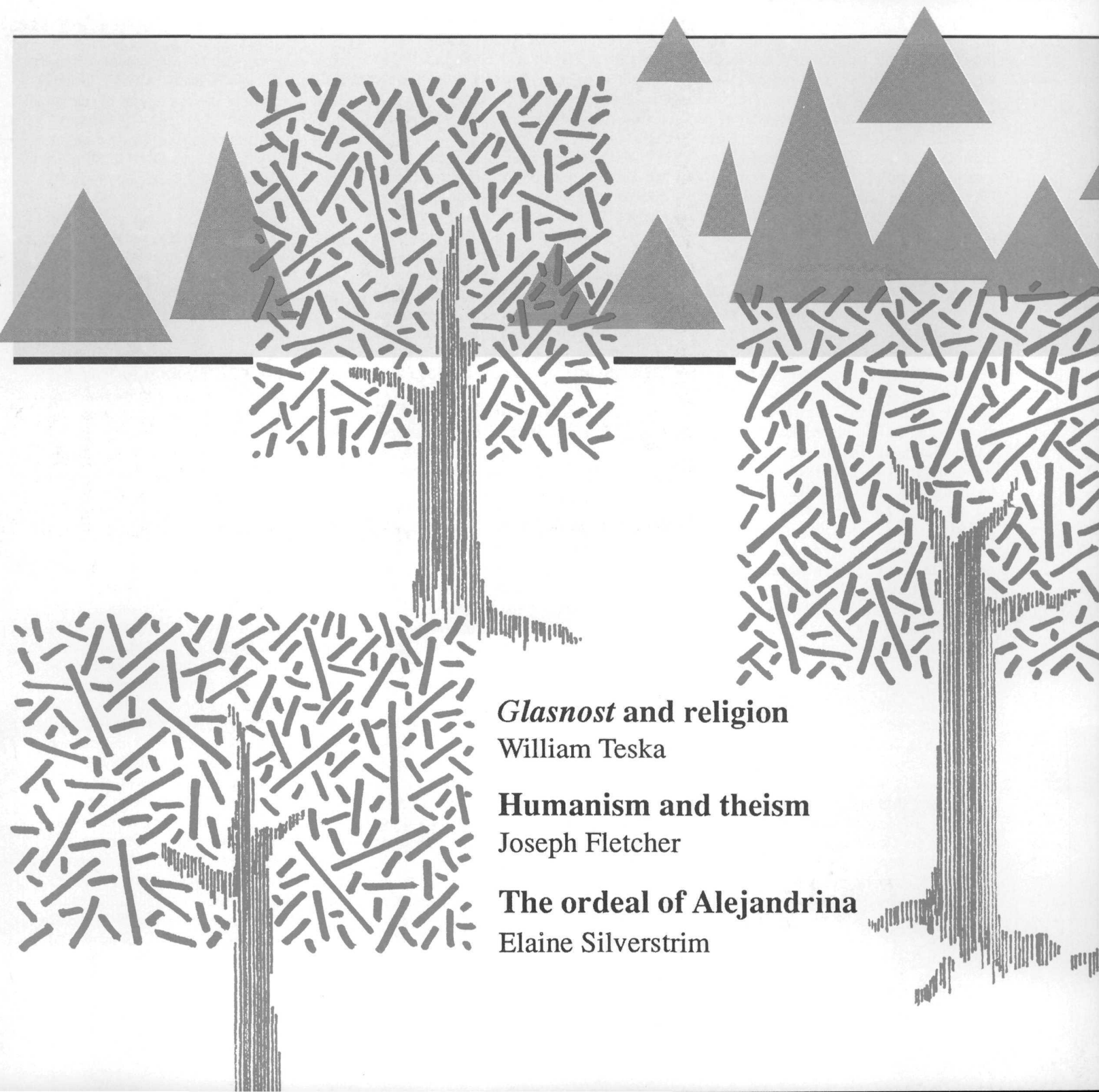


VOLUME • 71  
NUMBER • 2  
FEBRUARY 1988

# THE WITNESS



*Glasnost and religion*

William Teska

**Humanism and theism**

Joseph Fletcher

**The ordeal of Alejandrina**

Elaine Silverstrim

---

# Letters

---

## Angered by 'Arafat' article

My response to the article "Arafat and the children" by Jim Lewis (December) was one of sadness and anger. I was saddened to read what I perceived to be a singularly one-sided appraisal of a complex situation by a man whose opinions I respect. I was angered by yet another example of the Anglican Church taking sides with the Palestine Liberation Organization (PLO) in the struggle for justice in the Middle East. I affirm the struggle of the Palestinians and I call upon both Christians and Jews to seek a just solution to the problems of the refugees on the West Bank. But I strongly caution Christians who would pass judgement upon Israel.

Israel has made decisions in the political arena which I abhor, such as support for Nicaraguan Contras and trading arms with the South African government. But I defend to the utmost the right of Israel to exist as a nation set apart for the Jews. The PLO has stated openly that their objective is the elimination of Israel. For this reason it is very dangerous for our church to throw its uncritical support behind this organization. Historically the Anglican Church in the Middle East has been all too comfortable with the PLO to the exclusion of the concerns of the citizens of Israel.

Let our hope be focused upon a just settlement to the conflict. And let that settlement include all the parties involved. But let us not be so quick to forget the lessons of history. Israel must continue. It is necessary for the survival of Judaism. It is necessary for the future integrity of our Christian theology, which is so closely tied to the fate of the Jewish people. And let us in the church be wary of making judgements that do not take the full picture into account.

**The Rev. Paul Tunkle**  
South River, N.J.

## Palestine video to come

It has been some years since I subscribed to THE WITNESS, but I was delighted to read James Lewis' timely two-part analysis of the Arab-Israeli conflict beginning in the November issue.

I am a retired Episcopal priest, having served most of my ministry in the Diocese of California. A year ago I was blessed to marry Lois Pinneo, who is not only a priest but a superb videographer for our diocese. This assignment has taken me twice to Jerusalem in 1987 for over 10 weeks and hopefully you will see the significant video tapes she is producing. One of the recent ones will introduce our mainline Christian churches to the courage and commitment of Palestinian Christians, who, sadly, are little known to most pilgrims who visit the shrines — not the people — of the Holy land. I hope eventually THE WITNESS can call this resource to the attention of its readers.

But most importantly, I wish to commend James Lewis and the Resource Center for Non-Violence — which sponsored his trip — for a pioneering interfaith effort to understand the reality and the context of the suffering of the Arab people. We are desperately deprived of such insights in our daily press and it is good that Lewis was able to travel with some bold Jewish colleagues.

As one who respected and served Jim Pike (as his Director of Education in the 60s) I was delighted to learn that Scott Kennedy was in Lewis' group. I too was moved to visit my bishop's grave near Jaffa and I wish he had lived long enough to grasp more fully the issues which Lewis raised.

Thank you for your sensitivity and contribution to peace and understanding in the Middle East.

**The Rev. Canon Trevor A. Hoy**  
Oakland, Cal.

## England needs WITNESS

I'm just back from a month in England speaking to various Movement for the Ordination of Women (MOW) groups and preaching in a number of parish churches. And I've just "discovered" the 10th Anniversary of the Ordination of Women issue of THE WITNESS (1984). I wish I had had a copy before I went to England!

If by chance there are any copies still available I would very much like to have one, or even as many as five, as I would like to share them with several of my friends in England.

**The Rev. Elizabeth P. Wiesner**  
Cambridge, Mass.

*(WITNESS readers going to the Lambeth Conference, please copy! You, too, will want to share the 10th anniversary issue of THE WITNESS celebrating women's priesthood — "Daughters of Prophecy" — with your friends in England. Order now at \$1.50 a copy. Don't leave home without it! — Ed.)*

## Subscriber bears WITNESS

Thanks for your Subscriber's Letter. My reaction to it was to think back over the year of WITNESS topics and I instantly zeroed in on "The Great American TV Ad Scam" by Bernard McGoldrick (March). In a country where thousands of editors, publishers, authors, reporters are saying the same thing in the same way every day it was almost startling to read an article with the candor and concern that this one displayed.

It was my good fortune to take this issue with me to a lecture at an area Ivy League college. The guest lecturer was a million-dollar-a-year advertising executive. He gave the type of presentation you would expect from a man of his position — totally captivating. Little did he expect to encounter a WITNESS reader "bearing witness" during the question-and-answer session.

As I identified the source of my information you could hear the quite audible, if not slightly startled, gasps. After all, isn't it somewhat against the rules for a card-carrying Episcopalian to suggest publicly to a very successful advertising executive that his job could be a vital factor in turning our country into a totalitarian state? I have to admit that physically and mentally I was quite uncomfortable during the whole episode — further evidence of just how hard, if not downright impossible, it is to talk publicly or socially about religion or politics.

God bless your efforts. I simply don't see how anyone in this country can consider him or herself well informed without reading magazines or papers like yours.

**Charles Riemitis**  
Manchester, Conn.

### Question unanswered

I just have to comment on the December editorial, "Peace on Earth, Goodwill. . . 45 years late." I can well imagine the hot air that is going to emanate when our Senate gets to S1009. And then the pressure to veto. Plus the editorial ink, both pro and con, to give redress to these Japanese-Americans.

But then, harken back to those days of World War II. Let your imagination take you to one of those jungle-infested islands in the Solomons. There a group of Marines, after a hard day of training for yet another invasion, are gathered around their commander. A few days before, this group had first heard of a "Go for broke" outfit fighting on the other side of the world in Italy. This was the 442nd combat team (composed of Japanese-Americans). One of these young Marines asked his commander to explain to him how those guys were getting their "rears" shot off while their families were in "concentration camps."

And why wasn't "King" Frank pardoning and sending home the "detainees."

I never did get a satisfactory response then and all the protestations that this expenditure will fracture the budget will never alter the fact that we locked up people against their will. And we still won't own up to our mistakes.

**Robert Keosian**  
Hawthorne, N.J.

*(Those who wish to keep in touch with legislative progress or send contributions to the Japanese-American redress struggle should contact the Japanese-American Citizens League, 1765 Sutter St., San Francisco, CA 94115 — Ed.)*

### 3 for 1 wins day

I frequently attend meetings of the Michigan Coalition for Human Rights at St. Paul's here in Detroit, and recently picked up a copy of THE WITNESS. I was very much impressed with your magazine, and am taking advantage of your Christmas gift offer. My two sons should also appreciate receiving it.

**Vic Schumacher**  
Detroit, Mich.

### Heretical thought?

At the risk of being called a heretic, I ask this question: In non-Christian areas of the world, could not and should not passages from the Koran, the Bhagavad Gita, the writings of Confucius and Buddha, and American Indian sacred writings be used along with, and sometimes instead of, the Old Testament lessons?

Christianity is an historical religion rooted in Judaism. But is much of the Old Testament really meaningful to Africans, Polynesians, people of India, or Native Americans? There are priceless sections, but there are also sections of no prophetic or devotional value in

themselves. Palestinian Christians (including Episcopalians) are not enthusiastic about sections of the Old Testament that give assurance of Israel's claim to the land by divine right.

Is it really heretical to consider other religions as also seeking for God, with Jesus as the incarnate fulfillment of all? What do our theologians and comparative religion scholars say?

**The Rev. Howard R. Kunkle**  
Twin Falls, Idaho

### No love for gays

With reference to the December Letter to the Editor by Katherine H. Burnett:

Being a minister, I am appalled at the growing number of Christians who think that the Scripture that says we are to love one another includes condoning homosexuality. Christ did command us to love one another, but if you read Romans 1:18-32, it clearly states homosexuality is an abomination before the Lord and what happens to people who practice it. In Genesis 2 you will find that God created man and then He created woman for man to be a companion and helpmeet. It does not say anywhere that God created man for man and woman for woman. I suggest that Burnett's pastor also reconsider his position on this matter.

I will pray for you and your church that God will give you wisdom and knowledge to deal with this situation. May God enlighten you to His truth.

**Eleanor V. Boggs**  
Exton, Pa.

### 'Pernicious ideology'

John Cort's December Letter to the Editor tells us he understands the blessed channeling of God's love into the heterosexual institution of marriage. He does not understand why gay or lesbian

*Continued on page 23*



## THE WITNESS

EDITOR  
Mary Lou Suhor

ASSISTANT EDITOR  
Susan E. Pierce

SENIOR CONTRIBUTING EDITOR  
Robert L. DeWitt

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

STAFF  
Ann Hunter  
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  
Robert N. Eckersley

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

EXECUTIVE DIRECTOR  
Barbara C. Harris

# THE WITNESS



## Table of Contents

- 
- 6    *How glasnost affects religion*  
William Teska
- 
- 10    *Keeping our feet on the ground*  
Barbara Taylor
- 
- 12    *Humanism and theism: A conflict?*  
Joseph Fletcher
- 
- 16    *The ordeal of Alejandrina Torres*  
Elaine Silverstrim
- 
- 19    *Do you know the way to Shakopee?*  
Helen Woodson
- 

**Credits** Cover, TSI Visuals; graphic p. 11, Margaret Longdon; graphic p. 13, Carol Greger, courtesy Forward Movement publications; photo p. 17, 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 1988. 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.



---

# Janette S. Pierce

## 1931 — 1988

Jan Pierce, newly named managing editor of *The Episcopalian*, died at her home Jan. 15, apparently in her sleep, like a candle gently snuffed out.

Her departure seemed so uncharacteristic for those of us who knew her as she performed with boundless energy and marked excellence during her stint over the past 15 years as the publication's news editor.

More characteristically, Jan had just completed closeout for the February issue, her first as managing editor. Characteristically, she struggled through a Philadelphia snowstorm to do it, staying in the city with her daughters for fear of being snowbound in her suburban home. Characteristically, her car also refused to start that week, and her furnace at home malfunctioned as temperatures dropped below zero.

Author Pauli Murray once said, "When a deadline arrives, all the demons come out." This time for Jan they were there in legion. But of course, characteristically, she made her deadline.

Who could have dreamed that her bedrest from a hectic week would have been so final? As news of her sudden death flashed through the communicators network over the weekend, even leaping national borders, editors wept in sheer disbelief. How could we bear the loss of this friend who saw her metier of journalism more as a vocation than a career? Who regarded *The Word* as something to be shared? Who

was such a walking encyclopedia of Anglican and Episcopal Church history that we consulted her on the thorniest of questions, importuning on her expertise.

When THE WITNESS scheduled a special issue celebrating the 10th anniversary of women priests in 1984, one journalist was called to help us get it together — Jan Pierce. She recruited the help of daughter Susan, now our assistant editor, to round out the editorial team and *voila*, Daughters of Prophecy became a reality.

She rendered selfless service to groups struggling to get started, serving early on as communications contact for the Episcopal Urban Caucus, networking for women's ordination through her many contacts worldwide, setting up Episcopal Communicators' programs. Just when she was trying to say "no" to clear her schedule a bit, the Philadelphia chapter of the Religious Public Relations Council named her president.

It is difficult for this editor to write with any objectivity about Jan Pierce. Her family home was a way station for national and international visitors. I was likely to walk in and be able to romp with a grandchild, converse with the visiting communications director of the Anglican Consultative Council over supper (with an extra plate hastily added for me), and sneak tidbits to an ancient mutt named Bogart.

I loved Jan Pierce, as did so many

of her colleagues. Her desk was disheveled, like mine; her office was seemingly hopelessly disorganized, like mine. She lost keys and handbags, as did I. In a recent phone call she asked me to appeal to "that Catholic saint" to find her transit passbook which had disappeared.

She made time for people. Christmas past, in addition to buying presents for seven children, numerous grandchildren and friends, she called to see if I needed help with shopping, knowing I was housebound with a back injury. Not only did she buy my three remaining presents, she wrapped them and attached cards. A thank you gift for her still sits in my apartment, undelivered.

Our New Year's resolution was to see more of each other this year for recreation's sake. That resolution was the first to be shattered, by a higher power.

There is so much more to say, but I must file this copy and put THE WITNESS to bed, even as my heart is entombed with my friend. And I will join the rest of my colleagues in numbly trying to put one foot in front of another, type one key after another, to face the deadline demons to come, without the nurture and support of Jan Pierce. We in the communications world join her family in celebrating her life, but join each other in mourning, while heaven rejoices.

— Mary Lou Suhor



# How *glasnost* affects religion

by William Teska

*Konstantine M. Kharchev, State Councillor for Religious Affairs of the Soviet Union, last year attended a conference on the U.N. Declaration on Toleration of Religious Belief and Unbelief at the University of Minnesota. Never before had the incumbent of this Soviet post participated in such a conference outside the Soviet Union. The Rt. Rev. Robert M. Anderson, Bishop of Minnesota, and two of his priests, the Rev. Virgil Foote and the Rev. William Teska, attended the conference. As a result of that contact, Teska was able to secure a personal interview with Kharchev later on in Moscow, described for THE WITNESS as follows:*

“There is no need for Soviet power to struggle against religion; in fact, such a struggle is a deviation from Marxist principles.”

The speaker was Konstantine M. Kharchev, the U.S.S.R.’s State Councillor for Religious Affairs, addressing a small National Council of Churches delegation of which I was a member last summer. His assertion was, to say the least, surprising to us Americans, who were there to explore with him the implications of *glasnost* and *perestroika* for religious believers in the Soviet Union. A diplomat would have

described the atmosphere as frank and open.

Kharchev explained that the U.S.S.R. attitude toward people of faith in a way reminded him of the Nicaraguan slogan, “There is no contradiction between religion and revolution.”

“After all,” he explained, “in 1918 the vast majority of workers and peasants were believers. The vast majority also supported the Revolution.”

The Communist Party aims to put into practice the ideals of these workers and peasants, he said. And the same ideas are expressed in Christian teaching: A decent life for everybody, an eradication of disparities between rich and poor, a common fight against

alcoholism and drug abuse, and disapproval of sexual license.

Kharchev did most of the talking, outlining the history of Church-State relations in the Soviet period in some detail during our two-hour session. He emphasized that “the rights of believers under the Soviet constitution must be honored.” His ministry is charged with safeguarding those rights. Religious practice is to be free within the limits set by law, which is very restrictive, by Western standards.

According to Kharchev, tension between the State and the Church since the Revolution had two sources: The political behavior of some religious leaders and deviation from Leninist practices on the part of some Commu-

---

The Rev. William Teska is rector of the parish of the Holy Trinity and St. Anskar, Minneapolis, Minn.

nist officials. Under Lenin, difficulties were caused by the Church, since the hierarchy supported the counterrevolution. Therefore, the new Soviet State fought them. The struggle was political, not religious, he said.

We noted with interest Kharchev's omission of any kind of condemnation of religious belief as narcotized false-consciousness, imposed from above by the ruling class. Instead of being described as the beautiful decorations on chains of slavery, or the opium of the people, religious belief and practice were said to be an expression of the same progressive aspirations that produced the October Revolution! Under Gorbachev, the Party line on religion seems to be a Communist version of the ancient Byzantine doctrine of the Symphony of Church and State.

Stalin, and to a certain extent Khrushchev also, were blamed for deviations from pure Leninist doctrine and practice regarding religion. These errors are now to be corrected, Kharchev offered. Abuse of the rights of believers will not be tolerated. He emphasized that the State regrets the excesses of the past, most of which were the fault of over-zealous local officials, insufficiently grounded in Leninism. As late as 1961, many churches were closed without legal justification. There were great mistakes on the part of the Soviet bureaucracy, and the government now wants to admit this openly.

It is now time to reconstruct Church-State relations along genuinely Leninist lines. To Kharchev, that means obeying the constitution, which guarantees freedom of religious belief and practice (not understood to include proselytizing outside the church building or the religious education of children in groups anywhere, including the church building).

*Perestroika* respecting religion also means deemphasizing the contradiction between religion and official state atheism. "Never was it written on a Soviet banner that religion must be destroyed," said Kharchev. "Religious consciousness will disappear with the coming of pure Communism. But that won't be soon: Maybe a hundred years, maybe a thousand. No one can say. Meanwhile it is a mistake to try to rush things by creating artificial difficulties for religious institutions. Because, at the present stage of history, these institutions can play a positive role in society."

*"Soviet power could never have triumphed without the support of believers."*

—Konstantine M. Kharchev

However, *perestroika* in official thinking will be difficult to promulgate throughout all levels of bureaucracy, due to the long history of deviation, Kharchev explained, offering himself as an example: "I used to treat believers in the old way. I was accustomed to thinking of them as riff-raff, backward types on a level with criminals. I had to develop a new mentality." This emphasis on a "new mentality" is a prominent theme of the Gorbachev reforms. Many Soviets regard it as the deepest and most crucial aspect of *glasnost* and *perestroika*: the restructuring of habits of thought. Some Soviets even go so far as to describe it as a "spiritual restructuring"; in theological terms, *metanoia*. It is significant that one of the most remarkable and popular films released as a result of *glasnost* is called "Repentance."

Another key word in the new vocabulary of reform is *democratization*.

The use of this word is interesting in itself, because it implies criticism of the past. As it relates to religious institutions, Kharchev said that *democratization* means the implementation of already existing laws; e.g., the right of any group of 20 believers to open a house of prayer, until now widely dishonored by authorities.

But it also means that religious regulations will be scrutinized and rewritten as part of the reform of the entire legal system, which is to occur over the next few years. Kharchev would not speculate as to what that might mean for religious institutions, but he clearly intended to leave the impression that any changes would be positive, from the church's point of view.

We raised issues of human rights: The condition of Jews and the right of conscientious objection. Of course, as a Soviet official, Kharchev could not be expected to admit any persecution of Jews in the Soviet Union. But the National Council of Churches delegation considered it essential to underscore U.S. Christians' concern for Jews, in the context of the ecumenical search for peace. The outrageous prohibition of the teaching of Hebrew was mentioned. Kharchev said it falls under the ban on religious instruction of children in groups, illegal even in private homes. A parent may teach Hebrew to a single child, but not to a group of children. "The law is the law. One may not like it, but it's still the law," Kharchev emphasized. We expressed the hope that the revision of the legal system would abolish that law.

In regard to conscientious objection to military service, Kharchev observed that during the darkest hour of Soviet history when the young Revolution was under military attack from all sides, there had been a provision al-



lowing conscientious objectors to perform alternative service. "That was the law of the Soviet Union until 1927 and I will say no more on the subject."

We silently understood his meaning: Stalin was to blame. The Americans expressed their hope that the return to the earlier principles of Lenin might also mean a return to his policy on conscientious objection.

Kharchev summarized by saying that although problems persist between Church and State in the Soviet Union, both sides now recognize them and work together with a fair amount of success to solve them. In closing, the Soviet State Councillor for Religious Affairs surprised his visitors by asking their prayers for continued progress in this area, as well as in the overall relations between our two countries. ■

## Lambeth-goers . . .



## Daughters of Prophecy

For Extra Copies  
**THE WITNESS**

will be happy to provide this special 10th anniversary issue about women's priesthood in the Episcopal Church for \$1.50. Write Ann Hunter, THE WITNESS, P.O. Box 359, Ambler, PA 19002 or phone (215) 643-7076.

## NCC sets seven trips to U.S.S.R.

Hundreds of travelers will journey from the United States to visit the Soviet Union this year, joining Christians there in celebration of the 1000th anniversary of the Russian Orthodox Church.

The National Council of Churches is organizing seven pilgrimages in the months of April, May, July, August, September, October and November for that occasion.

What does it mean to go on a "pilgrimage"?

"Like Chaucer's characters in *Canterbury Tales*, (and as varied as all of them), participants in an NCC ecumenical travel seminar are pilgrims — travelers venturing into the unfamiliar and the unknown on a spiritual quest," according to Kathy Todd, coordinator of the NCC Ecumenical Travel Seminar Office. During the past year new guidelines have been drawn up for NCC travel seminar programs to other countries in addition to the U.S.S.R., Todd said.

"The purpose of the seminars, as stated in the guidelines, is 'to provide ecumenical study/travel exchanges between churches in the United States and other countries, enabling participants to increase their commitment to: 1) the visible unity of the global church; 2) learning what God is doing through churches, cultures and societies in all parts of the world; 3) learning what God requires of us in working for a just and peaceful global community; 4) strengthening and developing leadership for the ecumenical movement; 5) participating in and contributing to the development of networks of Christian communities in all

parts of the world who share their Christian experience and work together to improve the quality of life for all; 6) new patterns of mission that emphasize the equal sharing of resources and personnel among churches throughout the world. All seminars will be planned in a spirit of mutuality with churches and ecumenical bodies in the host countries. Mutuality is understood as a sharing of each other's lives, faith and common mission."

Pilgrims traveling to the U.S.S.R. next year will leave their familiar surroundings behind in search of new realities and new relationships. Through their encounters with one another and with Christians of another culture the possibilities of a new society reflecting God's purpose may come closer to realization, Todd said.

Information regarding the NCC pilgrimages can be obtained from the Rev. William Teska, 327 1/2 Cedar Ave., Minneapolis, MN 55454.

Soviet Jewry will be celebrating Rosh ha-Shannah and Yom Kippur this year — 5748 on the Jewish calendar — as they have in the past, Jay Rock, director of NCC's office on Christian-Jewish Relations, said.

"Synagogue services will be permitted and held," he said. "Corporate worship, however, poses its own difficulties for the community. With an estimated 50 to 100 synagogues in the U.S.S.R., the Jewish population of 1.8 million has only one synagogue for every 18,000 to 36,000 people. In celebrating a new year and a renewal of spirit, Soviet Jews are asking if *glasnost* signifies any sort of new era for their community," he added.



## Monitoring the hatemongers

If you don't subscribe to *THE MONITOR*, a publication of the Atlanta-based Center for Democratic Renewal, you should. Produced six times a year, the publication is chock-full of pertinent behind-the-headlines information that seldom, if ever, finds its way into the major print or electronic media.

A recent issue of *THE MONITOR* contained some arresting statistics and analysis of the extent of hate group activity in urban and rural communities across America, reminding its readers that "they don't all wear sheets." The publication further warns that equally as dangerous as the Klan and neo-nazi groups is the so-called Christian patriotic wing of the white supremacist movement. Only their tactics differ and, even here, the difference is not decisive.

*THE MONITOR* observes: "The racist who decides to burn a cross on the lawn of a Black family's home or organize young white street toughs belongs to the same movement as the 'church leader' who warns his congregation of an 'international Jewish conspiracy to destroy the nation by race-mixing and control of the monetary system'."

Some readers of this column may recall that in the spring of 1987 I called attention to the violent activities of white supremacist groups and their connection

with the religious right, as documented by *THE MONITOR*. An update would seem in order, especially in this highly-charged election year when both the political and religious right are out to capture the minds of voters under the innocuous guise of a "populist." The following items of interest come from *THE MONITOR*'s November 1987 issue:

- Between 15,000 and 20,000 activists constitute the white supremacist movement, but another 150,000 people sympathize with the movement—either attending so-called Christian patriot meetings and Klan rallies or buying literature and contributing donations. Less than half of the activists are actually Klan members.
- The largest institution in the movement is the Washington, D.C.-based Liberty Lobby and the tabloid associated with it, *The Spotlight*. Every week approximately 110,000 subscribers in 50 states receive the 32-page newspaper and another 50,000 copies are sent to bulk distributors. (Using the journalistic rule of thumb — an average of three readers per copy — that adds up to a readership of about 480,000.)
- Approximately 20,000 of the 110,000 *Spotlight* subscribers give extra donations to the Liberty Lobby and

become members of its Board of Policy. Many Board of Policy members also are active in local Christian patriot or populist organizations.

Seemingly the white supremacist movement, as a whole, has remained fairly stable since its resurgence in the late 1970s and has even grown among some segments of the society disaffected from the status quo. These include economically depressed farmers, alienated urban youth, prisoners, and even some small business owners. No single organization completely dominates the movement and as ideologies, like politics, make strange bedfellows, several groups have developed strong ties. Individuals are frequently members of several different organizations. Moreover, some Klansmen and neo-nazis have shed their robes and uniforms for fundamentalist ministries such as Christian Identity.

The numbers may be small, but the insidious danger lies in the fact that the movement has great impact in neighborhoods and communities considered outside the reach of mainstream institutions. Need we say, then, what viewpoint its adherents will never be exposed to, let alone hear?

(*THE MONITOR* is published from the Center for Democratic Renewal, P.O. Box 10500, Atlanta, GA 30310.) ■

## Part II: Meditations in the city

# Keeping our feet on the ground

by Barbara Taylor

One of the first lessons we learn about the Bible is that it begins in a garden and ends in a city, the heavenly city of Jerusalem, where the streets are made of gold and the walls of jasper. The gates of the city are fashioned from single pearls and its foundations adorned with topaz, emeralds and amethysts. It is a city rife with angels, a city chosen by God as bride and as home, where there will be an end to death and everything that goes with it — where God will wipe every tear from our eyes.

It is a sumptuous vision, but still we may wonder whether God has a short memory. Isn't this the same Jerusalem that killed the prophets, that stuffed Jeremiah into a well and hung Jesus on a cross? Isn't this the city that worshiped every idol it could get its hands on, the city against which God declared war over and over again? How is it, exactly, that Jerusalem gets redeemed?

Of course, we know the answer, we who have been schooled in the

triumph of grace over works, who preach on the prodigal son so well that we bring tears to our own eyes. We know that Jerusalem's only virtue is that she is loved wildly and steadfastly by the Lord of all life. That is the faith we confess, the theology we believe.

But sometimes I wonder — about my practical theology, the faith I act out in my life, and what it says about what I believe. When I examine what I routinely do — how I dive into my days early in the morning and am washed up on the beach much, much later; how I take on so much that I do nothing well and lose joy in the doing along the way — then I see something other than grace at work. I may *believe* that God has the creation in hand and is bearing it towards its fruition, but I *act* like success depends on people like me.

There is a paradox here, of course. We are called to be the light of the world, to do good so that others may see God in us. It is true that what we do matters, that our actions have consequences, that we are midwives involved in nothing less than the birth of the kingdom of God. But what is also true is that if we are late, or clumsy, or chicken out at the last minute the kingdom will still come. We are significant to God's plan but not essential to it. Only God is essential to God's plan.

The desert mothers and fathers had a word for this paradox, this balancing act. They called it humility — know-

ing our true place in the scheme of things; namely, that we are probably neither as craven or heroic as we think, but somewhere in between, utterly dependent on the sovereignty of God. "If you see a young monk by his own will climbing up into heaven," said one of the desert elders, "take him by the foot and throw him to the ground, because what he is doing is not good for him."

What is good for him, presumably, is to keep his feet on the ground, in the *humus*, the rich dirt, and to recognize his kinship with it. What is good for him is to weave his baskets and say his prayers and altogether devote himself to counting the blessings of his ordinariness so that he may, in time, help others count the blessings of theirs.

The beauty of this kind of humility is that there is no self-image to maintain. The ranks of the humble are so focused on love of their neighbor that they forget to look in the mirror, to look good, to judge today's appearance against yesterday's or, worse yet, by someone else's. The humble do not waste much time making judgements at all. They are so bowled over by God's pardon that they cannot help pardoning everyone they meet, dismissing everyone's sins as generously as their own have been dismissed.

*A brother in the desert monastery at Scete committed a fault, and the elders assembled and sent for Abbot Moses to join them. He,*

---

The Rev. Barbara Taylor is associate rector of All Saints Episcopal Church, a 1400-member parish in Atlanta, Ga. She is a contributor to *Women Of The Word: Contemporary Sermons By Women*, and author of *Mixed Blessings*, a collection of sermons. This article is excerpted from reflections she gave at the most recent Church and City Conference in Cleveland, Ohio. The reflections will be printed in full by *Jubilee* magazine (815 Second Ave., N.Y., N.Y. 10017) beginning with its winter issue.



however, did not want to come. They sent him a message, saying, "Come, the community is waiting for you." So Abbot Moses arose and started off, taking with him an old basket full of holes which he filled with sand and carried behind him. The elders came out to meet him and said, "What is this?" The Abbot replied, "My sins are running out behind me, and I do not see them, and yet today I come to judge the sin of another!" They, hearing this, said nothing to the accused and pardoned him.

For most of us, the exercise of humility is an exercise in the way things ought to be. I hear the story of Abbot Moses and believe that is the way it should be: I ought to resist the great bait and pleasure of passing judgment and be so busy recognizing my likeness in every created being that I do not have time to put anyone down. But those are the laments of someone without humility; only would-be heroes suffer my kind of guilt.

It is much simpler for the desert folk. For them, the exercise of humility is not an exercise in the way things ought to be but in the way they are. God loves the world. God loves us.

## Resources

Biblical reflections: Isaiah 62:1-9, Psalm 122, Revelation 21:1-4, Matthew 5:13-16.

Other resource: *The Wisdom of the Desert*, Thomas Merton (New Directions 1960).

God is redeeming the world and has asked us to join in. A lot depends on us, but very little on me alone. There are some things I can do and some things I cannot. If it turns out that I can be useful then all the better, but if it turns out that I cannot then God can redeem me too. Either way I win, and God wins, and the whole world wins in the end.

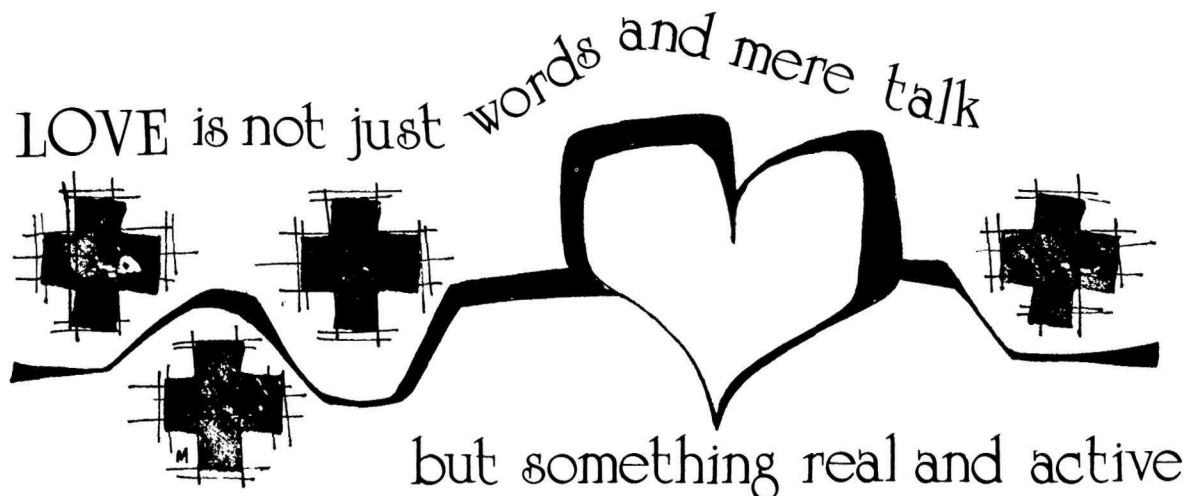
There is no room for guilt in such an assessment, no expectation that we should do and be capable of doing more. There is plenty of room for repentance, for looking around and seeing what is true about ourselves, and gauging the distance between that and God's own truth about us, and asking that the two become one.

When Jerusalem, according to God's promise, becomes one, her good and evil, her beauty and filth, her saints and sinners will be hauled to the altar,

be kissed and wed and given a new name. No longer will she be called Forsaken, but she will be called Hephzibah, meaning "God's delight is in her." God will make the city a theme of endless praise on earth. Jerusalem's perfection does not finally depend on her good behavior, faithful witness, or heroic service, and neither does ours. It depends only and completely on the astounding love of God.

*A desert elder, asked by a soldier if God would forgive a sinner, said to him, "Tell me, beloved, if your cloak is torn, will you throw it away?" The soldier replied, "No. I will mend it and put it back on." The elder said, "If you take care of your cloak, will God not be merciful to God's own image?"*

If each of us is made in God's image, then our cities multiply that truth by the number of their inhabitants. We have been called to share in their mending, but our work is best when we remember that we do not work alone. Even our poorest stitches do begin to heal the damage, and through it all we are being mended ourselves, by the God who, working in us, can do infinitely more than we can ask or imagine. ■



# Humanism and theism: A conflict?

by Joseph Fletcher

I have a twofold purpose. First, I want to take a look at some of the differences between humanism and theism, comparing humanly centered values as a basis for biomedical ethics, and, on the other side, an ethics based on divine commands and supernatural sanctions. The second purpose is to consider ethics in general, but especially biomedical ethics, in relation to the principles of pragmatism as it has been expounded and acted out in the American tradition . . .

It is obvious that if we believe or claim to know there is a God, and even to know (through revelation in some form) what God wills and wishes us to do, then the kind of relativity of moral judgement that pragmatism favors is logically impossible. The religious world is one in which the groundwork consists of absolute and eternal verities; in that world there are definite truths and absolute moral rules, given *de rerum natura* by the Absolute itself. In ethics, this would mean that our human problem is merely to discover what are the correct moral principles, not to formulate or choose among them.

Humanism is intellectually much humbler, of course, than God-talk and God-thought, but it is also — for many people — too little supportive in the face of life's difficulties. Faced with their own finitude, some personalities turn to religion, hoping for comfort and sometimes apparently finding it. They hope to reach an ultimate and final reality that is not to be had in the finite or relative parameters of a man-centered outlook. Thus humanism and theism represent a genuine antinomy of worldviews.

(I can feel some sympathy with "personalists" who like to think their person-centered view of life and values is a truly middle ground between theism and humanism. But the heavy metaphysical baggage personalism carries — owing

in the final analysis to its theistic substrate — makes it untenable for the secular humanist no matter how much else he shares with the personalist. At most he might call himself a "personist," since the humanist really centers on personal being, not on the merely biological human. The question arises, e.g., in the debate over the status of fetal life.)

In the age of Pericles there was an explosion of humanism in Democritus, Euripides, Hippocrates, and Socrates, only to be extinguished after a while by the Oriental religions that came in following Alexander's military adventures. Socrates, in the Protagoras dialogue (actually Plato, of course) laid out a countervailing and plainspoken humanist ethics based on human happiness and well-being. The European Middle Ages, in their turn, became thoroughly an age of theism and religious dominance, this time with Christian doctrines.

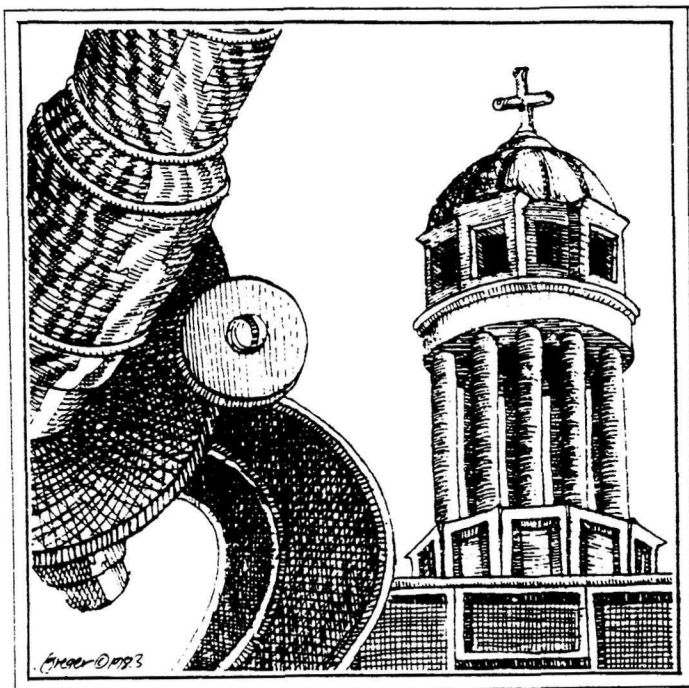
Just as Hippocrates had to repudiate the Dogmatist cults of Empedocles and Pythagoras, which based medicine on religious and metaphysical grounds rather than on empirical evidence, so postmedieval medicine has had to win its way by a stubborn insistence on empirical principles rather than metaphysics or religion. In our own times, Albert Camus expressed it all quite coherently; he found he was content simply to live with what he knows.

My purpose is not to make a case for either humanism or theism but to remark on the significance of their differences, especially for ethics. The negative role of most religionists is familiar to physicians and workers in the life sciences; it is manifest in such matters, to mention only a few, as autopsies, abortion, fetal interventions, tissue transplants, contraception, and medical genetics. There are, be it noted, those who argue that this religious obstructionism is due more to one brand or another of theology than to theism, as such; that nondoctrinaire theism can by comparison be quite open to scientific discovery.

In any case, at all times a great many people have been humanists and not theists, and in our own times humanism is plainly increasing in strength — consciously or unconsciously — on the quite pragmatic ground, perhaps, that "by their fruits ye shall know them" (as Jesus remarked —

---

**The Rev. Joseph Fletcher**, visiting scholar in medical ethics at the University of Virginia, is the author of many books, including *Situation Ethics* and *Morals and Medicine*. A former contributing editor to THE WITNESS, Dr. Fletcher was awarded a certificate of merit in recognition of his work by the Episcopal Church Publishing Company in 1979 during General Convention. The above article is reprinted from *Perspectives in Biology and Medicine*, Autumn 1987, by permission of the author and The University of Chicago Press. Copyright 1987 by The University of Chicago. All rights reserved.



in full agreement, it so happens, with pragmatism).

Pragmatism is not always well enough understood. For many people the word itself is pejorative and almost an epithet because they suppose that “being pragmatic” means to sacrifice high ideals for the sake of convenience. That is, of course, a canard. Pragmatists say what moralists of all schools have always said, that we ought so to act that we maximize (or optimize) the good. As to what that good is, pragmatism makes no stipulation. It only stipulates how, not what.

Since pragmatism as such yields no substantive value theory, no standard, so to speak, by which to measure or define the consequences which it focuses on, some such standard must be had from somewhere. Though pragmatism says the true and the good are what works, there must be some answer to the entailed question, “Work to what end?” — some criteria with which to distinguish those consequences that indicate success and those that indicate failure. What is that criterion to be?

Humanism’s answer is, “Whatever helps people is good, whatever hurts them is evil.” Theism’s answer is, “Whatever does the will of God is good, what ignores or flouts God is evil.” There is a fairly obvious way to bring the two answers together: Christian situation ethics does it by the simple proposition that loving concern or whatever helps people is God’s will, but most Christians condemn that kind

of ethics. They turn instead to the ethical rules and universal negatives of traditional theology.

One version of theistic ethics is to quote sacred texts, such as the New Testament or the Old Testament or the Koran. Another is to set “the law of nature” as the standard, nature being God’s ordering and creation. This doctrine of the divine will revealed in nature is still theism — although perhaps at one remove from the religious ethics of sacred texts. One leading religious ethicist has argued in a treatise on genetic control that God and not man is the creator; that to meddle with human genes is impious; and that even if we or our offspring suffer in this world because we submit to the divine will, we shall be justified in the next. The same pundit has denounced in vitro fertilization for patients with blocked tubes, calling it unnatural and therefore immoral; he also condemns artificial insemination from an anonymous donor in cases of sterility, calling it “adultery.”

This is one example, but only one, of how theistic morality functions. Some of its expounders are more obstructive to rational initiatives, others less. It is obvious, in any case, that theism can and does have logical consequences that bring it into conflict with humanism. I suggest, therefore, that humanism is pragmatic and pragmatism is humanistic.

Honesty compels me, nonetheless, to add a footnote. There are at least two distinguished pragmatists, William James in America and Hans Vaihinger of Tübingen, who have contended that religion or religiosity (though not doctrine or theology) has a motivating role in the moral life, and that people need it over and above their human motives. In the eighth lecture of his *Pragmatism*, James explained that there are appreciable reasons why some people make the leap of faith in God, and, in his essay on “The Moral Philosopher and the Moral Life,” he suggested that what mystics call the *visio dei*, yearning after God, drives our human ethical concern, in what he calls the “strenuous mood,” to greater efforts. Most pragmatists — for example, Peirce, Dewey, Hook, Schiller, Papini — have never accepted this idea about religion’s consequences; they do not find that it stands up on the record. Even in my own theological days of the past I never accepted this religious motivation theory and still do not to this day.

Let it not be said I cast aside this notion about the utility of religion in a cavalier fashion. Apparently there is a paradox in pragmatism from the humanist point of view. It runs this way. If the pragmatic principle is accepted, that consequences validate ideas and moral norms, then supernaturalism is valid if it gives believers an added strength and moral fiber. This is what James suggested. As in all syllogistic reasoning, however, his conclusion is valid only if his



premise is — the assertion, namely, that believers actually get “an added strength and moral fiber.” Those who read the data of religious behavior differently, however, will logically come to the opposite conclusion.

This pseudopragmatism is used in the appeals of mass conversionists such as Billy Sunday and Billy Graham. They urge people to “accept Jesus” as their “savior” on the ground that this is the way to be “saved” and enter into “eternal life.” First, however, they have to believe that what is asserted about both Jesus and resurrection is true; otherwise the pragmatic case for accepting it falls to the ground. Psychologists point out that the reverse is the case; because they want to believe in eternal life they believe in Jesus — or, in other cultures, Buddha or Jehovah or Vishnu or Zoroaster or whatever.

In any case we can imagine how appalled William James would be were he alive now and confronted by the self-styled Moral Majority of the Bible Belt. Spokesmen for fundamentalist religion and evangelical Christians, who constitute the right wing of conservative politics in America, are making a hard push to eliminate the teaching of evolution to schoolchildren or, at least, to offset it by getting “equal time” for their biblical doctrine of instant creation. The Catholic Church is openly in politics in its condemnation of voluntary abortion and sterilization. These theistic forces make it stridently clear that in common what they fear is secular humanism, that is, the humanism of John Dewey, not the religious version of William James — to express the issue in terms of the American ethical tradition. Humanism rejects absolutistic morality based on supernatural claims; it relies on science and reason to solve human problems.

America’s distinctive contribution is pragmatism not only politically and culturally but philosophically, and the logic of pragmatism in ethics leads to humanism. In other words, pragmatism determines the validity of ideas in both science and ethics by looking at the consequences, and it weighs consequences in the scales of human benefit.

Let me be quite blunt. This course of reasoning means that ethics is autonomous, that as a discipline ethics stands on its own feet. The claim of autonomy for ethics always has been a bone in the throat of religionists. Once upon a time, I confess, I too denied ethics its autonomy. There had to be some source and sanction behind any standard of right and wrong, I supposed, and I decided that it must lie in the will and power of God. This amounted to saying that we ought to be moral — ought to do the right thing — because God commanded it. (I did not assert, however, that we could catch hell if we ignored morality’s imperatives or

reach heaven if we did. My stomach was always too weak for that kind of carrot theology.) Without the divine will to reinforce the human will, I contended, we would not act morally, and Nietzsche’s warning, and Dostoevski’s, was correct — if God was dead, then anything goes, ethically speaking. Morality, I felt, depended essentially on a commandment ethic.

Then I started to wonder. Did I accept the commandment because of the commander, or the commander because of the commandment? If the commander commanded inhuman behavior or showed indifference to human need, I realized, I would have to repudiate the command and therefore the commander too. Thus, on second thought and reflection, I came to see that human values are primary. There is an old saw to the effect that “theology stands at the bar of ethics,” meaning that religious doctrines have to square with our moral values; in short, that religion depends on

*“The distinctive U.S. contribution to ethics in general and therefore to biomedical ethics is the marriage of pragmatism and humanism.”*

morality, not vice versa.

This, of course, upsets the theological claim that ethics needs a superhuman basis. People do not “believe in” a god whose ethics and morality are offensive. With me the principle of the autonomy of ethics won out; ethics had escaped the *odium theologicum*. (There are, by the way, a few serious theologians who are willing to concede ethical autonomy, but the god they claim exists tends to become a “vague oblong blur” intellectually posited but hardly worshiped.)

Moral standards are thus validated humanly, not theistically. There are good gods and bad gods and we have to choose among them ethically, according to whether they can pass moral tests. We approve or disapprove alleged divine commandments by a prereligious criterion. The ancient maxim is vindicated, *conscientia semper sequenda est* — conscience is always to be followed, but it is our human conscience, not God’s, that decides.

Theologians have occasionally admitted, reluctantly, that God wills this or that because it is right; that it is not right just because God wills it. Thomas Aquinas was one such. They do not, however, accept fully all that is logically im-

plied, though at least they admit that much — that morality has an antecedent status, so that even God is subject to it. The primary datum, therefore, is moral, not religious; right and wrong are humanly perceived, not religiously revealed. In a word, humanism. Whether God is dead or not in other respects, he is dead as far as ethics is concerned.

To conclude: moral philosophers or ethicists are only, after all, people who happen to know more than most people about the history of ethics and think more than most about the different ways we make morally significant decisions. And this is all they are. As a profession they have a special knowledge but no special skill. In fact, they are if anything less competent at making practical decisions about actual problems than the professional decision makers involved in medical, legal, or governmental functions.

Imagine, if you will, the members of a pediatric service gathered to decide whether to continue treatment of an infant with spina bifida associated with mental retardation, neuromuscular disturbances, and incontinence. The parents, two physicians plus a neuropathologist, a specialty nurse, and a surgeon have all explained what each one thinks. If an ethicist were then to speak, what could he add to diagnosis and prognosis? In the ethics of pragmatism, he or she could add nothing to the balance of probable consequences and the alternatives available. In such a case the logic of pragmatism calls for the most humane choice — and that depends on medical knowledge, not on moral philosophy.

To some it may seem there is a contradiction between my having spoken of bioethics as a professional activity, only at the end to say that a humane decision clinically “depends on medical knowledge, not on moral philosophy.” Actually, there is no contradiction, unless it is assumed (wrongly, I think) that moral philosophy as such has a special knowledge of what to do in cases of conscience. It has been my contention, to the contrary, that while ethicists may have a better understanding of different ways to make moral judgements, as used in the past or present, the factual knowledge that determines what ought to be done pragmatically is provided by others.

The distinctive American contribution to ethics in general, and therefore to particular specialties such as biomedical ethics or legal jurisprudence, is the marriage of pragmatism and humanism. The consequence of this marriage is that moral judgment ceases to be a matter of expertise or of some arcane knowledge held by ethicists. Moral or value judgements are the business of any and all of us, according to our knowledge of the facts in decision-making situations. As William James said, “There is no such thing possible as an ethical philosophy dogmatically made up in advance.” ■

## The prodigal

**The goat is gay  
a scape goat with AIDS, deficient morality  
and ethics.  
A goat containing a virus for the demise of  
religion, family and the whole of western culture.**

**Some critics have ascribed to this goat  
further spread of the red tide,  
breaches in national security,  
decline of the public schools,  
and a general un-American disposition.**

**Never has a goat accomplished so much.**

**— Randy Frew**

## For our Amerasian children

**In makeshift shelters and shanties,  
houses of ill repute and shoddy storefront shops,  
in Japan, Korea, Vietnam, Laos, Cambodia,  
the Philippines —  
wherever GIs have been stationed —  
dwell our relatives,  
the Amerasians.**

**Usually dependent on mothers  
who are forced to work as prostitutes  
or in the sweat-shop factories  
of the multinational corporations  
to provide a bare living  
for their offspring,  
our Amerasian children and grandchildren  
grow up as unwelcome outcast inhabitants  
of their homelands.**

**But the Statue of Liberty,  
who has welcomed so many newcomers  
to the promise of a better life,  
won't welcome these, her own children  
because, according to Immigration officials,  
a few might slip in dishonestly  
who are guilty of fraud.**

**So we'll never have a chance  
to meet the sons and daughters  
from across the sea  
who are our responsibility  
and who could become our joy  
and our love.**

**— Mary Jane Brewster**

## Genesis of this article

An amazing journey began for me over three years ago. I had read THE WITNESS article (March, 1985) about five Grand Jury resisters serving three-year prison terms. In the article stood the resolution from the Diocese of Bethlehem — my diocese — supporting these people, many of whom were in some way connected to the Episcopal Church and its Hispanic ministries. Readers were urged to send the prisoners Easter greetings. I did, and had the youth in our small Tunkhannock church draw rainbows and sign their greetings as well.

One of the five prisoners sent a letter back thanking our group and blessing us as we struggled to grow. This launched a marvelous friendship with Julio Rosado and his brother Andres, imprisoned at Allenwood, Pa., whom we were able to visit in the Spring of 1986. A friendship circle widened to include Lois, Julio's wife, and their lovely daughters.

It was a thrill to have this family come to visit our family over a Thanksgiving weekend. It seemed appropriate for Julio to speak to the congregation and share his experiences as a political prisoner with us. During that sharing he told us about the critical situation of Alejandrina Torres and Susan Rosenberg, who had been moved to a newly opened Control Unit in Lexington, Ky., where they were the victims of extremely inhumane treatment. He asked us to write our objections to the Warden and Director of the Bureau of Prisons. Several of us did; two of us received form letters back. The women remained at Lexington and three more women have subsequently joined them.

Meanwhile, by a series of coincidences, I found myself enrolled as a full-time graduate student at the University of Scranton, working as a graduate assistant in the History Department. To satisfy research requirements for two of my courses, it struck me to research the life and person of Alejandrina Torres and the issues of justice and Puerto Rican Independence. The accompanying article is also a result of my studies. — E.S.

# The ordeal of Alejandrina

by Elaine Silverstrim

Imagine being buried alive in a totally sound-proofed basement without color, without any outside sound, without fresh air, without direct sunlight, in a high-gloss light pastel environment (ceiling to floor) with bright fluorescent lighting. Imagine being able to have only five books. Which ones would you pick from your library? Imagine having only 10 photographs. Imagine only two 15-minute personal phone calls a week. Imagine 23 hours of lock-down in your cell, with only one hour of recreation. Imagine being under 24-hour camera surveillance, your every move monitored by male guards — including your shower time.

Imagine having no personal belongings. Even sanitary napkins must be individually requested from the male guards. Imagine only being allowed visits from immediate family and your lawyer. Imagine waiting 10 months for a haircut. Imagine having serious medical problems and being denied timely medical treatment. Imagine being refused congregational worship.

Imagine this and more and imagine that you have endured this for over one year.

On June 29, 1983, Alejandrina Tor-

res, a 44-year-old woman — a mother, grandmother, and wife of United Church of Christ minister the Rev. Jose Torres, was arrested by FBI agents at her job as executive secretary in the Department of Child Psychology at the University of Illinois, Chicago. She was subsequently tried and convicted of "seditious conspiracy," and is now serving a 35-year sentence at the Lexington High Security Control Unit in Kentucky, the only maximum security unit of its kind in the United States, where she is being subjected daily to the inhuman regime described above.

Alejandrina is a woman who cares passionately about people, her husband, her family, and especially the future of her native country, Puerto Rico. Her support of Puerto Rican independence is at the root of why she is now incarcerated at Lexington.

Few Americans have taken time to study Puerto Rican history. Contemporary history books give little information about this tiny island or its long, rich and agonizing history, and often fail to fully mention Puerto Rico's long and continuing struggle for independence.

In her autobiography, Alejandrina wrote:

*There has been a conspiracy since July 25, 1898, the day the United States invaded and militarily occupied my country. But that conspiracy is not to over-*

---

Elaine Silverstrim is a candidate for a graduate degree in history at the University of Scranton. She is the mother of five, a grandmother, and a member of St. Peter's Episcopal Church, Tunkhannock, Pa.





Alejandrina and Jose Torres checking biblical readings for Sunday service at the First Congregational Church, Chicago. (1981 photo)

*throw the authority of the U.S. government — it is to win the independence of my nation.*

Puerto Rico, a former colony of Spain, was ceded to the United States and placed under direct military rule by the terms of the Treaty of Paris, signed in 1898 during the aftermath of the Spanish-American War.

Alejandrina, born in 1939, spent her childhood in an increasingly impoverished Puerto Rico, devastated by years of American rule. Her family moved to New York when she was 11 years old. She was confronted by racism from the start:

*I was demoted for one year when I entered public school, supposedly because I had never studied in the United States and spoke little English, though I*

*learned to speak English during my first month at school. It was then that I became aware of the racial discrimination our children are subjected to daily in the American educational system. One of my classmates lost his money and the teacher immediately called me to the front of the class and began searching my pockets and bookbag. I was often punished for speaking Spanish in school and the teacher even dared to tell me to go back where I came from.*

It was surely no accident that Alejandrina would eventually devote much time and energy to founding and running an alternative high school for Puerto Rican youths — the Pedro Albizu Campos Alternate High School in

Chicago.

Like many young Puerto Ricans at the time, Alejandrina was deeply influenced by the Puerto Rican Nationalist movement and its struggle to gain independence. The independence movement had gained the undying enmity of the FBI and other U.S. security agencies even before the Nationalists brought the struggle to the United States. It came graphically into the headlines when, in March, 1954, activist Lolita Lebron led three compatriots in an attack on the U.S. Congress, unfurling the Puerto Rican flag and shouting "Free Puerto Rico, now!" while opening fire on a meeting of the House of Representatives. Five congressmen were injured. Lebron and the others were imprisoned for over 20 years, until pardoned by President Jimmy Carter in 1979.

In the 60's, Alejandrina moved to Chicago and became deeply involved in the Puerto Rican community there.

*I began working for the Illinois Department of Public Aid, in the Cuban Refugee Unit. I saw how the U.S. government discriminated against the Puerto Rican people and how they preferred the reactionary tendencies of the counter-revolutionary groups that they very selectively allowed into their country. I became aware of the discrimination and injustices committed against the Puerto Rican and Black people in comparison to the benefits that these anti-Castro emigres received.*

Alejandrina married the Rev. Jose Alberto Torres in 1964. They both shared a love for their Puerto Rican heritage and a passion for social justice and helping others. The Torres' daughter Nidza, a seminary student, described a Christianity that was never idle and a home that was full of love, and, often, of other people needing a haven, like an unwed mother

who lived with them for two years until she could get on her own feet again with her child.

Alejandrina and her family worked through her husband's church, the First Congregational Church, to fight for improved conditions in their neighborhood. In 1973, Alejandrina helped found the Puerto Rican Cultural Center, which included a child care center, the Albizu Campos School and many other programs and facilities. She said, "My support of the center grew from an understanding for the need to develop an alternative education system where our children could learn and feel good about themselves and others."

But the Center and Alejandrina became the targets of F.B.I surveillance after 11 people — two of whom were Alejandrina's son and daughter-in-law — were arrested for allegedly being members of the F.A.L.N. The F.A.L.N., an armed independence movement founded in 1974 which carried out revolutionary acts in the United States, was the object of a relentless campaign of repression and retaliation by federal law enforcement agents. FBI agents, Chicago police officers and other law officials raided the Center in June 1983, doing \$25,000 worth of damage while looking for non-existent explosives. Later that month, implicated by one of the 11 who had turned state's evidence, Alejandrina was arrested:

*I was brutally yanked from my office by federal agents and accused of "seditious conspiracy" for the sole crime of loving my homeland and my people.*

With bail set at a prohibitive \$5 million for Alejandrina, she spent the two years before trial in Chicago's Metropolitan Correctional Center. The horrors of that pre-trial detention included two assaults by male prison guards and being held in a glass-walled cell in an

all-male area, unable even to use the latrine in privacy. These conditions have resulted in on-going medical problems, such as a heart condition and limited use of her right arm as result of one of the assaults.

At her trial, Alejandrina was portrayed as a cold-blooded terrorist. On the strength of evidence provided by secret government videotapes, Alejandrina was convicted of seditious conspiracy under the Alien and Sedition Act of 1798, which from 1937 to 1986 has been used almost exclusively against the Puerto Rican Independence movement. She was sentenced to 35 years in prison.

On Oct. 23, 1986, the Women's Control Unit at Lexington Prison opened and Alejandrina was sent there along with Susan Rosenberg, a long-time liberation activist imprisoned for taking part in underground revolutionary actions. Both were told they were placed there because of their political associations — the Unit is allegedly designed "to prevent external terrorist assault." Five women are presently incarcerated in the Unit.

The conditions in this Unit continue the regime of torture begun at the moment of Alejandrina's arrest. The Unit makes systematic use of sensory deprivation, extreme isolation and sexual humiliation. A 40-page report on a formal investigation carried out by the American Civil Liberties Union concluded that the Unit was nothing more than "a living tomb for women who are assigned to it."

But Alejandrina refuses to be broken by the humiliating and unnecessary rectal and vaginal searches, the cruel limitations on personal belongings and visits from loved ones. Though her health is in jeopardy from the severe conditions imposed by imprisonment in the Unit, she wrote in a letter to Jan Suslar, one of her attorneys:

*I am not incapacitated (though*

*my jailors have certainly tried to make me so). I am not their victim. What I am is a revolutionary whose spirit of resistance they want to destroy because I dare to demand the treatment and respect that corresponds to my position as Prisoner of War. They would like to destroy this spirit in me, but this they cannot do, for I will resist all their attacks. I know I will continue resisting with the forthrightness of my POW position, the dignity of my nation, and my sense of revolutionary morality."*

As I learned her story, it became clear to me that Alejandrina is not a terrorist. As she struggled to resolve her understanding of Christ's love and compassion with her experience as a Puerto Rican, from a deep sense of love and concern she committed herself to the cause of independence completely (fully understanding the cross and its possible consequences).

Americans must wake up to the injustice of U. S. colonialism abroad and face honestly and squarely the crimes towards people in prison and in the "justice" system.

As word spreads about the plight of the women in Lexington, a growing number of religious and social groups are asking that the Unit and places like it be closed. Among those opposed are the United Church of Christ, the Presbyterian Church, the United Methodist Church, the American Civil Liberties Union and *The Nation* magazine. Can the Episcopal Church join the outcry and act as an advocate by urging Congress to a full, open, independent and impartial review of Bureau of Prison practices? A General Convention resolution to that effect, and lobbying toward its successful conclusion, would be a welcome effort both in the area of ecumenism and in creating a more humane society. ■

# Do you know the way to Shakopee?

by Helen Woodson

*Helen Woodson, mother of 11 children, is currently back in Alderson Prison serving a jail sentence until 1996 for her Plowshares action of jackhammering a Minuteman II missile silo in Kansas. She describes her transfer by circuitous route to Shakopee last year, at taxpayer's expense.*

A friend says he is sick of my flying all over the country at taxpayer's expense. I keep trying to explain that I did not ask to journey from Alderson Prison, W. Va., to Shakopee Prison, Minn., in January 1987, and I did not ask to make the reverse trip in September of last year. In between, I most certainly did not request stops in Rochester, Oklahoma City, El Paso, Austin, Miami, Birmingham, upstate New York, Connecticut, Harrisburg and Lexington in the U.S. Marshal's handcuff-waist chain-shackles-tourist plan.

In the last three years, the only "free-world" sites I have seen are airports, all of which are surrounded by armed and dangerous men. At Homestead Air Force Base (Miami) they called out the Green Berets to guard us. I wonder where the Green Berets were when the CIA used Homestead as the delivery point for drugs shipped from Central America. Be that as it may, the United States is an armed camp, protecting its outer borders from the prisoners.

The prisoners, it seems, spend most of their time flying all over at taxpayers' expense, often for weeks and months, disappearing in and out of the countless jails that dot the countryside, enjoying few of life's amenities, like laundry service. Needless to say, the prisoners of America stink. My friend is right; it would be cheaper to leave them all at home and buy a few wash-

ing machines.

Upon my return to Alderson, the staff mentioned that the mail never stopped. None of it, of course, ever reached Shakopee, and now we are in the reverse process, which is why I emphasize the importance of using a permanent mailing address through which everything can be forwarded.

I have neither undermined nor have been undermined by authority recently, largely due to the logistics of this particular bastion of freedom, what with the Alderson population doubled (now 1000) and 24 more arriving weekly, authority is given hardly any notice. Interest lies mainly in ascertaining at 4:00 and 9:00 that we are all here and figuring out where to put the bodies that will arrive tomorrow.

So here I am, back in West Virginia, reunited with dear friends and resuming my job in the Education Department. The armed and dangerous men of the airways are now replaced by their counterparts on the airwaves. Recently I heard President Reagan justify hostilities in the Persian Gulf by mentioning that since 1787, the United States has sent troops into 200 separate wars, only 40 of which have had congressional authorization. Since I don't differentiate between executive and legislative bloodletting, my research focused on other implications:

- The Civil War did not involve ex-

ternal aggression and is in a class by itself;

- The Mexican War involved battles in what is now California and Texas, but at the time those territories belonged to Mexico, and we invaded Mexico;

- The Spanish-American War, spurred on by the fabrications of newspaper publisher William Randolph Hearst, was fought in Cuba and the Philippines;

- Therefore, the War of 1812 was the only war which could be considered defensive.

The United States has thus waged war 198 times in 198 years on foreign soil, and that tally does not include those conflicts in which our assistance was merely money, weapons, "advice," subversion, assassination, etc. In 1986, there were 170 independent nation on earth, so by today's statistics, we have bestowed upon each country in the world exactly 1.164 wars, and that's why our President urges us not to fret in this most peace-loving of nations.

It has occurred to me that with increasing criminality in the state, corporations, churches, the only people not guilty of the sin of being Americans are the prisoners. We are stateless, almost propertyless, totally powerless and thus entirely innocent. And as our third Plowshares anniversary approached, I blossomed in increasing joy in my budding innocence. ■

# Gems from parish newsletters

Numerous Episcopal newsletters come to THE WITNESS office regularly, and for consistently good writing, we never miss Bread (St. Stephen and the Incarnation, Washington, D.C.) and the communique published by the Church of the Incarnation (Ann Arbor, Mich.) Two jewels from these appear below, along with another respected rector-author who publishes out of Wasilla, Alaska.

## 'Truth' marching on

Life does have its moments when we are made aware of how good it is to be alive. Often, for those of us who have been graced with children, those moments come alive through them. My daughter Debbie came home from school one day recently and told about the great assembly they had had for Martin Luther King, Jr. Day. She thought it was going to be like every other assembly — boring. "You would have loved it, Mom," she kept saying. It was obvious that she had loved it. Two women had sung gospel songs. Debbie asked me if I had heard of someone named "Truth." "Sojourner Truth," I said. "Yeah," said Debbie, "that's right." A woman had recited from Sojourner Truth's "Ain't I a Woman?" Debbie was quite taken with it and started quoting me bits. I pulled out an issue of *Sojourners* magazine, which had Sojourner Truth on its cover and the "Ain't I a Woman" speech given in 1852 to a women's rights convention. Debbie's excitement increased. "A woman recited this whole thing, mom," she told me. She began picking out some of her favorite lines. Here's one part that impressed her:

*"Den dat little man in black, dar," she continued, referring to another minister, "he say women can't have as much rights as man, 'cause Christ warn't a woman. Whar did your Christ come from?" she thundered at him, her*

*arms outstretched, her eyes shooting fire. This was a lightning thrust. The throng sat perfectly quiet.*

*Then raising her voice as high as it was possible for her to do, she repeated the query.*

*"Whar did your Christ come from?"*

*She hesitated a moment, poised over the audience like a bird hovering just before a final swoop down upon its prey, then thundered, "From God and a woman! Man had nothing to do with him!"*

It's always a delight when your child discovers something. It's so much better than when you try to share something with them that has been important to you. When they discover it for themselves, then you can really share it in a way you can't when it's something you try to give them. That's what Debbie's discovery of Sojourner Truth was like — and her sharing of the high school assembly that wasn't boring — for Martin Luther King, Jr. Day.

**The Rev. Dr. Virginia Peacock  
Chaplain, University of Michigan**

## Expose public sin

Lent begins with the story of the three temptations of Christ. As a result, Lent has become a time for us to personalize those wilderness temptations — a time to reassess our lives and to risk making them better.

But this personalized interpretation is actually a misunderstanding of what happened in the wilderness. Surely Jesus was tempted personally, but the sins that were temptingly offered by Satan were not what we would call "personal sins."

They were temptations of a corpo-

## EUC meet Feb. 24-27

"Lifting up the City" will be the theme of the Episcopal Urban Caucus meeting at the Howard Johnson Plaza Hotel in Washington, D.C. Feb. 24-27.

Participants will hear two keynote speakers: Congresswoman Louise Slaughter of New York and Nancy Amadei, a nationally syndicated columnist on urban issues, who teaches at Catholic University.

This is the second time the EUC has met in Washington and, as before, the Caucus will lobby congresspeople and senators, with the help of IMPACT and the National Episcopal Office in Washington, according to Emmett Jarret, EUC board member.

"The Caucus will also be preparing for General Convention and participating in The Consultation meetings, addressing issues of urban ministry," Jarret said.

For registration materials and information, contact Ann Marie Marvel, Episcopal Diocese of Massachusetts, 1 Joy St., Boston, MA 02108.



rate or public nature, sins that had to do with power and politics and special privileges. Satan did not present Jesus with the possibility of committing adultery or of killing another human being. Nor did Satan offer any of the common guilt-producing temptations: the choice of sexual preference, decisions about premarital sex, a decision about abortion.

On the contrary, Jesus was tempted by Satan's twisted logic to overcome hunger by a miracle, to rule a world given to him by evil, or to prove himself better than others by invoking special privileges. These are public issues.

The problem is this: Lent may have become too personal for us. If we follow the lead of Jesus, Lent is a time to look at public policy, not personal piety. And during this Lent — yes, before this Easter — we will as a nation be tempted to knowingly take food out of the mouths of children, to give lethal aid to Central American terrorists, to create deadlier weapons than ever imagined and to support by our passivity the most racist society created since the abolition of slavery.

Are not these the sins Satan would enticingly offer Jesus today? Could not Satan with the right public relations firm, make these temptations sound appealing, justified, and indeed, moral?

Lent is a time to expose the twisted logic that enables our nation to utter a silent yes to public sin.

— The Rev. Craig Biddle  
Washington, D.C.

## Good 'development'?

*Development* seems to be the name of the game. Sometimes it seems to be the only game in town . . . but then again, do we not find ourselves increasingly disenchanted with many

patterns of "development?"

As Terry Anderson says so provocatively:

*"While we may be grateful for many benefits that accrue to us, we are nonetheless increasingly dismayed at our dependency upon distant powers that reshape our communities and change our lives without our consent, and the pollution and destruction of our environment it seems to involve. We seem to be trapped, as one writer wryly describes it, into consuming goods we do not need, at prices we cannot afford, because of advertising we do not believe — thereby, I add in dark humor, preventing others in the world from having even the basic goods, all in order to create jobs we don't like so we can pay taxes to governments we don't feel represent us, to subsidize corporations we cannot control, that despoil the environment we love, so they can provide jobs we don't like and generate a tax-base to pay welfare to those they can't hire so that we can all consume goods we do not need . . . and so forth!"*

Dear God,

— But of course, "development" is to be desired, isn't it? I say, isn't it?

— Or is "development" a mixed bag, needing a much tougher critique than I have been alert enough to realize?

Dear Christ,

— Help me not to be so glib.

— With the integrity of your spirit make me more discerning, more willing to question,

— Less willing to be swept along with the next prevailing wind toward pitfalls I have only begun to recognize. Thank you. Amen.

— The Rev. Mark A. Boesser  
Rector, St. David's Church

## 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 Ligamare.

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. (Prepaid orders only.)

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

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_

State \_\_\_\_\_

Zip \_\_\_\_\_

# Short Takes

## Happiness is not joy

For many years, without being able precisely to define it, I have felt a great difference between happiness and joy. Happiness seemed to me a much earthier feeling. The search for selfish happiness has led human beings into alcoholic debauchery, brothels, enslavement of their fellows, and capitalistic exploitation of those less privileged. At best, it seemed a rather self-centered surge of emotion coming from personal gratification or success. I agreed with my sister in saying that life is a school, and the pursuit of happiness a false goal.

Joy, on the other hand, has always seemed to me to have a more spiritual quality, embracing all of humanity instead of shutting it out. I have felt instinctively for years that joy is the closest expression of God's living presence. It comes in glorious mystic openings, when the awareness of light and the pulse of joy so permeates one's senses that all the rest of the world fades in the glorious ecstasy of praise and unity with the Divine Presence. I have been delighted that great spiritual writers confirm this instinctive feeling. Teilhard de Chardin once said, "Joy is the most infallible sign of the presence of God," and C.S. Lewis entitled his spiritual autobiography *Surprised by Joy*.

Ruth Morris  
*Friends Journal* 1/88

## Quote of note

Experience, which destroys innocence, also leads one back to it.

James Baldwin

## Dubious distinction

In 1938 Hitler's army bombed Guernica in Spain, only the second time in history that a country had bombarded a civilian population. The first was when the United States bombed the city of Ocotol, Nicaragua on June 16, 1927 in its war against Sandino, killing 300.

Witness for Peace Newsletter  
11-12/87



## Like mother, like daughter

Janette S. Pierce, left, and daughter Susan took over two key positions in the field of Episcopal communications at the beginning of this year. As Pierce the Elder assumed the managing editorship of *The Episcopalian*, Susan, one of seven in the Pierce clan, became assistant editor of THE WITNESS magazine.

## Rule of iron

The constitution is made of paper, but bayonets are made of iron.

Haitian saying

## People over profit

I am convinced that if we are to get on the right side of the world revolution, we as a nation must undergo a radical revolution of values. We must rapidly begin the shift from a "thing-oriented" society to a "person-oriented" society. When machines and computers, profit motives and property rights are considered more important than people, the giant triplets of racism, materialism and militarism are incapable of being conquered.

Martin Luther King, Jr.

## Our daily judgment

I shall tell you a secret, my friend: do not wait for the last judgment. It takes place every day.

Albert Camus

## Coexisting with business

When entrepreneurs came seeking to buy the prime downtown land on which Christ Church stood in Montreal, the Rev. Andrew Hutchinson, rector of the Cathedral, agreed to talk only after spelling out two non-negotiable conditions. "First, we were not selling anything, and, second, we wanted to acquire the rights to the lots on Maison-neuve Boulevard (site of the new building behind the Cathedral) that did not belong to the church.

"Developers seldom think more than 75 years ahead," he said. "I was very concerned with what will happen to our parish centuries from now on this very same place. That is why we were not selling anything."

Once those conditions were accepted by the developers, the project went ahead with the full support and cooperation of the congregation and its governing body — unlike the controversy and resistance from church members that erupted when leaders of New York City's St. Bartholomew's Episcopal Church announced their intention to develop a portion of its Park Avenue property.

The \$125 million real estate project at the site of Christ Church Cathedral is expected to earn the Anglican Church of Canada and its partner, the Canadian Bible Society, about \$800,000 a year in lease money. The deal also includes a provision for profit-sharing from the retail operation of the new complex — a 34-story building atop a 30,000-square-foot underground shopping area. The project, in the heart of downtown Montreal, is scheduled to be completed in the fall of 1988.

Tom Roberts  
*Inside the American Religious Scene*  
published by RNS 8/21/87

## Lyrical pragmatism

Legend has it that George S. Kaufman is said to have cautioned noted songwriter Irving Berlin that "I'll Be Loving You Always" was unrealistic as a song title. "Make it, 'I'll be loving you Thursdays,'" Kaufman told him.

persons should get as much of it, or better, get any of it at all. Apparently they are born less human, less deserving than heterosexuals.

Does anyone remember that a debate once raged (solely among men, by the way) over whether women had souls? There are shades of this in Cort's letter. Since heterocentrism, with its warlike males always in fierce competition, has brought us to the very brink of nuclear destruction, and exploited the resources of our planet with its emphasis on breeding, we must surely not turn to John Cort for any special understanding of the scriptures. In my estimation, the exaltation of heterosexual marriage is nothing more or less than a pernicious ideology; it has nothing whatsoever to do with the Gospel or a Christian's life.

**John Poynter**  
Claremont, Cal.

### Sacred covenant needed

God bless Malcolm Boyd for his courage and openness in sharing with us "On blessing gay relationships" (October). I would like to share with WITNESS readers, in that regard, an open letter I wrote recently to my rector:

As we addressed the sexual ethics issue currently under debate in the Episcopal Church, we pondered new options for the church to affirm and bless commitments of couples within our congregations for whom holy matrimony vows are not relevant either because of sexual gender or unusual circumstances. Our possibilities must take into account that professionals in the field of human sexuality are still researching as to whether there are five or seven sexes. It is therefore a cruel hoax simplistically to proclaim that everyone should marry, or that the church can only bless Holy Matrimony! That becomes theologically diminishing to some in our human family.

If there are to be no outcasts, our mandate is to include, affirm, empower and bless all of our flock so that all

might have life more abundantly. Then let us offer vows to other couples to be blessed as a Sacred Covenant. That Covenant would be pledged until parted by death. It would affirm sharing life built on partnership, commitment, mutual responsibility, faithfulness, "in sickness and in health, for richer, for poorer, for better or worse, to love and cherish. . ." dependent on God's grace to sustain and strengthen the bonding between two persons.

We know how important marriage vows are in our lives, blessed by the church. We also should know that through the years committed gay couples (clergy and lay) probably have found no difficulty in having their lifetime unions blessed by sensitive, caring clergy. What we are really facing now is how best to bring into the mainstream of the church's life that which has always been going on in "the shadow of our wings." It is long overdue. There must be more options than Holy Matrimony and celibacy.

This Sacred Covenant celebration would include appropriate documents which could be invaluable later in life, even as our marriage certificate has proven to be. Preparation would require the same dedicated counseling given to couples seeking Holy Matrimony.

For God's sake let us proceed to serve, strengthen and support all those we can to live out lives of faithful commitment to one another, for in so doing we serve the common fabric of our society to be more humane, healthy, understanding and loving to all.

**Mary Eunice Oliver**  
San Diego, Cal.

### Benefits sermons

While preparing for my sermons I have been richly blessed by the December issue of THE WITNESS. What makes this issue so special are the living stories which are found in all the articles. I shall certainly be sharing some of these since they help us understand the key story of our faith — the Christ story.

**The Rev. George H. Martin**  
Eagan, Minn.

### No ostriches needed

Thanks for THE WITNESS magazine. We circulate it in our campus ministry and make it available to the students who float through our building. I know some of them take time to read it, because a number of them have made comments to me about some of the article.

I follow the letters section to see how upset some people get with the issues that you raise. All I can say is keep up the good work and keep raising the issues. The Christian faith does not allow us to be ostriches with our heads in the sand, either individually or collectively. May God's peace continue to be with you and your ministry!

**Don Nead**  
John T. Conner Center  
W. Lafayette, Ind.

### Reader appreciation

Last year I really appreciated the articles about women in Nicaragua working to counteract the effects of machismo (June, July/August issues). Good work! Please keep bring us this kind of information that we don't often receive.

**Roberta Henig**  
Denver, Col.

### Shares the wealth

(As a participant in the Marjorie Tuite delegation to Nicaragua) I really appreciated receiving complimentary copies of the June and July/August issues of THE WITNESS. I've been able to use some details from the articles in my own presentations about Nicaragua, some things I had missed and some proper names.

I enjoyed Mary Lou Suhor's straightforward reporting as well as interpretation of events. I've been subscribing to THE WITNESS for a couple of years and always look forward to reading it, so I was able to pass on the complimentary copies to a friend. Best wishes to you for continued success.

**Louise Litzinger**  
Magnolia, Ohio

## Special Offer: Feminist Anthology

Yes, I want to take advantage of your special offer. Please send my \_\_\_\_\_ copies of **My Story's On!** at \$9.50 each. (Bulk discounts upon request.) Enclosed is a check in the amount of \_\_\_\_\_ (Prepaid orders only.)

\_\_\_\_\_  
Name

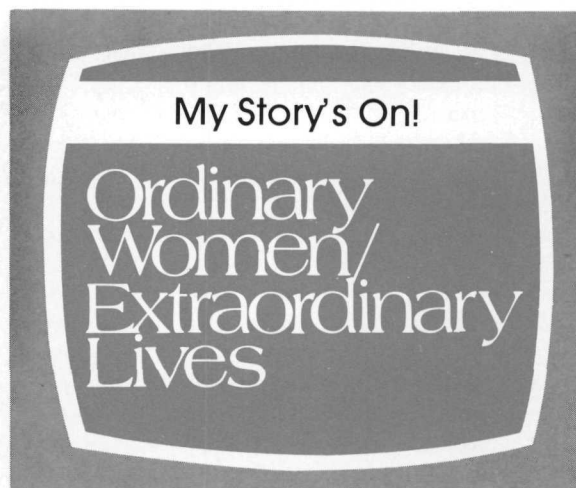
\_\_\_\_\_  
Address

\_\_\_\_\_  
City

\_\_\_\_\_  
State

\_\_\_\_\_  
Zip

Make check payable to:  
THE WITNESS and mail to  
P.O. Box 359,  
Ambler, PA 19002.



Edited by Paula Ross, Berkeley, Cal.

Order this new feminist study guide today — for only \$9.50 — includes postage and handling.

(Bulk discounts upon request.)

Hear the voices of women mainstream feminism too often overlooks. Read about the retiring waitress who creates her own IRA; the war in El Salvador, from the point of view of a small girl; a dialogue between Palestinian and Jewish women; the Black woman who takes on the Bank of America, and wins. Fiction, poetry, essays by and about working class, middle class women; Asian, Black, Chicana, Native, Puerto Rican and White women; physically-challenged, very young, very old and incarcerated women. Lots more! 220-pages; 76 different contributors representing 24 states; 27 photos.

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

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