

VOLUME • 70

NUMBER • 7/8

JULY/AUGUST 1987

THE WITNESS

WRESTLING WITH

GIANTS

PATRIARCHAL
CHRISTIANITY

Marianne Micks
Beatrice Pasternak

NUCLEAR
POWER

Lloyd Marbet

Letters

TV glass teat no threat

As a senior at the University of Pittsburgh at Bradford majoring in broadcasting I have a few viewpoints which conflict with those offered by Bernard McGoldrick in "The great American TV ad scam" (March WITNESS).

First, McGoldrick seems to mention a close relationship between American advertising techniques and methods of cultural indoctrination used by fascist regimes. The two are considerably different. In our culture there are increasing alternatives to advertising. In fascist regimes those alternatives are removed from easy access by the majority. Today there are a great number of cable choices with a variety of programming that do not pound the message of materialism. People have only to change the dial setting to PBS or Arts and Entertainment or to others.

Additionally it is not television that has created this predicament. Even without television middle class America would buy products to improve standards of living. Many ads try to point out reasons *why* people should purchase the product. McGoldrick seems to underestimate the intelligence of middle class America. We are not zombies under the control of Madison Avenue sorcerers nor do I feel we are destined to become such. The condescending attitude taken in the article seems to me to indicate a docile populace ready to do naively whatever the glass teat tells us. It seems to assume a nation where there is never any fighting back.

As a final aside I would like to mention a source of propaganda that has no controls and works on a confused and often somewhat naive segment of our populace. Namely course registration books which every college uses. These frequently have course explanations that in no way, shape or form

match reality and often provide freshmen with less useful information than even the worst commercials. Certainly advertising ethics leave much to be desired. But in my opinion they reflect our culture, they do not create it.

**Richard Gilson
Warren, Pa.**

McGoldrick responds

Richard Gilson appears to believe that, since the oppressiveness and unethical nature of TV advertising is a reflection of American culture rather than a cause of it, the TV ad industry is not to be blamed for its faithful rendition of American cultural and ethical anemia. The logic escapes me.

Gilson also thinks that the difference between fascism abroad and American corporate fascism expressed in TV ads is that Americans can flip to another network such as cable or PBS. Apart from the fact that cable and PBS are beholden to the same corporate behemoth as the regular networks, this power of the flip seems to me to be small consolation. Even prisoners have a variety of choices as to where they shall wander in prison recreation areas.

Corporate conglomerates do not pour billions each year into TV ads because they are interested in improving anybody's standard of living. Both they and the ad industry are interested only in profits.

I cannot deny that people would go on buying and selling things even if there were no such things as TV ads. Bartering and buying and selling are an ancient form of human behavior. So are some forms of advertising one's wares. But TV advertising is a colossal invasion of the sacrosanctity of the home and a relentless assault upon the psyche. The facts, moreover, belie Gilson's assertion that people do not

respond to TV ads as robots. There is a direct correlation between money poured into TV ads and manifold increases in sales.

Gilson underestimates the capacity for naivete and gullibility among the middle class, if indeed there is one in America. They bought the TV packaging of Richard Nixon and Ronald Reagan. How sheepish can a people get?

I stand in awe at a broadcasting major who sees TV as a glass teat but the metaphor still leaves me cold. I am happy to agree with him that course descriptions in university catalogues are misleading, including some of the ones I have written myself. Course descriptions should be banned as unethical advertising, starting with courses in broadcasting.

**Bernard E. McGoldrick
Fresno, Cal.**

In spirit of the dream

I have been lots of things in lots of places but never a centerfold — as in the May WITNESS! This issue, as always, was superb. I commend you for your continued courage in speaking out on issues that many would like to avoid. My best wishes for your continued work and ministry — in the spirit of the dream.

**The Rev. Earl A. Neil, Executive
National Mission in Church and Society
Episcopal Church Center**

Aids justice ministry

Once again THE WITNESS has provided the essential ingredients for effective Christian ministry.

The May edition arrived on my desk just as I needed to gather nurturing and strengthening material for our Racial Justice Committee in order to renew energy and take new directions. I immediately ordered 15 copies and

have distributed them with a cover letter suggesting we sit together and absorb the hope and inspiration expressed in the piece by Marshall Hoagland and in the portion of the Presiding Bishop's address to Executive Council.

I will be looking for more on racism in future issues and will be watching to see what is planned as the agenda for General Convention takes shape. Thank God WITNESS is!

Phyllis Mucha, Coordinator
Dept. of Christian Social Relations
Diocese of Ohio

Rural deans study AIDS

As per your "Back copies available" notice in a recent issue, please send a back issue of the magazine featuring AIDS. Our bishop has asked for this subject to be discussed at a meeting of Rural Deans in the Diocese of Montana.

Arch M. Hewitt, Fifth Dean
Helena, Mont.

Re Linder head wound

With regard to Ben Linder (June WITNESS): Witness for Peace has just received a color slide of this American volunteer who was killed by the Contras on April 28 near El Cau, Nicaragua. The photo clearly shows a gunshot wound in the right temple, and appears to substantiate the testimony given by Dr. David Linder before the House Subcommittee on Western Hemispheric Affairs, that his son was shot by the Contras at a range of six to 30 inches.

The photo was taken by Ani Caroline Wihbey, Sister of Notre Dame de Namur, a registered nurse and health education worker who helped prepare Linder's body for burial. The photo has been placed with Gamma-Liaison distributors in New York.

Thank you for the excellent editor's note in the May WITNESS regarding

Witness for Peace, and for the fine articles by Lucy and Jim Phillips-Edwards. I saw their first article in the February WITNESS at our national meeting in New York, where it was being passed around with pride.

Witness for Peace currently has 42 full-time volunteers working throughout the war zones of Nicaragua. A politically independent, faithbased organization, WFP has taken some 2,300 U.S. citizens to Nicaragua since 1983.

Sam Hope, Communications
Witness for Peace
Washington, D.C.

How donate organ?

My wife and I have been trying for several years to follow the steps indicated by the Rev. Charles Meyer concerning a binding will, power of attorney, funeral arrangements, etc. in his article, "Eleven myths about death" (March WITNESS). We are in our upper 80s. The part we have been unable to complete is the part about organ donation. Virginia driver's licenses have a place for this information but my wife does not have a license.

We have discussed this matter with our local undertaker and he does not have the answers we need. I am trying to finish drawing up our "exit" plans with copies to our doctor, undertaker, attorney and family. We will have completed the task as soon as we can determine the donation of body parts. Where can we get information about organ donations?

Horace W. Coleman, Jr.
Pamplin, Va.

(The Rev. Charles Meyer suggests that those readers, like Mr. and Mrs. Coleman, who wish to donate organs should contact The Living Bank, P.O. Box 6725, Houston, TX 77005. Telephone: 713-528-2971. — Ed.)

Gratitude for Cromey

I (may) have finished weeping the tears of gratitude which came while I read Robert Cromey's article, "Trinity welcomes homosexuals," in the April WITNESS. With eloquence, he has captured Christ's total compassion as he writes about Trinity's ministry in San Francisco. All caring Christians should salute him.

Whenever I return again to that remarkable city, I look forward to worshipping among the congregation of Trinity.

Sally A. S. Michael, Past President
National Episcopal Coalition
on Alcohol and Drugs
Alexandria, Va.

Urges hospice support

I continue to be supportive of your excellent magazine which keeps me informed on the many issues about which I am unable to keep abreast in this busy world.

Bob Cromey, whose moving article in the April WITNESS describes his beloved congregation at Holy Trinity, San Francisco, is an old and dear friend. Recently a mutual friend sent a clipping from the *San Francisco Chronicle* (4/18) telling of Bob's latest escapade.

He told us in THE WITNESS article that 65% of his 250-member congregation is comprised of gay men. He also described how the AIDS epidemic has affected his church. But in the *Chronicle* article we are apprised of his bold effort, launched at Holy Trinity's Easter service, to raise \$150,000 for a down payment for a hospice for the victims of AIDS.

I commend this magnificent effort on Cromey's part and urge all of your readers to send him some money to get

Continued on page 13

THE WITNESS

EDITOR
Mary Lou Suhor

SENIOR CONTRIBUTING EDITOR
Robert L. DeWitt

CONTRIBUTING EDITORS
Richard W. Gillett
Carter Heyward
James Lewis
Manning Marable
J. Antonio Ramos

STAFF
Ann Hunter
Susan E. Pierce
Susan Small

PUBLISHER
Episcopal Church Publishing Company

ECPC BOARD OF DIRECTORS

CHAIR
J. Antonio Ramos

VICE-CHAIR
Carman St. J. Hunter

SECRETARY
Gloria Brown

TREASURER
Carman St. J. Hunter

ASSISTANT TREASURER
Robert N. Eckersley

John H. Burt
Otis Charles
Migdalia DeJesus-Torres
Steven Guerra
Nan Arrington Peete
William W. Rankin
Chester L. Talton
Chris Weiss

EXECUTIVE DIRECTOR
Barbara C. Harris

THE WITNESS

WRESTLING WITH GIANTS

Table of Contents

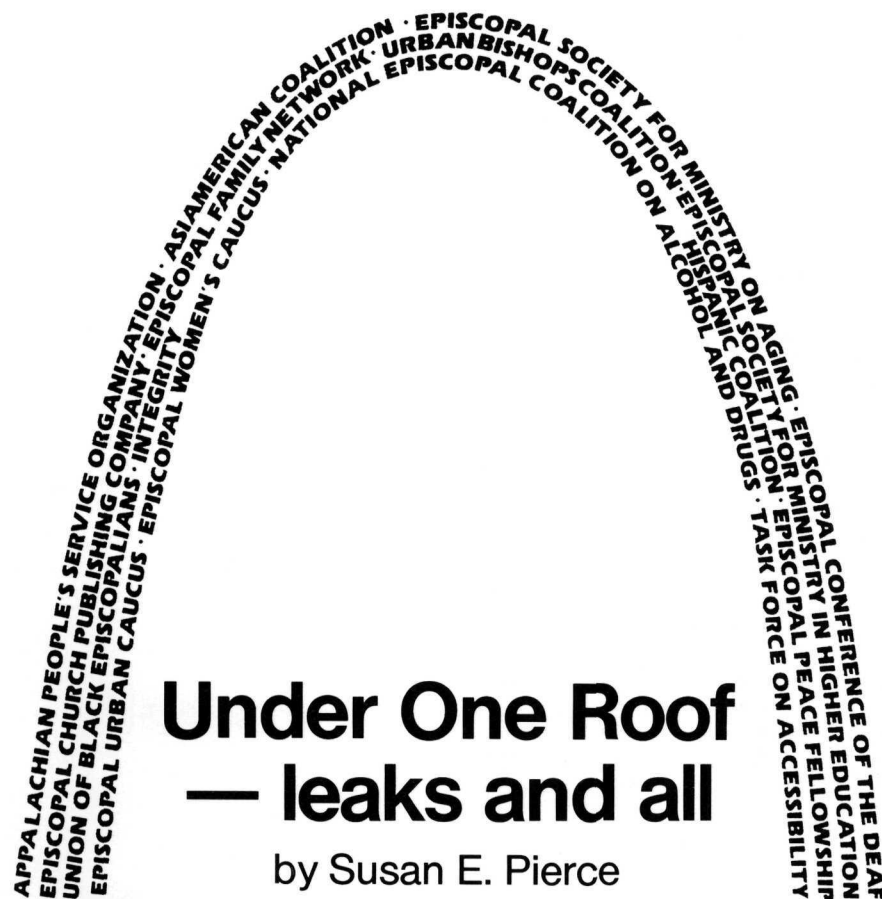
5	Under One roof — leaks and all Susan Pierce
6	40 years in the wilderness Marianne Micks
10	Demythologizing creation Beatrice Pasternak
14	Taking on the nuclear giant Lloyd Marbet
25	Part II: Nicaraguan women, and children, too Mary Lou Suhor

Credits

Cover, Beth Seka, TSI Visuals; Graphics p. 5, 12, Episcopal Church Center; Micks photo p. 6 courtesy Virginia Theological Seminary; Orthodox Church graphic p. 9, Beth Seka; Way of the Cross station p. 9, Robert F. McGovern; photos p. 16 and p. 26, Mary Lou Suhor.

THE WITNESS (ISSN0197-8896) is published monthly except July/August by The Episcopal Church Publishing Company. Editorial office: P.O. Box 359, Ambler, PA 19002. Telephone (215) 643-7067. THE WITNESS is indexed in the American Theological Library Association's *Religion Index One: Periodicals*. University Microfilms International, Ann Arbor, MI, reproduces this publication in microform; microfiche and 16mm or 35 mm film. Printed in U.S.A. Copyright 1987. SUBSCRIPTIONS: \$15 per year, \$1.50 per copy. Foreign subscriptions add \$5 per year. CHANGE OF ADDRESS: Please advise of changes at least 6 weeks in advance. Include your label from the magazine and send to: Subscription Dept., THE WITNESS, P.O. Box 359, Ambler, PA 19002.

Commentary



APPALACHIAN PEOPLE'S SERVICE ORGANIZATION · EPISCOPAL SOCIETY FOR MINISTRY ON AGING · EPISCOPAL CONFERENCE OF THE DEAF
EPISCOPAL CHURCH PUBLISHING COMPANY · EPISCOPAL SOCIETY FOR MINISTRY IN HIGHER EDUCATION
UNION OF BLACK EPISCOPALIANS · INTEGRITY · EPISCOPAL WOMEN'S CAUCUS · NATIONAL EPISCOPAL COALITION ON ALCOHOL AND DRUGS · TASK FORCE ON ACCESSIBILITY
EPISCOPAL URBAN CAUCUS · EPISCOPAL FAMILY NETWORK · URBAN BISHOPS COALITION · HISPANIC COALITION

Under One Roof — leaks and all

by Susan E. Pierce

It was about networks and partners; it was about issues and causes; it was about visions and prophecy, and according to its organizers, it was the first stage in a process of new growth and understanding for the Episcopal Church. It was the Under One Roof Conference, which took place June 4-7 in St. Louis. But at the end, the conference proved to be heavier on information sharing than prophetic or visionary in its thrust.

Under One Roof was launched under

the auspices of the Public Policy Network at the Episcopal Church Center in New York City. The idea was to bring together all the various service and justice ministries working for social change. At first glance, it seemed strange that the institutional church would call together some of the very groups that had worked so hard to radically transform that institution. Some were skeptical about motives — that the church might be trying to defuse any potential confrontations at next year's General

Convention by co-opting the groups' strategies. Or was the conference, as Chicago educator Mattie Hopkins said in one plenary session, just another case of "meeting in fashionable hotels and discussing the poor because of our own real powerlessness to do much more than sit in fashionable hotels?" Or, on a more positive note, was it the start of a new, stronger coalition for social change in the Episcopal Church?

The conference designers hoped that it would not be just another meeting. Conferencegoers were divided into connector groups, where they could meet and exchange ideas with others who had different interests and perhaps had attended different workshops. Plenary sessions each morning attempted to examine different aspects of the relationship between politics, religion and the Constitution, as well as allow some give-and-take between panelists and other attendees.

It was fitting that Eero Saarinen's great shining Arch, built to memorialize a new energy and new beginnings, formed a constant backdrop to Under One Roof. (Filled with contradictions, the Arch is meant to symbolize that St. Louis was gateway to the West for the pioneers — the colonialists, chiefly of European descent, who headed out to take over Native American tribal lands.) Perhaps beginnings was what the conference was all about.

Asked if the conference had realized its original aspirations, Byron Rushing, one of the planners, said, "To talk about it, I have to begin at the end — we don't know what the answer is yet. What is going to come out of it is really hard to say." But Rushing and another planner, Marge Christie, were pleased about

Continued on page 12

Bishops to hear woman theologian

Dr. Marianne Micks, professor of biblical and theological history at Virginia Theological Seminary, is the first woman ever asked to deliver the four theological meditations at the Interim meeting of the Episcopal House of Bishops.

Presiding Bishop Edmond L. Browning invited Dr. Micks to conduct the theological reflections Sept. 28 through Oct. 1 at plenary sessions, which will be open to spouses and staff members.

In the accompanying story, Dr. Micks describes her long career as a lay theologian in the Episcopal Church.



Dr. Marianne Micks

40 years in the wilderness

by Marianne Micks

Moses, it is said, spent 40 years in the wilderness. Jesus, it is said, spent 40 days in the wilderness. I have spent 40 years working for or with the Episcopal church.

Forty is, of course, a symbolic number. It means a very long time. Some people think it derives its significance from the fact that it is a little longer than a lunar month, the God-given way of telling time before the invention of the water clock or the grandfather clock or the digital clock. I think it acquired that significance because it was longer than a lunar month — longer than from pay-day to pay-day. And that is a very long time indeed.

My very long time working for and with the Episcopal Church has not been entirely a wilderness experience, of course. There have been great joys and great satisfactions. But enough of

those years have held thorns and thistles to make me need to describe the reality of the landscape.

It is hard now to remember what it felt like to be a happy slave before my consciousness was raised. Because I went to a woman's college I was spared the most blatant sex-object treatment my sisters in universities encountered, even in the years of World War II. I could be editor of the college paper, for example, and even stroke on the varsity crew.

But then came time to decide on a career. As a life-long Episcopalian newly awakened to the Christian faith, I was invited in the spring of my senior year in college to attend a "Vocational Conference for Women in the Episcopal Church." What were the options? Chiefly two: We could become directors of Christian education or "women

college workers." I chose the latter.

My decision meant two years of graduate study at Windham House in New York City, leading to a master's degree in "religious education," awarded by Columbia University in conjunction with Union Theological Seminary. It also meant having courses in matters Anglican taught by professors from General Theological Seminary who had to travel by subway up to West 18th Street to repeat for a handful of women the same lectures they had given that morning because women were not permitted to sit in the regular seminary classes. I still think my Phi Beta Kappa key and those of my sisters should have saved them the trip.

In 1948, when I was graduated with a shiny new M.A. degree in Religious Education, I went to Northampton, Mass. to be assistant for college work at

Smith College, my alma mater. My first Sunday on the new job, I introduced myself to the senior warden who was standing on the steps of the church. He looked at me blankly for a moment and then said, with a circular motion of his arm, "Oh, yes. You're the girl who runs this thing." In his eyes, I had come to run the mimeograph.

While at Smith, I went, of course, to a number of conferences. One I remember most vividly was held at Notre Dame. The few women present were housed in a dormitory for the male undergraduates. In those days it was cared for by habited Roman Catholic sisters. Sensitive of the sensibilities of the female intruders, the sisters had draped the urinals in the lavatory in freshly ironed sheets fastened with safety pins.

After five years, I moved on to work at the University of California at Berkeley. There I worked happily with male and female students and faculty for another three years. However, early in 1956, there came a decree from Episcopal church headquarters in New York. It was a report on new salary scales for "women workers" in the church.

In my category — college worker — the decree announced that the maximum salary available to a woman, no matter how long she had worked for the church, was \$3,600. I decided it was time to move on.

To enter a doctoral program in religion at that time, as I wished to do, one had to have completed a B.D. degree. That meant going to seminary at the nearby Church Divinity School of the Pacific (CDSP) while still working part-time at the University. CDSP evaluated my credits from Union Seminary generously, and pronounced that I could finish the necessary courses in a year and a half. So I did, working part-time the first year and scraping by on savings in order to go full time the second.

Along with one other woman in my class, Muriel James, I was one of the first two women to earn a degree from an Episcopal seminary. We accomplished this feat more or less resigned to the fact that we had to trudge a full block in order to find a restroom labeled *Women*. Just before commencement in 1957, the male members of the class met without inviting us. It was the seminary's custom to award seniors a silver cross making them members of the Society of the Celtic Cross. In our absence, the class voted that their women members were not eligible. To the great credit of the dean, they were

"The sufferings I have met in these 40 years have come drop by drop, undramatic but cumulative. The endurance I have achieved surprises even me, although it may well be linked to my predilection for eating three meals a day."

overruled. I kept the cross as a memento of that small victory until a burglar made off with it a few years ago.

Then I went to Yale. Things were beginning to change, however slowly. The Divinity School had just built its first dormitory for women. Along with the only other woman in the graduate school's religion Ph. D. program, I was able to live there for the next three years. But Yale College did not yet admit women, and the university as a whole did not really accept their presence.

The library had a marvelous browsing room where the modern literature and poetry collection was housed amid comfortable leather chairs and pleasant lighting. Women were not permitted to

enter. If one should be so brazen as to desire to read Auden or Yeats, she had to stand humbly at the entrance and request the attendant to bring the volume for reading elsewhere in the building, which meant in a hard chair at a long table in a harshly lighted and cavernous space. Needless to say, the tables down at Mory's — immortalized in "The Whiffenpoof Song," — were not open to unescorted women (or perhaps even escorted ones). It was not until a few years ago when I was invited to Yale as a part of a tenure review team for a woman theologian that I got to eat at the home of the Whiffenpoofs, as guest of the University's Provost.

Armed finally with my degree, the necessary union card for college teaching, I accepted a job at Western College for Women in Oxford, Ohio. I stayed there 14 years, advancing through academic ranks to Dean of the College and Professor of Religion.

During those years I served on two or three commissions for the national church as well as on my parish vestry and a diocesan committee or two. Two experiences remain vivid in my memory. For six or nine years I was a member of the then Joint Commission on Ecumenical Relations, one of very few women, part of the time as the only woman. During New York meetings, we used to be housed in the Princeton Club, of which our chair was a member. The subcommittee I was on met at breakfast, but women were not allowed in the club dining room at breakfast time. So I had to eat in my room. My colleagues on the committee thought that was a great joke. How could I possibly resent the fact that I had room service and escaped yet another committee meeting?

The minutes of those commission meetings were another burr under the skin for me. The list of those present invariably came arranged in hierarch-

ical order, beginning with bishops, and proceeding through presbyters to laity (male), laity (female and married) — to me. Thus they always ended the list with “and Miss Micks.” Incidentally, males with doctorates among the laymen were so designated; but not “and Miss Micks.”

Another of the national committees on which I served was a drafting committee on the Eucharist which was part of the long process of prayerbook revision. We met at Seabury Western Seminary in Evanston, Ill. Again I was the only woman on the committee so that while the men were housed in relatively comfortable quarters, I was shunted off to a fusty bedroom over the kitchen where the cobwebs did not diminish from meeting to meeting. At about six each morning the clatter of pans began below me, a reliable alarm clock about an hour before I needed one.

When my college died in 1974 of the disease fatal to small liberal arts colleges — too few students to be economically viable — I was job-hunting again. Fortunately two attractive offers came at once. I could become dean of another liberal arts college or I could go to Virginia Theological Seminary as professor of biblical and historical theology. Because of my love of teaching rather than administration, I elected VTS.

I have not regretted that decision for more than a moment in the 13 years since returning to the classroom full-time. Many good friends on the faculty have been unfailingly kind and courteous. Students have been equally affirming. Yet for 11 years I was the only woman professor in faculty meetings, the only woman professor in academic processions. The blessed arrival of a female colleague two years ago only helped to identify the isolation and loneliness of the preceding years.

Things are a bit better in this 40th

year. Yet as a participant in the Lutheran-Episcopal dialogue, I still spend about eight days a year as the only woman among some 20 or so male colleagues. This fall I went to England to the first meeting of the newly-formed international committee of Anglicans and Lutherans. This time I am not the only woman on the committee. A Lutheran pastor from East Germany is also a member. But I must report that I cried aloud during the opening service of Evening Prayer.

The New Testament lection was from I Timothy 1, including verses 12-14:

I permit no woman to teach or have authority over men; she is to keep silent. For Adam was formed first, then Eve, and Adam was not deceived, but the woman was deceived and became a transgressor.

The officiant had elected not to shorten the reading even though the enormity of it had been pointed out to him. I had come a thousand miles or so, been turned around halfway across the Atlantic because one of the plane's engines had failed, and arrived five hours late in time to hear that “Word of the Lord.”

St. Paul in one of his undisputed letters tells me that suffering produces endurance and endurance produces character and character produces hope. My own experience raises serious doubts about the cause-and-effect connections in this chain, but I can identify with most of the nouns. The sufferings I have met in these 40 years in the wilderness have come drop by drop, undramatic but cumulative. The endurance I have achieved surprises even me, although it may well be linked to my predilection for eating three meals a day. My character is almost certainly warped. But the hope is real. I know that the desert will bloom. And in the interim, I know that even now there are burning bushes in the wilderness. ■

Back Issues Available:

• **Central America in agony:** Articles on U.S. involvement in the area, including F. Forrester Church, son of the late Sen. Frank Church, on his father's fight in Congress to expose CIA covert activity during the 1970s; Mary Lou Suhor's account of her meetings with women and children in Nicaragua, many of them survivors of Contra violence; and a look at U.S. military build-up in Honduras. Also: Map and chronologies detailing the history of the turmoil in Central America.

• **Eleven myths about death:** Lead article by the Rev. Charles Meyer discusses: Pulling the plug is suicide/murder; To die of dehydration or starvation in a hospital is inhumane; Dying is 'God's will'; Where there's life, there's hope and seven other myths about death which serve as impediments to decision-making concerning life support systems. In this issue also: the Rev. Glenda Hope's reflection, Why fast for Lent — or anytime.

• **AIDS: The plague that lays waste at noon,** plus articles on the rights of gays and lesbians in church and society. Authors include John Fortunato, Zal Sherwood, Anne Gilson, Dom Ciannella, Madeline Ligammare.

To order, fill in coupon below and mail to THE WITNESS, P.O. Box 359, Ambler PA 19002.

Yes, please send me the back issues I have checked at \$1.50 each. (Pre-paid orders only.)

- ☐ Central America in Agony
☐ 11 Myths about Death
☐ AIDS, Gay and Lesbian Rights

Name _____

Address _____

City _____

State _____

Zip _____



WITNESS takes three 'firsts'



THE WITNESS magazine this year took three first places and was "honorably mentioned" an equal number of times in two prestigious press competitions — the Associated Church Press awards and the Episcopal Communicators' Polly Bond Awards. Winners were announced recently at the annual conventions of the ACP and Communicators, in San Antonio and Montreal, respectively.

The Associated Church Press awarded THE WITNESS a first place merit award for best feature, the Rev. Charles Meyer's "The Reproductive Revolution: Ethics of Assisted Begetting," which ran in April 1986.

Polly Bond "firsts" went to THE WITNESS for best cover and best layout of a one or two-page spread. Beth Seka of TSI Visuals designed the winning cover, "God and Mother Russia," on the November 1986 issue; and Mary Lou Suhor, editor, designed the two-page layout for Claudia Windal's article, "Way of the Cross for Persons with AIDS," enhanced by a strong graphic by Robert McGovern in the September 1986 magazine.

This year's awards bring the total of "firsts" captured by THE WITNESS over the past three years to an even dozen — eight in ACP and four in Polly Bond competition — for almost cover-to-cover acclaim.

Following are judges' comments

about the three first place awards taken by THE WITNESS:

- Feature by Meyer: "This is a factual, even-handed approach to a complex issue. Congratulations to the writer for helping to frame the debate on the ethics of artificial insemination by donor. These are precisely the kinds of no-nonsense questions the religious community should be asking about ethical implications of technological capabilities. The writer resisted the temptation to be judgmental and harsh. Instead, he chose to pry open the closed door of the laboratory, and invited readers to question if we, as a society, want to do what science has made possible. Great work."

- Cover by Seka: "Beautiful lettering and use of color. Design and art are very good." (In this category THE WITNESS tied for first place with *The Record* of the Diocese of Michigan.)

- Layout: "THE WITNESS dramatically and effectively combined the use of white space, italic and regular type faces, with a powerful drawing to present the words of the Rev. Claudia Windal in a manner that visually attracted the reader and gave them impact. THE WITNESS seemed to be proof that simple, clean design can work best and their layout won my nod for first place. Imaginative dealing with tough topic."

While no honorable mention certifi-

icates as such were presented by either group, ACP judges commended Carolyn Weathers' fictional piece, "Ruby Shopping" from *My Story's On* in the May 1986 WITNESS, which ran second to a *U.S. Catholic* piece authored by noted Prairie Home Companion humorist Garrison Keillor. Weathers' powers of description were especially lauded.

Similarly, THE WITNESS was commended in the best series of articles category in the Polly Bond competition, for the series around the theme of "God and Mother Russia." And the magazine was one of four finalists in the general excellence category — "attractive and well written" said the judges. *The Episcopal News* of the Diocese of Los Angeles, *Soundings* of Minnesota, and *The Communicant* of North Carolina were all cited here, the latter ultimately taking the award.

The Associated Church Press numbers 173 Protestant, Catholic and Orthodox publications reporting a combined circulation of 11.2 million. More than 600 entries were listed in this year's competition.

The Episcopal Communicators list more than 90 members and the Polly Bond competition is now in its eighth year. Awards are presented in the name of one of the most noted women in the field of Episcopal communications, who died of cancer in 1979. ■

De-mythologizing creation

by Beatrice Pasternak

The more I read about the controversy between *creationists* and *evolutionists*, the more certain I am that we are greatly uneducated in the history of our civilization in general, and in particular, lacking in knowledge about what we call “creation.” For example, someone recently spoke to me about the “Christian creation story.” He was mildly surprised when I reminded him that there is no one creation story that can be attributed to Christians; that insofar as our sense of needing a creation story is concerned, we embrace our Jewish heritage.

It was not until I returned to college several years ago that I first learned about the history and mythology of the pre-Judeo-Christian era. Being able to put the biblical stories into context of surrounding civilizations has given me new insight into “creation” as it appears in the Book of Genesis.

As I have studied the importance of creation stories to every civilization, including that of our Hebrew ancestors, I have learned that ours is but the latest, perhaps the last, of a long line. I would like to think that we would have more tolerance for one another if we knew more about those civilizations which preceded the Christian era. Last November I visited New York’s Metropolitan Museum of Art to view the “Treasures of the Holy Land,” on loan from Israel, and was distressed to see each item dated not in relation to the time frame of Hebrew history, but rather as it related to the birth of Christ. Why should artifacts of Jewish culture be so identified? B.C. (Before Christ) has become the common dating method, which seems to say that whatever events preceded Christ’s birth are less relevant to their own history than to what Christians date as the start of our history.

If we were to adopt the use of “Before the Common (or Christian) Era” (BCE) instead of “Before Christ,” we might realize that Christianity is an era rather than the beginning of all history, and gain new awareness of the peoples that preceded the Judeo-Christian age.

I have learned that there is a historical and mythological

basis in all cultures for creation stories, flood stories, and birth-of-a-hero stories, all of which are found in the Bible. It is difficult to be concise and dogmatic about creation stories because each one is interwoven with its own culture and those which preceded it or were its contemporaries. Many good texts discuss creation myths and make fascinating reading (see resources listed at end).

Although it was not one of my textbooks, *When God Was a Woman*, by Merlin Stone, is extraordinarily provocative in tracing the role that ancient goddess religions played in shaping Judeo-Christian attitudes towards women.

Stone suggests that the images or symbols of serpents, sacred fruit trees and sexually tempting women who took advice from serpents in the Paradise myths may have explained allegorically, and deceptively, “that listening to women who revered the goddess had once caused the expulsion of all humankind from the original home of bliss in Eden.”

For many of us the creation story in the Book of Genesis which we retain from our days as young children in Sunday school is the one in which we were taught that God created the universe and then Adam, and then Eve from Adam’s rib. We are seldom even reminded of the other version in Genesis in which male and female are created at the same time.

No one tells us, as Stone relates, of the goddess “extolled as a prophetess of great wisdom, closely identified with the serpent, the original Creatress, and the patroness of sexual pleasures and reproduction.” No one told us, as Stone does, of “the Nippurian school of Sumerian theology [which] regarded man as having been created from clay by the great mother goddess,” or of the Sumerian goddess Nammu, described as “the mother who gave birth to heaven and earth,” or the Egyptian “Isis, Oldest of Old, [who] was the goddess from whom all being arose.”

And there are more myths that Bible stories echo. For example, while the gods in Indo-European legends are immortal, gods in the Semitic myths age and die, and these are fertility myths in which the gods die and are born again or resurrected. No one had ever told me before that the purpose of “man” is, depending on the type of creation story told, either to serve or to rule. Let me tell you, it is pretty hard to read a book or sit in a college classroom and

Beatrice Pasternak is a medical secretary and freelance writer/editor in New York City. Of Jewish heritage, she was baptized and confirmed in the Episcopal Church in 1958.

suddenly have information like this come crashing around you!

Stone goes even further in her book and gets into the political realities of the Garden of Eden myth and how it is structured to support male dominance.

Stone writes, "Despite all that we know about the biological facts of birth, facts the Levites certainly knew as well, we are assured that the male does not come from the female, but the female from the male."

The Hebrews explained a new society founded only by a male god by reversing biological order to create the male first and then from him the female.

Another book, *Eve, the History of an Idea*, by John A. Phillips, details how the Garden of Eden myth transformed earlier myths. The book examines the figure of Eve as "a prototype in religion, mythology, art history and literature," unfolding "the process through which a figure that was once revered as goddess" takes on the aspects of "negative sexualization" in the Judeo-Christian and Islamic scriptures and theology. Speaking specifically of the creation myth, Phillips states that the meaning of *Hawwāh* or Eve is "the Mother of All the Living," and that "the story of Eve is also the story of the displacing of the goddess whose name is taken from a form of the Hebrew verb 'to be' by the masculine God, Yahweh, whose name has the same derivation. We cannot understand the history of Eve without seeing her as a deposed Creator-Goddess,

Court rejects creation law

The Supreme Court in June struck down a Louisiana law requiring public schools that taught evolution-science to teach "creation-science" as well. Creation-science advocates say that creationism does not promote the biblical account of the genesis of human beings, but instead teaches that there is some scientific evidence that highly developed forms of life suddenly appeared thousands of years ago and have changed little over time.

However, Justice William J. Brennan declared for the court majority that although the Louisiana law contained no references to God, a Creator, the Bible or any religion, it was enacted in the context of the historic collisions between religious movements and advocates of the theory of evolution. "The preeminent purpose of the Louisiana legislature was clearly to advance the religious viewpoint that a supernatural being created humankind."

Justice Lewis F. Powell, Jr., who agreed with most of Brennan's opinion, wrote separately that "the tenets of creation-science parallel the Genesis story of creation, and this is a religious belief" that does not belong in the public schools. But he said that the schools remain free to teach comparative religion and "all aspects of this nation's religious heritage."

and indeed, in some sense as creation itself."

In literature created during the exile of the Jewish people, when biblical stories were finally written down after generations of an oral tradition, there were other female entities. Jewish women have long known the story of Lilith, Adam's first "wife," who refused to live subserviently beneath him. She defied Yahweh by her refusal and left the Garden of Eden. It is said that after this experience, Yahweh created Eve as a more docile replacement, and Lilith was identified as a demon to be feared by both women and men.

Shekhinah, on the other hand, is revered as the feminine aspect of God's presence. As Raphael Patai describes her in *The Hebrew Goddess*, "Shekhinah is the frequently used Talmudic term denoting the visible and audible manifestation of God's presence on earth. The Shekhinah concept stood for an independent, feminine entity prompted by her compassionate nature to argue with God in defense of man."

My education about pre-biblical history came from a mid-life return to college. I am not a scholar on the subject. I am, however, a seeker of knowledge, and I am not getting any help in my quest from those in the church whom I have heard give sermons or who have led Bible study groups. I suspect some sort of ancient history, perhaps even some mythology, is taught in seminary, but information about it is not revealed in most of the preaching I have heard.

It is my opinion that those in the church who have knowledge of Judeo-Christianity's debt to the legends of ancient religions have an obligation to teach it to others. So long as we do not have an opportunity to learn the history of our own mythological inheritance, the kind of prejudice against other cultures and beliefs that is especially apparent in the arguments between the creationists and the evolutionists will continue. There are questions we ought to be asking, and I know that the answers are not a part of our Christian Education programs.

Resources

Ancient Myth by Norma Lorre Goodrich

Eve, The History of an Idea by John Phillips

The Hebrew Goddess by Raphael Patai

Middle Eastern Mythology by S. H. Hooke

Myth, Its Meaning and Functions in Ancient and Other Cultures by G. S. Kirk

The Myth of the Birth of the Hero by Otto Rank

The Myth of the Eternal Return by Mircea Eliade

Mythology of the Ancient World by Samuel Noah Kramer

When God Was a Woman by Merlin Stone

The Epic of Gilgamesh (Penguin Classics)

One Roof . . . *Continued from page 5*

many aspects of the conference. For example, the planners expected an attendance of 200 or 300, but well over 500 participated.

"There was a lot of networking, understanding and commitment. It was a constant learning process. Someone said that the most oft-heard phrase was, 'I didn't know that!,'" said Christie.

The conference attempted to raise sensitivity to various issues. This was not always successful. The Friday morning Eucharist was celebrated only by White, male priests. Mistakes like these, and the fact that they were confronted and criticized very quickly, were all part of the consciousness-raising aspect of Under One Roof. As planner Christie said, "What the conference raised up was that unless something is really impressed into your psyche, you miss opportunities."

Layton Zimmer, a priest from New Mexico and moderator of the workshop on Central America, felt that Under One Roof showed the same kind of desire for progress and social change that is taking place in society at large. "Minority people have made the leap and are showing White folks that the WASP paradigm of power is not the only — or preferred — one," he said. Noting that networks between groups who share common concerns are a vital element in the struggle for change, Zimmer said, "Confrontation has evolved to encirclement, joining hands with others who struggle so that the oppressor is overwhelmed by sheer force of numbers."

There was a constant exchange of information and experience. Participants in the racism workshop were Matthew Ahn, a Korean priest and Luc Nguyen, a Vietnamese priest, both from California. They pointed out that because of wars in which the United States was involved, Koreans and Viet-



namese began to emigrate to this country. Like the Chinese and Japanese immigrants before them, their culture is not understood and their business success is bitterly resented, even by other minorities.

Because workshop planners felt that the two issues were deeply connected, several participants in the racism workshop also appeared at a workshop on Central America. Dr. Deborah Hines, president of the Union of Black Episcopalians and a panelist at both workshops, spelled out how racism at home tied into foreign policy abroad. She said, "From the Black American perspective, it's 'Global Racism.' The United States has all the money and buys all the power it needs. People of color don't have money, but together they have information. Blacks form links with people of color all over the world. We can share information, become united, and fight what's happening."

In the same workshop, people from seemingly disparate groups found a common ground. Panelist Kelsey Edmo, a Shoshone Indian, said, "History is repeating itself. Central American Indians are being subjected to the same oppression there as Indians here." Edmo's account of his people being forced onto reservations in the 1830's was echoed by the Rev. Mike Yasutake's story of his Japanese-American family's forced deportation from their Seattle home to a relocation camp during WW II.

Butch Naters-Gamarra, a Panamanian priest from Philadelphia, said, "The United States does not have the

best interests of Brown people at heart. But the theological issue is justice. The bottom line is that justice will triumph — God's will be done."

Regarded by many as the highlight of the conference was a speech by Sara Nelson, executive director of the Christic Institute in Washington, D.C. She told a group at the Partners' Network dinner that the Institute, an interfaith law and public policy center, was investigating the activities of "the secret team," a group of U.S. military and CIA officials who for 25 years have waged secret wars, overthrown governments, and have been involved in drug smuggling and assassinations.

Dynamic presentations like Nelson's and selected others in workshops and plenaries stood in sharp contrast to the inconclusive addresses given by the two featured keynote speakers, Connecticut Sen. Lowell Weicker, and Presiding Bishop Edmund Browning.

Weicker, hampered somewhat by the fact that weather had grounded his plane, spoke via a phone hook-up, his disembodied voice booming out over the hall. A maverick liberal Republican and Episcopalian, he talked about the Constitution and the importance of exercising one's right to vote — not a surprising tack for a politician to take when an election year looms. He urged his audience to "Start engaging in political activism . . . go ahead and politicize the issues you're involved in," — hardly news to the seasoned veteran activists in the audience.

Communications during the questions period looked like a scene from the "Wizard of Oz." Moderator Christie took each question, and ran behind a curtain where she relayed them to Weicker over the phone. The response then issued from above.

In the next morning's plenary, the Rev. Linda Grenz said of Weicker's remarks, "When I go to vote, I'm looking at a choice of three White upper-

class males. The system itself is set up so that government is not for the people, by the people and of the people, but is for, by and of upper-class White men. Electing new faces isn't going to help a lot. What we must be about is changing the whole system," she said.

There was a hope that Presiding Bishop Edmund Browning would put a final seal of approval on the conference, declare the church's intention for social change, and provide a context for strategies at the final Pentecost service. But the great policy statement, the clear vision never appeared. As one of the conference sponsors, the Episcopal Church Publishing Company felt, with many others, that a bold opportunity had been missed.

What Browning delivered from the pulpit of Christ Church Cathedral was a generic, marshmallow sermon that "could have been about anything," planner Rushing said. "Nobody was challenged to take a look at the meaning of Pentecost — the birth of a new church," said Rushing.

In his homily, Browning also made a point of saying he thought the church

and society at large was too preoccupied with sexuality issues. It was apparent that he had not spent time at the conference, because the issue of sexuality was largely ignored. This was a curious lapse, considering the controversy aroused by the Diocese of Newark's Report on Changing Patterns of Sexuality and Family Life, which suggested that the church bless unions outside of traditional heterosexual marriage. The topic is certain to be a major battleground at General Convention. And the dangerous erosion of gay and lesbian civil rights was given little attention, despite the fact that Integrity, the Episcopal gay and lesbian organization, had its national meeting at the conference.

Shortly before Browning's election at the 1985 General Convention, the Consultation, a coalition of diverse groups working together for social justice, challenged the church to declare itself in its original vision statement, "Odyssey in Faith." The statement said, "As we speak to issues of human concern and justice, we raise the question: Will the Episcopal Church

be an advocate for and join with the victims of injustice, allowing them to motivate and empower us with a new vision?"

The question now is, will the church under Browning's guidance be ready to act on what it has heard and to lend its heart and hands to realizing the dream of peace with justice? The true test of the success of Under One Roof is how the issues and concerns raised there are acted on, both on a parish level and on a national level at next year's General Convention.

If the impetus of Under One Roof sparks grassroots networks to work together, they could become a formidable force. The conference was an admirable first attempt, but would have benefitted from a clear agenda and a goal of producing forceful resolutions to bring to Convention.

At the very least, Under One Roof showed that there is a strong community of Episcopalians who can support each other in working to transform the church. As Rushing said, "We now know that we have enough energy to insist on change." ■

Letters . . . Continued from page 3
it off the ground.

Another reason I personally enjoy THE WITNESS is because I keep up with old friends no longer on my route. Some months ago, Jake Hamel writing on "The cosmic nature of Christmas;" now, Bob Cromey. May you live forever!

The Rev. James Guinan
Deerfield, Va.

Magazine not Christian?

I've been reading your issues of THE WITNESS for month after month now, and I'm totally convinced that this magazine has from little to nothing to do with the true meaning of Christianity.

You pamper homosexuals and lesbians. They're in sin and need help to get out of their sin, not to be congratulated. And on you go!

Jesus Christ should be the center and #1 topic of all your issues if you truly want the message of the Gospel to come through to people and really touch some hearts and move people's lives.

Gilbert Rodon, Jr.
Lansdale, Pa.

Enrolls inner-city church

Receiving a thought-provoking publication like THE WITNESS is a joy. I find myself keeping quite a few issues. I just don't want to part with them. I am

sending in a gift subscription for an inner-city church in Detroit which does not have much money but is active in inner-city problems, peace issues and Central America concerns. People there will like THE WITNESS, as opposed to my Reaganite friends.

Patricia Grimalda
Milford, Mich.

Can anything good . . . ?

Enclosed is a check for a year's subscription to THE WITNESS. I am amazed that you guys get away with publishing anything this good under the auspices of the Episcopal Church.

Tom Loughheed
Baltimore, Md.



Taking on the nuclear giant

by Lloyd Marbet

In 1986, the year of Chernobyl, the people of Oregon were presented with the first opportunity in the nation to stop an existing nuclear power plant from operating. The campaign to shut down the State's Trojan plant became a landmark in the history of Oregon's legislative initiative process, and its outcome continues to be an ongoing challenge of conscience in the nuclear marketplace.

Lloyd Marbet is a full-time anti-nuclear activist who lives in Boring, Ore. He works for Forelaws on Board, an environmental concerns group founded in 1973.

Probably no better conditions had ever existed for an outright shutdown of an operating nuclear power plant. Not only had radioactive rain fallen in Oregon after the tragic meltdown of the Chernobyl nuclear reactor, but the nuclear industry in the whole Pacific Northwest had also experienced unusual breakdowns.

In the early 1970's, the people of the area were repeatedly warned by the utility industry that severe power shortages would occur unless an ambitious nuclear power plant construction program was immediately implemented, even though the region was blessed

with an abundance of hydro-electric power.

Construction began in 1973 on five nuclear power plants known as the WPPSS (Washington Public Power Supply System — pronounced "whoops") plants in 1973. By the early 1980s, two of these plants were abandoned, creating the largest municipal bond market failure in the history of the United States. Two more plants were subsequently mothballed, threatening even greater economic failure. The one remaining plant manages to operate sporadically. On top of the WPPSS fiasco, four additional nuclear

power plants were abandoned by a consortium of private utilities after 10 years of inability to license them.

The writing was on the wall for the nuclear power industry in Oregon. The crisis had been building for years. In 1979, a near melt-down had occurred at the Three Mile Island nuclear power plant in Pennsylvania, which badly damaged the nuclear industry's image. The following year, 1980, Oregon voters passed a ballot measure that prevented the construction of new nuclear power plants until the federal government licensed a repository for the permanent disposal of high-level radioactive waste.

Another blow to the industry was that consumers wholeheartedly invested in various energy conservation methods, which the utility companies had claimed would never work, in order to avoid inflated electricity rates caused by the construction of unneeded, uneconomical and unpopular nuclear power plants. As a result, the demand for electricity suddenly declined dramatically, creating a tremendous surplus — so great that it exceeded the capacity of regional transmission lines built to carry excess power to California.

By 1986, the nuclear power industry was beset from all sides. Cheap oil was again competing with nuclear power. There was growing opposition to nuclear waste being stored in anyone's backyard. Overnight, Oregon politicians became "born-again" opponents of the nuclear power industry, and took a defiant stance against the Hanford Nuclear Reservation in nearby Washington state becoming the nation's burial ground for high-level radioactive waste. It seemed certain that the people of Oregon would take the next step and shut down the Trojan plant to stop further production of radioactive waste. But events were to prove otherwise.

In the beginning of 1986 both the

peace community and the anti-nuclear community, supported by Oregon's ecumenical ministries, joined forces for the first time to gather signatures on three anti-nuclear initiative petitions. Circulating what was later known as the "Peace Packet," the coalition of activists set three objectives:

- Stop the operation of the Trojan power plant until a federal nuclear waste repository was licensed;
- Move a low-level radioactive waste dump created by a company called Teledyne Wah Chang Albany off the flood plain of the Willamette River;
- Stop the production of nuclear weapons by 1990 through a combination of tax credits and civil penalties.

Nothing of such magnitude had been previously attempted. Few thought it even possible to gather enough signatures to place the initiatives on the ballot. Nevertheless, over 270,000 names were collected — enough to place Ballot Measures 14, 15 and 16 before Oregon voters in the November 1986 general election. History was in the making — nuclear power was about to go on trial.

Operating a ballot measure campaign is no easy task. Coordinating three at once is an art form. Activists in the coalition recognized the formida-

ble tasks before them. Nothing of this magnitude had ever been attempted before. A Progressive Political Action Committee (Pro-PAC) was formed to coordinate joint activities such as leafleting, distributing lawn signs and fund raising. These strategies promoted efficient grassroots organizing, but **organizers could not foresee how the ballot measure opponents would conduct their campaigns.**

Oregon does not have a significant nuclear weapons industry. Those companies involved in manufacturing components for nuclear weapons chose not to conduct a political campaign. Instead, they focused on preparing for future litigation in the event Measure 16, which called for a halt to nuclear weapons production, became law. The peace community, denied visible opposition as a result of the companies' tactics, was thus forced to prepare a campaign against an opponent who never appeared.

Concerning Measures 14 and 15, there was never any question that they would meet aggressive opposition from the nuclear power industry. Oregon's economy became the issue and jobs-at-any-cost, the theme of the industry's campaign. In the end, the battle over Ballot Measure 14, which would shut down the Trojan power plant, set the tone. A majority of Oregonians were willing to accept the continuing problems of the nuclear power industry rather than risk even the slightest increase in electric rates. The collapse of the nuclear power industry had helped create a depressed economy in the region — now the industry was trying to save itself by exploiting the very economic fears it had helped to create.

No one in Oregon denies the considerable political and financial power of Portland General Electric (PGE), the state's major utility company. In the 1984 general election, PGE spent a

Update on fund-raising

As this July-August issue of THE WITNESS goes to press, we can report that our subscribers have put us within reach of our fund-raising goal by contributing to our 1987 effort. But we have heard from less than 300 donors as this is written.

To those who have not yet contributed to our once-a-year drive, won't you please help us to reach our goal? Many thanks!

record \$1 million to oppose a ballot measure which would have created a Citizens' Utility Board.

As the owners of the Trojan plant, PGE's strategy to combat anti-nuclear ballot measures in the 1986 campaign was simple: 1) Create a political action committee out of people in the business and scientific communities who were willing to front for PGE's interests while denying close association with the utility; 2) Use PGE contributions to finance a media and public relations campaign which emphasized the threat of billions of dollars in costs if Trojan was shut down.

In the end, PGE spent \$2.5 million on the campaign, more than doubling their previous spending record on fighting a ballot measure, and provided 99% of the pro-nuclear political action committee's resources.

A spokesman for PGE stated the company's strategy: "In order for us to win the election we think it's important for the whole state to *perceive* that they have a stake in the outcome." By spending on the average of \$4 per vote, the company managed to create that

perception quite well. All three measures were defeated.

The nationwide anti-nuclear movement is fast approaching its 20th birthday. Over that time, while it has achieved great success in creating a public awareness of nuclear hazards, no one in the movement has succeeded in permanently shutting down an operating nuclear reactor.

During the 1986 campaign, it quickly became apparent to Oregon activists that there is not a true national movement against nuclear power. While PGE was able to hire public relations firms in California and telephone solicitors in Pennsylvania, the proponents of Ballot Measure 14 received little outside financial support or organization expertise. Attempts to get outside help were frustrated. Consumer advocate Ralph Nader came to Oregon to endorse the Measure but fell victim to a news blackout. Gregory Kafoury of the "Don't Waste Oregon" Committee, an anti-nuclear waste group, traveled east to ask for help and returned with nothing. Oregon activists were forced to go it alone and in the end, accepted

the greater challenge of learning from defeat.

After the election, the peace and environmental coalition analyzed itself to determine why the election effort had failed. It was as though defeat had been snatched from the jaws of victory.

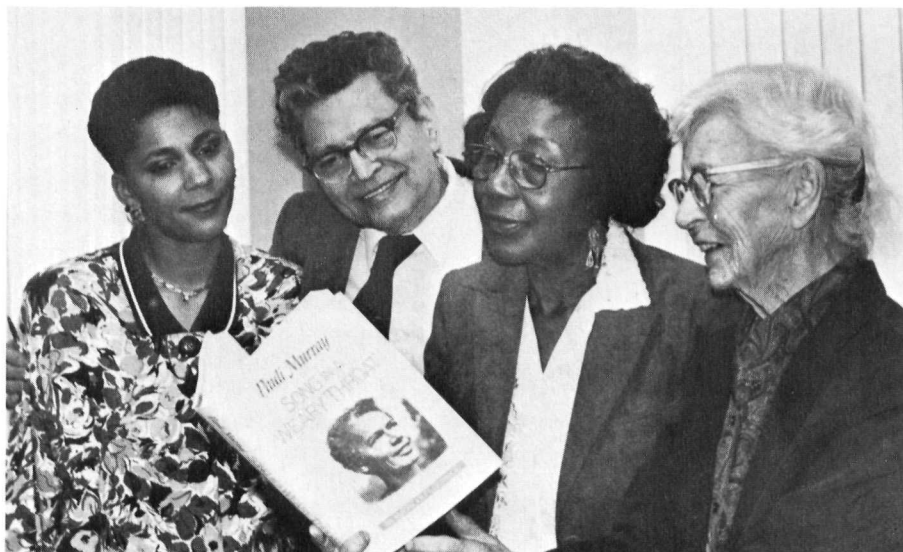
Possibly the greatest lesson for the anti-nuclear movement comes from the civil rights movement, which taught that there are no easy victories. A unified national effort is needed to coordinate information on anti-nuclear campaigns, but it is the self-determination of people struggling for change which offers the ultimate hope for success. The anti-nuclear movement can take heart from the fact that Oregon activists are already committed to try to shut down nuclear power again in 1988.

As Abraham Lincoln once said, "You can fool some of the people all of the time and all of the people some of the time, but you can't fool all of the people all of the time." For Oregon's nuclear power industry, it is only a matter of time. ■

Labor honors Pauli Murray

Four panelists intimately connected with the late Rev. Pauli Murray spoke at a luncheon in her honor arranged by the Ethnic Labor Coalition at International Ladies Garment Worker Union headquarters in Philadelphia recently. Sponsor of the event was the Ethnic Labor Coalition, which also took the opportunity to introduce Pauli Murray's autobiography, *Song in a Weary Throat*.

Panelists gathered around the book in photo are, from left to right, Karen Rouse-Watson, Murray's niece and executor of her estate; Morris Milgram, former national secretary of the Workers Defense League and current president of OPEN, a housing project working toward integrated neighborhoods; Maida Springer-Kemp, former ILGWU organizer and AFL-CIO international staffer, and Caroline F. Ware, formerly of Howard University, for 40 years a friend and mentor of Pauli's.





Civil Rights — the unsexy dream deferred

It never ceases to amaze me how the American press and public can become so fascinated with what they think are juicy scandals that some real national disgraces go virtually unnoticed. Pushed aside by the unfolding saga of Pearlygate and Tailgate, the Jim and Tammy Bakker and Gary Hart fiascos respectively, recent attempts to scuttle vital civil rights legislation have gone largely unreported and without public outcry.

After weeks of partisan delay, the Senate Labor and Human Resources Committee did report out a "clean" Civil Rights Restoration Act (S.557) to the full Senate by a bipartisan vote of 12-4. The committee, fortunately, rejected all substantive amendments to the bill, including the proviso that would exempt hundreds of religiously affiliated colleges from compliance with anti-discrimination laws and an amendment to deny civil rights protection to AIDS victims.

That such legislation as a Civil Rights Restoration Act is needed at all is scandalous in and of itself. Rabbi David Saperstein, co-director and counsel of the Religious Action Center of Reform Judaism, and Bishop William Boyd Grove, president of the General Board of Church and Society of the United Methodist Church, labeled the very title of the bill "a cause for national shame."

A conservative measure at best, the CRRA is simple enough. It seeks to

restore the hard-won civil rights gains of minorities, women, senior citizens and disabled Americans which the Reagan administration's Department of Justice and the Supreme Court have taken away. At stake are Title VI of the 1964 Civil Rights Act; Title IX of the 1972 Education Amendments; Sec. 504 of the Rehabilitation Act of 1973 and the Age Discrimination Act of 1975.

Under presidents Johnson, Nixon, Ford and Carter, the laws prohibiting discrimination were applied on an institution-wide basis. If one part of the institution discriminated, all federal funding was denied. The Reagan administration, however, offered a far more restrictive interpretation, applying the laws only to individual programs receiving federal funds. The Supreme Court, in turn, sustained the constitutionality of this restrictive interpretation and invited Congress to amend the legislation in order to clarify its intent. (We were under the impression that the intent of the legislation was, indeed, clear.)

As a result of Reaganism, anti-discrimination cases were dropped, new cases were not opened, investigations halted and the not so subtle message went out to nearly every recipient of federal aid — discrimination is not so risky after all.

Early efforts to thwart the CRRA legislation included a filibuster by Senator Orrin Hatch (R-UT) in the waning days of 98th Congress (1984).

In the 99th Congress, new amendments designed to split the civil rights community were introduced. The latest maneuverings sought to use the CRRA to resolve the long-standing controversy in this country over abortion. Hostile and divisive amendments such as "Tauke-Sensenbrenner," offered by abortion opponents, threatened to overtake the bill's basic goal of restoration.

The civil rights community opposed all amendments to the CRRA that would make substantive changes inconsistent with the principle of simple restoration. Similarly, the religious community, with the notable exception of the U.S. Catholic Conference, opposed the amendments. The Catholic Conference chose to support the amendments even at the cost of seeing the bill defeated, despite the fact that its general counsel concluded the legislation created no new abortion rights and would not restrict the existing religious exemption enjoyed by Catholic institutions.

Rabbi Saperstein and Bishop Grove conclude "how sad it is that less than two decades after the death of Dr. Martin Luther King, Jr., we are forced to labor long and hard to restore rights already won — and now taken away — rather than to focus on the dream still unfulfilled, of a just society with equality for all." Sadder still, the disgrace of the unfulfilled dream has no sex appeal, thus it doesn't make headlines. ■

Demonstrations expected during Pope's U.S. visit

John Paul II, easily the most peregrinating Pope in the Holy See's history, will visit nine cities in the U.S. Sunbelt and West Coast Sept. 10-19. He will face an increasingly fractious flock, torn by dissent between conservative Catholics who unquestioningly support Vatican policies and liberal Catholics who are deeply disturbed by recent papal pronouncements on homosexuality and women in the church, as well as the church's treatment of dissident clergy.

The Pope is expected to face protestors at every stop. Organizations such as the Washington, D.C.-based Catholics Speak Out (CSO) have campaigned for the Pope to set aside more time to listen to the concerns of U.S. Catholics. CSO and other groups want the Pope, among other things, to reinstate the Rev. Charles Curran, the theologian removed from his teaching post at Catholic University in Washington, D.C. for differing from Vatican doctrines on sexuality. And John Paul II's visit to San Francisco may be especially tumultuous, as the city's large gay and lesbian contingent is likely to turn out in force to protest his recent condemnation of homosexuality and the subsequent banning of the Catholic gay and lesbian group, Dignity, from meeting in churches.

On his U.S. trip, the Pope will probably avoid political issues, although U.S. Catholic bishops are hoping he will endorse their pastoral on the economy. In general, it is anticipated that he will stress traditional Catholic morality. However, during his June trip to his native Poland, he came out boldly in support of the outlawed trade union, Solidarity. He told huge, cheering crowds that Polish workers had a right to representation by free trade unions, and met with Poland's leading dissident and one of Solidarity's founders, Lech Walesa.

But his political stance condemning repression was more subdued in Chile, as David Kalke shows in the accompanying story. Kalke analyzes the behavior of the Pope and evangelist Jimmy Swaggart in Pinochet's Chile, one of the most brutal rightwing military regimes in the world.

Jimmy S. and John Paul II

When reports of widespread unrest in Chile dominated the news recently, it struck a familiar chord in me. Pope John Paul II's visit to Chile had become a flashpoint for all the anger and frustration of a people who had been living for 13 years under one of the most repressive regimes in the world. Having lived, among the people of Chile some years ago as a seminarian, I had hoped to return last year before the Pope's visit to research what his presence might mean to the Chileans.

Little did I know, when I planned my return, that the fact of abiding repression would drastically affect the outcome of my journey.

As the plane began to make its descent into the international airport in Santiago last November, memories came flooding back. It had been 13 years since I was last in Chile. My work had involved pastoral activity among the more than 15,000 Latin Americans who had come to Chile under the Allende government and were caught in Pinochet's violence, now being labeled "international terrorists." My last six weeks in Chile had been spent living in a refugee camp under the auspices of the United Nations High Commissioner's Office for Refugees and the World Council of Churches. One morning, while transferring refugees from the camp to the central office for processing, I was detained by the Chilean military along with five refugees. Within a few hours I was escorted to the airport by alleged CIA station

chief Fred Purdy and was sent back to the States on a Christmas Eve flight.

And now I was headed back.

As I sat reminiscing, the plane began circling down towards the runway. An excited European traveler leaned over and said to me, "I have come to see the Christ of the Andes. Have you seen it? Is it in Chile?"

As the flight touched down I gazed out of the window at the snowcapped Andes, reflecting on the question. Though the traveler was referring to the noted statue on the Argentine-Chilean border, the remark set me to thinking. "Where *is* the Christ of the Andes in today's Chile," I asked myself. "What has happened to Christians working with the poor who are now subjected to house searches, arrest, and deportation by the military? What will the church of the poor look like today? What has happened to those who started the Christians for Socialism movement in the early '70s?"

I also wondered what the people's expectations were about the Pope's visit.

I was not destined to learn the answers. When I deplaned with the other passengers, we were led to an area designated "Chilean International Police," to pass through immigration. I was eager to get through, somewhat anxious as I saw the uniformed men portrayed in films as perpetrators of violence against Chileans.

I handed my passport to an attendant. As soon as my name was entered into a computer, the images on the screen changed immediately, as did the expression of the official who sat behind the terminal.

A message flashed in Spanish on the

The Rev. David Kalke is a Lutheran pastor who works with the ecumenical New York CIRCUS, a ministry with Latin American refugees and exiles in New York City.

in Chile

by David Kalke

screen: Kalke, David John. *Expelled in 1973. Refuse entry.* I was swiftly taken out of line by several plainclothes policemen and escorted to the International Police offices.

A Captain Rosa asked me, "Are you really the Rev. David Kalke?"

I assured him of my identity. He said, "Hmm. Using the name of God to cover up your activities!" He left the room, leaving me in the custody of a junior officer.

This officer, whom I knew only as Victor, was more impressed with this fish just caught by the surveillance net. Victor, an evangelical Christian, was puzzled that a Lutheran evangelical pastor from the United States could cause such an uproar. He let me take out my Bible, and we read some passages from Hebrews that spoke of the tests of faith. Victor was clearly torn between his commitment to his job as a police officer for a dictatorship and his evangelical fervor.

He felt that the following year, 1987, would be an important one for his country. He said, "It will be a year that Christ will come to Chile. Jimmy Swaggart is coming to do a national revival."

My stay in Chile was all too brief. After eight hours of detention, I was put on a flight back to the States. The official Chilean story states that I was "deported as an undesirable alien."

My attempted visit was only one part of a large wave of foreign religious delegations that came to Chile in late 1986 and early 1987. Many groups came — among them delegates from the World Council of Churches, the U.S. Catholic Bishops Conference, and the Washington Office on Latin

America. But the two most important visits by religious figures were those of North American evangelist Jimmy Swaggart in January and Pope John Paul II in April of this year.

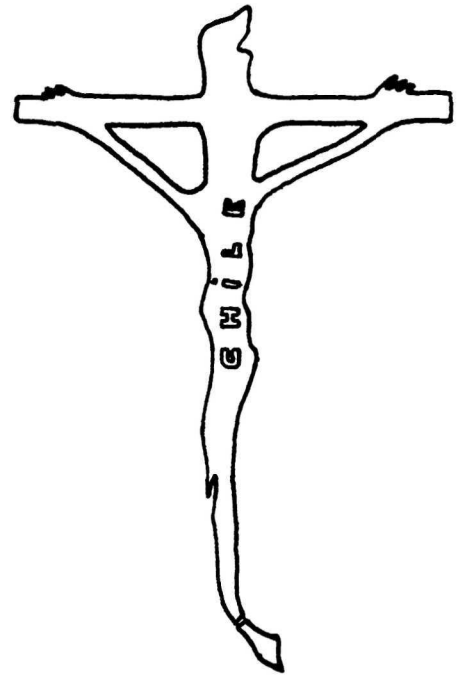
Both of these visits were carefully staged events, to appear to provide a religious arena where Chileans could express their discontent with, or support of, the Pinochet government — but under tight government control.

Swaggart's visit was intended to consolidate the evangelical churches — a support base for Pinochet — to offset the influence of the traditional Protestant churches, which came out against Pinochet when he led the military coup in 1973.

But Swaggart's trip failed to unify Chile's evangelical Protestants. The turnout for his rallies was lower than expected and his support for Pinochet angered and embarrassed many evangelicals. During one meeting, according to Latinamerica Press, Swaggart prayed: "Father, pour out a revival on Chile, because despite what the U.S. press has said about this country, here there is freedom of worship . . . I want each one of the 500 million TV viewers in the 143 countries that watch us to know I give thanks to God for the freedom enjoyed in Chile."

After a meeting with Pinochet at his summer home, Swaggart congratulated him for having expelled the devil in the bloody military coup. "History will judge what you have done as one of the great events of the century," he said.

The Pope's visit was marked by turmoil and unrest. His trip — like Chile today — was filled with contradictions. The papal visit offered a safe outlet through which popular discontent



could be expressed, while tightening the political alliances that might enable the emergence of a restricted democracy in Chile in 1988, when elections are scheduled there. The Roman Catholic Church is emerging as an important mediator in the social conflict which has characterized Chile for the last 20 years.

While the visit gave Chileans some freedom to express their feelings about the Pinochet regime, the government consistently tried to manipulate events to its advantage, and did its best to repress signs of discontent.

For the Vatican and the Chilean hierarchy, the visit was counted a success. The Pope delivered his message of the church as mediator in a conflict-torn society and managed to avoid making any statements that would embarrass his hosts.

For example, the Pope made visits to Santiago's shantytowns and listened to the testimonies of poor and dispossessed Chileans. During the Liturgy on the first full day of his visit, the Pope used a Bible that had belonged to Andre Jarlan, a priest killed in a 1984 police raid in La Victoria. However,

church officials did not permit the public mention of that fact, nor that the Bible had been presented to the Pope as a gift from Chileans in the neighborhood.

The thrust of the Pope's visit was to create a climate for the advancement of "National Reconciliation and Peace," a theological position which many believe difficult to sustain in view of the thousands and thousands of victims of repression in Chile. The Church of the Poor — which may be the true Christ of the Andes — sees this position of reconciliation as only strengthening the ties between the church hierarchy and Pinochet's government. Chile's poor and marginalized workers question the new alliances being made between the leadership of Chile's Roman Catholic Church and the emerging forces which would settle for replacing Pinochet without dismantling the dictatorship's repressive government, military, and social institutions.

When the Pope reached out on a personal level, he heard and saw a great deal. He had a particularly moving encounter with Carmen Gloria Quintana, who was set afire by Chilean military personnel during a protest last year. She survived, though badly burned; her companion, Rodrigo Rojas, a resident of Washington, D.C., died of his burn wounds. Quintana, now living in Canada, where her injuries are being treated, risked returning to Chile to tell her story. During their meeting, the Pope embraced her three times, saying he understood her suffering and was praying for her.

Millions of people went to see the Pope and participated in the nationwide celebrations. At each event, the people took advantage of the situation to denounce the conditions under which they live. They shouted anti-government slogans and waved banners protesting violations of human rights. The encounters between the

Pope and the people were characterized by a combination of aromas — incense from the Mass and tear gas from police.

In Santiago's Parque O'Higgins, where 800,000 people had gathered for a beatification ceremony, some 500 youth began throwing rocks and lighting fires during the Eucharistic prayer. Riot squads sprayed tear gas and water and several hundred were injured.

Commented Chilean theologian Ronaldo Munoz, "We regret the violence. But in Chile there is so much dry straw ready to burst into flame. While we condemn the match that set it off, we understand why there's so much straw."

During a gathering of some 100,000 young people in the infamous National Stadium, once used by Pinochet as a torture center where hundreds of Chileans had been killed, the Pope listened as the crowd chanted, "He will fall, he will fall," referring to Pinochet.

Delilah's Side

**They say don't sleep
with a man crazier than yourself.
What if it's too late?**

**You know, he never mentioned God.
Just himself, and the smoke seering
his eyes, and the smell of vengeance
and three hundred fiery foxes.
Those foxes burned the olives,
burned the vineyards,
burned the standing fields
and the wheat already stored.
The woman — the woman he claimed
but never knew — was blamed
for choices she didn't make.
The thirty dirty screaming men
sacrificed her, and so did Samson.**

**You know, even without the promise
of shekels, I would betray him.**

Mary Jo Cartledge-Hayes

As songs of the Mass subsided, the popular chants swelled, as if to reclaim for a moment the National Stadium in remembrance of all who had suffered and died there, including the renowned Chilean folksinger Victor Jara.

While the Chilean Roman hierarchy is considered to be too divided against itself to form any meaningful opposition to the present regime, the Papal visit did help the efforts of the moderate opposition forces, but these groups may not be strong enough to defeat Pinochet in the 1988 elections. And many fear that the government will crack down even more harshly on dissent after the Pope's visit. Already it has been reported that right-wing terror squads have increased attacks on opponents of Pinochet's government.

Robert Garreton, an official of the Santiago archdiocese's human rights agency, said that dozens of government opponents have been threatened and two recently returned exiles have been kidnapped. Mario Mejias, from one of Santiago's slums, who denounced human rights abuses in a speech before the Pope April 2 was kidnapped and badly beaten by armed men May 1.

Perhaps shantytown dweller Luisa Rivera, representing the women's sector of La Bandera, most accurately summed up the aspirations and dreams of Chile's poor. Though her remarks were censored by the government media, she said to the Pope, "There are 14 political prisoners condemned to death. You, as the Messenger of Life, we ask of you, all Chile asks of you to say 'No' to the death penalty."

"We visit the political prisoners, the tortured, and we ask that justice might be done. We accompany the families of the disappeared in their search for justice. And we want to be heard. We want to be respected. What we want is a life with dignity, a life without a dictatorship." ■

Short Takes

No business like war business

- The U.S. today largely entrusts weapons production to private industry, something relatively new in U.S. history. Government-operated factories now produce only 1% of U.S. weapons.

- If the U.S. military industry were a national economy, it would be the 13th largest in the world. Ten giant military contractors account for one-third of all U.S. weapons contracts.

- Military contractors receive higher profits for lower risk work than comparable commercial business. Top contractors are heavily subsidized by the taxpayer, using nearly \$40 billion worth of government property free of charge.

- Military contractors fight for their profits by vigorously lobbying Congress and the Pentagon to buy weapons the U.S. does not always need.

- European countries have experimented with a variety of types of ownership of military production. Even if companies are privately owned, many European countries closely regulate their profits. Many companies go back and forth between public and private ownership. By comparison, the U.S. is heavily dependent on the private sector.

Conclusions

Weapons are often purchased primarily for the benefit of major military contractors, not for the defense of the United States.

Lack of competition gives military contractors the opportunity to increase profits by selling as many weapons at as high a price as possible.

The profit motive among weapons makers must be constrained and the political influence of contractors reduced so the U.S. buys only the weapons it needs.

Weapons profits should be reduced to the level of comparable commercial business. A biennial survey of weapons contractors should be taken to prevent excessive profits.

The Defense Monitor, Vol. XVI, No. 3

Quote of note

When my brother and I built and flew the first man-carrying flying machine, we thought that we were introducing into the world an invention which would make further wars practically impossible.

Orville Wright, 1917



3 generations march for peace

Two-year-old Rebecca Thompson of Gaithersburg, Md., right, shown with a friend, was the youngest of the Episcopal Peace Fellowship marchers at the massive April demonstration for Peace and Justice in Central America and South Africa in Washington, D.C. Marching with her (and some 100,000 others) were her father, William Thompson; her uncle, Tom Cutler of Baltimore, and her grandfather, the Rev. Sandy Cutler, rector of the Church of the Redeemer in Morristown, N.J. until his retirement to New York last year.

Rebecca's father and her mother, Madeleine Cutler Thompson, had been active demonstrators against the Vietnam War, and her grandfather first demonstrated for Peace and Justice in 1940.

The day after the march, grandfather Sandy baptized Rebecca's brother, "Sandy," in the National Cathedral and his parents report that he should be ready to march in the not too distant future.

In an incident related to the Peace and Justice march in April, some 560 demonstrators were arrested when they blocked entrances to the CIA Headquarters in Langley, Va. Among them was Hugh White, consultant to Bishop Coleman McGehee of Michigan and former contributing editor to THE WITNESS, who fasted during his stint in jail until released.

Who owns the press?

Why has the press become even more timid than usual under Reagan? One reason is obvious. Four years ago, when Ben Bagdikian, dean of the graduate school of journalism at the University of California at Berkeley, published his book *The Media Monopoly*, 50 corporations controlled most of the American mass media. When he prepared a revised edition this spring, the number had dropped to 29. While his manuscript was in the mail to his publisher, Time, Inc. swallowed Scott, Foresman and Company and the number dropped to 28. While type was being set, the Hearst Corporation bought the *Houston Chronicle* and the number went down to 27. It probably will be fewer still when the book comes out in the fall.

**Mother Jones
June-July 1987**

One dog barks at something; the rest bark at him. **Chinese proverb**

Unlimited power?

At the rate of progress since 1800, every American who lived into the year 2000 would know how to control unlimited power ... to him the 19th century would stand on the same plane as the fourth — equally childlike — and he would only wonder how both of them, knowing so little, and so weak in force, should have done so much.


Henry Adams, 1907

Helping the Creator

"Have you ever considered that, when God created the world, God could have done a complete job? ... But God did not," Fr. Raymond Baumhart, S.J. reminded his co-workers during a Lenten Mission at Loyola University. "God left oil deep in the rocks, left rivers without bridges and mountains without roads. God left diamonds uncut and books unwritten, cities unbuilt and students untaught. God gave us an incomplete world and invited us to help to complete it."

Initiatives, May/June 1987

THE WITNESS CELEBRATES



YEARS

1942 to 1951:

Pearl Harbor forced the United States to enter a war it had tried to avoid. But as Americans went fighting for freedom abroad, inequities at home became more and more apparent. Jim Crow was a fact of life for U.S. Blacks, and as thousands of Blacks left the South to work in defense plants up North, they found a Yankee racism as virulent as Dixie's. The government passed legislation forbidding discrimination in defense industries, but making it work was another problem. In 1942, 1,200 armed Whites prevented a group of Blacks from moving into federal housing for defense workers in Detroit.

A. Philip Randolph, head of the Brotherhood of Sleeping Car Porters, told government leaders Blacks weren't universally enthused about the war because they were being asked to give 100% and weren't getting anywhere near that much back. In 1945, one little Black girl summed up the Black reality when she was asked how she would punish Hitler: "Paint him Black and bring him over here."

THE WITNESS, absolutely opposed to racist policies and attitudes, regularly published articles by and about Black religious and community leaders, featured Black clergy on the cover, and ran whole issues on Blacks in the church. The Rev. John Johnston wrote in a May 1946 piece called "Negro's Duty in Wartime" that, "The ques-

tion of racial justice is before this nation today as it has not been since the Civil War. The objectives for which the war is being fought and the things we contend for at home are one and the same thing. They can be summed up in a single word, freedom."

Racism was also used to stir up passions against the Japanese, America's enemy in the Pacific. All the resentment and bigotry that Whites had built up against the successful and industrious Japanese-Americans was given free reign, and culminated in one of the most shameful acts in U.S. history. In 1942, President Roosevelt signed an order which mandated that all citizens of Japanese descent be interned in relocation camps for the duration of the war. Thus were 100,000 Japanese-Americans — 70,000 of them born in the U.S. — forced out of their homes and businesses and into concentration camps in desolate desert regions of the West.

THE WITNESS kept its readers aware every time church leaders spoke against the deportations, and of efforts to get as many Japanese as possible released from the camps. Unfortunately, reports of Episcopal leaders speaking out were few.

The magazine tirelessly preached the gospel that if liberation was supported in one instance — for example,

First war casualty

The Rev. Wolcott Cutler is the first Episcopal clergyman to lose his job because of his war position as far as we know. He has been the rector of St. John's, Charlestown, Mass. for 18 years. Some days ago he announced to his people that his conscience would not allow him to register for war service and that he was planning not to do so. At meetings of the vestry on April 6 and 13 his resignation was accepted, though two members felt that the parish would be justified in waiting to see whether the government decided that Cutler's non-registration was sufficiently serious to deserve a prison sentence. The vast majority however

felt that the parish should not weaken in its loyalty to the nation at this juncture, and therefore voted to accept the resignation.

In a letter to THE WITNESS Cutler declares: "I simply seek to be true to my intelligence and my conscience, and to trust the ultimate outcome entirely to God. There are times when a man must, at the peril of losing his immortal soul and jeopardizing the coming of a better world order, obey God rather than man." (4/30/42)

Protests alien bill

In an 100 word telegram, Bishop W. P. Remington of Eastern Oregon expressed his opposition to the proposals of

Senator Mahoney now before the Oregon state legislature. The proposals ask: (1) That federal authorities discharge immediately all American-born Japanese from the United States armed forces and rescind orders calling for the induction of others. (2) That Congress and the President order the deportation of all Japanese aliens at the end of the war. (3) That Congress submit to the several states a constitutional amendment which would authorize the cancellation of the citizenship of all American born Japanese and the deportation of all such persons. The number of church groups which have expressed disapproval of the proposals and are attempting to defeat

War, hot & cold

by Susan E. Pierce

the struggle of the people of Europe and Asia to be free of Axis domination — then liberation must be supported across the board. *THE WITNESS* cheered India's independence from Britain in 1948, and, in what was later to prove a very unpopular and politically dangerous move during the McCarthy era, applauded the efforts of Mao Tse Tung's Red Army both during the war against the Japanese and in the following civil war against Nationalist forces led by Chiang Kai Shek.

Editor William Spofford in particular felt that U.S. support for repressive regimes such as Franco's in Spain and China's Chiang Kai Shek were symptoms of the anti-Communist hysteria he saw poisoning the land in the late '40s and early '50s. He defended the rights of socialists, peace activists and conscientious objectors who were being hounded out of their jobs and even imprisoned.

Spofford and the editorial board carried on the work of *THE WITNESS*, despite the difficulties of wartime and the controversy over the causes the magazine championed. Indeed, Spofford's own life was touched by a tragedy of the time, one similar to the present AIDS epidemic in scope and in the fear it created. In 1946, his daughter Marcia died at age 27 of polio. In her memory he wrote, "As her father I'd like to say this: The answer to death is life."

them in the House include the Portland Council of Churches, Oregon Christian Youth Council, Oregon Council of Church Women, and the Portland Chapter of the Women's International League for Peace and Freedom. (3/18/43)

Court on Melish case

Supreme Court Justice Alfred V. Norton reserved decision on a motion by the Rev. William Howard Melish and his father, Dr. John Howard Melish, to restrain Bishop James P. DeWolfe of the Diocese of Long Island from ousting the elder Melish as rector of Holy Trinity, Brooklyn, N.Y. Justice Norton also reserved decision on a motion

from the church's vestry to make permanent an injunction barring the Melishes from calling further meetings of parishioners to elect new parish officers.

Bishop DeWolfe's decision, effective April 4, was based upon the charge that the 74-year-old rector had condoned alleged pro-Communist activities of his son and associate rector. The younger Melish, however, filed a lengthy affidavit with the court stating "I am not and never have been a Communist nor a member of the Communist Party." Young Melish also defended his affiliation with the National Council of Soviet-American Friendship. "I believe the work of the Council to be in the

Throughout WW II and the Cold War era, *THE WITNESS* continued to display its talent for prophetic vision. It warned readers to be concerned about the terrible power and proliferation of atomic weapons, the legacy of Hiroshima and Nagasaki. It called for the United States to recognize former colonies' rights to self-determination and to stay out of local conflicts. And it watched in dismay as John Howard Melish of New York was dismissed from his church because he and his son, the Rev. William Melish, were on record as supporting peace between the United States and the Soviet Union.

By the early 1950's, the forces of reaction were growing stronger. *THE WITNESS* decried the McCarran Act, which called for severe restrictions against any suspected or known communists. Julius and Ethel Rosenberg were sentenced to death for allegedly selling atomic bomb secrets to the Soviets — many felt they were condemned for their leftist beliefs. Senator Joe McCarthy inherited the "commie-hunting" mantle of the Dies Committee. The United States was embroiled in the Korean War, and secret U.S. forces were quietly joining the beleaguered French Army in Vietnam to help quell a local liberation movement led by a man named Ho Chi Minh. Excerpts from the years 1942 — 1951 follow.

interests of world peace," he said, "and to be compatible with my obligations as a Christian minister to do all in my power to represent one who was called the Prince of Peace."

Testifying in behalf of those favoring the ouster, Col. Jackson A. Dykman, chancellor of the diocese, charged both Melishes with "violating their ordination vows." (4/7/49)

Argue women's ordination

In a world where women have been admitted to the bar, are practising physicians, social workers and college presidents, has it never struck you as a little strange that there are no women priests? If it could be demonstrated

that on the basis of sex alone women are incapable of ordination, that would close the whole question; but if not, it is bound to come up again and again until the church acts. For what other reason could be convincing in the world as it is to-day?

Many fall back on the final argument that only an ecumenical church could decide to ordain women and so we must wait until the church is reunited before taking such a step. In answer to this we would remark that it did not take an ecumenical church to reverse the Catholic tradition of a celibate clergy. But the opponents would say, even if it were possible it would not be advisable, because it would retard reunion. This could only be true if one thinks of reunion as a form of mutual compromise or the absorbing of one communion by another. But it is not a return to a former stage that we are looking for but a driving forward to a state of organic unity in diversity. We seek a larger whole which includes the contributions of the various churches and which is a more complete articulation of the original Catholic principles than has ever been made before. The ordination of women would help to do this, not only by overcoming sex discrimination, but by bringing new resources to the Church which it has never drawn upon before. . .

"A woman gave birth to the Lord: Cannot women celebrate the mystery of His Body and Blood?"

To ordain a woman to the priesthood is supposed to introduce the element of sex into the life of the church. What it would do is to expose (and help to overcome) the unconscious power of that fact which has been existing for centuries as the result of an exclusive male priesthood. Is it not about time that the church was emancipated from this one-sidedness and given a chance to become the true body of Christ in which "there is neither male nor female, for ye are all one"? (Louisa B. Russell and Mrs. Henry Hill Pierce 7/9/42)

Set house in order

An appeal urging churches to set their own houses in order in the matter of race discrimination has been made to the 24 denominations belonging to the Federal Council by the Council's executive committee. The message declared that, "Racial discrimination against Negroes and other minority groups has persisted in our communities partly because it has not been eliminated from our churches . . . the appeal of the Christian ideal of democracy in our nations falls short because of the lack of clear demonstration in our churches. Men and women of all races should be warmly welcomed among their members. The experience of our missionaries has shown conclusively that we need to achieve justice and fellowship among racial groups in our own land in order to show our sincerity of our belief in the Gospel we carry to the peoples of other lands." (7/9/42)

Who controls the bomb?

Sadako Moriyama of Nagasaki, Japan, had but recently graduated from high school in 1945 when our atom bomb fell. She writes this of an experience in an air raid shelter: "A little light was coming in the entrance. As I watched, two things that looked like great big hideous lizards crawled in slowly, making croaking, groaning sounds. Others followed. I was paralyzed with horror for minutes. Then the light got a little stronger and I could see that they were human beings —skinned alive by fire or heat."

Fujie Urata was at Koba when our bomb fell — three and a half miles from the center of the explosion: "The pumpkin field was blown clean. Nothing was left of the whole thick crop, except that in place of the pumpkin there was a woman's head. I looked at the face to see if I knew her. It was a woman of about forty. She must have been from another part of town — I have never seen her around here. A handful of singed hair hung down from the left temple over her cheek, dangling in her

mouth. Her eyelids were drawn up, showing black holes where the eyes had been burned out."

These are but two brief quotes by survivors of our bomb to be found in "We of Nagasaki," a book of but 189 pages written by Dr. Takashi Nagai.

This book tells the story of the horrors of our 1945 atom bomb. Now we have a bomb 10 to 20 times more powerful. And it is in the hand of a very tired man who can be angered to white heat because a music critic says that he does not think his daughter sings too well.

We the people of the USA are supposed to have something to say about our destiny. Read this book and I think you will agree that, if such weapons are to be made at all, their use should not be determined by one man or even by a considerable group of military-minded men. Whether the present Congress would be an improvement I am not prepared to say, but it would at least afford time for debate which would, I hope, result in the greatest public protest this country has ever seen.

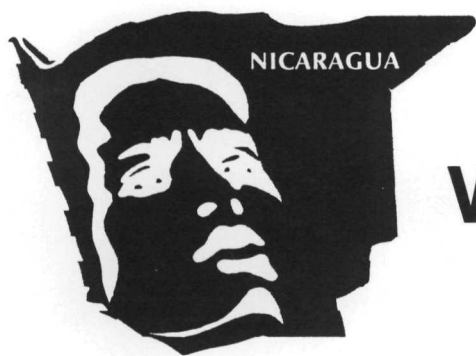
(William B. Spofford, Sr. 2/8/51)

The church — what's wrong?

First of all we should make every effort to reach out and bring in new classes of people. Our church has been too long the protector of the easy consciences of the urban well-to-do. We must reach the "lower classes" of the cities, the workers, organized labor, and that even less "respectable" group, unorganized labor. By and large only the Romans have any strength here, and what a scandal that is! What a condemnation of the Protestant Churches that they should end by being a bulwark of the status quo, the modern counterpart of that very priestly establishment that contrived to get Jesus crucified as a dangerous character.

And we must extend and greatly strengthen our efforts to bring into the church those who live in rural areas and small towns. It is a commonplace that here we are shockingly weak.

(Hyatt Howe Waggoner 11/2/50)



Part II: Nicaraguan women, and children too

Women face Contra, macho violence

by Mary Lou Suhor

Our ecumenical church delegation had listened, horrified, in Matagalpa as a Nicaraguan woman described how her son was disemboweled by the Contras, who also peeled his face and cut off parts of his body as a final indignity. Similar atrocities committed by the U.S.-backed Contras, and other incidences of U.S. intervention reported in Part I of this series (June WITNESS) prompted a nun in our group to reflect: "For years Catholics throughout the world were asked by Rome to pray for the conversion of Russia; now the Pope should ask for prayers for the conversion of the United States."

The Sandinistas have been successful thus far in checking Contra advances. But today Nicaraguan women are confronting an enemy within their revolution: the domestic violence wrought by machismo.

As our Nicaraguan sister Angela was recounting her son's death at the hands of the Contras, many Nicaraguan campesino women were facing another brutal ritual — their own faces and bodies pummeled by intoxicated husbands. Missionary nuns in Jalapa described to us how, after a week end of drinking, macho husbands turn on their wives and children — a situation common in many Latin countries —

and one not unfamiliar to women living in poverty the world over, including the United States.

When Comandante Bayardo Arce read a new proclamation from the Sandinista National Liberation Front (FSLN) at International Women's Day festivities in Managua aimed at eradicating sexual inequality and violence, we women assembled — including the Jalapa missionaries — greeted his words with enthusiasm, albeit with some skepticism.

The women applauded especially hard when Arce stressed that the Sandinistas would champion a halt to the physical abuse of women, the elimination of machismo, equal work conditions and more equitable sharing of domestic chores. Previously, working toward those goals was the primary task of AMNLAE, the country's major women's organization (named after Luise Amanda Espinosa, the first woman to die fighting Somoza's National Guard).

But the Sandinistas believe that women's liberation must be achieved by the whole society, Arce stressed, not by women alone, and have called for a "broad, democratic popular movement" dedicated to consciousness raising about women's rights.

Lea Guido, elected director of AMNLAE while we were in Nicaragua, said the new thrust is more radical than past efforts.

"It goes to the heart of the problem, to the grassroots, to all the spheres of women's lives to pinpoint the barriers impeding women's emancipation," she said. And Nicaraguan men and women will be analyzing the injustice of machismo in the very setting where obstacles to full equality for women frequently arise — in unions, agricultural co-ops, and professional associations.

But will attitudes be changed in the home?

We saw one indication that they will, in the commitment of the women at the newly named Marjorie Tuite Law Office in Granada, Nicaragua. Perhaps the most fitting tribute that could have been paid to the Catholic feminist nun, whose ashes we were to bury the next day, was for the Nicaraguans to name a legal center for women's rights in her honor.

Dominga Mendoza, a center official, told us that the law office handles advocacy cases including divorce, separation, and maltreatment.

The most difficult cases involve family violence, she said. "Women law-

yers here work with the police, but are hampered by attitudes that for a woman to be hit by her husband is seen as normal. The creation of this center was a great advance for women — to know that they could come here to pursue their rights,” she explained.

Last year the center handled 63 cases of physical abuse. From January to mid-March of 1987 it had already handled 65 cases. The new Nicaraguan Constitution, ratified in January, was seen as a strong catalyst, with its emphasis on equality between the sexes. Article 50 of that constitution not only calls for “absolute equality of rights, duties and responsibilities between men and women” but also obligates the state “to remove obstacles that effectively impede equality of Nicaraguans and their effective participation in the political, social and economic life of the country.” The constitution also recognizes families in common-law marriages as having full protection under the law and stipulates that both parents must be responsible for the maintenance of the home and the development of the children.

That egalitarian wording came only after a persistent struggle by women during the 23 open debates around the first draft of the constitution to eliminate the term *patria potestad*. The term, which originated in the days of the Roman empire, refers to the power of life and death held by men over their wives and children. The women prevailed and the constitution now speaks of “duties of parents and children.”

The rewrite struck a blow against machismo. Women at the Granada law office explained that now, women abused by their husbands must first write a letter to the police reporting the instance. The husband is put on warning and can be fined. If he physically abuses his wife and is reported a second time, he can go to jail for six months.



Top: Nicaraguans join in prayers and singing at graveside of feminist-activist Sister Marjorie Tuite, whose ashes were buried in a Managuan cemetery for heroes and martyrs March 9. An ecumenical churchwomen's delegation led by Mavi Coakley and a U.S. Witness for Peace delegation led by Sheila Collins and Fran Truitt marched in the funeral procession following a Mass at St. Paul Apostle Church. **Center:** Judy Vaughan, C.S.J., left, presents a photo of Tuite and an abrazo to Dominga Mendoza of the women's law office in Granada named after Tuite. **Bottom:** ecumenical delegation participants Sally Brown of Denver, recently ordained an Episcopal deacon, with Nicaraguan friend in Yali, and Mary Lou Suhor, WITNESS editor, with Alvaro Castro Vargas, 13, studying in Matagalpa to be a coffee grower.



"But without reinforcement in the past, the woman frequently returned to the police station and asked that the case be dropped. The center gives a woman courage to say that if the husband doesn't comply, she will report him a second time and he will be jailed," Mendoza said.

Then, too, the institutional Roman Catholic Church's position on women's role comes up against the government's view, since the church upholds the traditional image of the wife and mother who endures suffering stoically, "bearing her cross." The hierarchy has also accused the Sandinistas of destroying family life by pressuring women to work and to get involved in political activities that take them away from their homes.

In this ambience, it is especially difficult for a woman to walk into a police station to report that she has been battered without legal counselling and support such as that offered by the Granada office.

Granada, founded in 1524, is full of painful reminders of a colonial and neo-colonial past. It boasts a stately Spanish central plaza where in Somoza's time, Nicaragua's high society gathered. During our visit, filmmakers were setting up there to shoot a movie, "Walker," to be released this year. It recounts the exploits of William Walker, the U.S. military adventurer who led a group of mercenaries into Nicaragua in 1856 — declaring himself president and invoking English as the official language — which the U.S. government recognized as legitimate. Walker was eventually ousted and the bizarre incident ended with his death by a Honduran firing squad, but not before the dangerous precedent of U.S. invasion-at-will was set up.

Against this backdrop, Granada seemed the perfect choice for a Marjorie Tuite Legal Office. I was carrying with me words she had delivered the

previous year at a peace seminar: "The women's struggle for equality and justice takes place within a worldview of militarism which is acted out daily in a culture of violence against women. Militarism is rooted in patriarchy; that is, a pervasive pattern of ideological assumptions and social structures that enforce the subjugation of female to male, of colonized people to oppressors, of the whole people of God to male religious leaders."

Marjorie's words underscored the plight of Nicaraguan women, whose situation must be understood against a legacy of underdevelopment, exacerbated by a war that is costly in human and material terms. One woman, a union official, reminded, "Women in other countries, with far fewer obstacles than ours, have progressed less in a couple of decades than we have in only eight years. We still have far to go, but we've also come a long way."

Upon our return to Managua, we visited a Christian Base community. We entered the parish hall and members directed us to a tiny altar where a vigil light burned next to a photo of the feminist nun. It took a moment before someone gasped, recognizing the significance of the tiny receptacle next to a bouquet of flowers. We had finally caught up with Marjorie's ashes, which were to be buried the next day in a Nicaraguan cemetery of heroes and martyrs.

The noted ecumenical feminist-activist had been buried the previous summer in Columbus, Ohio, but since it was her wish to be interred in Nicaragua, her Dominican Order had complied by sending a portion of her ashes in a small urn.

It took some time to complete arrangements, but Sister Mavi Coakley, who had accompanied Marjorie to Nicaragua many times, arranged for the transfer of ashes to Nicaragua. They were received there on Jan. 6,

Feast of the Epiphany, by Sister Judy Vaughan. From Managua the ashes were taken by backpack to Jalapa, near the Honduran border — and Marjorie Tuite, who had traveled to her beloved Nicaragua 14 times, was "on the road again."

Her ashes went from one Christian Base Community to another, where her life story was told including her latter years' struggle to end Contra support and how she had set up a fund for Nicaraguan war orphans.

"The people held all night vigils, reflecting on her biography and what it meant that a U.S. nun would request to have her ashes buried in Nicaragua — why a prophet rejected in her own country would have requested burial in this nation of prophecy," Vaughan said.

Mercedes Peralta, the Nicaraguan woman who accompanied Marjorie when she was alive, commented, "I was her guide, now she is mine. Since her ashes were turned over to me Jan. 21, I went where she led me. I did not foresee that her presence would illicit such massive participation in the base communities. No plan I had at the beginning was carried out. I thought I would take the ashes to a church and she would be — like a monument or memorial — visited on Sunday and Thursday. But the people kept vigil every night, and in some areas where she was in a church which was locked at night, the people took turns having her in their homes, so she would not be alone. We spent 14 days with her in a colonia called 14 September, where the mothers participated in a Way of the Cross procession for life and peace. Her example has given us strength to face aggression and other problems we have now."

Such was the woman our ecumenical delegation went to Nicaragua to lay to rest March 9, from the Church of St. Paul the Apostle in the colonia Nicaraio.

Yes, please send me 'A Priest Indeed' on 1/2-inch VHS cassette for \$25.00. Payment is enclosed.

Name

Address

City

State

Zip

Fill out and mail today to:

Episcopal Church Publishing Co.
Box 359
Ambler, Pa. 19002

1/2-inch VHS
Cassettes
\$25 each

'A Priest Indeed'



Peggy Cerniglia/Ideal Image Inc., in title role.

Order now for
your Church
or Home Film
Library

The powerful film story of how women made the Episcopal Church whole.

A half-hour docu-drama based on the ordination of the first women priests in the Episcopal Church; commissioned by the Episcopal Church Publishing Co.

Winner of a silver medal from the International Film and Television Festival of New York.

Appearances by Suzanne Hiatt, Barbara Harris, Paul Washington, Carter Heyward, Robert L. DeWitt and Charles Willie, all key participants in the precedent-shattering 1974 ceremony at the Church of the Advocate in Philadelphia.

The Episcopal Church Publishing Company
P.O. Box 359
Ambler, Pennsylvania 19002

NONPROFIT
ORGANIZATION
U.S. POSTAGE
PAID
Permit No. 121
North Wales, PA