

We affirm an economics of stewardship, an economics aimed first of all at meeting human need and caring for the earth and its resources; an economics which recognizes that we are all heirs of God (THE OWNER) and, therefore, equal owners (stewards) of the earth and its resources; and an economics of stewardship, therefore, that may have to resist "the maximization of profits" and the notion of private wealth and ownership of the land, resources and the means of production — in the interest of creating a true commonwealth — with social, economic, political equity which works for the common good.

We affirm for all persons the opportunity to engage in meaningful, useful, celebrative, and productive work aimed at gathering and building community, meeting the basic needs of community, and sharing in the care of land and its resources.

Theology of Involvement

We need to do analysis which helps us to understand and deal with the structural causes of oppression and injustice, rather than to address only symptoms and victims.

Our analysis should be shaped not only by analytical tools and resources, but also corporate prayer and contemplative reflection in the Spirit.

Our analysis and prayer should lead us not only to personal change, but also to participate in the struggle for systemic change, or the transformation of our social, economic, political system to one which is more just and caring.

We affirm the right and need for systemic change where there are concentrations and monopolies of wealth, and where those concentrations of wealth and the concentration of power which often accompany it have created social inequities, economic injustices, and have denied political access to decisions which affect people's lives.

Both to defend their worth and dignity and to witness to God's love for humanity, we affirm the right of working people to form free and independent unions for the purpose of collective action in obtaining just and adequate wages, safe working conditions, health and retirement benefits, job security rights, and other conditions which contribute to meaningful, useful and productive work.

We affirm the need for churches to foster

dialogue across the social community in order to build new solidarity with those whose rights are under attack, so that groups will not be played off against each other, and that working people and the poor will not be made the scapegoats of economic crises within society. As the problems of our present crisis extend beyond the poor and the near-poor to those who have enjoyed certain benefits and privileges from "the system," we need to explore increasing opportunities to build bridges of understanding upon an analysis of the problems which suggests radical, systemic change.

We affirm that these above tasks are now integral elements of the churches' mission and ministry, and that such ministries of justice and liberation supported by the spiritual and material resources of the churches are the way God's social message becomes incarnate today.

Theology of Risk

There is no cheap grace and hence no cheap discipleship. To follow in the path of the Servant Jesus entails risk and a price — "the cost of discipleship."

The churches need increasingly to find ways of putting their spiritual and material resources, however vast or humble, at the service of the poor and the oppressed, for it is in the experience of the poor and the oppressed that the Word of God speaks with a special clarity.

Not only does the church need to become a church for the poor, but also a church of the poor. We need to probe and plan for what it would mean for the churches to heed the call to a corporate witness of lifestyle which identifies with the poor.

This will mean that some old institutional forms and patterns of ministry must come under close scrutiny as we affirm the necessity of churches which are willing for some of their institutions to die so that new ministries and missions more explicitly in the service of faith and justice can come into being.

There will be many ways for this to occur, but we affirm those who are acting in a variety of ways to identify with, and act in solidarity with, the oppressed throughout the world; we affirm those in Appalachia whose ministries range from advocacy to taking jobs in sewing factories, textile mills and the mines; and we affirm those who are struggling with all the hard questions which

arise in the imperfect institutions we are part of in both church and state as we move on with constant hope in the Lord to bring liberation to the oppressed.

Theology of Hope, Resurrection

Since our witness of faith is not simply a personal but also a social task, we are called to probe the signs of an entirely different social, economic, political order, radically different from the one we presently know, in which we seek a true commonwealth with respect to the land and natural resources and the means of production, and in which we seek to develop the genuine work of all who are able to gather and build communities which struggle together for the common good.

In the pursuit of such a new and different order we affirm the need to build, with the leading of the Spirit, religious and social communities which will carry this vision and commit their energies to this task.

As to our advocacy in current labor-management relations, we believe in a need for moving beyond conventional bargaining processes which only represent a kind of power exchange without any new and different sense of ownership. We affirm moving toward the goal of worker ownership and stewardship of natural resources and the means of production. We seek that time when the adversary system of "bargaining" will give way to cooperative decision-making, and when work will be understood collectively and be devoted to the common good.

Different kinds of work, such as productive work and management work, are, under present arrangements, assigned different values and have too often led to class distinctions. A collective understanding of work would mean a more equitable sharing in the whole process of planning, production, and distribution of goods and services. It would also mean that management work is not qualified differently from productive work. In such an arrangement there is a possibility for a non-adversary process/relationship with a more egalitarian understanding of, and participation in, different kinds of work.

(Excerpted with permission from the report of the Working Group on the Appalachian Economic Crisis to the Committee on Religion in Appalachia, 10/15/86)



Study war no more

by Colman McCarthy

Like tattooing on the body of education, Bill Tisherman, the student in the front row of my class, had fine markings. He had majored in English at Harvard. He wrote, read, and savored poetry. In class he spoke in sentences and could gem them with insights that brightened the discussions. Among classmates, he had personal warmth and was immediately likeable.

Tisherman is now a graduate student at American University in Washington and, through some chancy turn, ended up last summer taking my course, "Peace and World Order." It went for \$800 for 14 two-and-a-half hour classes and earned three credits. The numbers were of little interest to Tisherman, who saw them as useless externals. He was introspective, trying to understand the interior life. He was beginning to figure out, too, that even if you win the rat race you're still a rat.

Near the end of the course, Tisherman wrote a paper. It dropped the guises and disguises to which his Harvard education and much else entitled him. He confessed to being "surprised at the degree to which my attitudes and behavior have been molded in ignorance and guided by assumptions."

Before taking the course, he wrote, "I had never heard of Dorothy Day. I thought of Joan Baez as a singer, Martin Luther King as a Black leader, and Thomas Merton as a monk. I believed that both humans and animals are violent by nature. . . . I never doubted that education is the product of lectures and assignments, requirements and grades."

Among the 500 students I have had in nine courses in the past six semesters, most came into the first class "molded by

ignorance and guided by assumptions." Why shouldn't they? I was teaching peace-studies courses and the students had been exquisitely educated in violence studies.

In grammar school and high school, they had been exposed to the glories of Caesar's wars, Napoleon's wars, America's Revolutionary War, the War of 1812, the Civil War, the Spanish-American War, World War I, World War II, and the global preparation for World War III. The schools masterfully taught them the militarists: George Washington, Robert E. Lee, U.S. Grant, Davy Crockett, Cromwell, Pershing, Churchill, Eisenhower, Custer, and Patton. They studied Valley Forge, Gettysburg, Lexington and Concord, Iwo Jima, and the Alamo.

Emerging from that, how could a student like Bill Tisherman be expected to know about Dorothy Day and her Catholic Worker movement? She is not mentioned, much less taught or studied, in grade schools or high schools. How can the young know about Gandhi, King, Rankin, Muste, Merton, Addams, Jesus, Dolci, Giovanni Bernadone, Ballou, Mayer, Schweitzer, Einstein, the Berrigans, Abdul Ghaffer Kahn, Nearing, Lithuli, Baez, Tolstoy, Camara, Sharp, Sandperl, Sibley, Penn, Fox, Woolman, or Perez-Esquivel?

These, and dozens of others, believed that the force of nonviolence is more effective, more ethical, and more teachable than the force of fists, guns, armies, and nuclear weapons. But 18-year-olds come into college knowing more about the Marine Corps than the Peace Corps, more about the Bataan death march than Gandhi's salt march, more about organized hate than organized cooperation.

We call them well-educated and keep the delusion alive by making sure that higher education lowers them deeper into the acceptable sludge of violence studies. Then they are ready to go docilely into a world that spends more than \$800 billion a year on wars or war preparation — a sum that comes out to

Colman McCarthy is a syndicated columnist and staff writer for *The Washington Post*. A longer version of this article appeared in the November issue of *The Progressive* magazine. Reprinted with permission, copyright retained by *The Progressive*.

\$2.2 billion a day, \$91 million an hour, \$1.5 million a minute, and \$25,000 a second. In 1976, the total was \$300 billion; now, that sum is spent by one nation alone, the United States.

Since 1900, according to Ruth Sivard in the 1985 edition of *World Military and Social Expenditures*, wars have killed 78 million human beings, a 500% increase over the previous century. Some 50 governments are currently waging declared or undeclared wars, putting down rebellions, or otherwise carrying on hostilities that claimed an average of 41,000 human lives a month in 1985.

Nonmilitary wars add to the toll. Handguns used in street or household shootouts account for about 10,000 deaths a year in the United States. In one recent year, 8.4% of the nation's homicides were committed by one spouse against the other. Two million Americans are beaten by their spouses every year, and another 1.7 million are attacked with knives and guns. Some 5,000 suicides are recorded annually among Americans under the age of 25. Abortions account for some 1.5 million deaths to fetuses. Every day, 15 million mammals, fowl, and fish are killed to supply food for America's flesh-eaters.

In the Third World, the violence of neglect is pandemic. Some 38,000 children die every day of diseases that could be prevented by timely vaccinations. Treatment would cost \$10 per child. The Congressional Research Office reports that since 1977, U.S. development and food aid to Third World nations has decreased by 16% in constant dollars while military assistance has increased by 53%. In a sermon at Riverside Church in New York City a few days before his death in April 1968, Martin Luther King Jr. said we are "a society gone mad on war." His own government, King concluded, was "the greatest purveyor of violence in the world today."

As a journalist, I have been reporting, lamenting, and damning the killing and the schemes for killing since 1956, when I wrote in my college newspaper — and in my bluntest freshman prose — that the people who enrolled in campus ROTC were fools and the people who ran it were jerks. I remember that I tingled when I wrote that, and I admit it's still a charge to let go with an adjectival blast at today's crop of jerks and fools issuing the orders to spend the annual \$800 billion death budget.

But after the tingles and charges, what?

To get beyond the negativity of mere griping, I decided to try teaching peace. Criticizing the way of violence is hollow unless we can offer alternatives.

I learned early that peace can't be taught, any more than grace can be taught to a dancer or style to a writer. All one can do in a peace-studies course is help students develop a philosophy of force. Nothing more than that is at work in the

world: Governments, institutions, and individuals seek to control, reform, or persuade other governments, institutions, and individuals by means of force. Only two kinds of force — violent and nonviolent — are available, and both have failed. It's left to us to determine which kind of failure has been worse and which kind of force we want to risk.

Those who prefer violent force, as when a government sends its army to change the behavior of another government that has an army of its own to say that its behavior needs no changing, must justify the deaths of this century's 78 million war victims. Is that success? Those who choose the force of the handgun as the best way to control, reform, or persuade the next person need to talk to the 10,000 people who will be shot and killed in the next year.

From the other side, the believers in nonviolent force have their own explaining to do. If Jesus, Gandhi, and King were peacemakers, why are so few of their followers committed to the creed? Why is it, as Gandhi asked, that "the only people on Earth who do not see Christ and His teachings as non-violent are Christians"? If Jeannette Rankin, the member of Congress from Montana who voted against entry into World Wars I and II, was so effective, why was she defeated in the next elections after her votes for nonviolence?

If we are faced with a choice between two failures, we are obliged to study — systematically, wholly, and devoutly — which failure, violence or nonviolence, is the better risk.

At American University in Washington, D.C., I hired on to teach two courses — "Peace and World Order" and "The Politics of Nonviolence." Both were designed to create the intellectual and emotional conditions that would permit students to develop their own philosophy of force. The choices, whether collectively as citizens of a nation or as individuals, are not between war and peace but between war-force and peace-force. The ideas I offered were both as old as the hills and as new as the paths we keep cutting up them to rise above the world's sea of blood.

With a weekly class length of two-and-a-half hours, a sumptuous spread of time, we could write, read aloud, discuss, and debate. In the first semester, only 15 students signed on. By its end, word was out that a course on nonviolence had somehow slipped into the curriculum. Fifty people enrolled the next semester. I was asked to split the classes and take two sections of 25 students each. This meant teaching from 5:30 to 8 p.m. and then from 8:10 to 10:40 every Wednesday. I run in marathons, I thought; why not teach in them? Then the unexpected happened: Hearing that the course now had two sections, another 50 students asked if I would take them in.

The growth was to continue. In the fall of 1985, after a summer class of 55, I taught one course with 140 students and

another, in the School of International Service, with 90. The student newspaper reported that some 200 were turned away by department administrators.

I supply these enrollment details because they refute the media's portrayal of today's college students as mere careerists. I discovered the opposite. They think about their futures — who doesn't? — but they are also heart-weary of wars, violence, and the cheerleaders for wars and violence.

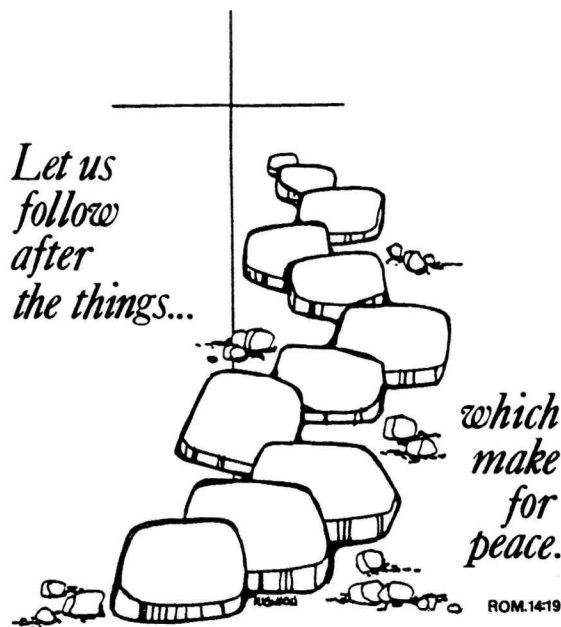
A 14-week course in "Peace and World Order" can include the basic texts as well as the obscure ones. I spent a few moments of the first session explaining the two philosophies of force in the world. For an in-class writing assignment, I asked everyone to compose his or her own obituary. It's an easy way for a teacher to get acquainted with the class and a sure way to learn how students feel about their life and values.

Often I was able to persuade activists and theorists to share an evening with us. These included two Salvadoran refugees; Ed Guinan, who founded the Community for Creative Non-violence; Senator John Melcher, who spoke on Food for Peace; Marion McCartney, a nurse-midwife who described her experiences in nonviolent deliveries; Joan Baez; Mitch Snyder; Garry Davis, the saint of the world-government movement; John Shiel, the most jailed and unrepentant pacifist in the United States; Representative Andy Jacobs, a Vietnam veteran who teaches peace studies to Black high-school students; Marlow Boyer, who was dying of cancer at the age of 25 and spoke of his pending death; a Mexican archbishop, and four survivors of the Hiroshima A-bomb.

My other course, "The Politics of Nonviolence," also had a structure of 14 classes, guests, and selected readings by such writers as Thoreau and Dwight Macdonald, Albert Einstein and Gandhi, Daniel Berrigan and A.J. Muste. Topics included biblical pacifism, military conscription, world government, pacifism and the women's movement, war-tax resistance and the military rivalry between the United States and the Soviet Union.

Each course provided time for in-class writing. In many college courses, the writing is impersonal, the research dull, and the conclusions tame; I invited my students to free themselves of their customary please-the-professor style and use their writing in my class as an opportunity for energetic opinionating, personal expression of feelings, and visceral reactions to what we had read. In this pressure-free atmosphere, a fair number of students noticeably improved their writing skills.

Gandhi believed in experiments in truth. For one semester, I experimented with a third course, which I called "Peace, Justice, and Governments." Again, class material was easily harvested. The 14 topics included Albert Schweitzer and the



reverence for life, the World Peace Tax Fund, peaceful alternatives to the violence of abortion, Scott and Helen Nearing, nonviolent birth and home delivery, solutions to economic violence (E.F. Schumacher), the Peace Corps, Danilo Dolci, the Sanctuary movement, pacifism and Vietnam veterans, Erasmus, William Penn and precolonial pacifism, Mother Teresa, and nonviolent and noncoercive education (Rudolph Steiner, Maria Montessori, and John Holt).

For a reading list, I offered a selection of books that included the best and least known works on nonviolence. When students asked how many of the books they should read, I told them to start with one and see how far their imaginations would take them. The list, like the subject, is for a lifetime, not a semester. For some students, one paragraph from one book is enough to kindle a perpetual flame. For others, 200 books may kindle nothing. Who's to say how much is enough?

My list was a start, but one could read every book and still remain what many college students are: idea rich and experience poor. To unbalance that, I offered an option: Instead of writing an outside paper for class (three were asked for), students could spend the time volunteering at a soup kitchen or a shelter for the homeless, or serving as a Big Brother or Sister, or perhaps teaching an illiterate to read. I gave the classes a list of places to volunteer. Many did.

The experiences touched parts of their inner selves that they never realized were there. All the students who took the option for community service also found time to write of it.

One paper — to end where we began — came from Bill Tisherman: "I've taken my first step — nay, leap — from absorption to action. I walked into the Literacy Council of

Prince Georges County Tuesday and said, 'I want to teach someone to read.'

"The volunteer grabbed my hand and exclaimed, 'Oh my goodness, you have made my day!' We sat down and she described the program to me — the training, the curriculum, the philosophy, and above all, the success. The pure joy in her face and words was incredible, contagious. She made me feel like a saint, and I hadn't even started yet!

"Once the formalities were done, she flicked her head toward a man on the other side of the room, speaking with another volunteer. That man, like me, had walked in that morning, except he had come to learn.

"Our respective interviews ended at just about the same moment, and I spoke briefly with the other man as we left the office. He is employed as a factory worker, and had decided to learn to read so that he could read stories to his three-year-old daughter. And I told him that I had decided to teach because, as a writer, I didn't want to go on writing without doing something to help others take advantage of what I do.

"Suddenly the gap between us — I, a Harvard graduate, and he, an eighth-grade dropout — narrowed to nothing. We were both drawn to the same place at the same point in time for the same purpose: to help others. It didn't matter that we were on opposite sides of the literacy fence, because we are now both on the right track.

"We shook hands, wished each other luck, and parted. I walked away feeling great, knowing that it's so much better to do than to talk about doing. Action is the right track, the right track is endless."

Bill Tisherman's zeal should not be put down as the mere fervor of a newcomer. He understands that the practice of nonviolence isn't just a matter of ending war. It's also a matter of creating peace in our own souls and in the soul of the person next to us. Teaching someone to read is one of hundreds of ways of peacemaking.

Now that I've had the privilege of teaching some of those ways, I wonder how many hundreds of thousands of students are waiting to have their hearts turned. I suspect the number is larger than we dare think. Let's start daring.

(Epilogue: American University fired Colman McCarthy in 1986, citing his indifference to the grading system. They said that his peace courses were designed to be "non-recurring" and could not be added to the regular curriculum. Some 1400 students signed petitions urging his reinstatement, and there were many demonstrations on campus to no avail. Subsequently, McCarthy has been invited to take his course on nonviolence to the honors program at the University of Maryland, to Georgetown University, and to Sidwell Friends School in Washington, D.C.) ■

Moving

Like a wounded hunter he keeps moving
Street smart he stalks the winter canyons
Gleaning from dark alleys
That lie like black snakes
Behind the elegant streets
Where the good people live and dine.

He wears his belongings layer upon layer
Clutching his rag blanket around his shoulders
Like a friend
His brown-bagged bottle like a lover

He keeps moving
Moving in shadows like smoke
Back and forth
Numbed feet drag heavy
Folded paper stops the wet for now
But not the cold
Cold that eats his skin like ants
And slows his poisoned blood

The enemy keeps him moving
Moving like black ice
That chokes the swollen river
Moving like time
Pulling deeper, deeper into night
The quiet night when people sleep

The hunter walks
His hands seek warmth beneath his clothes
His mind seeks a way out.

Come dawn
The hunter sleeps
Pressed against a grate
Filling his lungs with fetid steam
Sucking the street for heat
An offering from hell
To keep him alive
For one more night
Of moving.

*"Foxes have their holes, the birds their roosts;
but the Son of Man has nowhere to lay his head."*

(Luke 9:58, 59)

— Ralph W. Pitman, Jr.

The first will sound familiar. It is to develop those supports that women have been advocating for many years: adequate child care facilities, education and training programs, especially in those fields that are considered nontraditional to women; a greater role in the political process, and monitoring and enforcement of equal employment laws and regulations. The lack of recognition of the role that women play in any economy is in direct relationship to the degree that sex and race discrimination dominate that economy.

Another solution that is beginning to emerge is related to the idea of "status." The worst effect that development has on women is to reduce their status in a community by replacing their labor with tools that only men can use. Or eliminating access to an essential commodity, as a project did in Africa when a forest was cleared for agricultural use by men, eliminating a woody fiber that was vital for production of market items and medicine by women in the local village. Not only did the clearing eliminate the indigenous economy in which women participated, but it reduced their status in the community by leaving them without a source of cash (power).

Women in Appalachia, realizing that lack of status leads to inequality, have begun to form organizations and create institutions of their own to bring about economic equity and power.

Some of the impetus for these organizations came during the '70s when the old CETA programs were broadened to include training women in nontraditional jobs. YWCA's, women's centers, and other traditional women's organizations applied for and received CETA dollars to train low-income women. In the Appalachian states, numerous programs developed — some of which survived the reduction in CETA funds and the changeover to the JTPA program and some that didn't. Other projects also developed as the women's movement nationally fueled a recognition that race and sex discrimination were related to economic problems.

Among these projects, which had an advocacy base, rather than a training base, the most well-known then and today is the Coal Employment Project. CEP was single-handedly responsible for the entrance of women into the coal mines, and provided the model for numerous other advocacy groups.

This model has three basic parts: organizing women to apply for nontraditional jobs, filing administrative complaints with government officials responsible for enforcement of equal employment laws and regulations, and filing law suits against employers who contract with the federal government for goods and services for violation of affirmative action in hiring practices. This same strategy was used by SWEC to gain access to highway construction for women, and by Women

and Employment to obtain jobs on building construction projects in West Virginia. Thus, organizations reacted aggressively to ensure women jobs and benefits.

The Mountain Women's Exchange has taken a more proactive position regarding economic development in its rural community. The Exchange is a coalition of small community-based organizations in Whitley County, Kentucky and Campbell County in Tennessee. Member groups are comprised mainly of local low-income women who work either as paid staff or volunteers providing a wide range of community services from child care and emergency assistance to economic development and housing. They have helped start a women-owned and operated weatherization business, an herb growing collective, a retail crafts shop, and adult literacy education programs.

In southeastern Virginia, the Dungannon Development Commission, a private non-profit community-based organization whose leadership is primarily women, serves a rural valley with high unemployment. It has sponsored community college courses, co-operated with a local sewing factory for better working conditions, purchased a 10-acre site for multi-family housing, helped establish a sewing cooperative, and is working on expanding local recreational opportunities and establishing a local library.

In West Virginia, the first U.S. program of an international loan guarantee fund has been established to assist rural women with credit for small business development. Women's World Banking is a loan guarantee fund established in the Netherlands in 1979 and now has affiliates in 33 Third World Countries. It operates with 50% loan collateral from the international fund, 25% from a local bank, and 25% from a local women's group which is the affiliate. Women's World Banking/West Virginia Affiliate was incorporated in 1984 and processed its first loan applicants in 1985.

Slowly these organizations are becoming advocates for women in court, financial circles, development districts, and in employment in coal mines, highway construction and building trades.

Women's organizations are slow to emerge: Frequently the leadership is fragmented by lack of financial resources, race and class differences and lack of organizational skills. But over the years, several have managed to survive and grow. The task for these organizations is to replicate themselves by finding new leadership and resources.

Finally, since substantive research on women in the economy is ignored in Appalachian institutions of higher learning and the connections between those institutions and women's organizations at the grass-roots level are almost nonexistent, women must continue to tell their own stories. Only then will inequality disappear as a fact of life. ■

Letters . . . Continued from page 3
abhor classism, sexism and racism.

Perhaps I can afford to be non-violent in my Christian response to these evils, but our presence in prison for an extended time of punishment has not been particularly pleasant for our act of witness and concern. I hesitate to draw any simplistic conclusions, but I still choose non-violence as the better way, although it may not be particularly effective.

Of course, one can still wonder how effective Jesus has been and is, too.

The Rev. Paul Kabat, O.M.I.
Sandstone, Minn.

Not fortune tellers

Peter Stiglin's excellent article on "Apocalyptic Theology and the Right" in your October issue was marred by his succumbing in the final paragraph to the common error of apocalypticism concerning the nature of biblical prophesy. The prophets of the Bible are not fortune tellers or augurs who by reading signs in the light of secret knowledge are able to divine what is yet to be revealed to the ordinary run of humanity. Their modern equivalent is rather the social scientist, whose predictions take the form "if A, then B." "If present trends continue, there will be a recession in 18 months." The difference is that where the fortune teller informs you that such and such is going to happen, so you might as well be prepared for it, the prophet of the biblical type informs you that such and such is going to happen *unless you take the necessary action to prevent it*.

The fundamentalists cited by Stiglin clearly regard prophesy as augury. They state that the final battle between the Soviet Union et al and the people of God (American nuclear forces) "is the will of God and cannot be prevented." This is so, in their view, not because of human willfulness, blindness, deafness, or even malevolence, but because it is written in chapters 38 and 39 of Ezekiel. It follows that any effort to avert war is not merely doomed to failure, but sin. In James Robison's words, "There'll be no peace until Jesus comes . . . Any teaching of peace prior to his return is heresy! It's

against the word of God! It's anti-Christ!"

But the word of God, as spoken through the prophets and by the Christ whom Christians accept as the fulfillment of prophecy, is never stated in those terms. It is always conditional: be my people and I will be your god; reject me, and my power will be turned against you. This is perhaps most explicitly shown in the book of Jonah, which is not so much a book of prophesy as a parable about prophesy. Jonah, himself misunderstanding the nature of the task that has been thrust upon him, reluctantly undertakes his mission to the people of Ninevah, convinced that he'll be made to look a fool. Disaster will come upon you, he proclaims, unless you repent and change your evil ways. So effective is he, in spite of his self-doubt, that the Ninevans *do* change their evil ways — and disaster does not befall them.

Jonah has accomplished exactly what he was sent to do. He has been more successful than Isaiah. Jeremiah, Noah, more successful even than God, who prophesied directly to Adam and Eve about the consequences of usurping the function of judging good and evil. Yet Jonah himself failed to grasp the conditional terms of his message, and went into a snit because he had prophesied disaster and disaster did not come. Evidently there were fundamentalists in the last centuries before Christ who, like those of our own time, failed to understand that God's standing offer to all people is "Repent and be saved." For them, and no less for us, the book of Jonah was written.

Stiglin concludes his essay with the following words. "The last days may well be upon us if the fundamentalists have their way, but they do not come as the fulfillment of prophecy. They come as a result of human evil, both ours and theirs, and in direct contravention of God's will for God's world." The fact is that the fulfillment of biblical prophecy *always* comes as a result of human evil, and *always* in direct contravention of God's will for God's world. Many fundamentalists do not understand this; in

combatting their influence on American political life, let us not begin by accepting their false premises.

The Rev. David F. Ross
Lexington, Ky.

Stiglin has it right

Peter Stiglin has it all right in "Apocalyptic Theology and the Right." May the article be widely read. I am just completing a bibliography for Meckler Publications on corporate and government-Pentagon control of information in the United States, the opening part of my collection of books and articles on Sovietphobia. I am preparing the book to enable us to reply to doubters: Here's the evidence — dare to read it.

Prof. Dick Bennett
University of Arkansas
Fayetteville, Ark.

Apocalyptic genre valid

Thank you for Peter Stiglin's piece on apocalyptic theology in the American political scene. I must take exception, however, to his assumption that apocalyptic thought is inferior to other interpretations of reality found in the biblical tradition.

It is true that apocalyptic thought does depart from the prophetic view of history as the exclusive arena of justice and redemption. For the visionaries history was unchangeable and predetermined, and the true dimension of destiny was the cosmic. This is so because the apocalyptic voice spoke to situations not rightly equated with those addressed by the classical prophets. The prophets faced an unrighteous (pre-exilic) nation headed for judgment and a chastised (post-exilic) people in the process of restoration. The visionaries, on the other hand, addressed a people for whom history had proved such a precarious threat that a message of strength or consolation could not entail mundane history, as it had for the prophets. Apocalypticism was thus a movement characterized by a *different* perspective on reality; that does not in itself make it an *inferior* one.

History for the ancient Near East of

the apocalyptists had entered into a long season of imperial domination by some great power or another. This season lasted well into the Christian era. Ancient apocalyptists were hardly guilty of remaining "steadfast in their refusal to see the world situation as it really is."

So apocalyptic genres emerged for a people who had been clobbered over multiple centuries. There came a point at which these people could no longer draw strength from the things that were happening to them in history, so they turned to draw strength from the cosmic significance of these things. In doing so they tapped into a realm of meaning not available to the prophetic witness. For unlike the prophets, the visionaries acknowledged the power of the mytho-historical perspective for maintaining a witness when the mundane-historical view simply could not deliver.

Therefore, I cannot agree that in the frighteningly silly eschatological pronouncements of our modern American religious right we have a "current of apocalypticism infecting our society." The fundamentalist spokespersons quoted by the author may indeed be "court prophets" anxious to eschatologically valorize the policies of the powerful, but apocalyptists they are not. The latter would not include Stigler's villains in the community of the persecuted remnant, but rather among the rebellious powers destined for God's climactic judgment.

The fundamentalists have failed to recognize the distinction between apocalypticism and eschatology. In his argument with them Stigler commits the same hermeneutical oversight. This demonstrates that apocalyptic thought still waits to be taken seriously by those who would include Daniel, 4 Ezra, and the Revelation along with Amos, Isaiah, and the Maccabees in their Bibles.

Bill Yarchin
Claremont, Cal.

Contributing to peace

The Rev. Jimmy Swaggart in a recent Baton Rouge *Advocate* column applauds the failure of the arms control summit in

Reykjavik. He tells us the Soviets can never be trusted, their leaders are jackals, and therefore the United States must go forward with SDI at all costs. Further he warns that the opponents of SDI are in cahoots with the Soviets, i.e., "Hand in hand, liberal congressmen will walk off into the sunset with Gorbachev." This is apocalyptic theology. Peace, he tells us is impossible.

I have not the slightest doubt that Swaggart is sincerely convinced of his eschatological view of the world, but I also believe he is blinded by the hatred engendered of 40 years of Cold War rhetoric, and the seeming hopelessness of a world but a hair-trigger away from nuclear annihilation. The attraction of such a view is that by concentrating our attention on the sins of our enemies (real and imagined) we can ignore our own sins, and as President Reagan says, "feel good about America." Peter Stiglin in *THE WITNESS* quotes psychoanalyst M. Scott Peck, in his treatment of human evil, "The central defect of evil is not sin but the refusal to acknowledge it." Thus, we can ignore the sins of America, from napalming in Vietnam to financing terrorists in Nicaragua to bombing innocent children in Libya. This only makes sense if we can convince ourselves we are "God's people," and our enemies are hopelessly evil.

This eschatological view also demands we ignore the moral mandates of the Gospel and refuse to love our enemies and do good to those who hate us. Love always demands a certain amount of trust and hope, and if as a Christian nation we cannot take the risk of this love and hope, then who do we ask to take this first step, the "godless Soviets?"

To achieve real peace we must learn to live together with all peoples of the world, and without greed and hatred to blind us it might be easier than we think. We must find a way to spend our resources on making the world a fit place for our children and their children, not on bigger and more expensive technological weapons labeled defensive or offensive. SDI is at best only a concept, and neither Swaggart, President Reagan, nor Caspar Wein-

berger can tell you a single precise existing element of what it will consist of, except its trillion dollar price tag. We hear vague references to defensive hydrogen bomb umbrellas, and nuclear powered laser beams, all of which sound as deadly as the offensive weapons they are supposed to protect us from.

To quote Stiglin, "Each of us has to answer for our contribution to the current crisis." My contribution will be to continue to support and work for elected officials who will sincerely work for peace and not take the eschatological view that the only answer is in bigger and more expensive weaponry to destroy our enemies, and in the process, ourselves.

Ray E. Ingram
Baton Rouge, La.

Stiglin responds

Thanks to readers Ross, Bennett, Yarchin and Ingram for their letters about my article. I have three brief comments: First, I am delighted that Ray Ingram found my article helpful in responding to Jimmy Swaggart in the Baton Rouge *Advocate*.

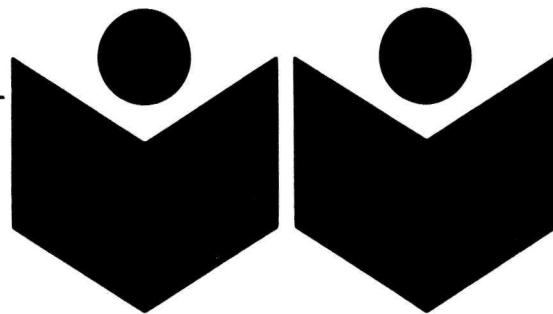
Second, if Bill Yarchin re-reads Hanson's definition of Apocalypticism with which I opened my article, I hope it will become clear that in my admittedly pejorative use of the term, I was referring not to the literature itself but rather the misuse of it by subsequent social movements. Nor do I imply that the books of Ezekiel, Daniel, Revelation, etc. are in any way inferior to the other books of the Bible. On the contrary, they have a great deal to teach us about ourselves and our world, if we would only listen more carefully.

To David Ross I would simply say that the original draft of my article included a rather longwinded section on the historical developments leading up to the prophecies of Ezekiel, as well as Daniel and Revelation. It was found by *THE WITNESS* to be a bit too academic and a bit long for available space. I thank David Ross for filling in the blanks.

Peter E. Stiglin
New York, N. Y.

THE WITNESS

1986 Index



For 70 years now, THE WITNESS has been a voice of social conscience for the church, speaking out on peace and justice issues. Our index of articles for last year illustrates our continuing advocacy for and with those who suffer discrimination.

Librarians, researchers and students have found this tabulation helpful in the past. We have most issues from 1986 available, should new subscribers recognize a particular author or topic which they would like to acquire for their files. (For

example, the exchange of letters between the Editorial Board and Bishop Browning, and reader response referred to in this issue, took place in our September, November and December issues.)

The articles under the categories Social Action and Theology illustrate the praxis of THE WITNESS — our emphasis on the action/reflection theological model.

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general Church newspaper to do all he can to make it national and catholic, rather than parochial, diocesan, or provincial. (1/5/18)

Post-bellum program

So that it would seem that the first article in our post-bellum program should be that we are no longer to admit nor to permit that the public shall be damned in the interest of a few reckless, silly fools, who look so harmless and, because they sit in the seats of the mighty, really are such an awful calamity. This war ought to teach us for all time that collars and cuffs, caps and gowns, stripes and uniforms, crests and hyphens, copes and mitres, bonds and coupons, do not give any privilege to lord it over God's heritage and to treat contemptuously the man who lacks these ornaments.

Democracy will be safe enough if we can eliminate the tinselled fool who poisons himself by closing the pores which God has given us to exude honest sweat, whose self-esteem seeks the chief seats in the world's synagogue, and whose colossal folly corrupts his flatterers, stirs up the envy of the vicious and ruins the brotherhood of man fully as much as the elder brother in the badly named parable of the prodigal son — a parable spoken to the Pharisees because they venomously assaulted our Lord for consorting with



publicans and sinners.

If we can only compel the self-constituted leaders of society to behave themselves, there will be no anarchists worth worrying about.

Let those who love the chief seats in the synagogues of this world learn the lesson of this war, that they may retain them only because such seats are opportunities for service, and not poses for purposes of adulatory and undemocratic deference. Then they will receive the love that Lincoln and Washington earned, because they served in modest desire to do good, and not to be fawned upon. They represented two distinct types of humanity — the rail-splitter, who had too much common sense to allow his elevation to make him dizzy, and the formal gentleman, who was too much of a gentleman to advertise his own importance. (6/8/18)

Bible being eclipsed

Not so long ago, says the Rev. W.M. Ford, Rector of St. Paul's Church, Montrose, Col., children grew up accustomed to hear the Bible read aloud by the head of the family. Now they hear the phonograph. The Bible, once revered by the whole household, is now ignored. The children that used to be thrilled by the adventures of Gideon and the daring exploits of David, are now excited by the movies. Those who used to gain a lasting impression of heroic words and deeds, now get a comic impression of Mutt and Jeff. Why not read the Bible aloud at home again? Children need the Bible every day to stir their imagination and admiration. (1/ 5/18)

After 1 year of publishing

As Editor-in-chief I have received many notes of approval, many notes of critical disapproval. I hoped for the one, and expected the other. The success has been no greater, the failure no worse than I expected, for like the Irishman who went fishing, "I have not caught as many as I expected, and I never thought that I would." (Irving Peake Johnson 1/5/18 editorial)

(Contributing to the 70th anniversary story were Mary Lou Suhor, WITNESS editor; Susan Pierce, researcher and free lance writer; and the 1917/1918 editorial staff of the magazine.)

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