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THE WITNESS

Meditation for a nuclear age
Paul Moore, Jr.

and. . .
John Shelby Spong on John E. Hines

A new column by Barbara C. Harris

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Letters

Pro-choice challenged

As (on the one hand) a colleague of the Rev. Beatrice Blair at the Church of the Heavenly Rest and a graduate of the General Theological Seminary where the Rev. Patricia Wilson-Kastner currently teaches, and (on the other hand) as theological students at General, we were particularly interested in their "Pro-Choice Commentary" (October *Witness*).

There are two main contentions in the article: 1) that the human fetus is not a "person" whose life therefore need not be protected as a "person" is protected; and 2) that the Episcopal Church may not pronounce on the morality of abortion without being guilty of religious imperialism.

1. Although the authors are not careful with their vocabulary, we can distinguish certain distinct senses in the words with which they refer to the members of our species:

Human being: We will use this term to refer to the offspring of human parents at whatever stage of development, i.e. the "continuum from fertilization to maturity and adulthood" which logically "no one can deny."

Person: We will use this term to refer to "a complex, many-sided creature with the god-like ability and responsibility to make choices."

The authors' claim is that not all human beings are persons and that only to persons may be ascribed the "ultimate value of Western morality."

Their criteria for personhood is lofty. A person must have the capacity "to relate to the creator in obedience or rebellion." He or she must be able to "experience God-like powers of self-transcendence and self-awareness." The person, like God, may be "introspective and prospective," and must be able to "reflect upon the past, anticipate the future, and discern the activity of God in his/her personal life and history." The person must also have the capacity, however limited, to "distinguish good from evil, right from wrong."

"The fetus," the authors continue severely, "does not meet those criteria." We ask ourselves (a little nervously) whether any human being meets these criteria, except perhaps Professors at Theological Seminaries.

In ethics it is usual to ask of an argument, "What else has been justified?" We have reflected on various categories of human beings which, in our judgment, do not meet these criteria of personhood. The 5-month-old daughter of two of us has not attained "self-awareness." Neither has our 4-year-old son attained self-transcendence. There are many mentally-deranged or retarded human beings who have no capacity to distinguish right from wrong.

We have also noted that the most abominable crimes in history, such as the oppression of women and the holocaust of the Jews, have been justified in their perpetrators' minds by the notion that the victim human beings were not actually real persons. We are chilled that the authors appropriate for themselves this language of oppression and establish criteria for personhood to which the most marginal and powerless cannot measure up.

The image of God does not appear to us to reside only in these well-developed, intelligent, capable persons who are described so eloquently. We do not interpret the notion of the image of God to mean something that a human being attains if he or she is lucky, but to mean something which resides in the whole community of human beings. It is something, in short, which belongs to each of us within the context of our relationships with each other. Thus no *one* human being contains the whole of the image of God — but we are forbidden to say of any one human being, you are *not* the image of God. This is a reflection of the divine nature itself, of which one may say that the Trinity as a whole is God — but one is forbidden to say that any person of the Trinity is not God.

2. Re the second main contention of their article: The authors recognize the same web of relationships among human beings that we do, and use it to highlight the complexities of the life-situation which might lead a woman to choose abortion. They assert that "no simple guidelines can be given." (With this we agree.) Yet, strangely enough, they take a knife to all these relationships when it comes to the decision-making itself. "Any interference in the abortion decision is an attempt to come between a woman and God." What qualifies as interference in the eyes of these strict authors?

Any statement of moral principles, no matter how meek, appears to them to be "religious imperialism." The Episcopal Church is not famous for its "moral authoritarianism" — but on this issue the authors would choose not even to let the church try to persuade. In their eyes, such an attempt is "unworthy of the Gospel."

The woman is to make this tremendously complex and difficult decision entirely on her own — strictly alone with her conscience and her God, and no human attempt may be made to inform that conscience, no principles may be offered by which she may evaluate her values.

Do the authors truly see no difference between persuasion and coercion? Is every attempt to elucidate moral principles an attempt to come between an individual and God? Is there no room in the church for the prophetic voice? And do we really find these assertions printed in the pages of *The Witness*?

We contend that the experience and wisdom of the whole community (even those male Bishops who can never bear children) ought to be part of the process of moral decision-making. The "priest-

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hood of all believers" does not reside in any of us alone but in that Body of which Jesus Christ is head.

The principles set forth in this article (presumably the authors have no qualms about coming between the bishops' conscience and their God) do not foster what they intend, namely a community of free choice, but rather a community that aborts. Free choice is not hindered by the elucidation of moral principles, and the Anglican deference to individual conscience (an implicitly pro-choice position, even as it is pro-life) is not a deference to the conscience abandoned, but to the conscience informed.

The Rev. Stuart Kenworthy
Church of the Heavenly Rest

Susan Austin
Victor Austin
General Theological Seminary

Authors respond

We would like to respond to three elements of Kenworthy and the Austins' reply to our article:

1. The Person. The authors accuse us of not using words carefully, and proceed to distinguish two different "senses" in which we refer to members of the human species: human being and person. We did not make such a distinction. We *do* distinguish between fetus and person, a fetus being a potential human, and a person, an actual, viable human being. That distinction, we submit, is quite different from distinguishing between two different sorts of members of the human species, as we are asserted to have done.

The authors are opposed to what they regard as our too exalted definition of the person. The definition we offer is based on our understanding of the Scripture; we claim it to be the Biblical understanding of person. We also assert that the Bible itself clearly distinguishes the fetus from the living person, who is in the image of God. Our theological claims are based on an interpretation of Scripture. If Kenworthy and the Austins disagree, they must still acknowledge and grapple with the origins and roots of our terms and assertions.

On the basis of our Scriptural interpretation we conclude that a fetus and a person are not the same, and do not have the same moral significance, rights, and responsibilities, even though the being of a fetus and of a person are directly related to each other. In civil law, the fetus is not a person. A vast body of religious as well as civil tradition makes a distinction between fetus and person, even though the lines are not always perfectly uniform. We do not understand why Kenworthy and the Austins introduced the person/human being distinction. That is neither what we said nor meant.

2. Religious Authority. Kenworthy and the Austins introduce the term "religious imperialism" to describe our alleged condemnation of any statement of moral principles. We do not use the term even about exercises of religious authority which we judge improper. What we do suggest is that no authority has the right or the responsibility to tell a woman what to do, either by legally preventing her from selecting one or another option, or by telling her that one and only one course of action is morally permissible.

We do insist that the woman is the ultimate human decision-maker; she must choose whether to attempt to bear a fetus to full term or not. Nowhere do we say that the church and the community ought not to offer help, support, and assistance in the discernment about the best (or least hurtful) course of action. Quite the contrary. We do insist, however, that no one can or ought to proclaim absolute rules about individual situations, nor should any outside agency, even the church, tell a woman what to do.

3. Rhetoric. The language of Kenworthy and the Austins' response partakes of what we would term a "rhetoric of hostility." They make misrepresentations (that the woman must all on her own decide to bear the fetus or abort it) and accusations (we are not careful, are severe, use the language of oppression). they suggest that our criteria for personhood are so lofty that only seminary professors are eligible. (We still, however, hope that professors are included.) We are accused of helping create a "community that aborts," of coming between the bishops' consciences and God, and they link us with "the most abominable crimes in history."

We submit that there is a direct link between such language and the taunts of "baby-killers" hurled at pro-choice advocates and the increasing number of bombings at Planned Parenthood clinics. Even if specific individuals do not intend it, the ultimate logical consequence of a world-view and language which dehumanizes and denies the religious seriousness of pro-choice advocates is violent opposition to them by word and deed.

Beatrice Blair
Patricia Wilson-Kastner
New York, NY

Need action on local level

The articles and editorial on freedom of choice were excellent. But how does one implement a belief in freedom of choice? National organizations such as NARAL, NOW, Planned Parenthood and RCAR do a remarkable job with low budgets to alert their constituencies to oppose proposed constitutional amendments and legislation, and deserve our support.

And there is also need for action on the local and state level. Two weeks ago I testified before a joint committee of the State legislature against a proposal that would have required all fetal tissue be interred, and that any woman planning to

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Editorial

As others see us . . .

A major news story broke as 1984 petered out, to shock an American public busy with Christmas shopping and preparing for New Year parties:

A tank valve in an insecticide plant near Bhopal had burst . . . its poisonous methyl isocyanate vapor leaked out to claim the lives of thousands of Indians who were in its deadly course . . . the parent corporation responsible was Union Carbide, based in the United States . . . an Indian journalist had warned for two years that safety standards were inadequate and a catastrophic leak could result.

News of international tragedies seem to be hitting the U.S. public with greater frequency of late, at times when it would rather not be reminded of painful subjects. The famine in Ethiopia created banner headlines just before Thanksgiving, and Americans sat down to holiday feasts haunted by vivid images of starving children and adults that had invaded their living rooms via TV.

And as Bishop Desmond Tutu went to claim his Nobel Peace Prize shortly before Christmas, members of the Congressional Black Caucus and other prominent U.S. citizens from trade unions and churches were getting arrested for blocking the South African Embassy and other offices in Washington, New York, Chicago, Seattle, Houston and Boston in solidarity with the struggle against apartheid and in an effort to change our policy of "constructive engagement."

Just about the time those events were taking place, a book published by Orbis arrived at THE WITNESS office: *Third World Resource Directory: A Guide to Organizations and Publications.* The foreword characterizes the directory, edited by Tom Fenton and Mary Heffron, as "a guide to modern day prophets who are attempting to speak truth to the illegitimate use of U.S. corporate and governmental power. Like the prophets of biblical times, they tend to . . . speak at times in tones not pleasant to the ear; and they are usually ridiculed and dismissed by those in power."

It is within this framework that THE WITNESS is listed among secular and church media of the alternative press, where one can "keep up to date on literature related to U.S. involvement in the Third World."

Organizations listed in the directory, according to its designers, have been set up "by people who have dedicated themselves to finding out how the powers that be in this country have increased the misery of the Third World. These are the groups that reveal the private interests behind the public policies, that counter disinformation campaigns and publicize the other side of the story, that try to cut through the insularity, racism, sexism and anti-communism in the search for the root causes of social and economic problems, and finally — that identify the allies and opponents you will have as you work to bring about change."

Given that heady compliment, we invite readers to examine our index of articles over the past year to see whether our publication schedule merited the listing in the new resource. (See Index, pp. 21-23.) Standing on the shoulders of previous editors dating back to 1917, THE WITNESS is dedicated to reporting in the tradition outlined above. In covering international issues, THE WITNESS believes that the best way to assist the Third World is to do conscientization around changing U.S. Government policies that support oppressive social and economic structures abroad.

We invite our readers to join us in that resolve and to accompany us on that challenging journey over the next year.

(M.L.S.)

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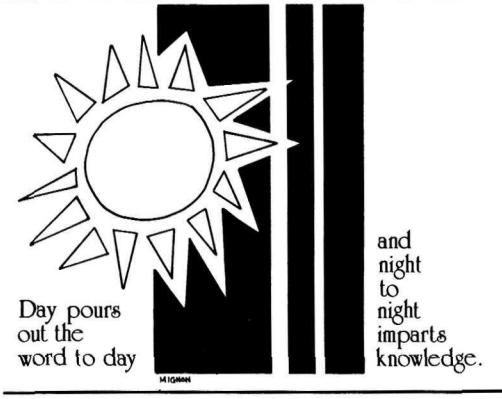

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Meditation for a nuclear age

by Paul Moore, Jr.

Prayer is our communication with the Mystery of Being we call God. It is our total relation to the Holy Trinity: a relation to the Creator through God's presence in everything around us, a relation to the Redeemer through God's presence in the flesh of all people, a relation to the Holy Spirit through God's presence within us. Prayer is response to our total environment. We pray with the totality of our being — with our mind, our feelings, our will, our intuition, the conscious, the unconscious, the body itself. Our prayer is affected by the totality of our hopes and desires and anxieties, by every event that is touching our lives at the moment we pray.

It follows that the prayers of God's people will be shaped by God's powerful presence in history, of which each day is a part. When we divorce ourselves from the reality around us, our prayers become thin, at best an escape. But when we open ourselves to reality in all of its roughness, to its total impact; when we let that roughness assault the soul; when we allow the power of God to do battle there with the full force of reality, then our prayer life will be strong, and it will be empowering.

Consider our historical predicament and its relationship to our prayer life. I set the stage with a quotation from Jonathan Schell's *The Fate of the Earth:*

> *"Anyone who inquires into the effects of a nuclear holocaust is bound to be assailed by powerful and conflicting emotions . . . Following upon these just responses, there may come a recoil and a decision, whether conscious or unconscious, not to think any longer about the possibility of a nuclear holocaust. A denial of this reality is a refusal to accept nuclear annihilation, a refusal to accept . . . immersion in death."*

And with another Schell quotation, this from *The Unforgettable Fire,* a collection of reminiscences about the bomb dropped on Hiroshima, emphasizing the havoc of a nuclear explosion:

> *"A mother, driven half-mad while looking for her child, was calling his name. At last she found him. His head looked like a boiled octopus. His eyes were half-closed and his mouth was white, pursed, and swollen."*

Such images of that small nuclear bomb's destruction are scattered through Schell's book. Those of us who work in America's cities today, although we may not have seen as horrible a sight as that mutilated child, find stark suffering nonetheless, not because a bomb has dropped but because money that might aid the poor has been spent on arms.

Walk the city streets and see a woman, curled in a doorway like a fetus, covered with scabs, wrapped in newspapers. Or watch a young addict jerking his way along that street. Or look at people creating pathetic homes in buildings that seem ready to collapse. Or notice those who have lined up, waiting for a soup kitchen or a shelter to open its doors. We recoil at these horrors, whether the physical agony of anonymous

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> *"It may be a death wish that draws the Moral Majority toward the literal interpretation of Armageddon as a cosmic Jonestown. When the eschatological meaning of Armageddon becomes a scenario for the inevitable nuclear confrontation between the United States and the 'Evil Empire' and creeps into the motivation of the President's foreign policy, we are in serious trouble."*

human beings or the fearful fantasy of total nuclear annihilation. That is one reason our prayer often pulls back and seeks an anesthetized peace. We crave escape.

Many professions deliberately condition their novices to face unbearable experiences. Medical students and interns are given continual exposure to the horrors that can afflict the human body. So are student nurses. And I remember my own conditioning in the Marine Corps. In order to toughen our psyches for combat, our training included an immersion in military violence, the bayonet drill in which you had to growl and scream as you pierced a straw dummy with a bayonet and bashed a head on which was painted an Asian face. This completed, your pride in being a Marine was brought to its fullness through the massive liturgy of a full-dress parade, which always concluded with the Marine Corps hymn. Marines who did not soak up that kind of toughening, that unique form of "spiritual" preparation, broke apart in combat. Their psyches were not strong enough to let them stand what they had to see: exploded bodies, the mangled arms and legs of their comrades.

Combat is not confined to battlefields. Any Christian, ordained or lay, needs spiritual preparation and conditioning in order to face life, today more than ever. The sheer violence of our world forges a new context for the spiritual training by which we become equipped for our daily Christian experience, able to face what we must and able to fight the temptation to look away.

The seeming calmness of the church since the ordination of the first women priests and the adoption of the new Prayer Book, the kind of peaceful atmosphere of the last General Convention in New Orleans, belies the violence that swirls around us in the world and is, therefore, both unreal and ominous. The nuclear threat will not vanish, and the world's economic situation — its brinkmanship flirtation with depression and upheaval — worsens as the years go by. These are not just another brace of social issues to be dealt with. They are ultimate threats to the world that we know.

As Jonathan Schell observes, when Albert Einstein discovered the simple equation $E = mc^2$, reality was altered, never again to be the same. Schell calls it the "Second Fall," in the Biblical sense. We need to ask ourselves whether there are any equally simple and equally powerful theological equations that will enable us to deal with the world-altering fact of $E = mc^2$, the new reality.

A look at recent history turns up some creative theological responses to particular social, political, and even economic crises. Liberation theology is a prime example. Born amidst the continuing violence of the struggle in Latin America, it is a whole new way of looking at the liberation offered by Jesus Christ. It stresses, for the first time in recent years, the *freedom* of the Cross. This theme was implicit in American Black spirituality, as in the old song's words, "set my people free." But liberation theology is distinctive, tied as it is to the actual events out of which it is wrung and infused as it is with a more overtly political and economic component.

By the same token, years earlier, the battle for independence from colonialism in Africa gave us Frantz Fanon's *The Wretched of the Earth*. In that are some of the beginnings of what we now know as Black theology and African theology.

But where do we now, in the United States of America, find theological and spiritual handles to deal with our altered human condition today? Politics and science brought us into this new reality. They cannot, by themselves, provide our answers. Psychology can explain some of our reactions, but it cannot motivate our recovery. We turn, therefore, with our doubts to the Queen of Sciences, as theology was once called. We also turn to the discipline of prayer. In its history, down through the generations of scholars and theologians, the church has often abandoned concepts, only to reach for them again when in need. Prayers for the dead were discarded for many, many years after the Reformation. But during and after World War I, because of the grieving over young men slain in France, they crept back into use and into the prayer book.

The phrase "punishment of wickedness and vice" was thought a rather crude thing to have in the prayer for the whole state of Christ's church; it does not appear in the current Prayer Book. I mourn its passing. During the 1960s, the days

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of the civil rights struggle, we thought about this quite a lot as we struggled against the principalities and powers of those days who needed indeed to be punished for their wickedness and vice. With denial of human rights in so many parts of the world, this phrase could still have lively meaning.

I champion the reinstatement of some of the robust, primitive doctrines of the church as a fitting match for these perilous times. I urge the inclusion and the use of some of these doctrines in your life of prayer.

Creation

> In the beginning, God created the heaven and the earth, and the earth was without form and void, and darkness was upon the face of the deep, and the spirit of God moved upon the face of the waters. And God said, "Let there be light," and there was light. And God made many creatures, and then God said, "Let us make man and woman in our own image."

We gain understanding from the basic simplicity of the doctrine of Creation as it appears in the Bible. God did make the universe. The electricity which fires the atomic bomb is the same electricity in your mind which makes it possible for you to pray. God is Other, but nothing in Creation is Other. We are part of it, in every single way. Creation is a seamless robe that includes your spiritual life.

The Fall

Adam and Eve eat the apple. God walks in the Garden of Eden and sees them afraid and ashamed. And they are expelled. The Garden of Eden myth joins judgment to the Creation narrative, so that the abuse of one part of Creation by another part is shown to bring punishment. They are judged, and they are expelled. God's action is clear and deliberate.

In the story of the Garden of Eden, we see a manifestation of the seamless robe consisting of a physical and moral and spiritual Creation; these cannot be separated, they are interdependent. Action in one area relates to action in another. In that context, consider what Jonathan Schell calls the "Second Fall." $E = mc^2$ is the apple of the tree of knowledge. As eating the apple of Eden made the garden terrible, so terrible that it was guarded thenceforth to prevent any man or woman from entering it again, so does eating the apple of nuclear science make the earth a terrible place. We stand naked, ashamed, and afraid of the interdependence of physical and moral law under the sovereignty of God. Are we to be expelled?

In these Biblical precepts, we hear something different from God telling us that we should be peacemakers. Our failure to make peace is not just a matter of being disobedient to God; it is not a matter of just a few people being hurt. There is another spiritual dimension now. Liken it to the Garden of Eden, with flaming angels translated into nuclear weapons. If we do not love one another in God, if we do not make peace, if we do not obey God's will, there will be — there cannot help but be — total annihilation, the punishment of expulsion in its ultimate form.

Apocalypse

Other images which are appearing more frequently these days are the creatures of Apocalypse. Strange, these images: as we move into them ever more deeply, into their primitivism, we penetrate into our own unconscious and into what Jung calls the very racial unconscious.

In the Victorian Age, into the early 20th century, art — the painting and sculpture of the Western world — was very pallid. Prettiness and photographlike representation were dominant. Then, the Western world was plunged into the horrors of World War I and — not too long afterwards — the Spanish Civil War, where Facism and Communism locked horns for the first time on battlefields. The "sweet art" of a vanished era could not deal with the reality assaulting the senses and souls of artists. Some — George Grosz, for one — turned to vitriolic, savage caricature. But Picasso, Modigliani, and others had to turn to Africa to find inspirational power and strength to deal with the principalities and powers that had emerged on the European continent. In Africa's heart, they found the powerful and primitive symbols with which to deal with the staggering threat to their European society. I do not believe that Picasso could ever have painted *Guernica*, that greatest of war paintings, if he had not been exposed to the art of Africa.

Although artists were to some extent able to assimilate African culture, it had too great an impact on some Western psyches to be absorbed, Carl Jung's, for one. He writes, in his *Memories, Dreams, and Reflections*, that when he was in Africa he had a terrifying dream. He had been in the United States a few years before, and (in Africa) "I dreamt that a Black barber who once had cut my hair in Tennessee was holding a tremendous red-hot curling iron to my head, intending to make my hair kinky. I could already feel the painful heat. I awoke with a sense of terror. I no longer possessed psychic defenses."

Jung left Africa, never to return. The great master of the myth, the flower of science and culture of the Western World, son of a minister, was not able to deal with the power of Africa. Because he always listened to his dreams, he deliberately went back to Europe to stay. He thought he had to keep his European personality intact.

Can we afford to keep our "American personalities" intact? I do not believe so.

Already the need for primitive symbolism is seen in the attraction of the modern Fundamentalists. It may be a death

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wish that draws the followers of the Moral Majority toward the literal interpretation of Armageddon as a cosmic Jonestown. It may be a longing for the thunder of Yahweh, so long absent from American middle-class Protestantism. Or it may be a desperate abandonment of hope for this created world.

In any case, the danger of these powerful symbols is evident in their misuse. When the eschatological meaning of Armageddon becomes a scenario for the inevitable nuclear confrontation between the United States and the "Evil Empire" of the Soviet Union, and creeps into the motivation of the President's foreign policy, we are in serious trouble. Even more dangerous is the spiritual pride behind the concept of "rapture" by which the Moral Majority will be saved, and the unsaved, the evil ones, will be destroyed.

Such self-serving hermeneutics demonizes the true meaning of the word of God with the lust of chauvinism and leads to a self-fulfilling prophecy of tragic dimension.

However, we, like our brothers and sisters who are drawn to this rhetoric, also have a hunger for the full dynamic of the word of God; we, too, are fascinated by the *Mysterium tremendum.* We must open up our life of prayer to these nightmare images, those of childhood that still creep into our dreams, the obscenity of the Beasts of Revelation.

> "And the last that I saw was like unto a leopard, and his feet were as the feet of a bear and his mouth as the mouth of a lion . . . and the dragon gave him his power. But the Lord triumphed."

Descent into hell

Now, let us go even deeper. Let us descend into hell. This is another image that has been watered down, translated now as "He descended to the dead." It was a descent into hell. That is what happened to our Lord. It was more than descending to the dead. Let me say why I believe this. Descent into hell is to go back and back and back, down and down and down, into the psychic depths where the human soul touches the beast from which we came. Somewhere down there, we touch the beast within us. Not only outside us, not only in primitive images, not only in our dreams, but inside us, we touch the rage and bloodlust that exists in each of us. I know it is in me. I have felt it myself in war, I have seen it in others. Somewhere in the darkness, we are beasts. Somewhere there, our human souls touch the beastly nature that is alive within us.

I do not think that we can begin to understand the cause, much less the cure, of national violence and vainglory without searching ourselves, without descending into our own depths to confront the evil doom lying therein. The nuclear threat to the world is a product of this corporate unconscious in which each one of us, no matter how holy, somehow participates. The battle against the holocaust is not only on the streets and in peace demonstrations, in lobbying Congress, on the tables of diplomacy or on missile sites; a mushroom cloud erupts in every one of our own private hells.

We must descend into that maelstrom, and we need a guide, as Dante — in *The Divine Comedy* — needed Virgil with him in the descent to the lower regions. Can that guide be a psychiatrist? Better than nothing, a psychiatrist can help you go down pretty far — sometimes. But remember Carl Jung. Some have used hallucinogens, LSD and others, to make the descent, lucky enough to have a guide who had been there before to bring them back. Alas, some of them never get back, and are still broken, still there in that hell from which they were not able to return.

I believe that the only safe and sure guide is Christ. For He is the only one who knew the descent into hell and who knows the resurrected way out of it. *Christus Victor.* Victorious over hell, victorious over death, Christ has won the eternal victory. We have been allowed to glimpse the last chapter, as it were, while we are still in the midst of the book.

I remember being in a battle in what sometimes seems to be an ancient war, at other times too vivid a memory, and I found support in the Cross as I was sensing a total disintegration within myself, an emotional breakdown. I was right on the edge of it. I saw others break down, and I thought that I was cracking under the smell and the terror, the blood and the screaming, and the noise, the awful noise. And literally I hung onto that bloody board, the Cross, that piece of lumber; it had Christ's blood all over it. I hung onto it as one who is drowning would cling to the last piece of driftwood, and I got through. This was no theological process, no reasoning out of the theory of the Atonement. This was hanging on for dear life. That was a time I descended into hell and found my Lord there. That is why I say that some of these primitive doctrines may be what we need.

The holy mountain

Come now and stand on the holy mountain, the mountain of temptation, and look down across the world smoking in ruins. Is that what Christ's coming will be like? We have to wrench our souls to deal with that terrifying image. Looking across such devastation, we long for primitive power to protect us. In every one of us, there is a longing for the strength of the fundamental faith that is buried in the Bible. We do not long for the Biblical literalness known as fundamentalism, for the authority and superficial morality of extracted fragments of Biblical text. But we long for the power within that Holy Book to convert this terror and primitivism into the victory of Christ. Because He has given to this generation a grand vocation, a glorious responsibility. It requires great spiritual strength. It requires a steadfast gaze like that with which Stephen looked up into heaven as the stones showered upon

Continued on page 20

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A Luta Continua

by Barbara C. Harris

Of many things . . .

The time has come, the walrus said,
To talk of many things,
Of shoes and ships and sealing wax,
Of cabbages and kings. . .

If the walrus and the carpenter of Lewis Carroll's sardonic poem were around today, they could add several concerns to their mixed bag "of many things." A 1985 list might well include, for openers, the upswing in political repression in this "free society"; increasing militarism by executive (presidential) fiat; the studied development of a throw away class of citizenry and stacking the conservative deck within the church.

They could throw in for good measure the perennial issues of systemic and pervasive racism, classism and sexism, the myriad manifestations of which comprise yet another seemingly endless list. Try a pick-four lottery choice of refined and sophisticated abuses of the judicial and legislative process, including the Grand Jury and congressional investigative bodies; code word domestic policies such as *less government* that spell further isolation and exploitation of the poor; this government's continued temporizing with repressive regimes abroad and its not-so-covert military excursions and incursions that threaten a Vietnam-like quagmire in Central America.

And for a wild alternative, how about denial of any Christian responsibility to challenge these aberrations by segments within the church marching under the dual banner of separation of church and state and "preservation of the faith"?

The time simply to *talk* of many things not only has come, but long since has gone. It is time, at this watch of the global night, to ferret out and face up to their deeply rooted interconnectedness and interrelatedness, if strategies to combat them are to be refined.

Weary activists and their supporters lament that little is new. That, unfortunately, is too true. Would that we could put old issues to rest and move on to cementing the just society, the peaceable kingdom. But the old entrenched issues simply will not die of their own weight. Rather, that entrenchment is undergirded by subtle refinements which pale earlier oppressions because they now are neatly packaged and merchandised as serving the commonweal. And just enough people feel "better off than they were four years ago" to induce an apathy that allows for even more of the same.

Perhaps the time has come to re-examine avenues into struggle that heretofore have been written off as inconsequential and unproductive. In this regard, a recent development in the life of the Protestant community gives pause.

Delegates to the long disparaged Consultation on Church Union (COCU), representing nine denominations which number some 23 million U.S. Christians, have adopted a theological consensus outlining shared administration and ministry. The 70-page document, "In Quest of a Church Uniting," calls for the gradual convergence of all Christian faiths with a common ordained ministry and shared worship, communion, administration and *mission.*

Governing bodies of the COCU churches — Episcopal, United Methodist, Presbyterian U.S.A., African Methodist Episcopal, A.M.E. Zion, Christian Methodist Episcopal, Disciples of Christ, United Church of Christ and the International Council of Community Churches — if, indeed, they adopt the much amended agreement, probably will not take advantage of its potential for concerted politicized action. In all likelihood, they will focus on the easier to digest aspects of common beliefs and worship — how many balloons and doves to release at festival services, provided there is anything to celebrate — than real covenanting for mission. And another opportunity for forceful witness through shared ministry will slip by.

A grass roots thrust for not just adoption, but *creative implementation* of the document could move the struggle forward in some significant ways. Short of radicalizing COCU itself, a highly unlikely occurrence, progressive caucuses within the nine denominations could take that document apart and appropriate its *spirit*, for politicized action to counter the thrust of Falwell et al. In the street that's called "gettin' down and gettin' dirty." In so doing more than two decades of ecumenical hand holding might be rescued from ecclesiastical oblivion.

O well, it was just a thought. *A luta continua.*

A luta continua — the struggle continues — a rallying cry borrowed from Angolan freedom fighters, is a monthly commentary by the Rev. Barbara C. Harris, ECPC Executive Director.

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SHORT TAKES

Saint or communist?

"I brought food to the hungry, and people called me a saint; I asked why people were hungry, and people called me a communist."

— Brazilian Bishop Dom Helder Camara

Quote of note

"Where two or three are gathered together, the spirit *may* make it, but politics always does."

— Bishop Leontine Kelly
United Methodism's
first Black woman bishop

The cartoon above originated in ***The Anglican News,*** *Diocese of Bathurst, Australia. We saw it in St. Alban's Newsletter (Reading, Pa.) and found they had picked it up from* ***The Vine,*** *St. Matthew's (Wilton, Conn.). That whale swam a long way to make you smile.*

Disabled in courts over Reagan position

Congressional efforts to overhaul the Social Security disability program have reached an impasse, with the Reagan Administration objecting to legislation that would liberalize terms of eligibility, it was reported by the *New York Times* recently.

The program is in a state of legal confusion and administrative chaos, in the view of members of Congress and federal officials.

In a byline story, Robert Pear reported that Senator Bob Dole, Republican of Kansas, expressed "sincere regrets" that Congress could not agree on "a matter directly affecting the lives of 4.8 million disability insurance recipients and their families."

According to the *Times*, the Reagan Administration began a nationwide review of the disability rolls in March, 1981, under a mandate from Congress. After reviewing 1.2 million cases, the government found 491,300 people ineligible for benefits because they were deemed able to work. However, federal officials said that more than 200,000 had been put back on the rolls after they appealed.

Margaret M. Heckler, Secretary of Health and Human Services, has acknowledged that officials made some mistakes, causing "hardships and heartbreaks" for disabled people. Disability cases are clogging federal courts and account for 15 to 20% of new filings in some districts, officials say.

Nancy Talmage, 75, ordained

Anne (Nancy) Talmage, 75-year-old parishioner of St. Dunstan's Episcopal Church, Succasunna, N.J., was ordained to the priesthood Dec. 15 by the Rt. Rev. John Shelby Spong.

Talmage currently serves as chaplain to Ridgewood Nursing Home and Dover General Hospital, and is director of Health Village Retirement Community, Hackettstown, N.J.

"Although she is not the oldest woman to be ordained — the late Jeannette Piccard, noted balloonist, was 79 when she became a priest — we believe Nancy will be in second place," said Mrs. Byron S. Lane of St. Dunstan's vestry.

Talmage's husband, William, a retired cardiologist, is an active octogenarian who attended all his wife's classes at Drew University and Virginia Theological Seminary with her.

ECPC elects new officers

The Rev. Kwasi Thornell of St. Louis, deputy urban missioner, has been elected vice chair of the Episcopal Church Publishing Company to replace Mattie Hopkins, whose term on the Board expired, it was announced by the Rt. Rev. H. Coleman McGehee, chair.

Newly named to the Board are Migdalia de Jesus Torres, professor of sociology and law at John Jay College; the Rev. Chester Talton, mission officer of the parish of Trinity Church, New York, and Robert F. Ellsworth, former Ambassador to NATO and currently in business in Washington, D.C. in the area of venture capital. The full complement of the Board appears on the masthead on page 5.

New contributing editors of THE WITNESS magazine, announced at the same time, are Dr. Manning Marable, director of Africana and Hispanic Affairs at Colgate University; the Rev. Carter Heyward, associate professor of theology at Episcopal Divinity School, Cambridge; and the Rt. Rev. J. Antonio Ramos, associate director of the Caribbean and Latin America, National Council of Churches.

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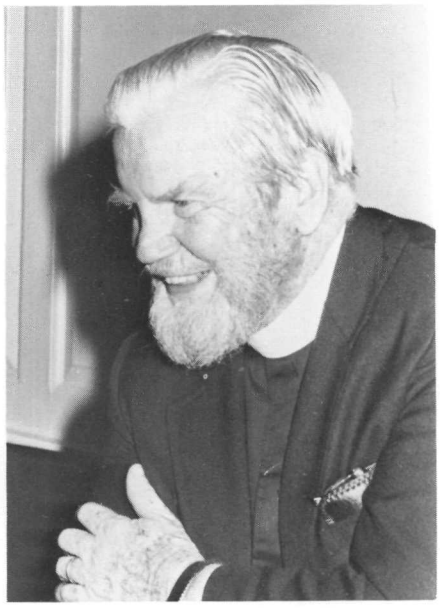
What's a P.B. made of?

What's the formula for an ideal Presiding Bishop of the Episcopal Church? Try a pinch of Moses, Elijah, Peter . . . mix with a familial background of loving support . . . add a goodly sprinkling of courage, vision and deep spirituality and voila!

The article below demonstrates how that composite was incarnated by God "in a man called John" Hines (right) whose term as Presiding Bishop (1965-1974) culminated in a moment of grace for the church. Bishop Hines celebrated his 50th anniversary of ordination at the end of 1984. Following are excerpts from a sermon by the Rt. Rev. John S. Spong, Bishop of Newark, at a festive Eucharist marking the event at the Cathedral there Oct. 27.



A moment of grace for the church

by John Shelby Spong

The ministry of John Elbridge Hines was crafted out of the whole cloth of Holy Scripture. John Hines had about him something of the quality of Moses who dared to stand before the Pharoah and demand an end to slavery and who then led his people into freedom. Moses knew what it meant to stand alone against great odds in the fight against oppression and so did John Hines.

The ministry of John Hines has caused us to hear echos of the great prophet Elijah whose disturbing presence in the land of Israel incurred the wrath of the entrenched authorities. Can those of us who know John Hines fail to think of him when we read the story of King Ahab who, coming face to face with Elijah, said, "Is that you, O troubler of Israel?" Elijah knew that to stand for the righteous cause of a Holy God inevitably meant that you were a disturbing, uncomfortable presence, and so did John Hines.

There are also similarities between our retired Presiding Bishop and the apostle Peter, especially as Peter is portrayed in the 10th chapter of the Book of Acts. In Peter's vision he saw for the first time the unity of God's people. The barrier between Jew and Gentile was broken. The apostle heard God say, "Peter, what God has made clean, don't you call unclean." Peter rose from that dream and went at once to the house of Cornelius and baptized Gentiles into the life of the church. In Peter's action the church lunged toward becoming inclusive.

Please note that Peter did not call a convention of the church to seek either permission or consensus. He acted with a single-minded integrity. He recognized in an instant that the church cannot vote on justice. The church cannot debate whether or not to be inclusive of all the people of God. Some things are by definition a part of the church's very being. When Peter acted, he was not concerned that doing what was just might prove divisive or that some members of the community might be alienated.

God had called Peter to reconcile the world to God. There is no divine call to keep all the members of the church peaceful and united. In the name of his vision, Peter disturbed the status quo. His action forced the early church to deal with the disturbance. In so doing Peter called the church to embrace a new consciousness. The first convention of the Christian church, recorded in the 15th chapter of Acts, was an institutional response to the initiative of Peter. Peter understood that institutions move only in response to personal initiatives. And so did John Hines.

All great leaders give the appearance of breaking into history fully developed and ready to assume the mantle of leadership. Events and persons seem to come together as if predestined from the dawn of history to break forth at a particular moment, a *Kairos*. But when one looks at the life of a leader more deeply one sees the prevenient grace of God preparing, forming and shaping that leader. In many ways John Hines was prepared from the moment of his birth for his vocation and his role of national leadership.

John Elbridge Hines was born in 1910 in the little village of Seneca — one of three major towns in Oconee County,

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S.C. — the others being Walhalla and Clemson. His father was a country doctor and a Presbyterian. His mother was an Episcopalian and within the limits that were possible in the latter years of 19th century America, she was a feminist. The Hines family seemed to be instrumental in the life of both the Presbyterian and the Episcopal church of Seneca. Dr. Hines, for example, was treasurer of both churches, and the Hines family undertook the responsibility of maintaining both structures.

The janitorial duties fell to the two Hines boys. Because Edgar was older he got first choice and chose the Presbyterian edifice because, unlike the Episcopal church, it did not require a hand-laid fire to heat the structure; hence Edgar grew up a Presbyterian. John was forced according to the law of primogeniture to accept the heavier fire-making duty of the Episcopal church. That decision, though perhaps somewhat lacking in theological profundity, nonetheless made him an Episcopalian and thus allowed for the possibility of his leadership some 30 years later. Life sometimes turns on the smallest things.

From his father, Dr. Edgar Hines, John received his sensitivity to human need, the ability to discern the future and the courage to act on the basis of that discernment. A Presiding Bishop who acted in 1967 to bring hope to our cities and racial harmony to our people was not unlike that country doctor who demanded that radical health measures be adopted in Seneca to prevent a future disaster.

From his mother, Mary Moore, he received abundant love and encouragement, a deep sense of personal worth and the example that the church matters above all else. The tiny structure of the Church of Ascension in Seneca was invested by Mary Moore Hines with such an aura of holiness and power that it could not help but make an indelible impression on her son. She cared for that church as if it were one more room in her own home. She empowered that church by becoming the first woman to speak on the floor of a church convention in the Diocese of Upper South Carolina. She was uninvited.

It was illegal in those days for women to serve on either vestries or as delegates to church conventions. But the bishop had threatened to close her church and so she appeared before that convention unannounced, armed with nothing but righteous indignation, and she spoke. I do not know whether or not she seized the microphone from the bishop's hand, but she spoke. The minutes of those proceedings record neither her presence nor her message. For how can you record the presence of one whom the church views as a non-person? But she was there. The church in Seneca was not closed, and the folklore of the Episcopal Church in South Carolina resounded with the reality of Mary Moore Hines that the official minutes could not admit.

The church has institutional power if it has effective leadership. That was the indelible lesson John Hines learned from his mother, and later he had the audacity to think and to act as if a minority group of 3 million Episcopalians could, with proper leadership, use their institutional ecclesiastical power to heal a nation — to prevent this country from becoming two peoples —separate and unequal. In the daring quality of John Hines' appeal to the church at the Seattle convention nothing less than the influence of his mother could be heard and seen.

In many ways John Hines took the lessons of father, mother, and early life in Seneca and kept applying those lessons to a larger and larger world as his responsibilities grew. He did so with self-confidence, for he knew from his personal experience that those lessons worked. If something works in Seneca it can work in the United States of America. As incredible as that might appear to be, it was nonetheless his conviction.

When he graduated from Virginia Theological Seminary in 1933 at age 22, he had become president of the student body and had so impressed the faculty with his academic competence that they wanted him to consider an academic career, graduate study, and perhaps a seminary professorship. He chose instead to accept a curacy in St. Louis County at the Church of St. Michael and St. George. It was a fateful decision, for it opened him to three relationships that were to shape his life dramatically.

The first relationship was with his rector, the Rev. Karl Morgan Block, who was later to become the Bishop of California. Dr. Block was a powerful preacher with a magnificent command of the English language and a conservative establishment bent. He was a man who valued meticulous preparation and whose congregation had learned to approach the Sunday sermon with great expectations. John Hines listened to this man preach every week for almost two years. It was homilectic power at its best.

The second shaping person that St. Louis provided John Hines was his bishop, the Right Rev. William Scarlett. Bishop Scarlett was the conscience of the Episcopal Church in the '30s and '40s. He was a liberal spirit, an eager ecumenist, a brilliant articulator of the social gospel, and a powerful foe of anti-semitism. He was both an admired colleague of the young Reinhold Niebuhr, and a respected confidant of Eleanor Roosevelt. Indeed, in one of Bishop Scarlett's boldest moves, he offered the deanship of Christ Cathedral in St. Louis to Reinhold Niebuhr, who, though a minister of the Evangelical and Reformed Church, not an Episcopalian, considered it seriously. Had he accepted, the ecumenical history of the Episcopal Church in the United States would have been radically different.

Bishop Scarlett gave much time to enlisting and developing the future clergy leadership of the church. He picked two young priests from Missouri and groomed them for future leadership. They were

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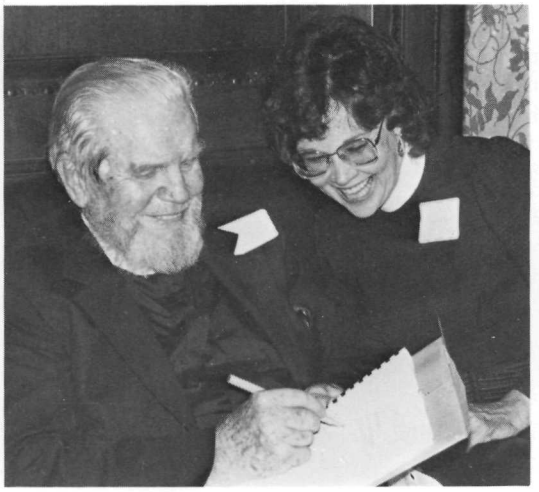

The Rev. Chris Hines, left, center, of Austin, was gospeler at the Eucharist marking his father's 50th anniversary of ordination. Right, Bishop Hines autographs a program for the Ven. Denise Haines, Archdeacon of the Diocese of Newark.

John Hines and Stephen Bayne, two great men whose lives were destined to interact more than once as the years unfolded. When John finally achieved the required canonical age of 24, he was ordained priest by Bishop Scarlett in a service that took place Oct. 28, 50 years ago.

The third person in St. Louis crucial to the life of John Hines was Helen Orwig, who ran a nursery school at the Church of St. Michael and St. George and who entered the life of the young curate in a way that no one else has ever done. The courtship sounds rather bland when you read about it. It seems to have consisted of duplicate bridge, grilled cheese sandwiches, and listening to the Texaco Metropolitan Opera broadcasts on Saturday afternoon radio. But the relationship grew and they were married in 1935. Helen Orwig Hines is the one great constant factor in his life. They share a mutual admiration and dedication that is inspiring to those who know and love them both.

Dr. Block, Bishop Scarlett and Helen Orwig were Missouri's gifts to John Hines. They were life-shaping and life-changing gifts. Seldom has a two-year curacy been so instrumental in influencing the future of the entire church.

John Hines' pilgrimage in ministry carried him from St. Louis to Hannibal, Mo., to Augusta, Ga., to Houston, Tex. and into the episcopacy at age 35. That Episcopal career culminated at the General Convention of 1964 when, meeting back in St. Louis, he was elected Presiding Bishop on the sixth ballot, defeating Stephen Bayne and Richard Enrich who were the other official nominees, along with Thomas H. Wright and Henry I. Louttit, nominated from the floor.

He was to stamp the church with his indelible mark. His years of national leadership were the years of urban riots, of political assassinations, of Vietnam and of Watergate. He responded by moving the church to be incarnate in the pain of the nation. He claimed the center of life as turf for the gospel. He called the church out of that irrelevant and comfortable ghetto called religion and pushed us to step courageously into the moving events of secular history.

Bishop Hines retired in 1973 in some ways defeated by the reactions that his dramatic initiatives had created. But those defeats were short-lived, because he rode the waves of the future. The revisions of the Prayer Book adopted in both 1976 and 1979 had been publicly inaugurated during his tenure. The ordination of women endorsed in his powerful convention address in 1973 and carrying with it a promise of a sexually inclusive ministry was defeated in that convention year. But it was a movement whose day was soon to come. The structures of the church were simply not in touch with the spirit of God, and that spirit erupted in July 1974 in a prophetic act in Philadelphia. Finally, in 1976, the institutional structures of the church officially endorsed women for the priesthood. Today almost half of our Episcopal seminary students are women and the priesthood is far richer for their contributions. The next step clearly is to have a woman bishop, and that will come faster than some believe and certainly by the end of this present decade.

The thrust toward racial unity and urban initiatives that John Hines stood for were also reversed with his retirement. We witnessed among other things the dismantling of the General Convention Special Program, and the shift away from urban America in the priorities of national leadership. But that emphasis was not lost; it merely retreated from the national to the diocesan level. And it stands today primed to reassert itself on the national level.

No tribute to John Hines can ever be adequate if it is a tribute paid simply with words. Ours must be a tribute that is lived and acted out. Our tribute will be seen when the church renews its dedication to his vision. Our tribute will be apparent

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when bishops, priests and lay people are willing to serve their world in the name of Christ with boldness and courage no matter what the cost. Our tribute will be demonstrated when the leadership of this church is willing to step out on the frontiers of our generation as he stepped out on the frontiers of his. The issues will be different but the spirit with which we address those issues will be the same.

Ultimately that is the most effective way that those of us who care so deeply for this man of God, this bishop, can say thank you, John Hines, for the moment of grace which you gave the church. May we be to tomorrow's generation some small part of the inspiration that you have been to us. ■

Churches effect prison changes

by Richard W. Gillett

An order from the director of the Bureau of Prisons agreeing to transfer four Hispanic Grand Jury resisters to prisons nearer their homes and downgrade their security classifications has revived belief that the system can respond to church pressure for justice.

A brief summary of events leading to the order follows:

Some 10 months ago, Maria Cueto, Steven Guerra, Andres and Julio Rosado and Ricardo Romero entered federal prisons around the country as prisoners of conscience for refusing to testify before a federal Grand Jury. The Grand Jury was convened to inquire into activities of the FALN, an alleged Puerto Rican terrorist group advocating independence. None of the five has ever been formally charged with any crime other than refusing to testify. Their three-year sentences will expire April 19, 1987.

Although convicted solely of criminal contempt, the five were treated as terrorists, with prison "security risk" classifications rigidly imposed. During their trial, however, Judge Charles Sifton had repeatedly refused to allow government attorneys to suggest or imply that they were members of the FALN, since they were not accused as such, and therefore could not present a defense against it.

As weeks and months went by, the prisoners' visiting lists were not cleared. By September, immediate family and a few clergy were allowed, but the process of obtaining permission to visit remains at this writing shrouded in bureaucracy and obstinacy. Now, as a result of considerable pressure by church groups and legal moves, some changes are occurring. Resolutions have been passed by church bodies and quantities of letters are arriving at the offices of the Bureau of Prisons, prison wardens, and the U.S. attorney. This resulted in downgrading of security classifications, permitting greater freedom of movement.

In late October, a church delegation met in Washington, D.C. with Norman Carlson, director of the Bureau of Prisons, to express concern about the prisoners' treatment. Members included the Rev. Barbara Harris, executive director of the Episcopal Church Publishing Company; the Rev. Guillermo Chavez, United Methodist minister, and the Revs. Faith Evans and Karen Moeschberger of the United Church of Christ. In response to their request, the director agreed to consider transferring Guerra, the Rosados, and Romero to prisons closer to home, and committed himself to downgrade further their security classifications. (Maria Cueto, originally assigned to Alderson, W. Va., was reassigned to Pleasanton, Cal., reasonably near her home, as she began her sentence.)

In late November, Carlson notified church representatives that the transfer would be processed around Dec. 15, and regional offices would make the new prison assignments.

It would be premature to rejoice at conversion or repentance on the part of the authorities. The process of applying for parole by Steven Guerra, an ECPC Board member, was instructive: Parole officers made explicit their conviction that Guerra's crime in refusing to talk was tantamount to being an active accomplice to terrorism and that his sentence should have been at least nine years instead of three. Parole was denied, as was an administrative appeal to the regional Parole Commission.

If Judge Sifton prohibited any allegations in the trial that the five were connected with the FALN or involved in any crime of violence, how can the prison system proceed as though the allegations are true?

Defense lawyers explain that the government prepared a long memorandum which they hoped the judge would allow to be entered into the court record, to influence the sentencing. They describe it as filled with hearsay, gross speculations, and accusations that the five are linked with the FALN. The judge disallowed it, but the government sent it to parole authorities, ensuring that the prisons to which the five were assigned got the government's version. The government also leaked the memorandum to the press. Because of this behavior, defense lawyers are appealing Guerra's parole hearing to the highest administrative level, and if necessary on to a court suit against the government.

A public with historic trust in the Federal Bureau of Investigation still finds itself deeply respectful of that agency. Fading from memory are the highly il-

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legal activities of COINTELPRO — the FBI's counterintelligence program of the 1960s and '70s, which targeted Martin Luther King, John Lennon, movie producer Bert Schneider and Malcolm X among others. In the process the FBI fabricated memos, bugged offices, and used undercover agitators to disrupt political groups.

Although discredited and disbanded several years ago, COINTELPRO apparently still lives on in spirit in the Reagan administration's Justice Department, which is arguing that there was nothing objectionable about the COINTELPRO operations. It is actually suggesting that if such a program were revived, it would be *constitutional.*

The Grand Jury resisters' case has implications for the practice of legitimate dissent elsewhere: in arms race protests, Central American advocacy work, Black, Hispanic and women's groups, and others. It is legitimate to worry about and deplore increased incidents of terrorism both at home and abroad. But it is altogether impermissible to allow this to undermine and destroy two centuries of precious freedoms guaranteed under the Bill of Rights.

Concern about FBI activities is now being expressed in Congress. The House Subcommittee on Civil and Constitutional Rights issued a report recently which says that "FBI investigations follow a pattern of widespread deviation from avowed standards, with substantial harm to individuals and public institutions." It documents a rise in FBI covert operations from $1 million in 1977 to more than $12 million in fiscal 1984.

As it sinks in that five people are ticking off three years of their lives in jail simply for an act of conscience in refusing to talk before a Grand Jury whose police arm may not be above reproach, people are beginning to ask, "How can this be?"

This increased searching for answers may account for a surge in church activity and publicity surrounding this case. At their October meeting in Jackson, Miss., 40 Episcopal bishops signed a petition about the case. The previous month, the fifth annual Assembly of the Episcopal Urban Caucus passed a resolution deploring treatment of the prisoners. This fall, the Northern and Southern California Ecumenical Councils, and the Episcopal Dioceses of Los Angeles and of Bethlehem, Pa. passed resolutions.

Readers wishing to write letters can direct them to the director of the Bureau of Prisons and to Attorney General William French Smith (or his successor). Petitions can ask that treatment of the five be equivalent to that of nonviolent prisoners, that visiting lists be cleared immediately, and that transfers to prisons near the prisoners' homes be expedited. Experience thus far is that letters do count. Write: The Hon. Norman Carlson, Director, Federal Bureau of Prisons, Dept. of Justice, 320 First St., N.W., Washington, D.C. 20534; William French Smith (or his successor), U. S. Attorney General, Dept. of Justice, same address as previous. ■

New WITNESS Readers

New to our circle of WITNESS readers this month are more than 7,000 pastors of Episcopal Churches throughout the United States. A gift marking the 10th anniversary of THE WITNESS (the journal was revived in 1974 after the death of former editor William Spofford) made it possible for the Episcopal Church Publishing Company to initiate the parish program extending the magazine's outreach within the church.

"Such mutual sharing is especially timely now, as we approach the issues that will be confronting the church at its General Convention in September," the Rt. Rev. H. Coleman McGehee, ECPC Chair, said. "We hope that parishes will find THE WITNESS a useful and provocative forum for those issues."

Letters . . . *Continued from page 3*

have an abortion would be required to sign a form indicating what manner of interment she desired. These forms would become matters of public record.

Clearly this would not be as serious an invasion of choice as the Hatch or Helms' proposals, but it is the kind of harassment that goes on. Every Saturday morning there are picket lines at Morristown Memorial Hospital and at an abortion clinic in Montclair where vicious verbal abuse is the order of the day. This is a two-front war. While we do battle in Washington against the Falwell-O'Connor attempts to overthrow Wade vs. Rowe, we must not overlook the more subtle pressures exerted in our own communities to make exercising free choice difficult.

The Rev. F. Sanford Cutler, Chair
New Jersey Coalition
for Abortion Rights

Permission granted

We would appreciate your granting us permission to distribute the article by the Rev. Chuck Meyer, "Death and spirituality," which appeared in the October WITNESS.

Copies will be made available to our volunteers and patients' families, as well as to board members and staff, without charge.

Cheryl Lauterjung
Hospice Austin
Austin, Tex.

Likes new format

My compliments on the new WITNESS. The quality of the reproduction color and all, and the clarity of the type is remarkable.

The current issue again testifies that THE WITNESS continues to sound vibrant chords within the chorus of Christian voices. Translating universals into specific issues and back again is a continuing challenge to the religious mind. You've done a wonderful job of putting old wine into new wineskins.

Douglas H. Schewe
Madison, Wisc.

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The Rev. Nancy L. Chaffee, priest-in-residence at St. David's Episcopal Church, DeWitt, N.Y., prepares for the Eucharist. She is director of the Diocesan office of Ministry with Persons With Disabilities (Central New York) and a member of the General Convention Task Force on Accessibility.

A woman's journey:

Cerebral palsy to priesthood

by Nancy L. Chaffee

My ordination to the priesthood in the Episcopal Church in 1984 was a milestone in both my own life as well as in the life of the church. Historically, the Episcopal Church has ordained persons who were visually or hearing-impaired, while those with physical impairments usually were not. In my own life, it is a time for celebrating my abilities, my gifts, my call. It is a liberation from the Leviticus stereotype, that the blemished shall not approach the altar of God.

I was born with cerebral palsy in 1942. My parents were told I had palsy-like symptoms, that I would never walk or talk, and that I certainly would never go to school.

The experts gave us no hope and no encouragement. But my parents' expectations were positive and encouraging, and I was expected to learn to do all things, in whatever way I could. My maternal grandmother also provided *hope*, pointing always to Jesus, to the Cross. She used to say that God would use me just as I was. That stuck somewhere inside of me, and was to be the motivating force in the days of despair.

Against the predictions of the medical professionals, I was able to make it through school with little extra help. I learned to play the piano, the accordion, the organ, to dance and to rollerskate. In short, I learned not to be a "super-crip." I felt I just had more difficulty doing whatever my brothers did. Sometimes that was all right, other times I was mad about it.

I married amidst the objections of most everybody, and had two children in eight years against the wishes of everyone I knew. There was never any celebration, only dread that I was doing either thing. My marriage was disastrous . . . with his family blaming me for his alcoholic behavior because I was not a "whole person."

At the age of 32, I decided to go to college. By then, I had been divorced, denied employment for two years every-

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where I went, and determined to survive and support my children somehow. I applied to a community college and to the Office of Vocational Rehabilitation (OVR), planning to study creative writing, thinking that if I worked at home, no one would refuse me work. OVR promptly turned me down; since I had CP, they said, I could not learn. The label determined my ability.

Finally, through the efforts of the school financial aid director, I was admitted. For the next three and a half years I attended school part-time, studying women's liberation and thanatology under the direction of a truly outstanding priest.

With his help, I eventually went to Wells College where I enrolled in the Religion Department. I had always had thousands of questions about God, about creation, and Christ. Each night as I did my readings I would type out two or three pages of questions. Each morning my professor gave them back, unanswered, assuring me that I could answer them myself, by learning to use the tools and by trusting my own ability to read, sort, and reason, eventually finding their answer for me.

I thought I was being ignored, or maybe laughed at for asking so many questions. But then the revelation came; I was being treated as a capable, thinking adult. I was being taken seriously and was being encouraged to seriously look for the answers.

During this time I discovered the Episcopal Church. There was something here for me; the crucifixion was a powerful symbol of struggle, of suffering. But Easter was even more powerful as a symbol of triumph . . . of *hope.*

At the end of my first year at Wells, I became fully aware of my call to the ministry, a call which I had been hearing since the age of 16. It was with great trepidation that I approached my Bishop, Ned Cole. He listened very carefully as I outlined for him my hope, which was to seek Holy Orders through the Canon 10 process, whereby one is always unpaid, under the auspices of the local congregation, training outside seminary.

I said I would be willing to work just in terminal illness areas, staying out of sight, not preaching, not serving at the altar, etc. But Bishop Cole's answer was that I was to go to seminary.

After the psychological tests required by the diocese, a letter arrived saying that I did not accept being disabled. I was furious. How dare they define how I felt about me or my disability. Oh, it was true that I had a poor self-image; but was that the same as accepting or not accepting disability?

After much study, I came to see that liking and disliking are active modes in which we have a choice. One does not like having pneumonia, or cancer. We do not like losing loved ones, be it from death, divorce or distances; we do not like war, or earthquakes. But we do have to accept these things often, and go about the business at hand. So it is with disability. We do not necessarily like it, yet we can still accept.

This, and other experiences and learnings at seminary helped me to integrate disability into who I am. I no longer had a need to be ashamed, or to feel that I was not in the image of God. Indeed the discovery that I *was* in the image of God was very liberating. How long I had been taught that to be in the image of God meant to be white, male, middle-class . . . and *perfect.* But God is not limited! Whatever we are, is what God is too, for God is not limited by our finite ideas of perfection.

Nevertheless, there are still days of pain, of frustration, of grief for the real or perceived image of who I would like to be on occasion (e.g., very perfect, very gracious, etc.) but never will be. There is a tension here between liking, not liking, accepting, not accepting. Grace makes it possible to walk that fine line; grace makes it possible too for me to get going when I stray too far into the 'negative' zone. We are but frail human beings . . . not always able, not always perfect . . . not always accepting. I can live with that. But can others?

I had decided long before seminary I would never preach, therefore I had no need to take a preaching course. However, the preaching professor did not buy my argument. So off I went to class. But in the closing few minutes, Prof. Thomas Troeger gave a short sermon example. It spoke about the call of God to Moses, and how Moses felt he could not answer since he had a speech impediment, so he resisted.

But God assured him that if he could not speak, then his brother Aaron could speak, and God assured him that God would be with him always. As Prof. Troeger said this three times, I felt the power of that statement flowing through me, as if God stood at my shoulder. I knew then that I would stay in the class, and not long after gave my first sermon.

The first student to stand up after I had completed my sermon was a man, and he said, "When you first came into the class, my immediate response was that 'the blemished shall not approach the altar of God.' "

I was shaking. But my professor was turning green! I looked at him and wondered what I could do for him. He slowly rose to his feet . . . and then the student continued. "But after hearing you speak," he said, "I shall never again feel that way." The sound of relief in that room reached heaven I am sure! On that day I became aware of what Paul meant when he wrote that God's strength is made perfect in our weaknesses.

The Committee on Ministry (C.O.M.) and the Standing Committee comprised of both ordained and lay persons require physical and psychological examinations. Every member has been personally affirming of me and of my call, as well as having supported me collectively. Their

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evaluations never centered on what I could not do but rather on how they could assist me in developing my ministry.

As a deacon, I was assigned to a unique parish. They too were willing to work with me, to accept me, and to learn from me and with me. That meant some of them also had to deal with their own feelings.

Following my first Eucharist there, one couple shared their struggle and their reaction. As a deacon I had prepared the altar for communion for the priest, with the assistance of a licensed lay person. This person reaches across the altar to accept the gifts of wine, water and bread. He then pours the wine and water into the chalice, with my hand merely resting atop his. He then carries the ciborium with the wafers, and I take them one at a time to serve. I do not carry the paten since to do so would have the wafers spilt. The ciborium prevents that happening, although there have been two occasions when I dropped a wafer. It is traditional for the deacon to serve the cup, which is not possible for me. So the bishop had said I should do the wafer instead.

Watching me do all this, the young couple felt that they saw struggle and suffering — and yet a sense that that had not prevented me from doing. For them, communion was broken open, and the suffering of Christ and the purpose of the Eucharist became real. For me it was both an affirmation and acceptance. It was also a reminder that things which I often am embarrassed about, are the very vehicle which God has chosen to express God's power and presence in my life, with and for others.

As a priest I celebrate the Eucharist, but I do not elevate the elements. A deacon, or other licensed person will always assist me in setting the Table.

For me to require the assistance of others in carrying out my sacramental ministry has meant that I participate and share in the gifts of others. My belief has always been that in ministry we do things *with* others, rather than to or for them. How much more powerful it is, then, that I cannot do my ministry without the assistance of others!

Presently I am director of a diocesan program, Ministry with Persons with Disabilities. I travel throughout the diocese preaching, speaking and doing workshops for groups about the need for awareness and sensitivity towards persons with disabilities and the barriers which we erect of attitude, architecture, and communication.

I am also chairperson of a new Diocesan Task Force on Ministry with Persons with Disabilities. We are hoping to learn where persons with disabilities are in or out of the church: are they invisible? are they inactive because of attitude or other barriers? what are their gifts and how do we use them . . . or don't we? and do we encourage participation in all aspects of our corporate life together?

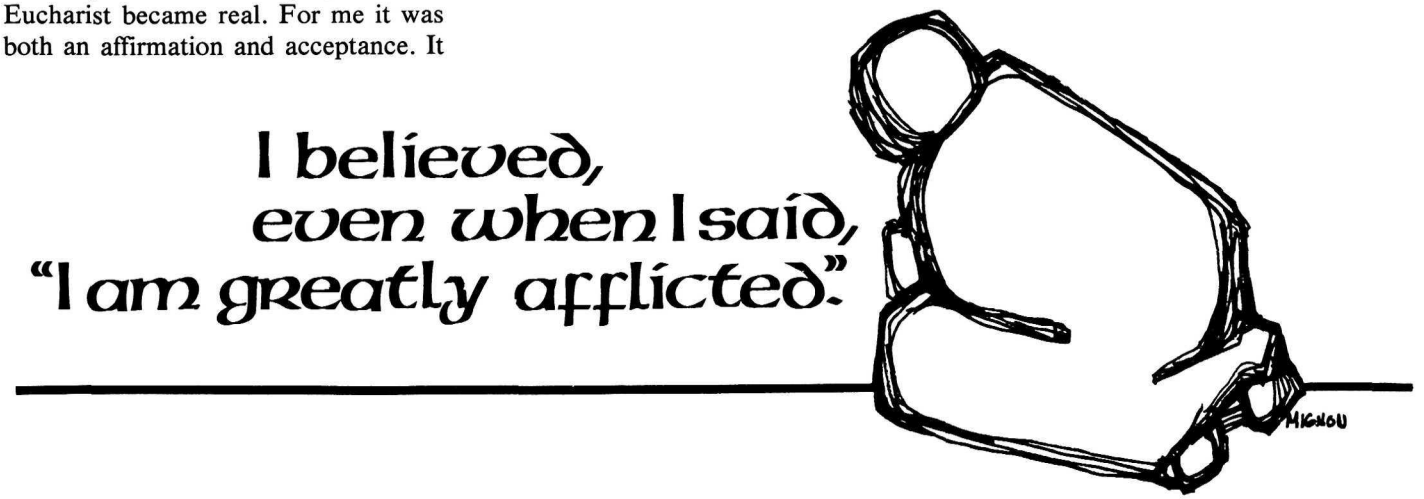
I contend that disability is a universal condition, rather than a particular condition. For centuries the church focused on the sin, the sickness, or the shame of "differentness."

If we are to be a healing community then we have to work towards healing, acceptance, and incorporating diversity into the whole Body of Christ.

I have been enabled to become all that I can be by the affirmation and positive attitude of our diocesan structures. I have not been regarded as being weak, helpless, incompetent, or without gifts and abilities. Rather I have been encouraged and enabled to develop my potentialities and my ministry.

I am accepted and affirmed as being a whole person, a person who is in the image of God. My limitations are accepted for what they are, merely more visible and perhaps slightly different from those of others. ■

(We first met Nancy Chaffee in ***The Caring Congregation,*** *a quarterly published by Harold Wilke and the Healing Community, to whom we are grateful. — Eds.)*



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Larynx spirituality

by Charles D. Corwin

I lost my voice 12 years ago. A larynx riddled with cancer was the cause. This is a bad scene for anyone, and certainly for a retired Army officer who was practicing law in a small town in Indiana. Within 10 days I sold my practice, my library and my office equipment and was admitted to the Ear, Nose and Throat clinic at Walter Reed Army Medical Center where the initial diagnosis was confirmed. For six weeks they gave me one cobalt treatment every day. Then a month at home and finally back to the hospital for surgery.

For the first few days following the 12 hour surgery I felt so poorly that I really didn't miss my voice, but as I began to return to normalcy, that loss hit me hard. Not being able to communicate except by writing everything out either on a pad or a slate is extremely frustrating. It also builds an inner anger that is hard to control, and a depression that eats away at the very soul. This combination of anger, frustration and depression was turning me into a self-pitying idiot, moving me rapidly downhill.

After a few months I took some time to do a little soul-searching. My conclusion was that I had two paths to take with my life. Either withdraw completely and be a useless blob of humanity, or develop the patience and will to accept things as they were, put my will and heart into moving forward, and thus to get on with the job of living a useful life.

Patience didn't come overnight or easily and progress was terribly slow. However, as I look back on the past 12 years, I am able to recall situations which required a degree of patience that makes Job look like a sissy. One frustrating but amusing incident happened while I was doing legal research for a local attorney. I was alone in the office during the noon hour. A Black man came in and asked to see the lawyer I was helping. I wrote him a note stating that the man he wanted to see would be back at 2 p.m. Unfortunately he couldn't read and I couldn't talk. A true stalemate.

I gradually began to realize that silence is not always golden, but that there is much gold to be found in the right use of silence. With patience and forebearance I was slowly turning my life around and pointing it much more Godward. I began to look for ways to help others, and there are so many simple things one can do in day-by-day experiences. This aspect of my life developed into a subconscious habit. By accepting my own physical disability I was able to accept and even overlook the infirmities of my peers and of others both younger and older.

At this point in my life I discovered, through the efforts of two men who later became close and dearly loved friends, the Rule of St. Benedict. I began to increase my prayers and meditations from once in a while to twice daily. This brought me humility, greater love of God and of neighbor, deeper desire to be obedient to God's commands, and a stability insofar as my life and abilities were concerned. This silence I had abhorred was now actually bringing much gold into my life — deeper meaning and deeper peace.

I was using the silence to read more, to think more, to carry on an extensive correspondence with people all over the world, including a small prison ministry; to not waste my words in idle and unimportant conversation, and thus to develop a sort of "larynx spirituality." I suddenly found that I had never been happier. So spirituality does abound in strange places and under unusual conditions. ■

Charles D. Corwin is treasurer of St. Mary's Episcopal Church, Colonial Beach, Va., and editor of its monthly newsletter.

Meditation . . . *Continued from page 9*

him. It requires a steadfast gaze at the water-walking Jesus as we toss on the dark sea, a steadfast gaze at the light breaking in the east. "Lo, He comes with cloud descending, once for our salvation slain." Christ has died. Christ has risen. Christ will come again.

We discover ourselves as individuals so that we may collectively carry out our mission as Christians, as the church. We will demonstrate our acceptance of the grand vocation and the glorious responsibility by the way in which we, as church, face the awesome realities of our day. And our power to face them robustly will, I believe, depend on the use of these discarded, primitive church doctrines to deal with the equally primitive threats of economic chaos, racism, and nuclear annihilation. Through these strange images perhaps, as through a glass darkly, in time of sudden change and danger, we glimpse the hidden dynamism of the Providence of God.

As Herbert O'Driscoll has said, "Apocalypse comes when we stand in terror on the precipice of the old age and look across the chasm to the new." God has given to this generation a rare privilege. God has given into our hands creation itself to carry intact from the edge of chaos into what may well be a new age of freedom and justice and peace, such as God's people have never known before. ■

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The preponderance of articles listed in our 1984 Index under the categories *Social Action* and *Theology/Prayer* underscore the praxis of THE WITNESS — our emphasis on the action/reflection theological model. We welcome any queries concerning the availability of back issues or articles by your favorite writers.

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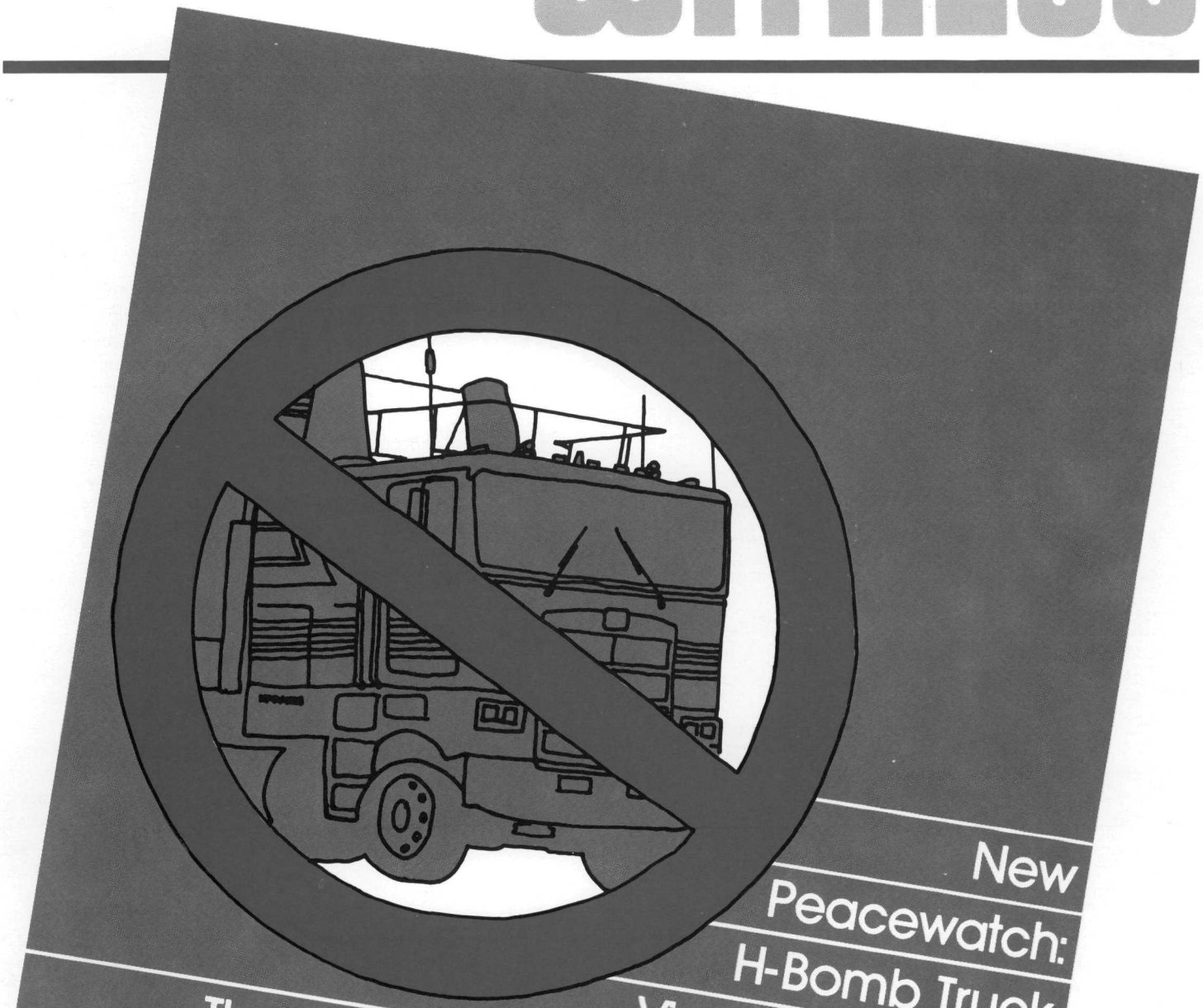

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Letters

Pastoral issue lauded

Congratulations on the November issue of THE WITNESS. I particularly appreciated the open, accepting, hopeful tone of the editorial, "Pastoral on economy signal event." I trust that, with the release of the first draft of the U.S. Bishops' Pastoral Letter on Catholic Social Teaching and the American Economy, several questions have been answered.

I was pleased to read the interview between Archbishop Rembert Weakland and Bishop John Burt, entitled "Policy suggestions will jar." I was impressed with the "give and take" of the interview, an instance of two leaders of our churches conducting a discussion with mutual respect for each other, weighing the pros and cons, honestly striving to understand each other.

Despite the ill-chosen title of Manning Marable's commentary, I appreciated his remark that the bishops' pastoral "should have a profound impact on the nation and the world." I agree — but only on those who read it with an open mind and a realization of the task of implementing it when it has been perfected. Dr. Marable's knowledge of the various papal and episcopal writings on social justice was gratifying. Would that all American citizens were aware of the church's social teaching! I was positively thrilled to find that Richard W. Gillett was so knowledgeable of Pope John Paul II's encyclical, *Laborem Exercens*, which he mentioned in his fine article, "Revolution in the workplace."

I deliberately pass over Sheila Collins' article, apparently written with "tongue in cheek" or with "pen dipped in acid." I can only hope that, after reading the pastoral letter — "long overdue" — she will experience some chagrin that she failed to "see the face of Christ and the gifts of ministry" in the bishops who seem to have more compassion for the poor than she gives them credit for. I recommend that she take to heart some of the excellent points made by James Lewis in "On being authentic."

Thank you for a thought-provoking issue. May God bless you in the New Year with peace, good health and many new subscriptions!

A. Prendergast
Adrian, Mich.

Cites Talmudic lesson

In their pastoral letter on the American economy (November WITNESS) the Catholic bishops are teaching our business schools the lesson of the Talmud:

Even when competing against your fellow man in the race for pelf and power, you still are your brother's keeper.

Hyman Olken
Livermore, Cal.

Confuses two issues

Canon John C. Fowler unfortunately confuses two issues in one letter ("Fed up with women," November WITNESS). After establishing his "ethos" by listing innumerable liberal causes in which he has participated, the author devalues female ordination as an important church issue. "Whether or not" he writes, "women ought to be ordained to the priesthood is no longer important, if it ever was." One is reminded of an old slogan: "Are liberal men liberal about women?"

Odd that the Rev. Fowler can determine important causes (Blacks, Chicanos) and unimportant causes (women's rights in the church). Similarly many 19th century abolitionists believed that Black men should be permitted the vote — but not women. "Equal rights" means equal for all. Equal opportunity means permission to compete for leadership — even if "underpaid." Who can tell how many girls and young women have been inspired by female priests, ministers and rabbis to become fully functioning human beings.

But then, in his last paragraph, the Rev. Fowler inserts his second theme. "If I . . . read one more story of a . . . discontented woman, fearful of her empty life . . . " Unfortunately, male clergy, too, may be overaged, divorced, discontented. Motivation is a legitimate test of employment in the church. Gender is not!

Fred M. Amram
Philadelphia, Pa.

In turkey leftovers

The day after Thanksgiving, a group of Episcopal men and women met in Cambridge to plan our next act of resistance to U.S. policy in the Caribbean and Central America. In our understanding that effective activism is grounded in ongoing dialogue and analysis among committed, well-informed folks, we gathered to discuss the connections between various structures of oppression in our world/church: eg, white supremacy, economic injustice, male gender superiority, homophobia, U.S. imperialism, discrimination against the elderly.

While we learned much from sharing and examining our various experiences in the civil rights movement, Vietnam War resistance, feminist and gay/lesbian work, women's ordination efforts, pro-choice politics, nuclear disarmament activities, anti-Klan organizing, and work with prisoners, *nothing* we shared was as helpful to our realization of the particularity of *women's* oppression as that most astonishingly candid letter by the Rev. Canon John C. Fowler of Tucson, which appeared among our turkey sandwiches.

Fowler's powerful words testify to the extent to which woman-hating is alive and kicking in the Episcopal Church. We appreciate this man's remarkably self-revelatory document, which we will cite frequently and circulate widely in the U.S., Canada, Nicaragua, Cuba, Argentina, Zimbabwe, Kenya, West Germany, New Zealand, England, Ireland,

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and Australia. We shall be passing Mr. Fowler's letter around as the best example we have yet seen of how a *liberal* Christian man's spirituality and politics can be rooted in a misogyny so ugly it screams.

Ms. Anne E. Gilson
The Rev. I. Carter Heyward
The Rev. Sydney Howell
The Rev. W. Early Thompson, Jr.

Hierarchy of suffering?

The Rev. Canon John C. Fowler, who is "fed up with women" (November letters), can be an activist in a dozen different worthy causes every week, but until he sees Christ in every human being — including "overage, divorced women" — his ministry will be an empty gesture.

As far as the issue of full personhood and equality of opportunity for women being "pale, whimsical and silly" beside the "real moral questions," I didn't know there was a hierarchy of suffering. Sexism is as much a social evil as racism, hunger, poverty and the threat of nuclear war.

Canon Fowler is typical of the clergyman who talks out of both sides of his mouth about human rights. His words drip with hatred and contempt for women. His name is legion.

Sally S. Bulmon
Dowagiac, Mich.

Prays daily for canon

My first reaction to the letter from Canon John C. Fowler was sheer fury! Fortunately, the daily lectionary readings for this week included selections from the Epistle of James — "Each of you must be quick to listen, slow to speak and slow to be angry. For anger cannot promote the justice of God." So I put the magazine down for a few days and tried to understand Mr. Fowler's perspective.

My conclusion: His letter represents the epitome of the female/male problems in the church and in society. It is impossible for the White male to empathize with the powerlessness of the female of any color. For the White male, power and authority are a right. As long as we support this concept, men will have difficulty understanding the struggle of women to attain, not necessarily power, but acceptance and respect; and the same authority which has been given to them as to men by God.

Mr. Fowler enumerates his "humble" accomplishments in 35 years of social action in the Episcopal Church. Apparently, he was at the front of these causes and failed to notice all the women behind him. My sense is that at the base of his letter is his own feeling of discontent, fear, inadequacy and non-recognition. I shall pray for you daily, dear brother in Christ.

Judy Yeakel
Langley, Wash.

'Flaws weaken article'

The useful article by Patricia Wilson-Kastner and Beatrice Blair on abortion which appeared in the October WITNESS contained some flaws which weakened the authors' statement of their position.

In defining the biblical concept of person, the authors did not consider passages which speak of God's agency with the fetus, such as *Jer. 1:5* or *Ps. 139:13.* These are interpreted by some to underscore fetal personhood.

Brain-damaged or insane people who do not have the ability to make choices would seem to be "non-persons" according to the authors' biblical criteria.

The authors' concept of person is indistinguishable from the concept of person developed by the Supreme Court in all its abortion rulings. The Court's concept of person Paul Ramsey describes in *Ethics on the Edges of Life* as "atomistic individualism," deriving from Rousseau's *Contrat social.* The Court has ruled accordingly that marriage, family, parenthood can have no bearing at all upon the woman's choice. The authors clearly do not accept this: "All finite reality exists as part of a complex interrelated whole which is ultimately related to God. All moral decisions must be made in this context." This seems self-contradictory.

Because a zygote is not an adult does not mean that it is not human and a potential person, unless it is not a human zygote. The authors hurt their case with the examples of cloning and cancer cells. Women (and men too, by the way) grieve over miscarriages and abortions over who could have been. To trivialize the humanity of the fetus is to trivialize this grief.

The section titled "Pastoral issues" was particularly good. It struck me as an especially cogent summary of Anglican moral theology in general, as well as in relation to the specific question.

Pierre Whalon
Temple Hills, Md.

Authors respond

The thoughtful letter of Pierre Whalon raises complex issues and points to some of the difficulties in treating questions of the definition of person and the ways one uses Scripture to illumine contemporary problems. We hope to address some of the substantive points raised in forthcoming articles. Let us respond briefly now to specific questions:

1. Use of the Jeremiah or Psalm references (or others like it) is difficult, because these texts are poetic, speaking of the profundity of God's care for the individual, not addressing the specific questions of fetal personhood and when the human comes to be. We tried to use material with clear legal and ethical overtones. Complex interpretation of

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Editorial

Ash Wednesday, Feb. 20, marks the beginning of Lent – the season during which we reflect on the death of the Savior. The following story is presented as our guest editorial in the spirit of the season and in recognition that 1985 marks the end of the UN Decade for Women. We are grateful to the author and to Daughters of Sarah *magazine for allowing us to reprint.*

What child *is* this?

by Mary Jo Cartledge-Hayes

When the angel Gabriel came to Mary, she quailed at sight of him.

"Be not afraid," spoke the angel. "I am come from the Lord to deliver great tidings. Unto you will be born a child to bring light into the darkness. Generations will rise up and call your babe blessed; its name will live forevermore."

Mary was greatly troubled but placed her faith in the Lord. She and the angel spoke at length and then retired, the one to return to God, the other to find Joseph, her affianced.

Joseph heard the story told by Mary and was filled with wonder. He, a poor man, to share in the miracle of the birth of a savior. . . . With firm steps, he led Mary to the house of her parents.

"The Lord has spoken. Mary carries a child who will bring peace on earth."

The wedding feast was held with much rejoicing.

At length the time came for Mary to be delivered. She and Joseph journeyed to Bethlehem and found shelter there. In the night sky appeared a wondrous star, leading shepherds and wise men to the stable where the baby lay.

The first shepherd looked into the face of Joseph and was sorely afraid.

"What child is this whose birth causes the angels to proclaim from on high?"

Joseph spat upon the ground; a great trembling wracked his shoulders.

"Is this not Mary, your wife, gone to childbed? Does not the light of the world wait here, in the manager, for us?"

Joseph spat once more and dragged a hand through the beard upon his face. "No child of mine lies here," spoke he, "nor wife of mine." He strode forth and disappeared into the night.

The shepherds and wise men came together, asking, "What manner of man is this, who can leave his wife, who can turn his back on the Lord and on our salvation?"

Greatly troubled, they approached Mary. Her face was still damp from childbirth; her eyes shone with the radiance of God's love.

The babe, wrapped in swaddling clothes, lay close at hand in a manger. Wise men and shepherds knelt in adoration. They placed gifts before the holy child. At last one wise man rose and offered his hand in thanksgiving to the mother. "Verily, I say unto you, this is the Son of God. Praise to him, and to you, who have entered into this miracle."

Mary brushed a tendril from her forehead with a weary hand and smiled. "All praise to God . . . but my child is not the son of God."

Consternation flew across their faces like clouds before the moon. "But the angel on high spoke to the shepherds; the star has led us here to you. Doubt you, woman, the messages of your God?"

"I doubt not," spoke Mary. "God is here with us, incarnate, but my child is not the son of God. She is the daughter of God, sent to cleanse us of our sins and lead us to the life everlasting."

In silence, the men withdrew to consider these words. Then they gathered their entourages and rode into the night, their mouths sealed against this blasphemy. The final shepherd to leave, with many a cautious glance over his shoulder, hurled a torch into the stable. The straw, long dry, kindled quickly.

The blazing star hung low over the stable; flames rose to embrace it. The beacon shone long into the night.

Then the world sank into darkness . . .

After many generations, God, in great wisdom, sent another child to the weary earth. This one's name would be Jesus. He at least, would be permitted to speak.

Mary Jo Cartledge-Hayes of Spartanburg, S.C., "grew up Episcopalian," but is now a member of Trinity United Methodist Church. This short story evolved from research she did for a Sunday School class on women in the church.

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Nonviolent peace activists have taken up truck-vigiling as a way of raising public consciousness about the arms race.

Identifying H-bomb trucks

by Samuel H. Day, Jr.

The United States Department of Energy is justly proud of the care it takes to protect nuclear bombs and warheads from theft or sabotage while transporting them on the nation's highways.

The custom-built truck-and-trailer rigs that carry this deadly cargo are like mobile bank vaults. The trucks are armor-plated and fitted with bullet-proof glass. The thick-walled steel trailers are booby-trapped with a variety of substances — foam, gas, explosives — to repel the most persistent intruder.

The trucks travel in convoys driven by an elite force of couriers trained to protect the shipments at all costs. The couriers are armed with pistols, shotguns, automatic rifles and grenade launchers. A high frequency radio network links them with a communications bunker that can summon tanks and helicopters if needed. Such protective measures are admirably designed to deter "terrorists." So formidable are they that no assault has even been attempted since the present H-bomb transportation system emerged from a hodge-podge of private carriers in the early 1970s.

But in recent months the Department of Energy has begun to discover that neither the armaments nor the secrecy that shield its H-bomb highway convoys are protection against a different kind of challenge. The new challenge comes not from thieves or saboteurs or political desperadoes, but from nonviolent peace activists who have taken up truck-vigiling as a way of raising public consciousness about the nuclear arms race — and thereby pricking America's conscience about her deep and mindless involvement in the manufacture of weapons of mass destruction.

Truck-vigiling is the art of identifying unmarked H-bomb trucks and their escort vehicles on the highway and then tracking them from city to city so that peace groups can make the passage of the weapons convoys known to the general public. The purpose is to bring people face to face with — and make them think about — the H-bomb as it passes schools, churches, public buildings, parks, playgrounds, and other familiar places.

The technique was first practiced last August at the Pantex nuclear weapons plant near Amarillo, Tex. For eight days a team of volunteer observers took up roadside positions outside the plant, which assembles nuclear weapons and ships them to military depots all over the country. When H-bomb trucks emerged, the observers gave chase in their automobiles, only to be stopped by state police squad cars summoned by the convoy commanders. So the observers hit on the idea of telephoning ahead when convoys were sighted. In that way, cooperating peace groups tracked outbound H-bomb convoys through Oklahoma City and Denver.

A more ambitious truck vigil took place four months later at Oak Ridge, Tenn., site of the Y-12 plant, which manufactures uranium components and other parts for nuclear warheads. While volunteer observers staked out the Y-12 plant for seven days in mid-December, peace groups stood by in more than a dozen communities along the westerly routes to Pantex and to the Rocky Flats plutonium trigger factory near Denver.

The Oak Ridge stake-out came to a head on the afternoon of Dec. 17, when an observer spotted a six-vehicle H-bomb convoy speeding out a back gate of the Y-12 complex. He pursued the convoy to the nearest freeway and then placed a call that set the bells ringing on a cross-country telephone tree.

On the eastern outskirts of Nashville three hours later an observer from that city's peace community fell in behind the H-bomb convoy, followed it through town, then flashed the word to Memphis. At Memphis in mid-evening several carloads of peace activists followed the convoy through the city and across the Mississippi River into Arkansas. At Little Rock more vigilers braved a driving rainstorm to watch the convoy pass

Samuel H. Day, Jr., is a consultant to *THE WITNESS*, a contributing editor of *The Progressive*, and an associate of Nukewatch, a public interest group based in Madison, Wisc.

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A Truckwatcher's Guide

This U.S. Department of Energy photograph shows a tractor-drawn "safe secure trailer" of the kind used to transport nuclear bombs and warheads and their parts and ingredients. Here's what to look for:

¶ Unmarked, unpainted steel sides on the trailer.

¶ Unusual square-rigged radio antenna on top of the tractor cab, with a windbreak behind the antenna.

¶ Parallel stripes on the cab, sometimes straight and sometimes Z-shaped.

¶ U.S. Government license plates on front and back, beginning with the letter E (for Department of Energy).

¶ On the rear of the trailer, a panel of black and white diagonal lines covering the lower one-third. Above them, a small sign stating, "This vehicle stops at all railroad crossings." Along the top of the rear, the letters AM TA FA.

When carrying strategic cargo, the safe-secure trailers are escorted by one or more courier cars, usually Chevrolet Suburbans. The escort vehicles have up to three radio antennas, the most prominent of which, at the left rear of the automobile, is attached to a small white box.

If you should see a convoy, make note of the time, place, traveling direction, and any identifying characteristics. As soon as possible, telephone Nukewatch, (608) 256-4146. Or write Nukewatch, 315 West Gorham, Madison, WI 53703.

—S.H.D. Jr.

through after midnight. At Oklahoma City the next morning the H-bomb trucks acquired an additional escort — an entourage of automobiles bearing signs with such messages as "No bombs in Oklahoma."

The Oklahoma City encounter, widely publicized by local reporters who joined vigilers at the freeway's edge, was America's first public demonstration focusing on the highway transportation of nuclear weapons. It followed weeks of careful preparation by Oklahoma City's Benedictine Peace House, which cooperated every step of the way with the Oklahoma state police.

Nonviolence in thought and deed and openness in dealing with H-bomb workers and law enforcement officers are hallmarks of the trucks campaign, which draws much of its inspiration from a similar campaign, begun two years ago, to focus attention on the Department of Energy train that carries nuclear warheads from Pantex to Navy submarine bases in Washington and South Carolina. (See "Death Train Challenge: Litany of Love or Holocaust?" by Jim Douglass in the July 1983 issue of THE WITNESS.)

"Remember that the H-bomb trucks are merely a symptom of the problem posed by the nuclear arms race," says a brochure distributed to truck vigilers by Nukewatch, the Wisconsin-based nonprofit organization which sponsored the Pantex and Oak Ridge vigils. "We cannot stop the arms race by stopping trucks. Let the trucks serve instead as a way of galvanizing our determination — and the determination of our friends and neighbors — to do away with production of weapons of mass destruction and to work for a nonviolent social order."

The "death train" campaign draws an analogy between the trains that carried millions of victims to the death camps of Nazi Germany and those that carry the prospect of nuclear death to millions in today's world. Then, as now, witnesses to the holocaust looked the other way. Truck vigilers, too, want to break the public silence that shields the weapons shipments.

"The more people know about this country's weapons program, the less they can deny responsibility for it," says Nathaniel Batchelder of the Benedictine Peace House in Oklahoma City.

Since the unmarked H-bomb trucks blend in with other 18-wheelers on the interstate highways and their civilian crews are indistinguishable from other drivers, truck vigilers must first learn how to spot their quarry. Nukewatch helps them by distributing official Department of Energy photographs of the trucks (called "safe secure transports") and pointing out their identifying charac-

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teristics (a square shaped radio antenna that looks like a luggage rack atop the truck cab, diagonal black and white stripes on the back of the trailer).

Having learned what to look for, the next step is to learn where to look. The H-bomb trucks pick up and deliver at more than 100 factories and military depots around the country, but the heaviest concentrations are at a few key installations: Pantex, Oak Ridge, Rocky Flats, and plutonium production centers at Hanford, Wash., and Aiken, S.C. By staking out such places, observers can be sure of finding H-bomb trucks sooner or later.

The Pantex stake-out included half a dozen nuns and novices from Amarillo's Franciscan Sisters of Mary Immaculate, headed by their mother superior, Sister Bernice Noggler — all inspired by the example of Amarillo's Catholic bishop, Leroy T. Matthiesen, a leading critic of the U.S. nuclear weapons program.

At Oak Ridge the stake-out participants came mainly from the Knoxville peace community, some of whom conduct a monthly vigil at the entrance to the Y-12 plant. Active support also came from several families in Oak Ridge itself, a former Atomic Energy Commission "company town" not noted for questioning governmental nuclear policies.

The staking out of a nuclear plant goes hand in hand with the organizing of a network of peace activists whose function it is to keep track of H-bomb convoys and set up vigils and demonstrations along the way.

From Pantex the networks stretched only as far as Oklahoma City and Denver. But from Oak Ridge they extended southwest through Nashville, Memphis, Little Rock, and Oklahoma City to Pantex, and northwest through a dozen communities in Kentucky, Missouri, Kansas, and Colorado to Rocky Flats. These groups included a pot-pourri of religious and secular peace organizations, Central America activists, and purveyors of various domestic progressive causes. In Kansas and Colorado most were veterans of the nuclear "death train" vigil.

As one who has worked on various peace causes over the years, I have found the H-bomb truck campaign to be especially promising in several respects:

1. It helps demystify the nuclear arms race. Truck-watching brings you face to face with the H-bomb program and the people who run it. Seeing an H-bomb truck or an H-bomb factory close up can dispel your fear of the unknown and at the same time strengthen your commitment to resist.

Truck-vigiling legal

Is it legal to look for, follow, and relay information about trucks carrying nuclear bombs and warheads and their components? The U.S. Department of Energy says yes.

"We don't like having our vehicles targeted like that," spokesman Ben McCarty of the department's Albuquerque Operations Office commented in December after Nukewatch vigilers tracked H-bomb trucks from Tennessee to Texas. "But we respect their rights under the Constitution to protest."

2. At the same time, truck-watching can also dissolve stereotypes and break down barriers. At Pantex, and particularly at Oak Ridge, the truck watchers developed friendly working relationships with local police and security guards. The contacts help focus the concerns of the peace activists where they really belong: on the policies themselves rather than the people who carry them out.

3. By its very nature, truck watching requires interpersonal and intergroup cooperation. Whether you're keeping a 'round the clock watch on all five exits of an H-bomb factory or hurrying to a freeway embankment in advance of an approaching convoy, it just won't work unless everyone pulls together. Arcane organizational and ideological squabbles seem to melt in the cooperative, mutually supportive spirit required for successful truck watching.

4. Truck watching is often crowned with *success* — a commodity not overly abundant in the peace movement. The system really seems to work. It offers a way for a relatively small number of dedicated people, with very little budget and even less technology, relying only on their wits and their stamina, to take on the superagency of a superpower — and sometimes win.

5. Beyond that, truck watching offers a direct means of bringing home to our friends and neighbors the reality of the Bomb and the reality of our complicity in its manufacture. Perhaps the realization will help us bring the death trucks to a halt before all humanity pays the awful price for our monumental folly in having set them in motion.

A coast-to-coast H-bomb truck watch has been tentatively scheduled for early spring. It will extend from Southern California east along Interstate Highway 40 to the Carolinas; north from Amarillo, Tex., into Colorado, Wyoming, and Montana, and north from Oak Ridge, Tenn., into Kentucky, Ohio, and Pennsylvania.

If you or your group would like to participate, contact Nukewatch at 315 West Gorham, Madison, WI 53703.

Resource

Truckwatch kits — Containing two photographs of an H-bomb truck with instructions on how to identify one; reprint of an article, "H-bombs on Our Highways," by Samuel H. Day, Jr. in the November 1984 *Progressive,* and a truck-watch sign-up sheet linking you with others interested in raising public consciousness about H-bomb highway transportation. Available for $5 from Nukewatch, 315 West Gorham St., Madison, Wisc. 53703. ■

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Africa, Black America connect on apartheid

by Manning Marable

In recent weeks, thousands of Americans have participated in demonstrations denouncing South Africa's official policy of White racism. The initiator of the nonviolent protests was Randall Robinson, the executive director of Transafrica, a Washington-based foreign policy lobbying group. In a strategy session with Congressman Walter Fauntroy and U.S. Civil Rights Commissioner Mary Frances Berry held several weeks after the presidential election, Robinson proposed the revival of Martin Luther King's nonviolent direct action protests to dramatize the recent repression of Blacks under the apartheid regime. Robinson, Berry, and Fauntroy staged a small symbolic protest in front of the South African Embassy on Thanksgiving eve, and they were "pleasantly surprised" when the embassy officials panicked and called the police.

Their arrests sparked a series of nonviolent demonstrations. Within two weeks, actions were staged at South African consulates in at least a dozen cities, including Salt Lake City, Boston, Chicago and Houston. Leaders arrested so far represent civil rights organizations, religious groups, labor and liberal constituencies. In New York City, those arrested for blocking the consulate entrance included Judge William Booth; Rev. Herbert Daughtry, chairperson of the Black United Front; Roman Catholic Bishop Emerson J. Moore; Hazel Dukes, state chairperson of the NAACP; and New York City Clerk David Dinkins. In Washington, D.C., Joslyn Williams, president of the Greater Washington D.C. Central Labor Council; Congressman Parren Mitchell and social activist

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

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Dick Gregory were arrested.

Although much of White America — and especially the Reagan administration — was taken by surprise at this sudden burst of civil rights activism, the question of apartheid has long been a central issue for Black and progressive activists. One little noticed feature of the 1984 Democratic presidential primaries was the increased focus on U.S. economic and political links with the racist South African regime. Jesse Jackson repeatedly attacked the Reagan administration's growing detente with Pretoria — its decisions to support IMF loans to South Africa, the U.S. training of the South African Coast Guard, the sending of 2,500 electric shock batons to South African police, and the establishment of offices in Johannesburg designed to promote expanded U.S. investment in the country. Jackson's emphasis on South Africa forced the Democratic Party's platform committee to call for the immediate release of African National Congress leader Nelson Mandela, and for the freeing "of all other political prisoners in South Africa." This was the first time that any major party had denounced apartheid unconditionally. In early August, Black Congressman George Crockett secured a nonbinding Congressional resolution urging President Reagan "to use his good offices" to secure Mandela's release. Because of the efforts of Jackson and other Black American leaders, the imprisonment of Mandela began to be linked with the plight of another, more publicized political prisoner, Soviet scientist Andrei Sakharov.

Since the late 1970s Afro-American groups have pressured U.S. entertainers and athletes not to perform inside South Africa. The boycott campaign was initiated by small Black community-based groups, but in recent years has mushroomed. In December in Los Angeles, a local group "Unity in Action" threatened to picket the NAACP's 17th annual Image Awards ceremony for Black performers, unless two prominent nominees who had toured South Africa, Tina Turner and Daniebelle Hall, were rejected. Given that the awards were designed to honor entertainers who have presented "positive images of Blacks," the NAACP had little choice but to drop Turner and Hall.

On college campuses, students have organized a divestment movement to pressure universities to withdraw funds from companies doing business in South Africa. To date, over 40 universities have divested more than $175 million in stocks linked to South Africa. Since 1979, Black leaders have secured divestment legislation in Massachusetts, Connecticut, Michigan, Maryland, Philadelphia, Washington, D.C., and dozens of smaller cities, amounting to another $400 million in public funds. Thousands of Black and White Americans are planning nonviolent demonstrations and teach-ins from March 21 through April 6, 1985 to promote the cause of democracy in South Africa.

Reaganites are admittedly hostile to the anti-apartheid movement, but are increasingly on the defensive. When the recent wave of protests began, administration officials announced that they would have absolutely "no impact" on Reagan's cordial policies towards apartheid. "The real losers in this are the Black community," blurted one White House official, in a curious display of inverted logic. But a group of 35 Congressional conservatives, led by Republican Congressman Robert Walker, have warned the administration that even they would "seek sanctions" against South Africa unless it moved immediately to halt racial violence and "demonstrated a sense of urgency about ending segregation laws."

Under pressure from both the left and the right, Reagan reluctantly agreed to meet Anglican bishop Desmond Tutu, recent winner of the Nobel Peace Prize, to discuss apartheid. The recent demonstrations indicate that the civil rights movement in the United States has absolutely no intention to capitulate to racism, whether from Johannesburg or Reagan's White House. The current mobilizations represent, in the short run, an attempt to revive the old civil rights coalition of Blacks, liberals, Latinos, Jews, and labor. Despite the refusal of some Orthodox and Conservative Jewish groups to take part in the protests — because of Israel's extensive economic and political links with the South African

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regime — many Jewish rabbis and political activists have endorsed the actions. William Lucy, secretary-treasurer of the American Federation of State, County and Municipal Employees, was among those arrested at the South African embassy in Washington. In San Francisco, members of the International Longshoremen's and Warehousemen's Union have refused to unload cargo from South Africa, and over 500 dockworkers and community leaders have demonstrated on their behalf. As M. Carl Holman, executive director of the National Urban Coalition observes, these "sit-ins have been useful" in bringing together all liberal, labor and minority forces around a clear-cut issue of moral and political immediacy. "This kind of action will probably result in a spurt of action in other areas."

Viewed historically, however, the anti-apartheid campaign represents a renaissance of Black solidarity and identity with Africa. And in many respects, this connection of culture and politics has very deep roots among Afro-Americans. In the 18th and 19th centuries, for example, Black Americans were acutely aware of their African kinship, and sought to express their connectedness in numerous ways. Free Blacks in the northern states in the years before emancipation frequently named their fraternal societies and educational institutions after their ancestral home. The first Black school in New York City, founded in 1787, was called the African Free School. Boston's Black community founded the Sons of the African Society in 1798, to provide financial assistance to the poor. When Afro-Americans were prohibited from worshiping in many Whites' churches, they started their own denomination in 1816 — the African Methodist Episcopal Church.

Many 19th century Black leaders, disillusioned with the failure of American democracy to embrace Black freedom, proposed a mass emigration back to Africa. In 1887, the Kansas African Emigration Association advocated the creation of a "United States of Africa, for the elevation of the African and for the perpetuity of our race." Black abolitionist leader Dr. Martin Delany went to Nigeria and successfully negotiated with local chiefs for a tract of land suitable for Black American emigrants.

In the 20th century, a major shift in Afro-American social thought occurred, produced by the rise of racial segregation. Blacks were denied the right to vote, were refused employment or service in public establishments, and were forcibly removed from White neighborhoods. Over 5,000 Black Americans were lynched between 1882 and 1927, and many publicly burned. The new racial codes segregated all sports facilities, restaurants, buses and trains. Birmingham, Ala. even outlawed Blacks and Whites from playing checkers or dominoes together in 1930. Facing the reaction against racial equality, most Black American leaders now advocated a political philosophy of civil rights and integration. Blacks were "fully American," and as such, should be extended basic civil liberties and rights shared by whites. Any connection with Africa was deliberately ignored or forgotten. Gradually, by the 1950s, most Black Americans knew little about Africa's history or its people.

Yet the links between Africa and Afro-Americans did not disappear entirely during these years. W.E.B. Du Bois, noted civil rights leader, sponsored an important series of political conferences which brought together West Indians, Black Americans and Africans between 1900 and 1945. In increasing numbers, African intellectuals came to the United States and took part in desegregation campaigns. Nhamdi Azikiwe of Nigeria and Kwame Nkrumah of Ghana both attended all-Black Lincoln University in Pennsylvania. Their respective rise to power in the 1950s was covered extensively in Black American newspapers, and the achievement of African independence captured the imaginations of U.S. Blacks.

Congressman Adam Clayton Powell of Harlem attended the initial conference of Third World and nonaligned nations in Bandung, Indonesia in 1955. After independence, connections across the Atlantic deepened in both symbolic and concrete ways. In both downtown Dares-Salaam and Nairobi, major streets were named in honor of Du Bois, the "father of Pan-Africanism." In South Africa, young Black leaders such as the late Steve Biko developed their Black Consciousness movement against apartheid by drawing upon the rhetoric and tactics of the Black Power movement in the 1960s. Black American students and tourists in increasing numbers began to make pilgrimages to their "homeland"; U.S. Black cultural fashions and hairstyles began consciously to imitate African patterns.

Ironically, it was only with the achievement of desegregation and the granting of democratic political rights in the 1960s that Black Americans could fully revive their political and cultural relations with Africa. Black mayors and elected officials began to use their offices to develop closer economic and civic ties with their African counterparts. Black Congressmen lobbied for increased U.S. aid to support Africa's development, and pressured administrations to halt economic and political support for apartheid. The recent demonstrations are a return to a rich historical tradition of support and identity with Africa — sharpened by the realization that no genuine democracy can exist for Black Americans so long as others in the African diaspora remain under racist rule and economic exploitation. And the current mobilizations against apartheid also illustrate that African issues will continue to assume a central place in Black American politics as long as race exists as a dominant factor in American life. ■

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Children of war call for peace

by Susan Pierce

Shauna McWilliams of Belfast
'Remember us in years to come'

Arn Chorn, 17, lost his entire family and saw people executed every day for months by the Khmer Rouge in his native Cambodia. Shauna McWilliams, 14, from a Catholic family in Belfast, lost a brother to the violence in Northern Ireland, his body beaten beyond recognition. Marvin Perez, 17, of Guatemala, was imprisoned for joining a student movement while in junior high school.

They are members of the Children of War tour, which crossed the United States at the end of 1984 to bring their message to 25,000 high school students. The 38 youths spread out across the country in six groups and visited 36 cities in 12 days to share their war experiences, their vision of hope for the future, and a blueprint for working toward peace. Twelve Americans, representatives of ethnic minorities, accompanied them.

The tour was organized by the Religious Task Force for the Mobilization for Survival, an interfaith, interracial coalition based in Brooklyn, N.Y. Planners of the tour wanted to have these young people, who had suffered so much, share their desire for peace with American youth, many of whom feel terrified and powerless in the face of the constant threat of nuclear war. The idea of solidarity among young people and their ability to work together to effect change was a major theme of the tour.

Participants in the tour showed strength and courage in relating the tragic stories of human loss and suffering, the realities which lie behind the political rhetoric and newspaper headlines. Hanna Rubiez, 18, from Beirut, Lebanon, told his story at a New Jersey high school. He said, "I don't know my country before the war, but when the war began in 1975 I was only eight years old. That means I had only eight years of fun, of joy, of good life, of decent life. The last 10 years have been terror, fear, darkness, afraid of bombs.

"My family has suffered a lot; my father was kidnapped twice and I did not know if I would ever see him alive again. But luckily he came back. My family was torn apart in 1982 during the Israeli invasion. I was wounded in that time, but I am here with you now."

The other young people have similar histories of devastation and loss. Anna Maria Lopez, 17, from El Salvador, now living in the United States, was marked by death squads as a subversive for trying to raise money at her school to build a water tank. Many of her schoolmates were murdered. Her father was also under death sentence for his work as a farm organizer. He left home for a month and the army watched the house day and night. Anna Maria slept only two hours a night for two years because she was in constant fear.

Sira Bugeninbe-Nsibirwa, 15, grew up in Uganda witnessing the horrors of the Idi Amin regime. Sira was shot in the abdomen while escaping across the border to Zaire with his father. Donal Daly, 14, from Belfast, saw his mother assassinated in their home when he was 10 years old. Maysoun Ayyad, a 15-

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

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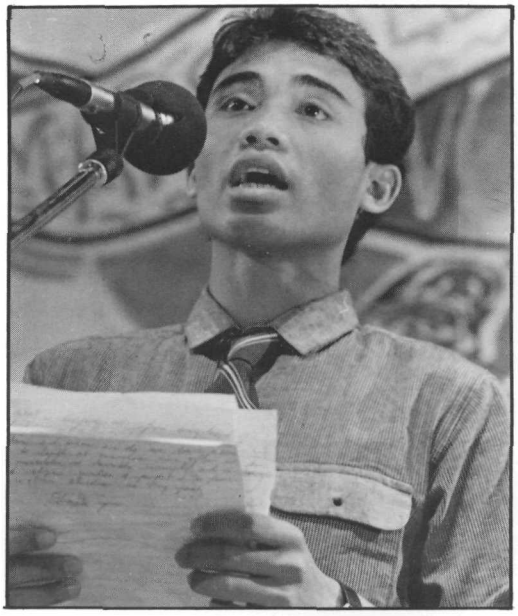
Arn Chorn's story

'Family killed before my eyes'

The stories of Cambodian youth are the most devastating of all. After five years of civil war and bombings by the U.S. Air Force between 1970-75, those who survived faced the Khmer Rouge forces, who ruled from 1975 until the 1979 Vietnamese invasion. Arn Chorn, one of 13 children of a poor peasant family, was put in Wat Ek labor camp, next to an execution ground where it is estimated 15,000 people were murdered. Arn witnessed countless atrocities, including cannibalism, until he escaped to Thailand. He now lives in New Hampshire in a foster home with other refugee children.

This is his story in his own words:



"I was nine years old when the Khmer Rouge took over my country. Politics helped to make that happen. Certainly I didn't understand. I was not only nine years old but I was from a poor family in a small village. I do know that even before the Khmer Rouge took over, many thousands of my people were killed by bombs from B-52s and others.

"In 1975, the killing was everywhere. The old temple walls were covered with blood. And the space was filled with the screams of my people pleading for mercy. One human life meant nothing, and those that did not die lived at the very edge of death; we were always half-starved. In the wildness of these moments, I did not realize what it meant when a child would go out into the burial ground seeking food. It was worse than a nightmare. My family whom I loved so much — more than anything — was killed before my eyes; my father and mother, brothers and sisters and thousands of other innocent Cambodian people.

"Within three years here, in the land of freedom and opportunities, I began to learn about the children of Beirut and the children of present-day Israel, and the children of El Salvador; the children of Africa, who are also victims of violence. And I began to realize that there are many victims.

"And I can cry again. I'm not ashamed to cry. All of us need not be ashamed to cry. In fact, maybe the first thing we have to do is cry. Our tears may even be the power necessary to change violence into love, change human madness into human kindness. The tears may be the water of new life.

"So now I offer you the tears of all Cambodian children who have suffered so much and we join with the tears of all those who suffered yesterday, today and maybe tomorrow, and we cry with you.

"Please, never again. No more Cambodian genocides, no more Jewish Holocaust, no more Beirut massacres. The only way we can make all my friends and all my family who have died have any meaning is for their deaths and suffering to take meaning by your actions together. If we could, the deaths of children from Cambodia and the deaths of the sweet and precious children everywhere, those many thousands who know, would join me in saying 'Thank you very much.'"

year old Palestinian living in a refugee camp in Israel, saw her family's possessions destroyed by vigilante attacks. Abacca Anjain, 17, from the Marshall Islands was evacuated with her family when her home island, Rongelop, was contaminated by nuclear testing.

Even some of the North American tour members knew about struggling to survive. Junior Cuevas, 13, Mexican-American, the son of migrant workers, recalled the plight of a migrant family: "When I was younger, I didn't understand why my parents always had me and my sisters working after school and on Saturdays and Sundays, but now I realize that it is because farm workers get paid so cheap that they rely on the whole family to make ends meet. It has not been a very easy life for me and my sisters and I see it happening the same way to all farm workers' families and their kids."

But despite all they have been through, those on the Children of War tour refuse to be bitter — they want to break the bonds of hate and violence strangling their homelands. Ronny Al-Roy, 15, a Jewish Israeli, said, "I joined this Children of War tour and it's simply a turning point in my life. On this tour I met Danny Kuttab. He's a Palestinian boy, and we sat together and talked about everything. And it gave me the strength to continue."

Others in the tour echo Ronny Al-Roy's sentiments displaying a sense of the power young people working together can create to change the world and put an end to violence and war. In their own words, they bear witness to the sanctity of peace, in a way that transcends age, race, or cultural boundaries.

Lieneke Boesak, 15, daughter of the

The Rev. Paul Mayer of the Religious Task Force, left, joins U.S. and international youth in singing.

Rev. Allen Boesak, a leading opponent of South Africa's apartheid system and president of the World Alliance of Reformed Churches, stated her hope for the future; "To me peace and justice means that the human dignity of all people shall be recognized, that there will be enough food for all to eat, that all will participate in government and that Black and White will hold hands and stand together as one nation and one people."

Shauna McWilliams told an audience; "We've talked — we're now more aware of what's really going on in the world. I've had kids and adults come up to me crying, thinking they can't help us anymore. Well, you can and in many ways. Even to sit down and think of us, and remember us in the years to come would please us. An awful lot of hard work, time and money has been spent in this. And I hope you appreciate it. We all now feel as if we've done something to promote world peace."

And Hanna Rubiez summed up the basic purpose of why they had all traveled so far and relived such painful memories: "I came on this tour to share my experience with American youths, to tell how it's like to live in war, and also to give them a message of peace. I don't believe anymore in violence. My country had 10 years of violence. It didn't solve any problems. So I believe now the way to solve the problems is by talking, negotiations, and not by war. I really like to talk to teenagers because this world is going to be ours in 20 years. We are going to rule this world, and we want a peaceful world. Our fathers start these wars and we have to continue them. Why? Why do we pay the price of these wars? I think we teenagers should have a new way of communicating with each other and talking our problems over. That's why I'm here."

In response to a challenge by Under-Secretary General of the UN, Robert Mueller, the Children of War pooled the reasons why they came together, their beliefs and conclusions in a Children of War Peace Declaration:

We are: The Children of the World. We have gathered to share our experiences, hopes, and goals for peace and justice.

We come from: War-torn areas of the earth such as Northern Ireland, Lebanon, Israel, the West Bank, South Africa, Namibia, Nicaragua, Guatemala, El Salvador, Uganda, the Marshall Islands, Cambodia and Vietnam and from the United States and West Germany.

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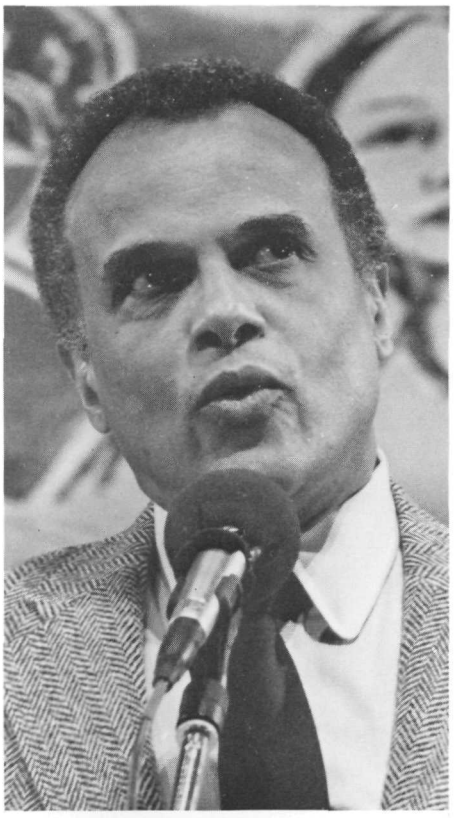

Harry Bellafonte, Advisor Children of War Tour

We believe: That it is the fundamental right of all children not to be killed or to kill.

We have seen and experienced:

— racism, sexism and discrimination;

— hunger, homelessness and poverty;

— widespread feelings of fear and hopelessness as we face the threat of nuclear war;

— ships, tanks, and soldiers in our countries and at our borders;

— invasions, foreign occupations and civil war;

— family and friends shot, massacred, beaten and kidnapped;

— the effects of radiation fallout due to extensive atomic testing.

Through our parallels in suffering we have come to understand our similarities.

We have realized: By living, laughing and playing together, the extent of our fellowship. We are one family, working together on the earth. We must solve our problems together through negotiations, cooperation and peace. We acknowledge this as our only means of survival.

Therefore: We pledge our lives from here forward to:

- exercise justice and fairness in our personal relationships
- endeavor to extend this commitment beyond ourselves to our communities and nations.

In order to affect world change: We announce today our commitment to building an on-going Children of War network to share this message with more young people and help develop peace leadership for our future.

Advisory committee to the Children of War tour includes the Rt. Rev. Paul Moore, Jr., Bishop of New York; the Rt. Rev. J. Antonio Ramos, Latin American and Caribbean Office, National Council of Churches; Coretta Scott King, Harry Belafonte, Liv Ullman, and Robert Farrell; the Rev. William Howard, Reformed Church in America; and Sister Marjorie Tuite, National Association of Women Religious.

WITNESS readers — youth and adults — who are interested in future campaigns and programs and networking with the Children of War can contact Religious Task Force, Mobilization for Survival, 85 South Oxford St., Brooklyn, N.Y. 11217. Telephone 212-858-6882.

The nights of Bhopal

Two thousand, more or less
A generation gone
Or a child in the night
Numbers like memories
Climb in the night
Red eyes stare at the gauges
Their trembling dials gone senseless
The night shift works in a fever,
sweating and cursing
like workers everywhere
Naming the gods who put them here
The gods who breathe
the gentle nights of Bhopal.

Breezes circle the plant
Like a sullen dog
Moving with menace
Down the alleys
Scratching at the doors
Where the children sleep
And the mothers watch
For the night-shift to return.

Benediction:
Industrial accident
Cool words for human waste
Legacy of the standard I bear
But never chose
And would gladly lay down
For the laughter of but one
Daughter of Bhopal.

— Ralph W. Pitman, Jr.

SUSTENANCE

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

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A Luta Continua — the struggle continues

by Barbara C. Harris

double standard: *(n)* a set of principles that applies differently and usually more rigorously to one group of people or circumstances than to another . . .

I have been infuriated by the blatant double standards that permeate and pervade our society for almost as long as I have been aware of them. For years I have raged against disparities in "socially acceptable" behavior and career choices for men and women, in education and job performance expectatons for Whites and non-Whites, in military deferments and medical treatment for the affluent and the poor and in the prosecution of Black-on-Black crime versus that of Black-on-White.

It would seem that a double standard is again being applied; this time to an area that is fast becoming a fact of life — bombings of public facilities by persons or groups espousing a particular cause or protesting a particular practice.

Now bombings are scary, no matter who instigates them or carries them out. Bombs, like bullets, seldom have names on them and lots of people can and do get hurt, maimed or killed when bombs are detonated, thrown or left hidden to explode on their own. The loss of even a single innocent life as the result of such an incident is one too many.

What troubles me, in addition to the bombings themselves, is the fact that *who* is responsible or *what* is the target seems to determine how seriously they are regarded. Some seem to be of great concern, while others, particularly when only property damage is sustained or the lives of "innocuous" people are lost, seem to generate far less cause for alarm or even suspicion. The memory of the 1960's bombings of Black churches in Alabama and their snail-like legal redress is all too painful.

On the one hand some are the target for far reaching investigation that takes on the proportions of a witch hunt, while others, although lamented and condemned, are summarily held not to go beyond individual expressions of protest. If, as the government maintains, bombings of public facilities by members and sympathizers of movements such as those for the independence of Puerto Rico, Black liberation and similar groups are acts of terrorism, what, with little more than a cursory look, makes the bombings of Planned Parenthood offices, abortion clinics and other women's medical facilities different? If, as the government insists, the former are part of larger conspiracies, how do the latter, almost simultaneously with their reporting, emerge as the work of individual "fanatics," spurred on only by some super religious zeal?

It is somewhat curious, to say the least, that government agencies have appeared reluctant to investigate these wanton acts of destruction with an almost cavalier dismissal of the notion that there might be some organized, concentrated effort behind them. Some find it hard to believe that the rash of these targeted attacks, though geographically widespread from New Jersey and Washington, D.C. to Florida, are totally isolated and unrelated incidents that fit no pattern and suggest no planned organized effort. And the seeming hesitancy on the part of law enforcement agencies to search for connections with the same diligence extended in other incidents raises the ugly question — does it all depend on whose ox is being gored?

After the Christmas bombings, the Associated Press reported FBI spokesman Tom Hill as saying that there had been 20 bombings and arson incidents at abortion facilities in 1984, compared with two in 1983 and three in 1982. Accepting his figures for the moment, that escalation alone makes two other recent statements even more disturbing.

Within a matter of days following the arrest of four people by the Federal Government for those bombings of abortion clinics over the Christmas holidays, John M. Walker, Jr., assistant Treasury secretary in charge of enforcement operations announced: "There is no evidence of any conspiracy or involvement of pro-life groups in these crimes." In an earlier statement, Attorney General William French Smith declared that there was no indication of organized acts of terrorism that would necessitate the involvement of his department in such cases.

Contrast this attitude with the protracted, dragnet-like investigation of the U.S. Attorney's office into the bombings attributed to the FALN, the Puerto Rican independence group, which has resulted in people with no proven connection with the organization drawing stiff prison sentences for merely refusing to testify before a Federal Grand Jury.

Drawing the moral to the tale: Bombings of *any* kind should warrant close scrutiny.

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Lessons learned in Nicaragua

by Anne Gilson

Over the last two years some of us at Episcopal Divinity School have become increasingly concerned about what our government is doing in Latin America. Through studying liberation theology, feminist and Black theologies, we became even more focused on what was happening in Nicaragua.

Since the revolutionary triumph in 1979, the Sandinista government has made remarkable strides in the areas of literacy, health care, education and housing. And over that same period of time, the U.S. Government has become more and more antagonistic and militarily aggressive towards Nicaragua — in the name of God and country, of anti-communism and National Security.

So it was that our interest grew. And in August, 1984 — 11 of us — representing EDS, Harvard Divinity School, Andover-Newton Theological Seminary, Moravian Theological Seminary, and Trinity College (Dublin, Ireland) left for 3½ weeks in Nicaragua.

If a more equalized distribution of food, land, health care and education was underway there, what was the U.S. Government so upset about? How could we, as people of faith, learn from changes that were taking place in Nicaraguan society? How could we communicate to U.S. church people what was going on? This trip, we hoped, would give us some answers.

Anne Gilson is a seminarian at Episcopal Divinity School and a political activist involved in peace and Central American issues.

'Project Nicaragua' Participants

Laura Biddle, Episcopal Divinity School, Diocese of Virginia
Florence Gelo, Andover-Newton Theological School, Unitarian Universalist
Anne Gilson, Episcopal Divinity School, Diocese of Bethlehem, Pa.
The Rev. Dr. Carter Heyward, professor of theology, Episcopal Divinity School
Elaine Koenig, Trinity College, Dublin, Ireland
Virginia Lund, Episcopal Divinity School, Diocese of Michigan
Kirsten Lundblad, Harvard Divinity School
Patrick Michaels, student spouse and musician
Laurie Rofinot, Episcopal Divinity School, Diocese of Minnesota
The Rev. Jane Van Zandt, Diocese of Massachusetts
Carol Vogler, Moravian Theological Seminary, Bethlehem, Pa.

We were a mixed group — seminary students, faculty; 10 women, one man; multi-denominational. We became part of several thousand Northamericans who have traveled to Nicaragua in the last five years to experience what was happening there, to help with the coffee and cotton harvests, and to stand, physically, at the Honduran-Nicaraguan border as witnesses for peace. After an orientation period in Managua at the Anglican Institute, we left for Estelí, a mountain town in the northwest.

While in Estelí, we talked, worked, worshipped with and were taught by the townspeople — including mothers, farmers, factory workers, peasants, Salvadoran refugees, folks from the Christian Base Community, a day care organizer, health care workers. Back in Managua, we had spoken with government officials, businessmen opposed to the government, church officials — both pro and con — including then Anglican Bishop-elect Sturdie Downs, Roman Catholic Bishop Bismarck Carballo (who with Archbishop Obando y Bravo opposes the Sandinista government) and Padre Ernesto Cardenal, Minister of Culture.

In a three-hour session with the staff of the Anglican Institute and Bishop Sturdie Downs, we were told "We see some things in the revolution as *signs* of the Kingdom of God, but the revolution itself is not the Kingdom of God!" Bishop Downs went on to describe the efforts of the Sandinista government to coordinate community projects with the churches so that services are not needlessly duplicated.

However, Bishop Bismarck Carballo

denounced the Sandinista government and asserted that the objective of the government seems to be to weaken the Catholic hierarchy. "The ideology of Marxism involves class struggle which means a hatred between classes. This runs counter to Christianity and the commandments to love one another. The Christians (those involved in the Base Communities) have turned into Marxists. But almost never do Marxists turn into Christians."

And Padre Ernesto Cardenal, organizer of resistance to Somoza in the Solentiname Islands, poet, and liberation theologian as well as Nicaragua's Minister of Culture said to us:

> *The church here is like the church everywhere. It is divided into reactionaries and progressives. The progressives believe that the love of God is inseparable from the love of one's neighbor and that, therefore, we must help create a society in which all people are cared for if we are to love God. The reactionaries believe that to love God is more important than to love one's neighbor and that these two loves are really separate issues.*
>
> *It is very clear to many people that the survival of the people, the actual feeding of the hungry and clothing of the naked,* is *the most basic form of pastoral care. This revolution has happened* because *there are so many faithful people. It is the same in the church throughout the world. There are those who work for, and those who work against, basic social change. Each of us must decide which side we are on, musn't we?*

Since we were in Nicaragua to stand *en solidaridad* with the people, we tried to open our hearts, arms, and minds to their new society. To be in solidarity in Nicaragua required a letting go of that which would keep a check on the revolution.

One of our many face-to-face encounters with our Nicaraguan friends was with the Mothers of Heroes and Martyrs — women whose children have died either during the revolution or since 1979 in defending the country. Our meeting was two hours late. A couple of days before, we had heard gunfire some three miles north of the city. The *contras* — or U.S.-backed "freedom fighters" — were moving further south. The mothers had called a meeting of their own to deal with the emergency. There we were, 10 gringas y un gringo, whose country was paying for the bullets that kill their children, waiting to talk with them as those bullets moved closer.

Finally, just as we had decided to come back later, the mothers finished their business and insisted that we join them. Terror stories were increasing day-by-day as the bodies of their daughters and sons were returned to them in pieces. The sound of gunfire told the story.

The mothers were angry with the status-quo keepers who were tightening the grip on Nicaragua. "It's very simple," said one mother. "Take back the message that what we want is peace. We're tired of spilling our blood. Some of us have already lost loved ones and others of us are destined to lose more. Do whatever you can to deter the aggression against us." And there was an air of determination in that room to come together — Northamericans and Nicaraguans — to survive.

The Rev. Jane Van Zandt of the Diocese of Massachusetts holds a Nicaraguan orphan in Esteli.

Our face-to-face encounters with the mothers and churchpeople and workers who supported the revolution were manifestations of a theo-political phenomenon going on in Nicaragua that is so deeply rooted now that it can only be characterized as *conversion.* By "conversion" I do not mean the reputed widespread "conversion" of Nicaragua to communism. In the Nicaraguan context, it means *conversion to the God of the poor.*

Conversion to the God of the poor has been the impetus of the Nicaraguan revolution, and the process did not stop in 1979. It involves vulnerability and openness and recognizing interdependency between human beings. In this connecting of lives, God is discovered to be with us.

In Nicaragua there has been and continues to be a turning around — a reprioritizing of resources, a clarity surrounding the nature of commitments. There is no longer a death penalty and the maximum prison sentence is 30 years. Health care is free. (One of our group had to receive 14 rabies shots. There was no charge.) Widespread vaccination campaigns have protected children from measles and polio. Education is free for adults as well as children. The rate of illiteracy has fallen from 50% to 13%. Peasants have greater access to land, and Nicaragua is almost completely self sufficient in food production.

Surely it would be naive not to acknowledge that the Sandinista government has made its mistakes. The revolution is by no means perfect. There continue to be serious problems with racism (particularly with the Miskito, Suni, and Rama

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Military Squeeze on Nicaragua

KEY

- U.S.-built airfields.
- Planned airfields.
- U.S.-built and -manned radar installations.
- Storage depots for US munitions.
- Proposed joint U.S.-Honduran naval base.
- U.S. training center for Salvadoran and Honduran troops.
- XXXX U.S.-built tank traps.
- Incursions by CIA-backed Nicaraguan rebels.
- Ports mined under direct CIA supervision.

Note: The U.S. conducts frequent naval maneuvers off the coast of Central America. *Ocean Venture '84* was the largest exercise in the Caribbean last year, involving 30,000 military people, 25 ships, and 250 aircraft. A surveillance ship is permanently stationed off the coast of Nicaragua and El Salvador.

Map prepared by the Center for Defense Information.

Indians), classism, sexism, and homophobia.

But most people we talked with agreed that the social advances are being undermined by U.S.-backed counter-revolutionaries. Nicaragua has had to put increasing amounts of energy into defending itself from contra attacks. Health care facilities, schools, and farming cooperatives are the most common targets, for they are the basis of the economy and concrete symbols of progress for the poor. While in Nicaragua, I heard a first-hand account of a contra attack from Australian filmmaker Jim Stephens:

"The contras come into a village, set the church bells to ringing, march through the streets singing hymns," he said. "This is psychological warfare as the revolutionary movement in Nicaragua has a strong base of support in Christian communities. They grab the most notorious Sandinista supporter (usually male), tie him to a post, and cut his skin into strips. They then proceed to plunder, rape, and murder. When they have finished, they cut the heart out of the person tied to the post."

These attacks are increasing in number and severity and U.S. taxpayers are footing a large part of the bill. More than one of us felt guilt and shame for what our country is doing in Nicaragua. And more than one I suspect, personalized that guilt and shame. We had to move beyond our own feelings to see that ours was not an isolated experience. In taking seriously and valuing the lives of our Nicaraguan brothers and sisters we began to see connections between our oppressions — that the worshipers of the god of upward mobility — the god of the status-quo keepers, are holding down those who seek to voice differing views.

Mary Hartman, a U.S. nun working with the Human Rights Commission in Managua, said to us at one point regarding the growing numbers of visiting Northamericans: "Nicaragua is a place where the weak come to get re-energized for the work that must take place in the United States."

We have been back from Nicaragua five months now. Our, and their, elections have come and gone. Daniel Ortega and the Sandinista party won an expected victory despite the best efforts of the Reagan Administration to discredit it. As Carlos Manuel, a Sandinista election representative in Estelí, said, "The United States has justified intervention in Nicaragua by the lack of elections and post-election will justify intervention by saying that the elections were not satisfactory."

But the facts show that seven parties were represented in Nicaragua's election. The percentage of people voting was higher than ours, and the percentage of votes given to the Sandinistas was higher than that which Reagan received.

We brought back from Nicaragua urgent messages from the people. "Please tell Senor Reagan to leave us alone. All you have to do is go on TV and tell the U.S. people the truth. Then they will see. The most important thing is to get Reagan out of office."

And in the baggage claim area of Logan Airport upon our return, some of us wept at the naivete of that, in the arms of our friends who had come to meet us. The task seemed so huge and our resources so small.

But the tears could not last long because we remembered our Nicaraguan friends and the lessons they taught us. One stood out — that even in the face of death, there is hope — not hope of reward in the after life, but in the God of life who is present — *presente* — in the here and now, between and among us.

Resource

Central America: A Report and Recommendations to the Presiding Bishop and Executive Council of the Episcopal Church from the Central America Task-force. June, 1984. Available in Spanish and English. A 70-page report containing information about the political, economic and cultural climate, the Episcopal churches in Central America, map of the area and comparative statistics, the Contadora proposal, and enabling resolutions from the Episcopal Church. $1 per copy. Authorization given to duplicate all or portions of the report for study purposes in the parish. Write Mission Information Office, Episcopal Church Center, New York, N.Y. 10017. ■

The trouble with our state

The trouble with our state
was not civil disobedience
which in any case
was hesitant and rare

Civil disobedience
was rare as kidney stone
No, rarer; it was disappearing
like immigrants' disease

You've heard of war on cancer?
There is no war
like the plague of media
There is no war like routine
There is no war like
three square meals
There is no war
like a prevailing wind

It blows softly; whispers
don't rock the boat!
the sails obey,
the ship of state rolls on

The trouble with our state
— we learned it only afterward
when the dead
resembled the living
who resembled the dead
And civil virtue shone like paint
like paint on tin
and tin citizens and tin soldiers
marched to the common whip

—our trouble
the trouble with our state
with our state of soul
our state of siege
was
civil
obedience.

— Dan Berrigan

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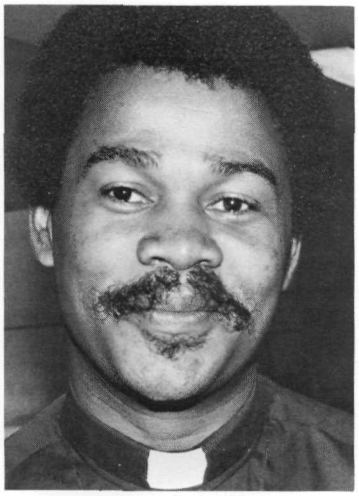

Sturdie Downs

Bishop, diocese seek autonomy from U.S.

The Rt. Rev. Sturdie Wyman Downs, new Bishop of Nicaragua, is the first Nicaraguan to attain this post since the country became a missionary district of the Episcopal Church in the United States in 1968. The 37-year-old priest was elected on the first ballot at a special diocesan convention in September, 1984.

When the announcement was made, the congregation rose in standing ovation and the bishop-elect broke into tears.

A life-long Episcopalian, Downs was born in Corn Island, on the Atlantic Coast of Nicaragua. In 1973 he married Eufemia Gallopp, a Christian education graduate and teacher. The couple has three sons.

In the two day regular convention which preceded the special convention, Nicaragua was authorized to enter negotiation with the dioceses of Cuba, Puerto Rico and Costa Rica with the intention of forming an Anglican province in the near future. In 1982 the Church in Nicaragua decided to ask for its autonomy from the Episcopal Church. The issue will come before the upcoming General Convention in Anaheim.

Church resolution hits U.S. aggression

The following resolution, adopted in November 1983, was unanimously reaffirmed (two abstentions) by members of the 15th national diocesan convention of the Episcopal Church in Nicaragua assembled in Bluefields in September 1984:

Considering that our government and people have demonstrated their desire for peace and good will internationally and,

Considering that the United Nations, the Organization of American States, and the Contadora group comprised of Mexico, Venezuela, Colombia and Panama have recommended political and not military solutions in the region, and,

Considering that the above organizations have recommended non-intervention of the world's power groups in the Central American area and the removal of foreign military forces in the Central American countries, and,

Considering that Nicaragua is constantly being assaulted, with strong possibilities of an invasion, and,

Considering that the attacks from both north and south of our frontiers have caused large losses in our economy and in human lives, and,

Considering that the Reagan administration has publicly admitted U.S. aid to the *contra* revolutionaries with money and arms and the U.S. intention to destroy the Nicaragua revolution, and,

Considering that the economic assistance given by the Reagan administration is an open violation of the actual international laws, and,

Considering that the Nicaraguan government has made concrete proposals of peace to the Reagan administration as well as to the governments and people of Central America

We hereby resolve the following:

- To condemn most energetically the economic and military aggression of the Reagan administration toward Nicaragua, and also other countries that are contributing to this political interference in the matters of other states;

- To make an appeal to the entire Anglican Communion, and especially to our churches in Central America, that they do all they possibly can to influence their members, their communities, and their governments to help in the steps taken for peace in Central America and by so doing avoid war among brothers; and

- That each member of the Episcopal Church of Nicaragua try to defend by concrete actions the lives and future of our children, our youth, and our aged people, showing love toward our fellowmen, as our church teaches us to do.

May the peace of God be with all the people of Central America.

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SHORT TAKES

Famines: acts of God?

The American Friends Service Committee unites wholeheartedly with other religious organizations in an urgent call for extraordinary presidential action to save lives in Africa.

Our major efforts focus on assistance to community level projects seeking to develop self-reliance and reduce the vulnerability of poor people to forces outside their control. Such projects include cooperative income-producing activities for rural women, assistance to nomads who are making the transition to agricultural life and development of cooperative efforts for the benefit of local communities. . .

Famines are not simply the result of acts of God. Natural disasters have a much more devastating impact when they are coupled with policies and practices which are imposed on vulnerable people. Such policies include international pressures that African nations export cash crops in order to service their debts to international lenders. They include the models of economic development whose primary beneficiaries are the industrialized nations. They include unequal access to political power and economic resources for different groups within each nation. And they include outside intervention for geo-political purposes in localized African conflicts.

It must be added that the role of the Republic of South Africa exacerbates the impact of drought in southern African nations. Its destabilizing role is directly related to the level of suffering today in Mozambique and other "front-line" nations.

Asia A. Bennett
Executive Secretary
AFSC

Traveling light

"When Anglicans ordain a priest, part of the ritual includes *piling clothes* on the ordinand. Whereas at a Buddhist ordination the ordinand is stripped at the end, and washes the feet of those who will ordain him. The Gospel calls on us to travel light. If we have the deep compassion that compels us to share with those who suffer, it is going to cost us something."

— The Rt. Rev. Paul A. Reaves
Anglican Archbishop of New Zealand
at the U.S. House of Bishops meeting

Gospel according to Ron

Ronald Reagan, at a National Prayer Breakfast: "If you could just add together the power of prayer of the people just in this room, what would be its megatonnage?"

Witness for Peace Newsletter

Indians unique

American Indians today are distinguished from all other residents of the United States by the fact that neither they nor their ancestors left their homeland to seek political identity in a foreign nation that offered the hope of freedom. Congress has no power to abrogate the Indians' citizenship in their native tribes. Nor has it attempted to do so. As a result American Indians have a unique status. They are Americans who are citizens both of their tribe, nation or pueblo and of the United States.

— *FCNL Newsletter* 11/84

New on ECPC board

Chris Weiss, of Charleston, W.Va., director of Women and Employment, was recently named to the Board of Directors of the Episcopal Church publishing Company to fill the unexpired term of the Rev. Carter Heyward. Heyward has become a contributing editor of THE WITNESS.

It's difficult to forgive your enemies when you can't even remember all of them.

— *The Churchman*

U.S. loses to World Court

The Reagan Administration suffered a clear setback when the World Court ruled 15 to 1 in late November that the Court did have jurisdiction to hear the case calling on the United States to stop violating international law by supporting military attacks against Nicaragua. The ruling raises the question of who is the aggressor in Central America, and the United States will have to decide whether to defy an order by the World Court — and face further international condemnation — or abandon its policy in Nicaragua.

In October Congress voted to terminate support for the contras. The legislation does leave $14 million in a fund that the President can use after March 1, 1985, if he can prove the Nicaraguan government is interfering in the internal affairs of other countries. To secure approval in the new Congress, the President will have to change the mind of Sen. David F. Durenberger, the new chair of the Senate Intelligence Committee. Durenberger predicted his committee will "choose to play absolutely no role in this (the contra aid) and turn it over to the political system and say this is a political issue. Let's chuck this thing overboard and get back to what we're supposed to be doing."

Central American Update
Interreligious Task Force
on Central America

No vocation to martyrdom

"The people do not have a vocation to martyrdom. When the people fall in combat, they do so simply, without great fanfare. They don't hope to be enshrined as a venerated statue later on . . . We must give over our lives by working, not by dying. Let us do away with all slogans that make a cult out of dying! The revolution needs men and women who are conscientious and lucid, who are realists but who also have an ideal. And, if one day it is our turn to give up our lives, we will do so without melodramatic gestures, in the simplicity of one who is carrying out just another task."

(Words of Jesuit Luis Espinal written on the night before he was killed in 1980 in Bolivia.)

— Latinamerica Press

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Letters . . . *Continued from page 3*

poetic material is required to use it in ethical and legal discourse. A comprehensive treatment would do this, but our reading of the evidence is that it would not change the basic argument we are making.

2. Any attempt to define theologically or philosophically what a person is endeavors to give an abstract norm to which individual human beings more or less closely correspond. Such definitions are always fuzzy around the edges; the minimum lines for humanity therefore need to include dimensions of healthy human functioning as well as a minimum which is empirically observable. The legal edge of our definition (a human being is the viable offspring of human parents) is helpful because it makes it possible to draw a line and speak of a beginning point to human life. It is true that a comprehensive definition of human personhood needs to include also theological and normative dimensions as well as the legal and empirical. Such a definition should clearly incorporate individual and social dimensions of human personhood in more specific ways than we did in our article.

3. We made the comments about cloning and cells to point up that just because a fetus is *in* a human and *may* become human does not necessarily mean that it *is* a human being. We do not wish to deny or trivialize the human suffering and grief in the complex interrelationship of miscarriage or abortion.

Beatrice Blair
Patricia Wilson-Kastner
New York, N.Y.

Kudos from New Zealand

I am enclosing a check for a subscription to THE WITNESS. I am an Episcopalian bishop from New Zealand and have been spending study leave at the General Theological Seminary in New York. During this time I have been very impressed by the copies of THE WITNESS which I've seen in the library.

The Rt. Rev. Godfrey Wilson
Papakura, New Zealand

Awaits 'leap of faith'

I continue reading THE WITNESS for two major reasons: First, it addresses the socio-politico-theological issues and concerns which are the church's domain by "birthright." Secondly, it speaks to me, a poor (economically) and minority (racially, although anthropologically, race is a myth) person. My hope is that THE WITNESS, along with others, will help usher in that day when the church will be united in taking a "leap of faith," not only in words, but equally in action, in witnessing to the Good News.

Avelino T. Baguyos
Overland Park, Kan.

I and THEY

By what right
Do THEY proclaim
The State should say
That I should have no choice?
That the egg within me,
Just fertilized,
Has rights
That supersede
My wants, my needs?
Rights that make me,
Not a person —
But a brood mare,
Carrying my fetus
For the State.

THEY cannot quote
The Bible;
"The breath of life"
Comes not 'til birth.
Church Fathers —
Aquinas, Augustine
Held varied views.
Personhood to neither
Came early as
Three months.

But still THEY claim
That, for this span of time,
My body is no longer mine.
THEIR voices cry,
"No need to see
"Your doctor, pastor,
"Priest or rabbi.
"Your husband
"And your family
"Can have no say."
THEY want the State,
All-powerful, to intone:
"Your reasons matter not;
"Your health,
"Your family,
"Your life.
"Until the egg has grown
"And you have given birth,
"you're mine."

It matters not
To THEM, who seek
To rob me of my personhood,
My right to choose my course,
If the egg was fertilized
By brother, father
Or by other violence
'Gainst my will.
THEY still believe
The State, the law must say
"The Egg is sacred,
"Your wishes, naught."

What new decrees
Will next THEY want
To issue from the State?
Perhaps that "To avert
"Conception's murder;
"That no device or pill
"To do this crime
"Shall henceforth
"Be transported, sold."

Dogmas of religion,
Believed by many
Or by few,
Should never seek to bind
All men or women
To their credal beliefs —
Make criminals of those
Who follow different codes.

Would that THEY would
Leave me,
Leave my sisters free
To meet with doctors,
Husbands, rabbis, priests —
With whom we will.
To talk with our consciences
And our God.
To make hard choices
For ourselves.
To decide as persons,
Whole and free.

— Walter C. Baker

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THE WITNESS

MATTERS OF life AND DEATH

New birth technologies • Charles Meyer • Sharon Curtin
Death on skid row • Jeff Dietrich
Sanctuary under attack

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Letters

Tutu quotes informative

Thank you very much for the December, 1984 issue of THE WITNESS containing excerpts from various addresses by Bishop Tutu. I had not seen these quotations before and found them most informative. The article concerning the Free South Africa Movement in February was nice, but you should probably note for your readers that Randall Robinson, Walter Fauntroy, and I were meeting with the Ambassador in his office at the embassy when we refused to leave and were arrested.

Mary Frances Berry
Commission on Civil Rights
Washington, D.C.

Liked cover combo

I like everything about THE WITNESS, as I should have told you long ago. I welcome the freshness and seriousness of each issue. Now I want to tell you of my appreciation of the cover of the December issue. Your photo caught the wonderful, open, evangelical, genial personality of Bishop Tutu and matched it with that great quotation from Thomas Merton, which is appropriate for the season and for the photo subject. Splendid!

Don Hetzler, Exec. Scty.
Associated Church Press
Geneva, Ill.

Bravo from Mexico

Thanks for that beautiful December issue of THE WITNESS. What a witness to the meaning of this holy season!

May Bishop Desmond Tutu also get a Peace Prize from the Lord at Christmas. I copied Thomas Merton's text to give deeper meaning to my own wishes, sent to friends concerned about those "who do not belong", during Christmas. And I also liked Gary MacEoin's comments on liberation theology.

Betsie Hollants
Cuernavaca, Mexico

Paired Tutu with King

I put up a Martin Luther King bulletin board in my classroom this year to celebrate his birthday and paired him with Bishop Desmond Tutu. THE WITNESS cover and inside pictures and quotes in the December issue make up the Bishop's section, and I'll save the articles to use when I teach *Cry the Beloved Country* this spring.

Nellie Browning
St. Louis, Mo.

Much needed information

Yes, it is painful to learn about how the poor of the Third World are persecuted, detained, tortured and murdered for no reason save that they are seeking to live in a way that befits their dignity as children of God. (See Bishop Tutu in his remarks about apartheid, December WITNESS.)

And particularly noteworthy for me was Gary MacEoin's article, "Liberation Theology under Fire." It does seem to be an issue that is splitting mainline Protestantism and traditional Catholicism over and against the praxis of liberation theology. I am striving to somehow reconcile the Christ of the Nicene Creed with the Jesus I see in the poor, the disenfranchised, the powerless (having been active in the Catholic Worker movement for the past three years).

Thanks for a much needed December informational issue.

Carolyn W. Reynolds
Santa Rosa, Cal.

Commends format

I am impressed by your tribute to Bishop Tutu. He is a great inspiration for us all.

Your magazine has a nice format and legible print — helpful to those of us with not-so-good eyesight!

Sarah J. Tesch
St. Paul, Minn.

Note from Bishop Tutu

Thank you very much for your kind message of congratulations on my being awarded the 1984 Nobel Peace Prize.

I have been deeply humbled and yet elated by this signal honor which I recognize is given to me in a representative capacity, for it belongs to all of us who are committed to the struggle for justice, peace and reconciliation in South Africa and in other parts of the world. I receive it too on behalf of the voiceless and marginalized ones of the world who have their noses rubbed daily in the dust and whose human dignity is trodden underfoot and who often lack the most elementary human rights that are taken for granted in most normal and free societies.

I pray that the world will become a more secure home for all of us and that we will learn that God intended us to live in harmony and interdependence and that we will desist from the madness of spending such large amounts on instruments of destruction when a fraction of that budget would enable millions of God's children to lead full lives of dignity and peace.

The Rt. Rev. Desmond M. Tutu
Bishop of Johannesburg

Lot of hogwash

I regard the article in the October WITNESS attempting to justify abortion-on-demand biblically and traditionally as just a lot of hog-wash. It is scholastically shaky and theologically unsound. Dr. John Harvey, Virginia Seminary, has written an answer to it which utterly destroys the Mss. Blair, Wilson-Kastner, Steinem work. There is no biblical or traditional justification for abortion-on-demand. To put any more attention on what they have in THE WITNESS is, in my opinion, a sheer waste of time.

Whenever I see these proud and strident feminists screaming, "We have a Constitutional right to an abortion," I always

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think of the proud and strident Southerner, after the Dred Scott decision, screaming, "We have a Constitutional right to our slaves." Think about how the pro-abortion people regard human life.

The Rev. Paul E. Mericle
Silver Spring, Md.

Offended by pro-choice

I received a copy of your January WITNESS and wish to have my name removed permanently from your files.

As a hospital chaplain and Director of Hospice Care, I am offended in the extreme about your article advocating "pro-choice." The letter to the editor, "Need action on local level," reveals that you are promoting the killing of unborn infants with no consideration of many factors. Does anyone, with no social control have the right to kill another human? I believe not and since I *see* the aborted babies I can see that they in fact are the murdered ones. The lucky ones are found in the neo-natal nursery.

The Rev. Hal I. Meyers
Rouses Point, N.Y.

Proposes experiment

Pro-choice abortions make sense when a simple observation is made in one's kitchen. Carefully break two chicken eggs into a frying pan. Those white blobs on the yolks indicate that conception has taken place. As the eggs fry, those white blobs do not writhe in pain because they are not far enough along toward becoming chickens.

Those pro-life groups who claim that life begins at the moment of conception and that abortions are murders, should consider the possible consequences. Truth in advertising laws could require all food with chicken-egg contents to use the terminology "unbornchickens" on their labels. Caviar: unbornfish. Restaurant breakfast menus: Toast and two unbornchickens, any style. Revised cookbooks: Beat your unbornchickens until stiff. Christmas/New Year: unbornchickennog.

Easter on the White House lawn would tell visiting children to hunt/roll unbornchickens. Their questions would require instant sex education. Who would teach it? Public schoolteachers? Electronic clergy? Nuns/priests? Hostess/host?

World hunger and world overpopulation are twins. The Malthusian theory is correct. "When population exceeds the ability of the environment to support it, nature reduces the increase by people dying from starvation, disease, overcrowding, crime, war and lack of pure water."

Females should not be used as breeding animals to increase numbers and powers of religious/political coalitions. (There is money in baby production and the items babies use.)

Ethel S. Abbott
Rochester, N.Y.

Seeks more light

I was wondering if I could get a copy of the article on Abortion by Beatrice Blair and Patricia Wilson-Kastner (October WITNESS). As a new recipient of your magazine I found the dialogue in the January Letters to the Editor section interesting but needs more illumination.

Thad Butchen
Bigfork, Montana

(Others like Thad Butchen, who just joined THE WITNESS circle of readers and feel left out of the dialogue discussing previous articles, may wish to order back issues for $1; e.g. abortion, October; Bishop Tutu, December. Write THE WITNESS, Box 359, Ambler, PA 19002. — Ed.)

Possesses treasure

I did appreciate immensely your sending me a copy of your WITNESS special issue, "Daughters of Prophecy," and I read it from cover to cover, marking and smiling and experiencing both exhilaration and deep pain. It is a marvelous edition and one which I have saved for my own "posterity file" (including the portions of the September '84 issue which also relate to the anniversary).

It is a treasure which I am deeply grateful to have in my possession. Thank you so much for sharing it with me, as one who while not Episcopalian, has felt in my bones and blood as if this entire struggle has been mine as well.

The Rev. Jeanne Audrey Powers,
Associate General Secretary
The United Methodist Church

Self-interest is key

I support the views expressed by Sheila Collins about the bishop's pastoral on capitalist economics. However, I would like to offer a few words in defense of Adam Smith. As I learned it in school the free market is based on an individual's "self-interest," not "greed" as Ms. Collins stated. Admittedly, greed is a perversion of self-interest that is dominating capitalism as we know it.

Whenever I consider my motives for doing anything it always comes down to looking out for my self-interest. To do otherwise would seem to be a most unnatural act. The task at hand is to broaden our understanding of just what our self-interests really are. For instance in looking out for my own welfare I would also look out for the welfare of my wife and children as well as my parents, grandparents, grandchildren, greatgrandchildren . . .

When I see or hear about conditions of severe poverty and starvation in the world I am personally offended because I know that it is only a matter of coincidence that these people are suffering such indignities and not I. People in positions of political or economic power who allow these conditions to exist are not playing the game of mutual respect and are a menace to the self-interests of everybody.

It is in my self-interest to live in a peaceful and harmonious community. In this age of worldwide trade and com-

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Editorial

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Hunting the heretics

"A civil priesthood or government, hunting after political heresy, is an humble imitator of the inquisition." — **John Taylor, speaking against the proposed Sedition Act of 1798.**

The nationwide crackdown by the U.S. Government on the Sanctuary Movement pits the Church in dramatic confrontation with the State. This latest manifestation of the Reagan "revolution" in criminal justice strikes at the heart of the Biblical mandate to take in the stranger and shelter the persecuted.

Further, the indictment by a Federal Grand Jury of 16 people, including two priests, a pastor and three nuns, was largely made possible by informants placed in the sanctuary groups, who wore concealed tape recorders at church services, public meetings and private discussions. Scores of Guatemalans and Salvadorans were swept up as a result. And many more sanctuary workers described as "unindicted co-conspirators" are now put in the position of testifying against their priests, neighbors, fellow parishioners, and other sanctuary workers — or going to jail themselves.

Now comes an "Episcopal connection." The Rev. Henry Atkins, chaplain at Rutgers, was asked by the Immigration and Naturalization Service (INS) to have the six refugees sheltered at St. Michael's apply for political asylum. Atkins and his supporters have refused, since 96% of those who have so applied have been turned down and immediately deported, to face torture and death in their homeland.

Sanctuary activists like Atkins believe the families they shelter to be eligible for asylum under the U.S. Refugee Act of 1980, which states that asylum should be given those fleeing persecution in their own lands or to those who have good reason to fear such persecution. The INS views Guatemalans and Salvadorans as "illegal aliens," seeking greater economic opportunity.

Sanctuary as a theological position is ancient, as are its issues: Loyalty to the sovereign vs. fidelity to one's conscience; proving one's "patriotism" vs. opposing unjust laws or orders. As Chicago pastor Sid Mohn put it, "When the church has to break the law in order to provide refuge for homeless people, the struggle for justice has reached a new stage. Now the pastoral has merged with the political, service is prophetic, and love is a subversive activity."

The simplistic Reagan ideology (good vs. evil; us against them) threatens to embroil those with opinions on the subject of religious and political freedom in a skirmish, if not a battle, of historic proportion.

Slowly but surely the Department of Justice, the FBI and CIA have been using a chimerical fear of "terrorism" and "imported violence" to overcome traditional resistance to inquisitorial methods of justice. While no one of religious principle condones the violence spawned by terrorist acts, consider what has been happening in the interest of "National Security":

- Since 1981, the CIA has been permitted to eavesdrop on organizations in the United States as long as it believes it may learn "international intelligence" in the process;
- In 1983, FBI Director William Webster proclaimed stopping terrorism a priority of the FBI and obtained permission to abolish distinctions

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THE WITNESS

MATTERS OF life AND DEATH

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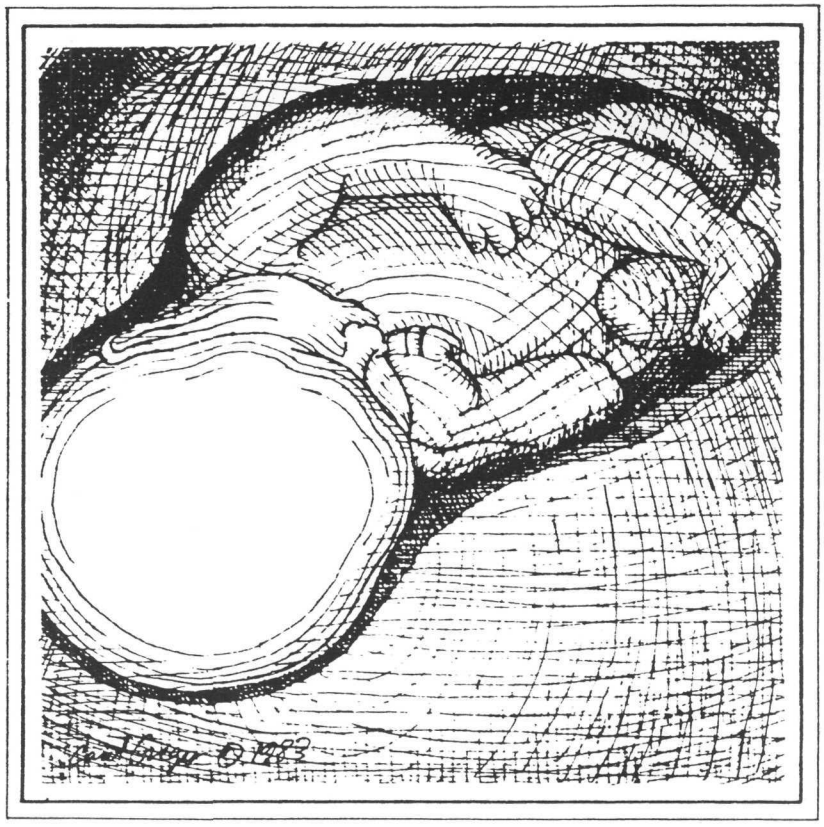

A question of ethics:

In vitro fertilization

by Charles Meyer

By now most everyone has heard the joke about why it is that "test tube" babies are so expensive. They have a "womb with a view." But for those contemplating having such a procedure, "in vitro fertilization" is anything but funny. It is indeed the end of a long, agonizing process of failures.

Having had no success with the usual natural reproductive process, such couples seek the counsel of qualified infertility specialists who work through a regimen of fertility drugs, specialized testing and careful regulation to attempt conception. Only after these attempts have utterly failed do couples move on to the technique of last resort — In Vitro Fertilization and Embryo Transfer (IVF-ET.)

Contrary to popular understanding, IVF-ET is not a simple or even frequently successful process. After the couple fills out a lengthy application form, undergoes a personal interview, and completes an extensive fertility screening workup, the woman is given a regimen of hormone therapy to stimulate the follicles to mature and produce eggs.

Careful monitoring by ultrasound imaging and measurement of hormonal blood levels tells the physician when the follicles are mature. At that time the woman comes into the hospital or outpatient clinic and undergoes a surgical procedure (under general anesthesia) called a laparoscopy. Inserting a sterile instrument into the abdominal cavity, the physician first finds the egg sacs, penetrates them and, hopefully, retrieves some eggs. The eggs are then placed in a culture medium in a petri dish — *not* a test tube. ("In vitro" means "in glass.")

The husband, who has refrained from ejaculation by any method for three days, must now provide a semen specimen. Because he is under considerable pressure to produce the specimen, and

The Rev. R. Charles Meyer is Director of the Department of Pastoral Care at St. David's Community Hospital, Austin, Tex. He has also served as a prison chaplain and pastoral counselor, and is the author of several magazine articles.

Who will be in control of the new reproductive technology? In vitro fertilization, sperm donors, surrogate mothers will surely emerge as issues at the General Convention of the Episcopal Church in September. The following two articles provide background data.

may not be able to do so, some programs use frozen sperm collected at an earlier date. Otherwise the specimen may either be collected at home and brought to the in vitro facility or obtained in the masturbatorium. The husband's sperm is then added to the egg already in the culture medium.

Assuming fertilization has occurred, the cells, now fertilized embryos, are kept in a controlled environment for approximately two days. They are then transferred back into the woman's womb without the use or necessity of anesthesia. After several hours of bed rest the patient returns home, where she may be continued on bed rest for two more days. It is hoped that during this time the embryo(s) will successfully implant in the uterus. From this point on a pregnancy continues as any other would.

Even though IVF-ET is medically the least controversial and ethically most benign of the new reproductive techniques (surrogate mothering and surrogate embryo transfer raise far more troublesome issues) the process does present some problems.

Who, for instance, ought to be considered appropriate candidates for IVF-ET? Most programs in the United States limit their services to married couples using their own gametes. But what about the single woman who wishes to have a child using donor sperm? What about unmarried couples or lesbian couples who wish to have children? The lack of consensus on what a "family" is further confuses the issue and makes determination difficult. Certainly the traditional image of the family has been challenged by single parent families, couples living together and couples consisting of two divorced parents with children from both marriages.

I believe it is clear that IVF-ET should be practiced. The technology is no longer experimental (insurance companies are beginning to cover it as a medical expense), it is available in many communities and it is a relatively effective treatment of last resort for infertility. However, because of our lack of information about the babies produced by this technique (estimates run from 700-1000), I would argue that its practice generally should be limited to married couples (man and woman) using their own gametes in order to maximize the chance of both physical and emotional success for the child. Boundaries can always be expanded; they can only with great pain and difficulty be drawn back. In addition, single and homosexual couples have other means of procuring children, including adoption.

Should the technique be used simply as a matter of convenience? Suppose a couple wishes to have a baby, all physiological systems are intact and working but they wish to use IVF-ET and transfer the embryo to a surrogate to carry for them for a fee? This way the couple could continue to maintain their jobs, keep a secure income and avoid all the medical risks to the woman while at the same time managing to "have a baby."

As a culture, we are used to "convenience items." We have become accustomed to having things the way we want them and when we want them. "Have it your way" is our national motto. But I think it would be inappropriate to extend this manner of life to producing children. It cheapens the process and reduces the child to yet another commodity to be acquired in the game of life. IVF-ET, in my opinion, ought to be limited to use by couples with significant physiological fertility defects such as diseased or nonexistent fallopian tubes, or oligospermia, or whose only way of becoming pregnant is considered to be IVF-ET. This consideration would allow the use of surrogates for women for whom pregnancy is contraindicated or dangerous and who wish to use their own eggs and their husband's sperm. Women with inheritable genetic defects or diseases who would wish to "adopt" an embryo using their husband's sperm and a donor egg could also use this technique.

One of the major determining factors in any ethical dilemma is the risk/benefit ratio, more properly referred to as the harm/benefit ratio. Are the risks of the hormone therapy, the surgical laparoscopy under general anesthesia, the incredible emotional stress of the couple undergoing this procedure together as a last attempt to have their own biological children, and the risks involved in the extra-corporeal handling of the egg, sperm and embryo worth the potential result?

Obviously the answer to that question varies with the persons involved. If you are the infertile couple the response is almost invariably affirmative. If you are

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an objective observer looking at the statistical rate of success ranging from 10% to 20% your reply may be less enthusiastic. Add in a cost factor of from $5,000 to $7,000 per attempt and the response appears even dimmer.

I believe that for those couples who can afford it, both financially and emotionally, the harm/benefit ratio is well within the acceptable range. Although the success rate of a "normal" pregnancy is considerably higher, an average healthy couple has a comparable chance of *achieving* a pregnancy each month and the costs, while somewhat more for IVF-ET, are not outside the parameters of reasonability, especially when compared with those of adoption. Clearly, for those couples struggling and desperately wanting their own biological offspring, IVF-ET is a viable, even desirable treatment for infertility commensurate with other conventional means.

Certainly the most problematic issue involved in IVF-ET, as with all the new reproductive technology, is the status of the embryo. Some want to argue that the embryo is fully a person with all the rights and protections which accrue to any other member of society. Thus, as a person, the embryo is subject to informed consent, child protection laws and, one would assume, inheritance laws. If this is the case, how will they be treated? If more than one egg is fertilized and the couple only wants one child, what is to be done with the rest? If they are not all transferred back into the woman how will they be kept? If frozen (as in the Australian case of recent note) and the couple dies do they inherit property? If destroyed, has abortion occurred or has murder taken place?

Others have argued with equally compelling force that the embryo is not a person but rather is human life. Thus it is entitled to the proper respect in its handling and treatment, but does not accrue the rights, protections or duties normally associated with fully developed persons. It is important to be very careful with this determination. It has, I believe, been treated much too cavalierly by proponents of both viewpoints and has resulted in confusion and defensiveness rather than clarity.

It seems clear to me that the President's Commission on Ethics was accurate in its evaluation of the embryo as human life and thus due respectful treatment. This designation in no way denigrates the status of the embryo and in fact protects it from capricious or disinterested handling. It seems ludicrous, however, to impute personhood to the eight-celled embryo with all the rights and protections of a fully developed child. If such were legally the case a couple who conceived on Dec. 31 and spontaneously aborted Jan. 1 could claim two tax deductions.

The freezing of embryos poses another major ethical dilemma. While the technology is still considered experimental with humans, the practice has a long and successful history with animals, particularly cattle. It appears to be only a matter of time before the freezing of human embryos could be considered routine.

The benefit to the couple is in relieving them of the pressures and medical risks of going through another month of hormone treatments, laparoscopy, and sperm production. There also is some evidence to indicate that the woman's body may be more receptive to implantation if she has not undergone the hormone treatments necessary to stimulate the follicle. Thus, if embryos could be successfully frozen, the woman could simply have the embryo(s) thawed during her next monthly cycle and transferred without the aforementioned risks and possibly with a better chance of achieving a pregnancy.

At this time, however, I do not believe we have enough evidence regarding the technology, the effects on the children born from this process, and the effects on the families producing them to warrant its general use. (To this date only three children have been born from frozen embryos.) The process is still experimental and the cost is highly prohibitive. In addition, while there are many situations where this process would be convenient, it seems to me to be an area where the technologically possible is not necessarily ethically desirable.

One of the primary guidelines for ethical consideration is that "can does not imply ought." Convenience, in my opinion, is not reason enough to justify the further risks to the embryo, regardless of how one views its status. What for instance would happen if the couple, during the first transfer, achieved a pregnancy and wanted no other children? Would the frozen embryos be sold, adopted out, destroyed? I would argue that just because we *can* provide this procedure does not mean we *ought* to do so.

The issue of selection, or screening, during the transfer process raises more questions. What if some of the embryos are found to be polyspermic (fertilized by more than one sperm) or appear to be dead? Polyspermic eggs seldom develop and usually die before birth. If they do develop they are always anomalous and incompatible with life. Dead embryos which are transferred may interfere with the implantation or growth of normal, live embryos in the womb. Should we then transfer back *all* embryos, regardless of their status? If we do not, if we screen the embryos for death and polyspermia and delete these from transfer so as to enhance the possibility of pregnancy are we practicing abortion and/or genetic selection? Furthermore, if the embryos appear to be "abnormal" or "improperly developing" ought they to be transferred?

I think it is fair and reasonable (both to the woman and to the other embryos) not to transfer dead or polyspermic embryos back into the womb. One could argue that by doing so we are mimicking nature's selection/screening process. "Abnormal"

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or "improperly developing" embryos are quite another matter, however. Embryos that appear to the gamete physiologist (the person trained to culture and incubate the embryos and ready them for transfer by the physician) to be "abnormal" or "improperly developing" have been known to implant successfully and grow into perfectly normal fetuses. Likewise, embryos that appear "perfectly normal" may develop anomalies and produce abnormal babies.

At issue here is our societal judgment about imperfection. Will we allow or tolerate persons who are less "perfect" (physiologically, psychologically, spiritually, politically) than ourselves? Is there a difference between accepting acquired imperfection (accident, disease, self infliction) after birth and congenital imperfection before birth? If the congenital imperfection is known ("abnormal embryos," ultrasound, amniocentesis) before birth then is there a duty to the society and the couple not to be "burdened" with such a child?

It seems clear that what appear to be "abnormal" and "improperly developing" embryos ought to be transferred back. Not only is their further development uncertain, but also to delete them makes a frightening statement about our demand for cultural heterogeneity. In addition, should abnormalities be found in the first trimester, the couple could still opt for abortion. Thus, deletion of such embryos at the transfer stage seems patently premature.

An issue that is frequently ignored, not only in IVF-ET but also in other medical dilemmas, is that of justice. Given a limited amount of health care resources ought we to be investing our time, expertise and money in a procedure that has a small success rate, is capital intensive requiring new facilities and personnel, and serves only a very small segment of the population — and not a "sick" one at that?

Critics argue that dollars would be better spent on health care for our increasing elderly and indigent populations (especially in skilled nursing facilities), providing better prenatal, neonatal, and well baby care, and supporting continuing research into the causes of infertility. If couples *really* want babies there are hundreds available for adoption through various agencies, especially Asian and Third World infants and those with what we who are whole call "defects." It seems genetic arrogance to demand that the only acceptable offspring is one of biological replication. In addition, access to the procedure is available only to those in a certain economic strata who can afford it.

Advocates (and I count myself among them) believe that the procedure is akin to any other elective medical decision. Qualified hospitals (and possibly even clinics) ought to offer it as a part of a range of services available to the community. It indeed adds to the research into infertility and, through the income generated by it, permits the expansion of other programs such as elderly care and indigent services. Equal access can be assured through a combination of personal funds and third party payers (including the medical facility itself.) Most importantly, this relatively benign procedure which is being constantly improved allows previously infertile couples to produce their own child who is wanted and loved. Furthermore, such couples should not be criticized for wanting their own biological children any more than other couples who have children without first seeking to adopt.

Finally, the "slippery slope" question. If we permit IVF-ET and, as will surely happen, gradually expand its parameters where do we end up? Do we find ourselves with a hundred Henry Kissingers or J.R. Ewings or Frank Sinatras? What does this mean for the image of "the family"? What are the emotional, political and economic dangers here?

The answer is a clear, unequivocal and resounding: "We don't know." Certainly IVF-ET alone offers no threat to our culture or lifestyle. It is primarily a medical procedure that treats infertility by becoming an external fallopian tube. Engaged with other new technologies such as artificial insemination by donor, surrogate mothering, frozen sperm, ova and embryos, and surrogate embryo transfer, the procedure becomes part of a major challenge to our beliefs and values surrounding parenting, family structure, reproductive choice, and societal norms (particularly concerning perfection.)

Thus it is extremely important with IVF-ET, as with each of the new bioethical decisions placed before us by rapidly expanding medical technology, to think about, understand clearly and discuss widely the parameters permissible to us. Carefully chosen boundaries which are open to reasonable and studied expansion will inhibit the negative consequences and enhance the positive uses of this process.

Resource

Good Genes: Emerging Values for Science, Religion and Society. A group study guide edited by David A. Ames and Colin B. Gracey, 1984. 140 pages. $3.95 plus postage/handling. 10 or more, $3 each. Forward Movement Publications, 412 Sycamore St., Cincinnati, OH 45202. ■

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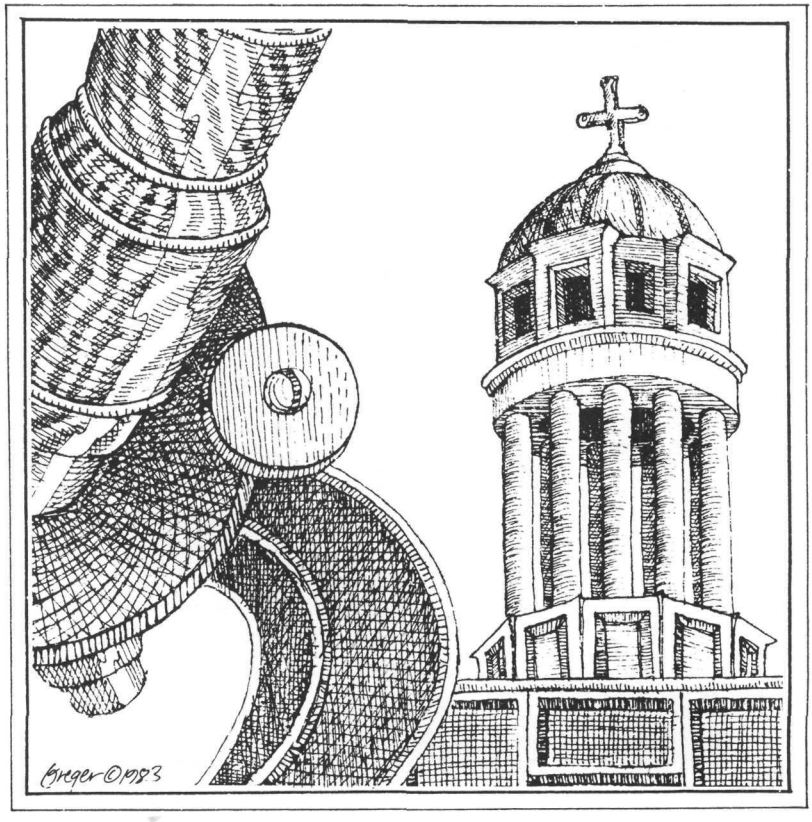
New reproductive technology: Who will be in control?

by Sharon Curtin

The new reproductive technology is raising questions that threaten to create a legal, moral, and social nightmare. For pro-choice advocates it complicates an already emotional issue. The perceived conflict between the rights of women and the rights of the fetus has now been extended to concern for the rights of the early embryo — sometimes with little concern for women.

The question of just when life begins, just when the embryo becomes a person, is unanswerable. In the 1973 Supreme Court decision *(Roe v. Wade)* the crucial language stated, "We need not resolve the difficult question of when life begins. When those trained in the respective disciplines of medicine, philosophy and theology are unable to arrive at any consensus, the judiciary, at this point in the development of man's knowledge, is not in a position to speculate as to the answer."

This doesn't stop any of us from trying to give an answer based on personal convictions, strongly held moral values, questions of control or power, or even ideas of sin and punishment. Most of the arguments as to when personhood begins are convictions masquerading as the truth. Not that the bioethicists, biologists, lawyers, and theologians are not presenting what they believe to be the truth, and in some cases very convincingly. But in my research for this article I realized I nodded yes to the arguments supporting my position and disagreed with evidence that did not support my commitment to women being in control of their own destiny, including their reproductive destiny . . .



I would like to present a few examples of the problems created, both human and ethical, by advances in reproductive technology. They are selected without any pretense of objectivity or hope of presenting a complete picture. I simply want to draw the bare outline of the increasingly complex ethical, social, legal and human problems we face when we speak of reproductive rights.

Emphasis on fertilization

According to most of the books and articles I could find on the new reproductive technology, it seems that the emphasis in research is devoted to developing new methods of conception. The new techniques of fertilization are rapidly becoming almost commonplace; the resultant children are no longer called "miracle babies."

Yet there is still no safe and sure method of birth control. In fact, the last major advance in contraception was the "pill." Most of the other available methods — including the sponge, condoms and the cervical cap — have been available in some form for hundreds of years.

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Most women suspect that until women control more of the research process, contraception will continue to have low priority.

Has research focused on fertilization because it is somehow more glamorous and dramatic? Is it because, as one scientist suggested, medicine always prefers to discover a "cure" which has immediately apparent results — i.e. a baby where none was thought possible — rather than emphasize prevention — i.e., better education in order to prevent the most common cause of infertility, pelvic inflammatory disease? It is ironic, and tragic, that at a time when maternal and child health programs are being cut, more money goes into test tubes than into nutrition programs for the health and well-being of women, infants and children. Why is it more valuable to develop more and more sophisticated techniques for invitro fertilization than to provide good prenatal care which might prevent retardation or low birth weight?

Frankly, I find this emphasis indefensible, both morally and logically. First of all, while we all recognize the touching desire to have children, we must also recognize our duty to women and children at risk. Even more importantly, I think that the emphasis on fertilization implies that women who do not have children, who cannot conceive, are somehow flawed, even diseased. This society does not recognize that a woman can be a woman of accomplishment and a valuable member of the society, unless she somehow fulfills her traditional biological role.

At the same time, but to a lesser degree, the implication is that a man who does not or cannot father is less than a man, not virile and potent. What may be a couple's sincere and simple desire to have a child becomes clouded by acceptance of these sexual stereotypes, and this cloud is seeded by a medical establishment which encourages such a belief system by focusing research resources and energy on fertilization rather than ways we can nurture, encourage and celebrate the people that exist.

Rights, responsibilities

A surrogate mother in Michigan delivered a baby last year who was both microcephalic and mentally retarded. On being presented with this "less than perfect child" the man who paid the surrogate $10,000 to carry "his" child insisted on blood tests that might show he was not the father. The test results were announced on the Phil Donahue Show. The buyer was *not* the father, it would seem that the mother and her husband had had intercourse around the time of the artificial insemination.

The would-be father treated the episode on the level of a business transaction. The product was poorly manufactured, not what he wanted, and he sent it back. But what if the child had been normal and he had only discovered that he was not the father after five or ten years? Do children like this come with a warranty?

Where is the spontaneous acceptance of life in this transaction? What is going to happen to this child nobody wants? Who is responsible — the technique, the father(s), the mother, society?

Presently, partly because of this case, the Michigan legislature is considering two proposals: that parents who contract with a surrogate bear all parental rights and responsibilities; and a rival law that makes all surrogate parenting a crime.

In France, a woman sued to retrieve her dead husband's sperm. The sperm bank refused her request on the grounds that the dead man had left no instructions. The judge ruled that "this secretion containing the seeds of life" was part of the estate and should be given to her.

Again, one can sympathize with the woman's desire to carry a child without approving the decision to declare, as a matter of law, that sperm are somehow the beginning, the seed, of life. The primacy of the male is clearly implied.

The implication that property rights are involved is also worrisome; does this mean that, under community property laws, one could claim a share of sperm, eggs or embryo? Or arrange for birth without the consent of an ex-spouse and later sue for child support? I am also reminded of a man I once heard explaining why he expected his wife to be monogamous: He didn't want anyone infringing on his gene pool. The idea that one person's reproductive products can be another person's private property brings up the question of who, eventually, will make such decisions.

Facing this question, judges in some jurisdictions (notably Michigan) have refused to consider involving "unusual" or "artificial" reproduction; they have said that the legislature must decide.

Ethics and the embryo

Can embryos inherit? Are they persons, perhaps in the same way that corporations can be persons under the law? How long is the research facility obliged to protect the embryos?

The Rev. Donald McCarthy of the Pope John XXIII Medical Moral Research and Education Center in St. Louis — a conservative Catholic think tank — called, in testimony before a Congressional Committee, for the endowment of civil rights to every embryo. These included the right not to be frozen, the right not to be destroyed, and the right not to be created at all except as a consequence of "personal self-giving and conjugal love."

Every woman should find that demand insulting. Here is a man pleading for the civil rights of the embryo — an entity whose individual humanity is disputed and ultimately unknowable — in a society that refused to pass the Equal Rights Amendment. I cannot understand how he can deny me my right to equal protection under the law and the right to control my own reproductive life, yet argue for the

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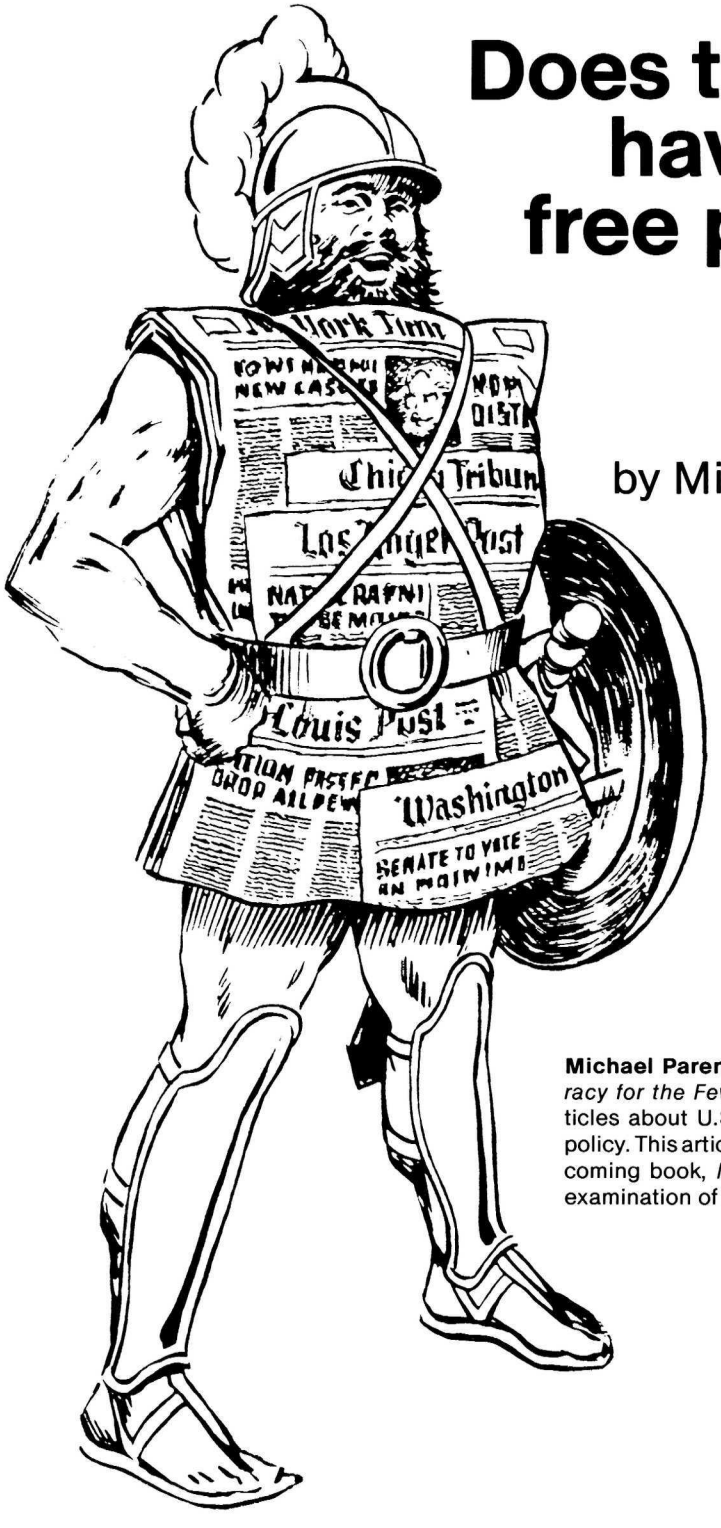
Does the U.S. have a free press?

by Michael Parenti



Michael Parenti is the author of *Democracy for the Few* and other books and articles about U.S. political life and foreign policy. This article is adapted from his forthcoming book, *Inventing Reality*, a critical examination of the U.S. news media.

It is commonly believed that the United States is a society endowed with "a free and independent press," but the reality is something else. Who specifically owns the mass media in the United States?

Ten huge business and financial corporations control the three major television and radio networks, 34 subsidiary television stations, 201 cable television systems, 62 radio stations, 20 record companies, 59 magazines including *Time* and *Newsweek*, 58 newspapers including the *New York Times*, the *Washington Post*, the *Wall Street Journal* and the *Los Angeles Times*, 41 book publishers, and various motion picture companies like Columbia Pictures and Twentieth-Century Fox. Three quarters of the major stockholders of the three broadcast networks are banks such as Chase Manhattan, Morgan Guaranty Trust, and Bank of America. These banks, in turn, are controlled mostly by four economic empires: the Mellons, the Morgans, the Rockefellers and the DuPonts — the same family groups that dominate the financial, mining, manufacturing, agricultural and oil industries of the United States and much of the world.

The overall pattern with regard to the U.S. news media is one of increasing concentration of ownership and earnings. According to a 1982 survey, independent newspapers are being gobbled up by the big newspaper companies at the rate of 50 or 60 a year. Ten newspaper corporations earn over half of all newspaper revenues in the United States. The giant newspaper companies buy up not only independent papers but other giant companies that might control dozens of newspapers themselves. In 1978, Gannet Corporation, one of the biggest, de-

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scribed itself as "a nation-wide newspaper company with 78 dailies in 30 states."

Less than 4% of American cities have competing newspapers under separate ownership; and in cities where there is a "choice," the papers offer little variety in editorial policy, being mostly politically conservative. Most of the "independent" newspapers rely on the wire services and larger newspapers for syndicated columnists and for national and international news. Like local television and radio stations, they are not really independent but quite dependent on the big news producers.

As with any business, the mass media's first obligation is to make money for their owners. Although declining in numbers, newspapers continue to be a major U.S. profit-making business, employing over 432,000 people. Through mergers, staff cutting, and reliance on central news service, the large conglomerates show handsome profits. In 1980, for instance, the annual advertising revenues of newspapers in the United States was $15.6 billion, with many billions more going to radio and television. A typical medium-circulation newspaper makes a 23% profit each year. The American press can hardly pretend to be a critic of giant U.S. corporations and exorbitant business profits, since the press enjoys profits that equal those of most oil companies.

Most newspapers, magazines, radio and TV networks, and movie studios in the United States are themselves giant corporations or subsidiaries of larger corporate conglomerates. Consider *Time* magazine — whose editors, according to one ex-*Time* reporter, "have never been shy about its incestuous relations with the captains of industry." *Time*, along with five or six other national publications, is owned by Time Inc., a colossal multinational company with yearly revenues of $2.5 billion. Time Inc. also owns several large publishing firms in the United States and has investments in others in Germany, France, Mexico and Japan. In addition, Time Inc. owns lumber and paper industries and is one of the biggest landowners in the United States. It also owns a marketing data company, a furniture manufacturer, several real estate and land development ventures, a group of Chicago suburban newspapers, American Television and Communications Corporation, and other television interests.

The news media in the United States are run like other corporations, by boards of directors composed mostly of persons drawn from the moneyed strata of society. Representatives of the more powerful New York banks sit on the boards of the three major networks and control all network financial functions. The directors of media corporations are often partners or directors of banks, insurance companies, big law firms, universities and rich foundations. They are linked with powerful business organizations, not with public interest groups; with management, not with labor; with high-ranking government officials, not with political protestors.

"The American press can hardly pretend to be a critic of giant U.S. corporations and exorbitant business profits, since the press enjoys profits that equal those of most oil companies."

In the smaller towns and cities the pattern is the same. Almost any newspaper is part of the business and political establishment of the city or town. The same is true of most local radio and television stations.

While having an abundance of numbers and giving the appearance of great diversity, the U.S. news media actually offer a remarkably homogenized fare. News services for dailies throughout the entire nation are provided by the Associated Press (AP), United Press International (UPI), the *New York Times* news service, the *Los-Angeles Times-Washington Post* news service and several foreign news services like Reuters. The ideological viewpoint of these news conduits are much the same, standardized and narrow in the kind of information they allow the American public to receive. The same conservative commentators, along with an occasional liberal one, appear in newspapers coast to coast on the same day.

Many newspapers in the smaller cities publish editorials and political cartoons supplied by the central news services, and other features that specialize in blandness and in the implicit acceptance of the existing system and existing social conditions. The blandness disappears, however, when law and order, communism, the Soviet "threat," labor strikes and minority unrest are discussed.

More and more newspaper space is given over to "soft" rather than "hard" news, to trivialized features and gossip items, to stories about movie and television stars, to crime, scandal and sensationalism. Television, radio and newspaper coverage of national and local affairs is usually scant, superficial and oriented toward "events" and "personalities," consisting of a few short "headline stories" and a number of conservative or simply banal commentaries and editorials.

Pouring into editorial offices and news rooms across the United States from the centralized news-service syndicates are photographs, news features, women's features, comic strips, sports columns, advice to the lovelorn, horoscopes, book reviews, and film and theater reviews. Whichever newspaper one reads or television station one views, in whatever part of the United States, one is struck by the indistinguishable and immediately familiar quality of the news and political views presented and of the people pre-

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senting them. One confronts a precooked, controlled, centralized, national news industry that is in sharp contrast to the "pluralistic diversity" of opinion and information which is supposed to prevail in the United States.

Americans are taught that they live in a society that has a free market of ideas where information, images and viewpoints circulate freely. But the notion of a free market is a misleading metaphor. A "market" suggests a place of plentitude, choice and variety, with the consumer moving from stall to stall as at any bazaar, sampling and picking from an array of wares. The existing news media market of ideas is more like the larger economic market of which it is a part: oligopolistic, standardized, and most accessible to those who possess vast amounts of capital, or who hold views that are pleasing to the possessors of capital.

To be sure, there is a vast array of magazines and other publications in the United States, magazines for motorcycle owners, for brides, for fishing, hunting and outdoor life, for home furnishing, for people who want to lose weight, for people who want to lift weights, for music fans, movie fans and sports fans. Relatively few of these have anything to do with meaningful political and social affairs; most are devoted to the distractions of mass media entertainment and consumerism. That there is a diversity of trivial publications does not mean there is a diversity of ideas, ideologies, and political information.

None of the above is to be taken as an invitation to lose heart and lapse into discouragement and quietude. Making ourselves aware that the news media are not free and independent, not neutral and objective, is a necessary first step in defending ourselves from the media's ideational manipulation. What can we do?

First, seek out alternative media like progressive, listener-supported radio stations and publications like THE WITNESS, *Sojourners*, the *Nation*, the *Guardian*, *Monthly Review*, the *Progressive*, the *Daily World*, *Political Affairs*, *CovertAction*, and others. Many religious, environmental, minority, student, peace, gay, and women's groups and labor unions have their own newsletters and newspapers which reach millions of people and often carry important articles on issues suppressed by the business-owned media. It has been the alternative media, and not the mainstream media, that first raised critical questions about environmental devastation, nuclear power, inequitable economic policies, the arms race, military spending, U.S. intervention in the Third World, repression of dissent at home, corporate class power and the like.

As the alternate media and the democratic forces of this society have generated momentum around particular issues, the major media have had to respond — often reluctantly, insufficiently and disingenuously — but respond they must. If the owners of most of our media could have their way, the press would concentrate on human interest stories, cheery announcements about economic recovery, and patriotic editorials about the need to keep America strong. But to maintain its credibility, the press must give some attention to the realities people experience; it must deal with questions like: Why are my taxes so high? Why is the river so polluted? Why must my son register for the draft? The media's need to deal with these things — however haphazardly and insufficiently — is what leads conservatives to complain that the press is infected with "liberal" biases.

Also, to maintain its credibility and its appearance as a neutral and objective institution, the press allows the public some limited access, in the form of letters-to-the-editor and guest columns, and on local broadcast media — guest commentaries and call-in shows. Even the letters that do not get published and the calls that are heard only by station managers have an impact — sometimes.

In sum, to create a more democratic climate of opinion in our country we must (1) alert ourselves to the way the media manipulates, evades, and packages the news; (2) support and strengthen alternative media with subscriptions and contributions, recognizing them as a crucial and liberating source of information and analysis; (3) talk back to the major media, exposing their biases and distortions whenever possible, taking advantage of what few outlets we have in them; (4) continue to struggle for social justice, creating a reality that influences the controlled image field in which the media operate. We do not have the luxury to feel discouraged. The democratic forces of our society have won victories in the past against tremendous odds, and we will win more in the future. Indeed, the future itself depends on it. ■

SUSTENANCE

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

Help us support, nourish and prolong THE WITNESS with a sustaining subscription, $25 yearly. (See order card this issue.)

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How to invest in peace

You don't have to shoulder a gun or build an atomic bomb to be part of the Pentagon's military machine. Without realizing it, you may already have signed up simply by joining a church, attending college or participating in a pension program.

That's because, unless they take special steps to avoid it, most institutions are apt to hold investments in companies that profit from and help perpetuate the nuclear arms race.

It doesn't have to be that way. A growing number of individuals and institutions, including churches (the latest example being the Roman Catholic Diocese of Milwaukee), are re-examining their portfolios and weeding out investments found to be socially undesirable.

And they are discovering in the process that investors can also do well by doing good. Says Robert Rodale, an advisor of the Calvert Social Investment Fund, which avoids companies that manufacture weapons, pollute, promote nuclear power or operate in South Africa: "I can't think of any standards that are better than social standards. And it appears that looking for companies that are doing good work is compatible with looking for companies that are performing well."

You and your church can do the same. The accompanying table, compiled by Nuclear Free America of Baltimore, Md., with assistance from Nukewatch in Madison, Wisc., identifies the 50 publicly held U.S. corporations most deeply involved in the nuclear weapons industry. It is derived from contract data provided by the U.S. Department of Energy, which is responsible for nuclear warhead production, and the U.S. Department of Defense, responsible for nuclear weapons systems.

For more information on socially responsible investing, including an "Invest in Peace Kit" available for $7.50, write Nukewatch, 315 West Gorham St., Madison, WI 53703.

— Sam Day/Nukewatch

TOP 50
U.S. Nuclear Weapons Contractors

Allied Corp.
AT&T Co.
AVCO Corp.
Boeing Co.
DuPont
EG&G, Inc.
Eaton Corp.
Exxon Corp.
FMC Corp.
Ford Motor Co.
General Dynamics Corp.
General Electric Co.
General Motors Corp.
General Tire & Rubber Co.
Goodyear Tire & Rubber Co.
Grumman Corp.
GTE Corp.
Harris Corp.
Honeywell, Inc.
IBM Co.
ITT Corp.
Kerr-McGee Corp.
Litton Industries, Inc.
Lockheed Corp.
LTV Corp.
Martin Marietta Corp.
McDonnell Douglas Corp.
Monsanto Co.
Motorola, Inc.
NL Industries, Inc.
National Distillers & Chemical Corp.
North American Philips Corp.
Northrop Corp.
RCA Corp.
Raytheon Co.
Rockwell International Corp.
Sanders Associates, Inc.
The Signal Companies, Inc.
The Singer Co.
Sperry Corp.
Teledyne, Inc.
Tenneco, Inc.
Texas Instruments, Inc.
Textron, Inc.
Todd Shipyards Corp.
TRW, Inc.
UNC Resources, Inc.
United States Steel Co.
United Technologies Corp.
Westinghouse Electric Corp.

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Death on skid row

by Jeff Dietrich

I knew that something was wrong the minute I drove up to our soup kitchen. The Fire Department ambulance was in the parking lot, its red light flashing like a pulse beat and the two-way radio blaring instructions to the paramedics. The paramedics had already been there 20 minutes before I arrived and they continued to work as I observed their actions, spare and efficient to conserve precious time, not a moment to lose.

Glen was holding Chris as she sobbed in his arms. "It's Ron," she said. "There was a fight about a place in line, and Ron tried to run away but the other guy caught him and tripped him, he hit his head as he fell . . . No, I've never seen the guy before. He just took off around the corner."

Ron's breathing had stopped before the ambulance reached the scene, so they had to hook him up to an aspirator. There were electrodes connected all over his body, recording information that was being monitored by doctors at County Hospital. The paramedics worked feverishly with syringes and bandages and IVs. "Give him some adrenalin" . . . "Yes, he's lost electrolytic fluids" . . . "Connect the heart stimulator" . . . "This is unit 38, over, request permission to . . ."

The soupline loops around our building up the far end of the parking lot over to the Regal Hotel, down the parking lot around the back of the Regal and down the alley again. So there was Ron lying in the parking lot between Hospitality Kitchen and the Regal Hotel, half naked, blood pouring from his head, tubes and wires connected to his body as 800 men file past to see if he's dead yet, gawking and staring like indifferent mourners at a premature funeral.

About four blocks from our kitchen is a small cement shack in the middle of a parking lot. On the side of the shack is a spray-paint graffiti message: "Why is God hiding?" The graffitist calls us to the realization that for the men on skid row, for the poor and oppressed of the world, Christ is in hiding, He is still entombed. There is no one on skid row who has heard the Good News of the Resurrection. On Fifth Street and on Sixth Street, on Gladys and San Pedro, Christ is still being crucified and hauled into the paddy wagon and brought before the magistrate. And in the back lot between Hospitality Kitchen and the Regal Hotel His body was placed in a red and white Fire Department ambulance and taken to County Hospital where He was pronounced dead on arrival. From there His body, after being washed and wrapped in a linen bag, was taken by the County Coroner to the morgue where it was placed in a drawer in the large refrigerator unit. After three months, when no relatives could be located, the County Coroner released the body to us.

Father Luis at St. Joseph's Church gave us the burial plot. So we were able to provide for Ron's last remains some measure of dignity that was not accorded during his life. It is difficult for any of us to deny our responsibility for Ron's death. It is scandalous that a man should die because of an argument over a place in line for a bowl of beans. It is sinful, it is immoral that we continue to deny the poor of the world what is rightfully theirs: decent shelter, food and clothing.

Soon it will be lunch time and 800 men will shuffle by the spot where Ron died. Some, I am sure, have already forgotten what happened here that day; it has blurred into their memory — the distinctive features inseparable from a thousand other similar tragedies. Some weren't here and others just don't care. I don't suppose that we will erect a monument in our back parking lot, but it seems important not to forget.

Jeff Dietrich is a member of the Los Angeles Catholic Worker. He is author of *Reluctant Resister,* which describes his experiences after he was jailed for participating in the non-violent blockade of an arms bazaar in Anaheim, Cal.

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Saturday's sonnet

Dead, they said, and I had seen the tomb
of skull receive the eyes, all focusing forgot.
Muscles tensing one last time; tongue dumb.
The life escaped — the life whose health I sought.
"God loved your father; thus God took him home."
(I was, unwilling, being comforted.)
"God gave to him his deepest wish, to come
from earth before becoming invalid.
"Do not begrudge that answered prayer. But grieve
as is appropriate and needful, too."
I pressed my father's eyes and turned to leave,
wanting to more adequately do.
Our mighty God grieves with us sorrowing ones.
And in the morning resurrection comes.

—Muriel Thiessen Stackley

He died smiling

A man in our town died.
With furtive smiles the family announced:
"He died peacefully, without pain,
Without bitterness — without protest."
Neighbors were pleased with that summation:
"How nice for him. How nice for you."

'Twas recorded of Jesus:
"He was in agony on the cross;
his body wracked with pain.
Bitterly he cried out to his god:
'Why hast thou forsaken me?' "
Upon reading that, a follower felt distressed.
"It is not right, it is not fair!
That is no way for the Great One to go!"
So, he inserted into the record:
"Father, forgive them." And,
"Into thy hands do I commend my spirit."
Everyone heaved a sigh of relief.
"There, that's better. Now everything is
Neat — peaceful — victorious."

Why this obsession with peace
in a man's dying moments/dying?
How could it make any difference to Almighty God
(Or, to the destiny of our eternal souls)
Whether we spend our last moment
Smiling, praying, and in resignation, or,
In anger, tears, and bitterness?
Surely, it is not crucial to our eternal destiny
That we put on an act to satisfy
The fears, the anxieties, the guilt of the human race!

—Eldred Johnston

The robin's egg

In memory of my husband Tony.

There it lay —
Broken in two;
A shell of a lovely
Ivory blue.

"Dead." I thought.
No. Not right.
Not dead but changed
For morning flight . . . .

Dead? Not at all!
Not it; not We —
But twice born
To life eternally.

— Madeline Ligammare

Flesh

I have a wound
Open
Draining, sore, blood
It will never heal.

Vanished are the pretenses
Of wellness
Especially specialness,
exempted superiority
Impervious to failure
No longer a perfectly defended island.

To everything living I now belong
Flesh
Oozing and dying.

With a hushing humility and fully filled
gladness
I now belong
And finally
Am alive.

I have a wound
It will never heal.
Thank God.

— Michael Dwinell

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A Luta Continua — the struggle continues

by Barbara C. Harris

'Play It Again, Sam'

A recent telephone call started me humming a "moldy oldie" ballad that begins, "It seems to me I've heard that song before; it's from an old familiar score . . ."

This tuneful sense of deja vu was brought on by my caller's questions: Did I know that somebody named Jane Watkins (Associate Development Officer) in World Mission at "815" (the Episcopal Church Center — 815 Second Avenue, New York) was slated to take an all white team of women to Kenya in April to "train" women of that country in life skills and how to talk to their tribal chiefs? Could I believe this?

No, I didn't know it. Yes, I could believe it. And what's more, I wasn't the least bit surprised 1) that it could happen in 1985 or 2) that it could be done under the auspices of the church through a department concerned with "world mission," for all that the designation of activity implies.

In fairness — although, admittedly, fairmindedness was not my primary emotional response at the moment — I tried to check out a few facts. Unfortunately, Jane Watkins was out of the country at press time. A couple, three phone calls, however, did reveal some interesting bits of information.

First, there seemed to be a general lack of knowledge concerning the whole endeavor, some wry amusement and some confusion of this group with the delegation scheduled to attend the UN-sponsored end of the decade conference on women to be held in Nairobi in July. (The latter group does boast two Blacks out of five delegates representing the Episcopal Church at that gathering.)

Secondly, while funded by World Mission in Church and Society, the responsibility for training efforts of this kind normally seems to reside with the Education Coordinator for Women's Ministries, who now well knows the impropriety of sending out such an unrepresentative squad. Thirdly, some knowledgeable persons on the national church staff thought the whole thing so ludicrous and/or inconsequential as not to question or protest it.

Aside from the dubious merit of such a program and the questionable stewardship it reflects, the church at large is due some answers to what now sound like age old questions. For instance: How was the team selected? What, indeed, of western cultural values based on a Myers-Briggs course model of interpersonal relationships are to be imparted to Kenyan women who, in turn, ostensibly will go into village communities to pass them on? Does taking life skills and assertiveness training to an ancient survival culture smack of carrying coals to Newcastle? What image of catholicity does an all white group convey?

A late report did indicate that Verna Dozier, the distinguished and charismatic educator out of Washington, D.C., who first had been asked to accompany the team to conduct Bible study, would be going along to help design the training and/or to train the trainers. She, indeed, is a stellar addition to any group going for almost any purpose. Verna Dozier, however, is not and never would claim to be the only skilled and talented Black woman in the Episcopal Church and available for service. An in-house telephone call could have uncovered a roster of able Black women in fields ranging from education, administration and public policy to housing, vocational trades and journalism, to say nothing of religion.

Perhaps overriding all of this is the question: when will Western missionary mentality give way to authentic mission mindedness that will release this church from presumption, insensitivity, insufferable arrogance and rank stupidity? Confronted with "gems" of "mission activity" such as this, one almost wishes the church would return to contemplating or picking lint from its ecclesiastical navel. At least that way it would not so blatantly expose its vintage RACISM, which is not only alive and well, but seemingly hale and hearty to boot.

Would love to hear an indignant *au contraire* from 815 saying none of this is true and that I am all wrong. Meanwhile, since I suspect more than a germ of truth in what I've heard thus far, I'll simply say, "Play it again, Sam. *A luta continua*."

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Continued from page 11

rights of the embryo. It makes no sense, not morally and not logically.

Do we have any moral obligation to the embryo? I think the best answer comes from Rosalind Petchesky in *Abortion and Women's Choice:* "We do have a moral obligation to nonpersons — to fetuses, animals, trees, and all organic life . . . The problem is, of course, that the survival of these living things may conflict with some important rights and needs of actual persons, and that in the face of such conflict we must give priority to actual, conscious human beings over other forms of life."

The creation of embryos outside the body of a woman raises a number of other questions. Does the embryo have the right to be implanted? What about embryonic research? What about genetic manipulation? Since it is now possible to select donor eggs and sperm, parents could select boys over girls, blondes over brunets, blue eyes over brown eyes. For example, a German clinic allegedly claims that its donors include "no fat men, no long ears, no hook noses . . ."

Practicing genetic engineering has implications other than those in the moral realm. In the field of agronomy scientists are now warning that, in our search for perfect plants, we are "engineering out" some disease and drought resistant strains in favor of plants that are bigger or faster growing, plants which are more dependent on technology to survive. They require more irrigation, more fertilizers, more pesticides. Some of these trends may be irreversible. There is a significant drop in the varieties of seed corn available, for example; and presently no replacement seed exists for the native prairie grasses being destroyed by agribusiness and strip mining.

We constantly ask ourselves what kind of society, what kind of future, we want. Is it necessary to use a technique simply because we know how to do it? Are we making decisions ethically or according to some idea of expediency? Do we really want the kind of society that puts the rights of the embryo ahead of the rights of a woman to live a full, complete and responsible life? Who will be in control over the issues of abortion, pregnancy, the birth process? Can a society not care for its weak and disabled, neglect its poor, ignore the needs of children and women — can such a society be expected to make ethical choices?

Not unless we closely monitor those who make the decisions and not unless women play a central role in the process, insisting on the right to choose a path celebrating life and grounded in ethics.

Sharon Curtin is Editor of *Conscience:* the Voice of Pro-Choice Catholics. This article is reprinted with permission from the September/October 1984 issue of *Conscience.*

Reaching out

No law and order
rigorist was here, man:
protect society against
all them filthy bodies
that's what you've got to do —
cleanse a leper? —
you must be joking:
it's easier to
raise the dead
according to
the rabbis
And I should think so too
in any case
let them in and
they defile the
nation, so stands
to reason you keep
them out for sure
just touch a leper
matey and hey presto
the whole darn country
ends up
impure

then
he came, befouled
in leprous rags
and for a moment
just stood there
we watched and saw him
kneel and plead
with: if *you*
want to you
can do it
the only one
I can turn to
now is *you*

we saw
a blazing anger
rise up within
him no gentle
Jesus meek and
mild on view
he broke the
law, went right
up and touched
him — I'm not kidding —
be clean, he said,
that's what I want for you

before him priests
had power to
protect the nation
by hiding all the
lepers out of view . . .
now thoughtful politicians
do all this for us
at airports, in homes
and factory raids
through cops in pubs
manhandling gays
and blacks, the poor,
and winos too

but there are
others, the Christ
among us, who are
reaching out
to touch each
leprous hand,
lift up each
fallen head as
in uncondemning
whisper they
dare proclaim the message
God
loves
you
too.

—Colin Winter

(Colin Winter was Anglican Bishop of Namibia from 1968 until his death in 1981. An outspoken critic of apartheid and advocate of social justice, he was expelled in 1972.)

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Victims warn about surveillance

"If you're non-violent, peaceful, open, democratic, that's no assurance you won't be the subject of surveillance or infiltration," Attorney Allen Ramo warned religious leaders attending a Consultation on Political Dissent and Human Rights sponsored by the Episcopal Church Publishing Company recently in Los Angeles.

Ramo, attorney for the Livermore Action Group, cautioned, "We aren't facing surveillance from just one agency. The state and local police, private security agencies, the FBI and other federal agents are now working in coordinated fashion." He described the surveillance experienced by non-violent participants of the Livermore group, a coalition opposing nuclear weapons manufacturing and deployment.

Two days after Ramo spoke, dramatic confirmation of his words was provided when a federal grand jury in Arizona indicted 16 persons, including three nuns, two priests and a minister, all active in the sanctuary movement. The charges include conspiracy, bringing aliens into the United States illegally, and concealing, harboring or shielding them. One of those indicted, John M. Fife, a Tucson Presbyterian pastor, said his reading of the action showed that the government had placed four Immigration and Naturalization Service agents in his church, and that they were equipped with electronic listening devices to gather information.

At the Los Angeles Consultation on Dissent, church representatives listened to five victims of government harassment, surveillance or grand jury imprisonment. The victims were from a nuclear protest group, two Puerto Rican independence groups (including a grand jury resister), a Central American refugee center, and a Mexican liberation group. The Consultation focused on their experiences rather than the merits of their particular causes.

Prior to their testimony the consultation heard Frank Wilkinson, executive director emeritus of the National Committee Against Repressive Legislation, himself jailed in 1961 for refusing to testify before the House Un-American Activities Committee. Wilkinson stated in the keynote address that we are in a period of increasing erosion of the civil liberties guaranteed by the Bill of Rights. "Much of our difficulty comes from the retreat of liberals, even church-minded liberals", said Wilkinson. He stated that although HUAC was abolished in 1975, the government in effect established in 1981 a new HUAC, the Senate Judiciary Subcommittee on Terrorism (headed by Sen. Jeremiah Denton). "They are trying to put the 'terrorist' label on social change", he said.

That statement rang true to those in and beyond the Episcopal Church who have followed the case of the five recent grand jury resisters, Maria Cueto and Steven Guerra among them. The five have been in federal prison since last April for refusal to testify. Although labelled "FALN terrorists" by the government, they have never been charged with any crime. Referring to their case in the wider context of the history of grand jury abuse in this country, Chicago attorney Michael Deutsch, denounced what he called an increasing tendency to use grand juries for political internment. "It begins to look like internment practices without trial in Northern Ireland or South Africa," Deutsch said. He reminded his audience that four of the five grand jury resisters, including Episcopalian Maria Cueto, had previously served jail sentences for civil contempt of a grand jury. Since the government had to know they would not talk this time either and since there were no new charges, it was obviously a way of getting some effective advocates for Puerto Rican independence off the streets, the attorney asserted.

In brief remarks, consultation convenor Richard Gillett of the Episcopal Church Publishing Company reminded participants that "our greatest supreme court justices in America, interpreting the Bill of Rights, have historically upheld the need for us as a nation to maintain ourselves open to the possibility of change, even radical change." He stated that in our religious history the proponents of a new thrust toward building the Kingdom of God on earth have almost always been at the edges of society: the outcast, the marginalized, the poor, the seldom heard-from. "It is our religious duty to safeguard the opportunity for prophetic voices and actions," he said.

Meanwhile, through its Task Force on Political Repression, chaired by Episcopal Bishop Antonio J. Ramos, the Episcopal Church Publishing Company plans to hold two other consultations in Chicago and New York. Expanded educational strategies to alert the wider religious community to the growing harassment being experienced by religious

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and secular activist groups are under discussion.

Donations are still being sought for the families of Maria Cueto, Steve Guerra, and the other Hispanic grand jury resisters. WITNESS readers wishing to contribute should send a tax deductible check payable to the *Diocese of New York* and earmarked "Fund for aiding Hispanic families" to Richard Gillett, 2808 Altura St., Los Angeles, CA 90031.

Those wishing to send Easter greetings to the five prisoners (they cannot accept money in jail) may address cards to them at their present addresses:

Maria Cueto, 15884-053
Federal Correctional Institute
Pleasanton, CA 94568

Steven Guerra, 15883-053
Federal Correctional Institute
P.O. Box 1000
Anthony, TX 79821

Julio Rosado, 19793-053
Federal Correctional Institute
Raybrook, NY 12977

Andres Rosado, 19794-053
P.O. Box 1000
Montgomery, PA 17752

Ricardo Romero, 16208-053
Federal Correctional Institute
P.O. Box H
Safford, AZ 85546 ■

Diocese supports Hispanics

The Diocese of Bethlehem passed a resolution supporting the five Hispanic Grand Jury resisters at its recent convention and donated the Eucharist offering of $700 to assist their families. Text of the resolution follows:

WHEREAS Maria Cueto, former director of the National Commission for Hispanic Affairs of the Episcopal Church, and Steven Guerra, a member of the Board of Directors of the Episcopal Church Publishing Company, are serving three-year prison sentences for refusing, as an act of conscience, to testify before a Grand Jury, and

WHEREAS Maria Cueto has stated that by testifying she would have betrayed the confidentiality of her ministry, and

WHEREAS Maria Cueto, Steven Guerra and three other Hispanics currently imprisoned for criminal contempt have all refused to comply with a court order because of their belief that to do so would jeopardize the confidence laid in them as representatives of the church of Hispanic groups, and

WHEREAS their peaceful and self-sacrificing witness is in accord with the Diocese of Bethlehem's commitment to non-violence, and

WHEREAS our Lord enjoins us to support those who are prisoners (Matt 25: 35-40)

THEREFORE BE IT RESOLVED that this convention ask members of the diocese to support these prisoners with prayers and messages of support, and be it further

RESOLVED that the offering at the Eucharist at this Convention be forwarded to the Fund for Aiding Hispanic Families to assist prisoners and their families.

Editorial . . . *Continued from page 4*

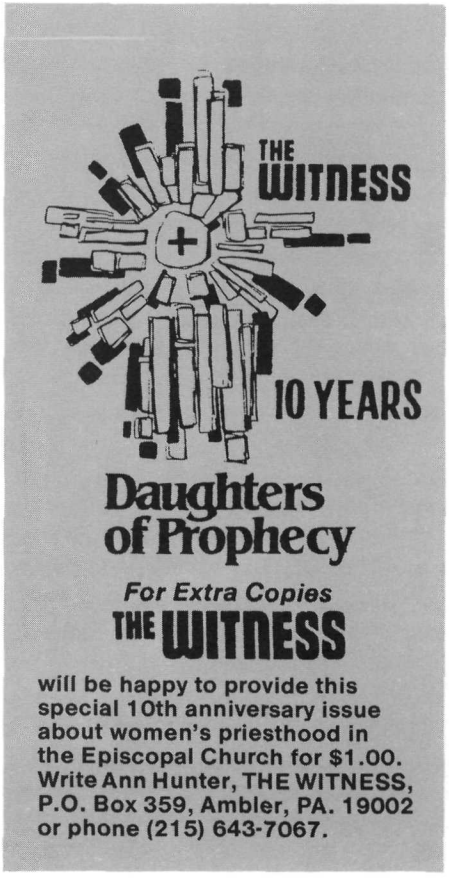
between investigations of organized crime and political or religious organizations.

- Last April President Reagan signed into law a secret intelligence directive ordering 26 Federal agencies to develop counter-terrorism plans and authorize the CIA to create para-military squads to conduct "pre-emptive" raids against suspected terrorists.
- At the end of the last term of Congress, a special bill offering informants rewards up to $500,000 for information leading to the conviction of "terrorists" was enacted.
- The federal criminal code revision, long the target of criticism by civil libertarians, was enacted. It contains provisions permitting persons accused of crime to be detained without bail whenever a judge believes they may represent a "danger to the community" and abolishes federal parole.

Any individual example may sound Big-Brotherish, but not sinister enough to deter or chill the exercise of First Amendment rights. In combination, however, they spell danger.

It is perhaps melodramatic to pronounce the aggregate of these activities a witch hunt at this date, but they certainly point to a "hunting after political heresy" which is but a small step from "an humble imitator of the inquisition." ■

(Written by Mary Lou Suhor, with documentation provided by the Movement Support Network of the Center for Constitutional Rights and the National Lawyers Guild.)



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Short Takes

White-haired saints

It may well be that the answer to the crucial problem of churches in transition is in the hands of the white-haired Simeons and Annas of our congregations! "Grey power" can be a real potential for a new missionary adventure. During my residence in the United States in the last two years, I have noted that whenever you have a meeting to present a burning issue — like U.S. support for repressive regimes in Central America — or to crusade for some vital cause — like the nuclear freeze — you can count on two groups of people to respond: the young and the elderly. The actively "making it" sector of the community may be absent, but the young and the elderly will be there. I think of the little ones who accepted Jesus (because he accepted them) and followed him. The old Simeon and Anna, the only ones available and willing to receive the baby Jesus at the altar of the Temple, naturally also come to mind. They were of the real saints of the earth: *the available ones.*

Bishop Mortimer Arias of Bolivia
3rd World Sermon Notes

'God screaming at me'

In the book published by Clergy and Laity Concerned called "Hunger for Justice," Jack Nelson describes walking through the streets of Calcutta where "the poverty so enraged me that I wanted to scream at God. Then I came to a painful realization. In the suffering of the poor, God was screaming at me, in fact at all of us and our institutions and the social systems that cause and perpetuate hunger, poverty and inequality."

Barbara Lupo, CALC co-director

View from space

"When you look at the earth from space and see it as a fragile, tiny planet, tremendously sensitive to the depredations of its inhabitants, it's impossible not to think that what we are doing is foolish. There are no national boundaries visible when you look at the earth from space. It's a planet — all one place. All the beings on it are mutually dependent, like living on a lifeboat. Whatever the causes that divide us, the earth will be here a thousand — a million — years from now. The question is, will we?"

Carl Sagan
The Churchman* via *Common Cause

42,000 to resist invasion

A delegation of religious and peace leaders hand-delivered a message to the office of the secretary of state in Washington D.C., announcing that 42,352 U.S citizens have signed the Pledge of Resistance, a contingency plan of public resistance in the event of a U.S. invasion or military escalation in Central America.

In an effort to change U.S. policy toward Central America, the delegation met with Craig Johnstone, the deputy assistant secretary of state for inter-American affairs, for an hour and 15 minutes. The delegation outlined what has become the largest coordinated, nonviolent civil disobedience plan in U.S. history.

"We told him that from now on the pledges of these 42,000 U.S. citizens should be a factor in decision making about U.S. foreign policy in Central America," *Sojourners* Editor Jim Wallis said after the unusually long and substantive meeting. "The domestic cost [of escalation] will be the imprisoning of tens of thousands of U.S. citizens. We mean what we say, and we will do what we promise," Wallis told Johnstone.

The promise of direct action centers on a written pledge called the Pledge of Resistance, which is a personal commitment—initiated by the religious community and made by the 42,352 people who have signed—to nonviolently resist any U.S. military escalation or invasion in Central America.

More than half of the pledge signers have promised to engage in nonviolent civil disobedience by occupying congressional field offices and other local federal facilities until any U.S. invasion or military escalation ends. The rest of the signers have pledged to support those committing civil disobedience by engaging in activities that include demonstrating, leafletting, lobbying, and holding public worship services and vigils.

Quote of note

"Unfortunately, most people have the notion that a religious organization can be serious only if it is authoritarian and the only content it can be serious about is fundamentalism."

— Dean M. Kelly
Why Conservative Churches Are Growing

English women priests 1990?

Following a five-hour debate, the General Synod of the Church of England voted Nov. 15 to introduce legislation to allow women to become priests. A motion moved by the Bishop of Southwark, the Rt. Rev. Ronald Bowlby, passed in all houses — bishops 41-6; clergy 131-98; and laity 135-79.

The vote is the beginning of a complex legal and legislative process which will require Parliamentary approval. It may take until the 1990's before the first women are ordained priests.

The Archbishop of Canterbury told the house that he supported the ordination of women but felt that the time was not yet right for the Church of England to proceed and voted in opposition. The Archbishop of York also felt that the debate was being held prematurely but voted in favor.

— Anglican Consultative Council

Trick of mass insanity

"The supreme trick of mass insanity is that it persuades you that the only abnormal person is the one who refuses to join in the madness of others, the one who tries vainly to resist. We will never understand totalitarianism if we do not understand that people rarely have the strength to be uncommon." **— Eugene Ionesco**

Quoted in Trident II Plowshares Newsletter

New quarters for EPF

The Episcopal Peace Fellowship has moved its office from Hearst Hall, Mt. St. Alban's to 620 G Street, S.E., Washington, D.C. 20003. New phone number is 202-543-7168.

The move was occasioned when the National Cathedral School, owners of Hearst Hall where EPF was headquartered for the past seven years, needed to use the Hall for school purposes.

The new host, Christ Church, Washington Parish, is a congregation with a history of community involvement, Mary Miller, EPF National Chairperson, said. She added, "and we are now within walking distance of Capitol Hill and most of the organizations with whom we have regular relationships, including the Friends Committee on National Legislation, the Washington Offices of the NCCC and the Episcopal Church, Coalition for a New Foreign and Military Policy."

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Letters . . . *Continued from page 3*
munications my community extends beyond my own neighborhood to include the entire planet. Racial hatred, nuclear weapons, pollution and ecological destruction run smack into my self-interests.

I don't think it is accurate or helpful to blame the problems we are facing on capitalism or to say that capitalism is contrary to Christian principles. Narrow-mindedness, shortsightedness and fear are words that more clearly define the problem. Also, in a capitalist system it is just as important for us to make intelligent purchasing decisions as it is to make intelligent voting decisions. As buyers we must be aware that purchasing cigarettes and highly processed foods not only damages our health but uses up large amounts of energy and agricultural resources. When we make ourselves sick we use up medical resources in an attempt to cure us. So much of what even poor people in America spend their money on is useless and wasteful. To a greater degree than we would care to admit the system we have is the system that we have all helped to make. Let's all examine our own lives and see what changes we might dare to make.

One useful step that the bishops could take is to demystify their religion by demonstrating that the moral teachings of Jesus are not merely a mysterious mandate from God but practical, scientifically testable and valid principles of social behavior that are the keys to maximizing the personal happiness and self-interests of all of us. This might encourage economists to demystify their religion and bring the "invisible hand" into a proper accounting of its activities.

Joe Pacal
Keaau, Hawaii

Collins responds

Call the original impulse "self-interest" instead of greed, the net effect of the interplay of competing self-interest in a capitalist system has been to rationalize and institutionalize the worst of human instincts. It is not that greedy, power-hungry individuals get into the system and pervert the meaning of self-interest, or that people in positions of political or economic power simply "allow" conditions of poverty and degradation to exist. Rather, *the logic of the system* compels people to act in selfish and short-sighted ways. One could not exist in the intensely competitive corporate world and apply to the workplace the values that Christianity most often articulates. Look at what happens to whistle blowers.

The dynamic of capitalist competition means that some win while the majority (globally speaking) must lose. When there are few controls placed on the accumulation of wealth and power and little long-term national planning in the interest of greater values (such as justice, world peace or resource conservation), periodic recession, overproduction, and misfits between supply and demand will occur. Then we see the terrible specter of farmers dumping wheat and chickens while children starve.

If language is the lens through which we see reality, then Adam Smith gave it away from the beginning. He described the operation of market forces as an "invisible hand," thus personifying a trans-human phenomenon. The most telling indication of our predicament is the way in which the system of production and exchange has in fact taken on a human personality while real humans are replaced by robots and then labeled as the "deserving or undeserving poor."

In American law, corporations are defined as "persons" with all the constitutional rights of individuals attendant thereto. The 14th Amendment has been invoked more often in U.S. courts to protect the rights of corporations than it has been to protect the rights of Afro-Americans for whom the Amendment was originally passed.

I agree with Joe Pacal that it would be useful for the bishops to demystify their religion by demonstrating that the moral teachings of Jesus "are practical, scientifically testable and valid principles of social behavior." They have begun to do that in the pastoral, but I think Jesse Jackson did a more effective job in his presidential campaign. Those of us concerned about poverty, injustice, and war need to continue that process of demystification and moral economic reconstruction.

Sheila Collins
New Rochelle, N.Y.

Irreligious?

I find your journal, THE WITNESS, interesting and logical. It seems to me that you aspire after bringing truth to the public instead of propaganda. I find that concept refreshing though somewhat irreligious.

Frank Conte
Warren, R.I.

'Peace' conference theme

Thank you for publishing Bishop Paul Moore's fine article, "Meditation for a Nuclear Age," in your January issue.

Readers who are concerned with nuclear proliferation and our role as peacemakers may wish to take note of the upcoming annual Finger Lakes Conference, to be held June 23-29 at William Smith College in Geneva, N.Y. Highlighting the conference will be the General Lecture series by the Rev. William Rankin, a national leader in the peace movement.

Courses to be offered will include: The Central American Situation, by the Rt. Rev. Jose Antonio Ramos, former Bishop of Costa Rica; How Can We Sing Mary and Miriam's Songs in a Strange Land?, by the Rev. F.Sanford Cutler, Morristown, N.J.; Increasing Personal Effectiveness, by Mitchell Alegre, Diocese of Western New York; Living Creatively, by J. Bruce Stewart, Director of the Center for Liturgy and the Arts; The Eastern Orthodox Tradition, by Paul C. Cochran, of Manhattan; Studies in Holy Scripture, by George O. Nagle, Chief Chaplain, Dannemora State Prison, Clinton, N.Y.

Dean of the conference is the Rev. Judith Upham, rector of Grace Church, Syracuse, N.Y. Ana Hernandez will be music director.

Persons wishing information may contact Diana Purcell, P.O. Box 492, Wellsville, N.Y. 14895.

The Rev. Caroline F. Malseed
Moravia, N.Y.

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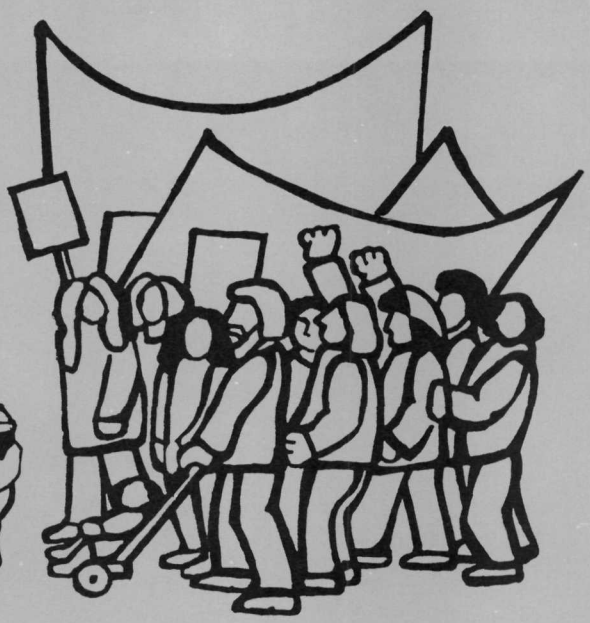

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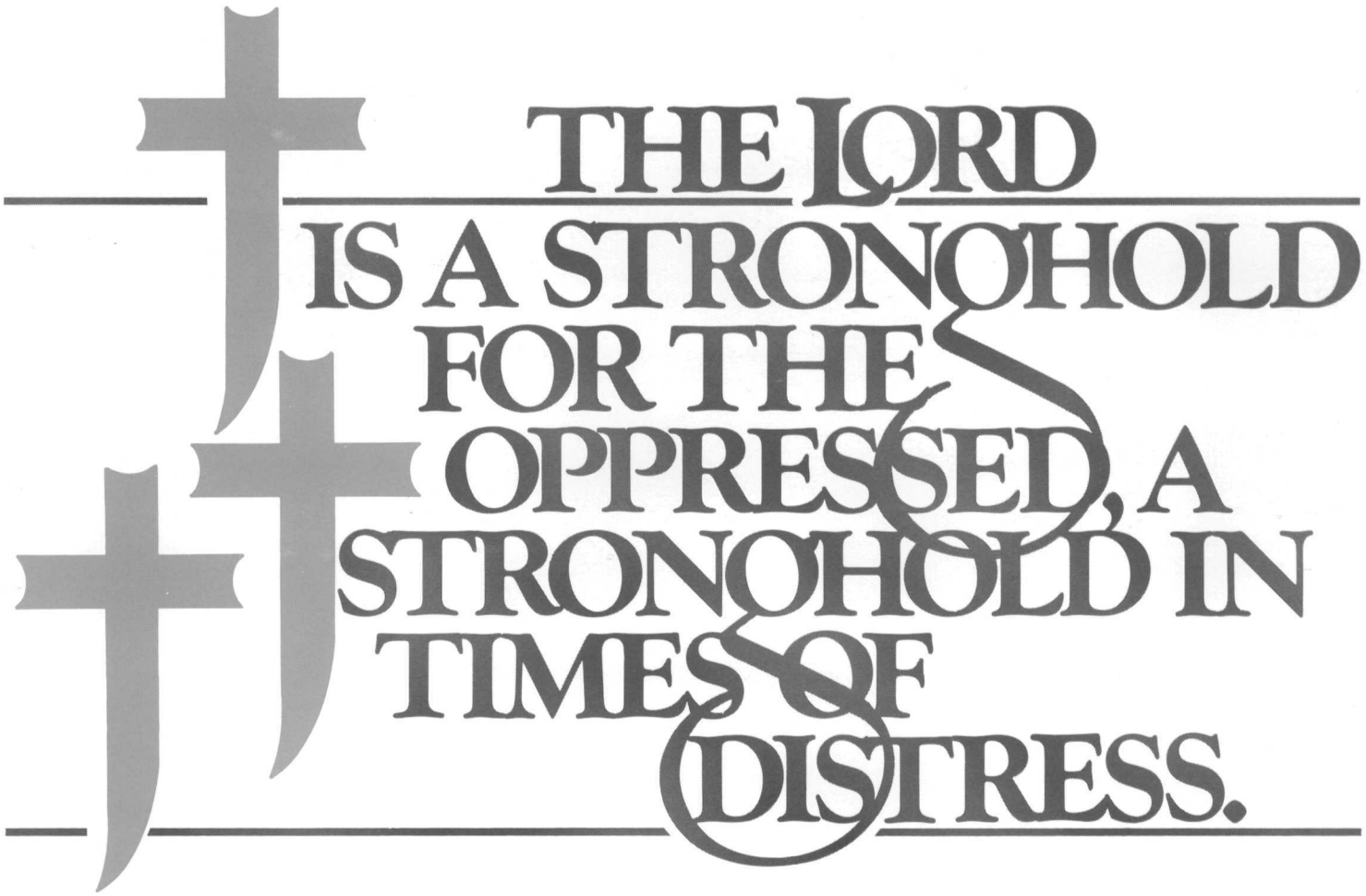
THE WITNESS

CAPITAL PUNISHMENT

Mary Miller • Tom Feamster
Joe Doss • Marie Deans



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Letters

January issue great

Your January issue was great! I am grateful to Bishop Spong for that moving article on John Hines. Let Bishop Hines be much more than simply "A Moment of Grace for the Church."

A postscript on John Hines: Bishop Hines and I were once on a plane together and landed in West Africa. His mission was the consecration of a new bishop, replacing one who had been assassinated; mine was to go on to South Africa to speak to mixed groups — Black and White — in rehabilitation concerns. We were of course in tourist class, and went out the rear exit, something one could do in those more innocent days. Continuing our conversation as we walked to the airport, we noticed a large delegation of bishops and other church folk waiting for passengers to come down from first class. Suddenly someone spotted Bishop Hines from our group of peons in steerage, and the entire group came rushing over towards us, ecclesiastical dress flying in the wind! What a nice touch that was about Bishop Hines' feeling about one's mode of travel.

I hope everyone goes on to read the moving personal account by the Rev. Nancy L. Chaffee, the first disabled woman to be ordained to the priesthood in the Episcopal Church. She once gave a lecture to my students at Union Seminary (Department of Psychiatry and Religion), a lecture really acclaimed by them. From that article in THE WITNESS (and the article's first publication in "The Caring Congregation") it is my urgent hope that the church as a whole will see ministry itself in a new light, even as Bishop Ned Cole had indicated in ordaining her.

Finally, Bishop Paul Moore in his meditation sets prayer in proper context. Not only *Orare est Laborare*, but also justice and service and suffering — and hope!

The Rev. Harold Wilke
White Plains, N.Y.

Moved to tears

I have just finished reading the January issue of THE WITNESS from cover to cover — and am compelled to thank you for each and every article. Each one is so powerful that I am moved to tears and also to rejoice we have such great men and women in the church today living and proclaiming by their lives the Word made flesh.

Elizabeth W. Corrigan
Santa Barbara, Cal.

Moved to cancel

I read the January WITNESS with care; and found in it, and implied in it, so much that is at variance with *quod semper, quod ubique, quod ab omnibus creditum est* that I recognized almost nothing of the Anglicanism which I hold.

The first of the Letters apart, the "pro-choice" sentiment, the emphasis on women who have undergone the rite of ordination to the priesthood (one of whom had previously been divorced), and other aspects of the magazine's contents, have nothing whatsoever in common with the catholic and evangelical witness which is being vitally renewed in this part of the world. As for Bishop Spong's reference to "that irrelevant . . . ghetto called religion," it is either the kind of gratuitous remark which is characteristic of liberals, or, more likely, it reflects a total incomprehension of what the Catholic faith is all about. But, in either case, it involves a complete misunderstanding of the meaning of the word "religion."

I have no doubt that you will regard these views as unconscionably old-fashioned, invincibly ignorant and "irrelevant." But I find some small comfort in the thought that I am in the good company of the vast majority of Christians of all ages. Please cancel immediately the arrangement to send THE WITNESS.

The Very Rev. Allan Hawkins
Arlington, Tex.

Inspired by Chaffee

Someone has given me a copy of the January WITNESS magazine in which the Rev. Nancy Chaffee has written a beautiful article about her journey to the priesthood. It is so inspiring that, at first, it made me feel guilty to have indulged in self-pity whenever I encountered reversals and obstacles in my priestly ministry. But then I realized that we all have to learn from our mistakes and shortcomings to rely on the graciousness of God.

I am sending this article to the authorities of Harmarville Rehabilitation Center, which is located not very far from our church, hoping that they might find an opportunity to invite her to come speak to the handicapped people being treated there. I will share the article also with many others who are working with handicapped people.

The Rev. Jean-Jacques D'Aoust
Pittsburgh, Pa.

Youth's message lost

The Children of War Tour brought home the realities of war and hopes for peace to communities across America by persons who have had (and tragically, continue to have) firsthand experiences: young people. Thanks for sharing this experience with your readers (February WITNESS). The horror of *future* war was also a part of this valuable tour, as participants such as Juliane Kerlen from West Germany pointed out.

Juliane is a high school exchangee to the United States as part of the ICYE exchange program. As a participant in the Children of War Tour, Juliane shared with Americans the continuing legacy of past warfare and her fears over nuclear armaments being deployed throughout Europe. She found, unfortunately, that both subjects were outside the conscious reality of many Americans. Juliane has

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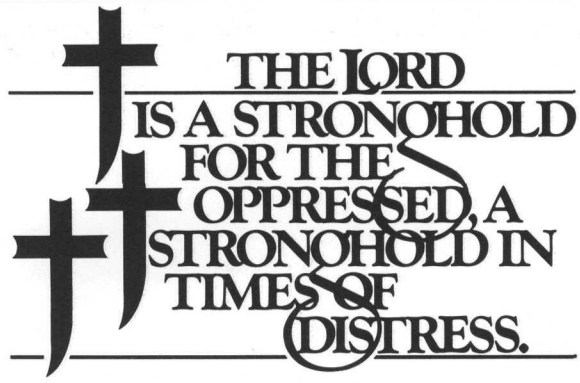

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Editorial

Requiem for a theologian, advocate, friend

It was the summer of 1962. The setting: An Episcopal Camp and Conference center, tucked away in the Blue Ridge mountains of North Carolina. The occasion: The annual Senior High Conference, which drew White kids from across the Fourth Province of the Episcopal Church. An event focused each year on a topic like "The Making of a Christian," each time an edifying-sounding excuse to reunite on the mountain and play "footsie" under water with those on whom we had crushes.

On this occasion the topic was something like,"The Wrath of God and Racial Bigotry." The speaker appeared unimpressive: a White, short, stocky, crew-cut man who had a tight walk and a stone face, expressionless and unsmiling. Like the rest of the kids, I was prepared merely to plop down unenthusiastically, pay as little attention as I could get away with politely, and bide my time until our chance to return to the lake, music, and each other.

I will never forget William Stringfellow. When this most unremarkable looking man opened his mouth, the wrath of God hit full force. For the first time in my 16 years, I was slapped squarely with the fact that, like everyone in the room, I was living in the sin of White racism. He named it "evil," and he named the Episcopal Church as "responsible for it." He made clear his understanding that by "the Episcopal Church," he meant *us*, a run-of-the-mill bunch of White high school students who were part of the spiritual problem unless we were involved actively in its concrete, historical, political solution.

William Stringfellow was the first White person I heard condemn, unequivocally, the evil of racism and the church's active involvement in its perpetuation. A lawyer and a layman, he was also, in my experience, the first Episcopal Church leader who took the people of God, including a bunch of 15 and 16-year-olds, seriously enough to hold *us* responsible — both for the ghastly character of evil in our society and for the spirit-filled possibility of its undoing.

He did not seem to give a whit whether we liked him. He did not pamper us emotionally, tell us jokes, flirt with us, or manipulate us by guilt-tripping or spiritually baiting us into admiring either him, ourselves, or people of color. He did not use palatable religious language. He did not say that our primary business as Christians was to pray for racial justice. He did not cajole us by suggesting that our call was to reconcile, unify, educate or pacify the people of God. He laid it to us: racism was our problem. Its solution was God's. And our spiritual business, our only business as Christians, was to stand for God regardless of the consequences.

I have often looked back on that occasion as a turning point in my life. Never, since that young people's conference, have I been able to believe for a moment that we should be "spiritual" instead of "political." William Stringfellow was my first theological mentor. He died March 2, after a long, dreadful metabolic disease, which had wracked his body unmercifully, leaving him only a bare skeleton of the chunky little prophet who had once changed my life. Upon his death, the Episcopal Church — indeed, the Christian Church and, even more broadly, the religious community in the United States — lost one of its most unequivocal and irrepressible voices for justice beyond and within the church. Stringfellow should be given a day in our liturgical calendar, but this is not likely to happen any time soon, because neither his tone nor his message was as "sweet" as our religious heroes are supposed to be.

Like his own theological mentor, Karl Barth, Stringfellow understood the collective character of human sin. A vintage neo-orthodox preacher and writer, Stringfellow contemporized God's condemnation of Israel as the exact moral equivalent of God's condemnation of the United States for the same sins today:

"Ah, sinful nation,
a people laden with iniquity,
offspring of evildoers
children who deal corruptly!
They have forsaken the Lord . . .
they are utterly estranged.
— Isaiah 1:4

This was Stringfellow's message to our nation, whether the specific evil was racism; sexism; the imperialistic violence wrought by us in Southeast Asia 15 years ago; that evil which we reap in Central America today; or simply the building of our nation/our lives on what Adrienne Rich calls "lies, secrets, and silence." He believed that human societies are corrupt and that we, each and all, are faced with a choice of standing for, or

The Rev. Carter Heyward is professor of theology at Episcopal Divinity School, Cambridge, and a contributing editor of THE WITNESS.

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by Carter Heyward

against, God in every situation. And how do we know where God stands? The Bible, Stringfellow believed, is clear: God stands with every human being whose survival or dignity is thwarted by our greed, indifference, and the violence embedded in our systems of racial, sexual, economic and other forms of stratification. When arrested in 1970 for harboring Dan Berrigan, Catholic peace activist and fugitive, Stringfellow's response was that he was "just a Christian doing his duty."

Perhaps more than any other Episcopalian of our time, Stringfellow's biting, sardonic critiques were leveled not only against our nation but also against our church. Much in what he believed to be the righteously indignant, angry spirit of Jesus, Stringfellow despised religiosity:

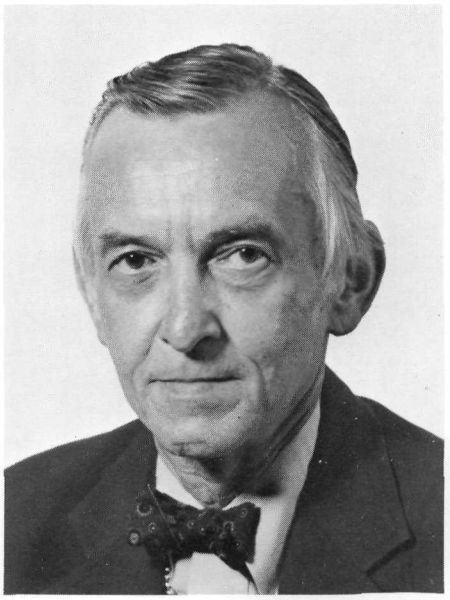
"they preach but do not practice . .
they do all their deeds to be seen by others . . .
they love the place of honor at feasts".

— Matt. 23

In Stringfellow's judgment, these charges had to be made against the current leadership of the Episcopal Church, who stand, he believed, in exactly the same morally untenable posture among us today as the pompous, pious legalists of first century Palestine stood among Jesus and his friends. Presiding Bishop John Allin could only wish, I dare say, that, just as the religious people of Jesus' time dismissed him, today's Episcopalians would write William Stringfellow off as a fanatic and would close our ears to his scathing indictments of our empty rituals.

Twelve years after my first encounter with Stringfellow we met again — this time around the events leading up to and following the ordination of 11 of us women in Philadelphia in 1974. Stringfellow offered to be our legal counsel during the two years of our exile from the church's officially ordained priesthood. During this time he served as attorney for those male priests accused and brought to ecclesiastical trial for having invited women priests to celebrate the Eucharist in their parishes. Stringfellow stood with us during the 1974 meting of the House of Bishops in Chicago, at which time the bishops declared our ordination to be "invalid" — i.e., that we were not, in fact, priests. And along with noted educator, Charles Willie and Bill Wolf, professor emeritus of theology at Episcopal Divinity School, it was Stringfellow who first went public with a strong condemnation of the bishops' judgment as being virtually null and void — legally, morally, theologically.

Two years later, Stringfellow was with us during the 1976 General Convention in Minneapolis, at which women's ordination was passed, but at which the House of Bishops voted that the "irregularly" ordained women would have to be "conditionally reordained." After meeting with the women, Stringfellow himself went to the bishops and set them on notice: "The women priests will *not* be reordained," he said, "conditionally or otherwise." Realizing trouble when it knocked, the House of Bishops immediately reversed its ruling and voted unanimously to allow the already ordained women to be simply "recognized" by our own bishops, and thus by the church at large.



William Stringfellow
1928-1985

No one should try to imitate her, or his, mentors. I did not agree with the radicality of Stringfellow's neo-orthodox dualism. Thus, I could not share his unmitigated condemnation of all human systems as necessarily corrupt and of so many of our leaders as depraved. Conversely, it was clear to me that Stringfellow was puzzled by the thoroughgoing feminist commitment he found in me and all around him, even as he struggled well alongside women priests as our advocate.

The personal, for him, was not always political, and he chose not to call attention to his life at his Block Island home, which he shared with poet-satirist Anthony Towne for many years. It seemed to me that toward the end, Bill had begun to understand the political and theological as deeply personal. And moreover, that he had nothing left to lose — except that which he knew for sure he would not: the love of those whose friend and advocate he had been, and of the God in whose realm he now lives freely.

I thank God for the life and work of William Stringfellow — friend, advocate, theologian. ■

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Death penalty symptom of a violent

Between the time Tom Feamster and I set up our first telephone date about these pieces on capital punishment for THE WITNESS and the time we actually had our last conversation — a lapse of less than a week — the following had transpired:

- A new Gallup poll indicated that 72% of citizens polled are in favor of the death penalty, up from 66% in 1981 (the last such poll); and from 42% in 1966;
- One man was executed by the State of Florida and the executions of two others were stayed;
- The President included in his State of the Union message a call for the reinstatement of the federal death penalty;
- And my own governor, an Episcopalian if it matters, has again said he will sign death warrants.

As Tom and I talked, the society around us seemed meaner than ever before. We both agreed that the death penalty is a symptom of something much, much deeper in that society — *violence.* It has taken hold; and we can't seem to do much about it because we keep trying to treat the symptoms — an aspirin here, a Band-aid there, an amputation somewhere else. Thus, we are involved with abolishing the death penalty *and* Trident submarines *and* the MX *and* apartheid *and* child abuse *and* intervention in Central America *and* hunger *and* . . . We even argue among ourselves about which symptom has priority. But it's all of a piece, this disease.

Tom thought that perhaps the story of John Spenkelink — for whom he served as chaplain until John died in the electric chair — had been told often enough. But when articles by Tom were published this winter, first in Florida and then in Newark (*The Voice*) it became clear from the responses to this story of a real person that it needs to be heard again. Maybe through it we can all struggle some more with what this violence is all about; maybe we can see that the violence is something that has to be rooted out of our lives if we are to be whole.

So, from our conversation: "John was a very angry person. He talked about one of the children of his girlfriend. People would pick on this child and John would be so angry at the people who did it. He took responsibility for that anger — he took full responsibility for his killing, and he understood that his violence was in control of him, not he of it." The violence of John and others on death row does not lie in the hatred of those who put them there, but comes out of their own violence. John understood that he was there because of choices *he* made out of being angry for not measuring up. Tom went on, "John *never* measured up and we killed him because he never measured up. We were angry at him for that and at ourselves for our own not measuring up. That's psychological

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Burnt offerings: Losing a friend

John Spenkelink was raised through his teens in California. To say that he "grew up" in California would be a misnomer. He grew physically, but his emotional growth was stunted, I suspect, from birth. John was a rebellious child, who developed a very poor self-image through his teen years into young adulthood. His life took on a self-destructive bent following his discovery of the body of his father, who took his own life by asphyxiation in the family automobile. John was 13 at the time. By the time he was 16 he was a full-fledged heroin addict, having been in and out of a good number of juvenile detention centers in California. His story is not unlike the stories of the majority of men and women incarcerated in prison and on death row across the United States.

At age 24 John walked away from a minimum security prison in California and began drifting across the United States, to end, at age 31, strapped in a chair wired with electrical current that would shoot 7,500 volts through his body, until he was left lifeless, smoke smoldering from his burnt flesh.

When I met John in the spring of 1977, he had been on death row for five years. Over the next two years I spent a few hours each month visiting with him in what was called the Colonel's Room, a visiting area used exclusively for death row inmates. We talked mostly about the meaning of life and explored ways of reflecting on the experiences of our personal lives and the experiences in the lives of historical figures in the Judeo-

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society

by Mary H. Miller

crap, but it's true. We *all* say 'It's not me, it's him.' If we ever get in touch with that there'll be a chance."

Tom and John talked a lot about Jesus, about his humanity, about how he dealt with the violence in the community that executed him. As I listened to Tom this time, the difference between Jesus and us became clearer; our violence is in control of us, not we of it. Jesus *was* in control and could walk through the angry crowds untouched by the violence until he finally came to the Cross, and from it forgave them.

Tom: "I took some parishioners to Raiford to meet death row inmates at Christmastime and those parishioners saw them as people. It changed them. How easy it is for us to build weapons because we can't see the people they'll be dropped on—the anonymity, the button-pushing makes it possible for us to do this." And I thought of lethal injection, the latest "humane" method. The FDA must rule on whether use of those drugs is "safe and effective"; the Supreme Court decision on the case is due this term; and I am reminded of a thousand obscenities which exist because we can't see the people we kill *as people.* Whatever else is true of Jesus, he *saw* the people — those he taught, healed and fed, and those who killed him.

And what of the victims? What of the mother who says "I speak both for myself and for other parents when I say that the feeling we often get from those working against the death penalty is one of *unconditional* love for the prisoners and their families ('No matter what you've done, your life is important.'); and of *conditional* love for victims and survivor victims ('We'll love you and support you only if you feel and react the way *we* think you should, that is, forgiving, not vengeful.'). If you want the family of the victim eventually to be able to come to the point where they can also feel a concern for the offender and compassion for his family, you must be willing, in some way, to extend that same concern, compassion, and unconditional love to the victims." (*Fellowship*, 9/84)

Can we who work for the abolition of the death penalty face and deal with the anger of survivor victims? Can we become convinced that these are persons too, and understand that we are all caught up in the same violence together? Can we stop making non-persons of the victims and survivor victims and see that this is a whirlwind through which we must walk together?

Tom again, "Hope is not in the abolition of the death penalty or weapons or anything else. These ministries with *all* of the victims are not possible unless they are tied to a hope that is much greater and deeper than abolition. Hope is in *God* and redemption for all of us."

And we left our conversation, for the time being, the only way we could — wishing we could hug each other for a minute for the strength of it and for the hope. ■

to the chair

by Thomas Feamster

Christian tradition. We talked a lot about the faith of Abraham when he was confronted by God with the sacrifice of his son Isaac. We talked mostly about Jesus of Nazareth, about his humanity, how he was confronted with the realities of life, and how he dealt with the violence in the community that executed him.

Over the several years that John spent in Florida's death row, he adopted some new perspectives on life. Part of the reflection for the two years that I spent with him was a maturing process of a new way of picturing himself specifically and of picturing life in general.

On May 18, 1979, I was taking a ride on my bicycle. When I returned home, there was a message from my daughter, Abby, by the telephone in the kitchen: "The governor signed the death warrant. They're going to kill John!" I had always known that this was a possibility, but the reality of being a participant in such a brutality was always in the future. I had come to know John beyond a headline in a newspaper. I knew he was more than "KILLER'S EXECUTION SET." I believe for the majority of people, when someone commits a heinous crime, that person ceases to be a human being and becomes the crime itself. In other words, for many people, John was a "killer," not a human being with the God-given senses of us.

I immediately went to the prison to see John. David Briarton, the superintendent, was visibly nervous. This was the first time he was involved in carrying out the death penalty. He refused to allow me to see John until the next day. I spent the rest of that Friday counseling and being counseled by the cadre of friends that had grown around John over the past seven years.

The week preceding the execution was

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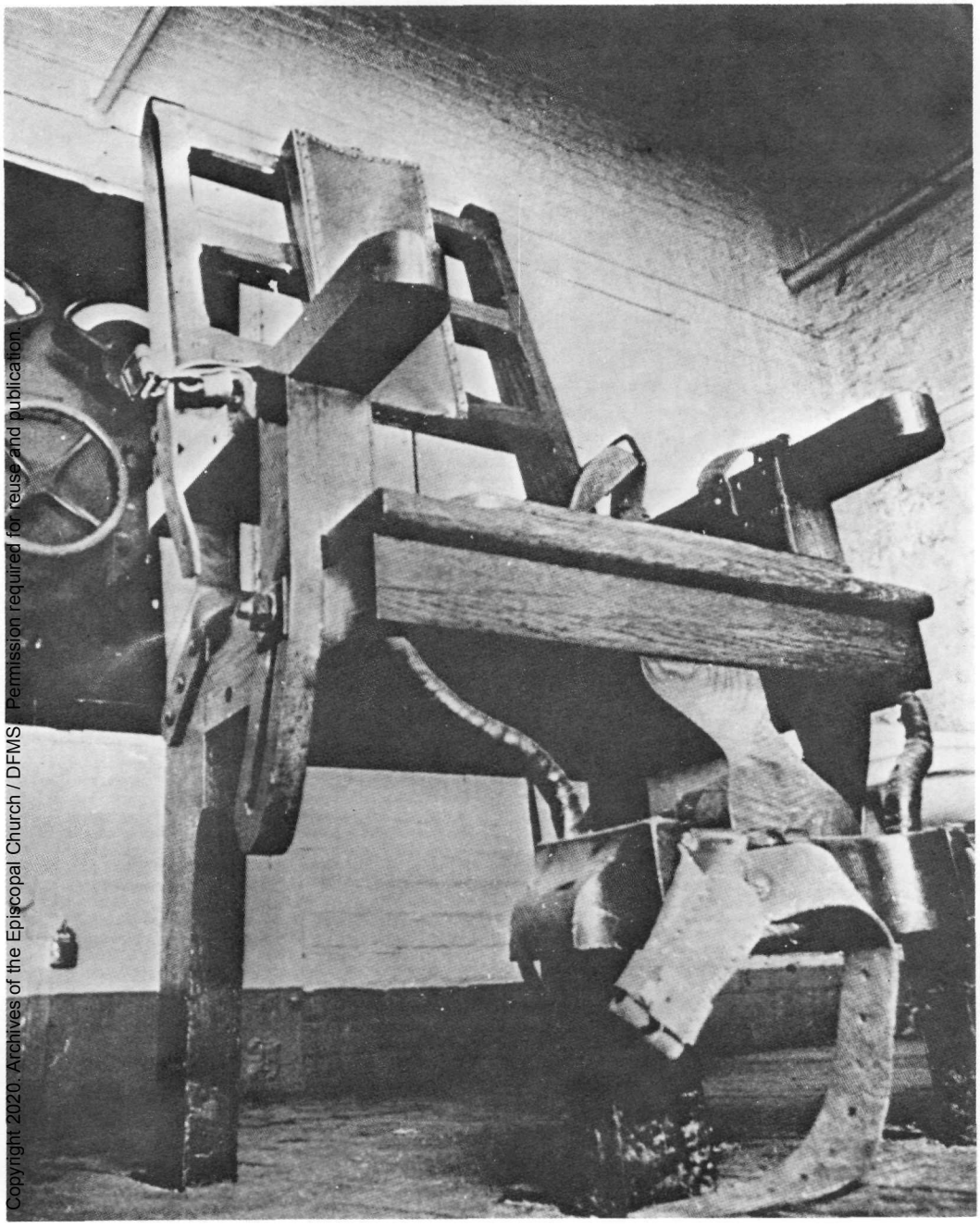

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"If I can walk into that room and sit in that chair, you can be there. I need to see a friend when I look out at the witnesses."
— John Spenkelink to Tom Feamster

a time of coming to grips with the stark reality of a system moving, however slowly, toward its own demise. How often during that week I thought of the Old Testament prophets, most especially the prophet Amos, as he screamed to a people that had become self-serving and completely out of touch with their faith. Their symbols, very much like ours, had become shrines of the elite and the privileged:

"I hate, I despise your feasts, and I take no delight in your solemn assemblies. Even though you offer me your burnt offerings and cereal offerings, I will not accept them, and the peace offerings of your fatted beasts I will not look upon. Take away from me the noise of your songs; to the melody of your harps I will not listen. But let justice roll down like waters, and righteousness like an ever-flowing stream."

One would search in vain to find a person of means put to death in the United States.

John received a temporary stay of execution on Wednesday morning at 1:30 a.m. We were sitting in the "holding room" when the news flashed across the screen of the television set placed there to fill time for the guards while waiting for the execution that had been scheduled for 10:00 a.m. that morning. The excitement of the reprieve for those of us close to John, most of whom were standing vigil in a field across from the prison, was short-lived. The next morning the full Supreme Court refused to hear the case, and the execution was rescheduled for 10:00 a.m. Friday.

John asked me, if the execution were to take place, to be a witness. I didn't think I could do it. He said to me, "If I can walk into that room and sit in that

chair, you can be there. I need to see a friend when I look out at the witnesses."

I agreed, but I had no idea where the courage was going to come from. All of my religious talk suddenly became empty words!

I was allowed to stay with John until 8:00 Friday morning. He took his first and only Communion at five minutes to eight. He then asked if we could pray for the governor, but he requested I not mention that he had asked this, because people might think he was trying to get sympathy. We then embraced, as best we could with bars separating us, and I was escorted away.

At 10 o'clock I was taken to the "death house," as it was called. I walked into the room. There were two rows of chairs, six in the front and six right behind them, with the 12 state witnesses. I stood in the back of the chairs with David Kendall, John's lawyer and friend. We faced a "picture window" with a venetian blind in the down position, closed so that we could not see John being strapped into the chair. However, we heard the maneuvering, and my mind began developing metaphors of the event taking place on the other side of the window. I pictured the warden and guards strapping their brother into a chair and placing a dome-shaped metallic hat on his head with electrical wires protruding out of the top. At that moment my metaphor was interrupted by the words of my Lord as he screamed into the silence of that room: "Truly, I say to you, as you did it to one of the least of these my brethren, you did it to me."

At the moment the blinds were raised, my eyes met John's. After that split-second visual contact, his eyes seemed to roll to the right. The warden pulled a mask of some sort down over John's face and immediately gave the executioner the signal to pull the switch. The first jolt of electricity, 2,500 volts, passed through John's body, his body jerked slightly against the straps that bound him to the chair, and his left hand curled into a half open fist position. After that first jolt the warden signaled the doctor to check John's heart beat. The doctor opened the front of John's shirt, listened with his stethoscope, turned and signalled the warden that John was not dead. The warden signalled the person at the controls to pull the switch again, 2,500 more volts of electricity through the body of this human being. The same procedure with the doctor. By this time smoke was curling up from the searing flesh of John's left leg. Another signal from the doctor, once again a nod to the executioner, and 2,500 more volts through John's body to extricate any trace of a beat from his desecrated heart. It was finally over. After 13 minutes and 7,500 volts of electricity, my friend was reduced to a heap of burnt flesh at the hands of his brothers and sisters. "And Jesus wept!"

John Spenkelink had been on death row at Florida State Prison for seven years. I went to his clemency hearing before the cabinet and governor in Tallahassee. I listened as David Kendall spoke eloquently about John, his early life, and most especially about the changes that had taken place in his life over seven years of incarceration. His words fell on deaf ears. I am convinced that John's death was as much political as retributive. I am also convinced that the person whom we executed on May 25, 1979, was a person whose life had changed.

This recording of events is from the perspective of a fundamental view of the Christian faith. Fundamental in that the God whom we worship in the Judeo-Christian tradition is indeed a living and forgiving God. One of the ways in which we know of the intensity of that love is in the person of Jesus of Nazareth. I am convinced that we must view events in our lives through the vision of this Jewish carpenter, removing as best we can our personal biases and innate fear of our own death. I do not write to "pull on anyone's heart strings" or to touch emotion to sway thoughts one way or another.

Indeed, only to feel sorry for John Spenkelink, his family, or victims of violent crime is to miss the mark. Jesus certainly exhibited personal feelings as he went about living his life of faith, so vividly portrayed as he wept with his friends at the tomb of Lazarus. However, at the center of the life of Jesus was something much deeper, not to be equated with feelings or thoughts but with purpose. Put simply, that purpose was to unite those around him with themselves, their own brokenness and separation from God, so that healing could take place. Only to the degree that we can rid ourselves of the bondage of revenge, retribution, hate, and anger that so fills the heart of all of us will we be able to see the deeper purpose of transformation in the life and ministry of Jesus.

I have struggled to find a way to understand how my brothers and sisters in the Christian faith can find justification for such an atrocity as the pre-meditated killing of another human being. I have no trouble understanding the state system. It is much less trouble to put people to death than to use the resources necessary to participate in alternatives. I will never believe that a country with the technology to send people to the moon is unable to develop a system for dealing with people who commit crimes other than by killing them.

Finally the death penalty is not really the issue. The issue is systemic. We live in a violent world where throughout history people have raced toward self-destruction. For the Christian and those in other religious persuasions, hope is not found in man/woman's simple expertise in resolving the individual and corporate violence of the heart, but in the mystery of a transformed heart, touched by a loving and forgiving God that allows us to see ourselves as the same flesh, the same blood, tied to one another by the Logos. May God have mercy on our souls. ■

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Capital punishment:

Morality and the law

by Joe M. Doss

Criminal violence is to be abhorred. Such abhorrence is matched with deep compassion for the victims of crime. In punishing criminals, however, civilized society must break the cycle of violence if it expects its citizens to do likewise.

Capital punishment, just like criminal violence, is morally wrong. The death row population of our nation serves as a sign of the remaining racism and class prejudice so self-destructive of our national soul.

Though of great import, the *moral* ramifications of the death penalty are not at the center of contemporary debates on the subject. That struggle is taking place within the *legal* community over practical matters.

The topic is multi-faceted, but we cannot continue to divorce our societal mores from the issue of capital punishment. We must apply our values to the issue and thereby hope to end the cycle of violence that such division perpetuates. Several aspects of capital punishment, void of moral content, are described below. One can easily see how they do not solve problems at all. Rather, they serve to promote violence, agony, racism and class prejudice.

Death penalty statutes, as applied in the United States, discriminate against the poor. As much as 99% of those on death row were defended by court-appointed attorneys. They were too poor to choose their own lawyer. (There is no comprehensive study of the financial capacity of death row inmates. The 99% figure is accepted by those for and against capital punishment.) The attorney did not choose them as clients. The attorney was not compensated to expend time, energy, intellect, or emotion on their individual behalf. Invariably, the quality and effectiveness of their defense was significantly less than that of defendants able to afford counsel of their own choosing. Inevitably, a large percent of those sentenced to death have been deprived of the effective legal representation guaranteed by the Constitution.

This is not to say that all of the court-appointed attorneys who represented those sentenced to die were incompetent, lazy or racially prejudiced. Many of them were lawyers serving on indigent defendant boards. These are often burdened with such case loads that effective representation of any one case is impossible. The ultimate, irreversible nature of the death penalty should demand that the defense counsel be afforded hours of consultation with the defendant, have a substantial legal library and other legal resources, have an investigator who can pursue the facts of the case, and be free to devote hours on the many facets of preparation.

Many wonder why district attorneys seek capital punishment in so many cases. The cost, time, and energy expended in pursuing even one execution is enormous. Such efforts drain the prosecutor's resources and are a source of frustration when it is not carried out timely, if at all.

Obtaining a death sentence is the ultimate "victory" for a prosecutor. He is, after all, a politician. His electoral career can be won or lost by the number of heads that roll by his blade. The toughest sentence serves an emotional need for retribution in a society frightened and wounded by criminal violence. Could we not, however, use our resources in a more positive manner? Should *death* be our ultimate goal?

In fact, the greatest value of the death penalty for prosecutors is not its actual administration, but the *threat* of it. It is used as a chip during plea bargaining. Practically all of the life sentences gained through plea bargaining are negotiated by threatening the death sentence first. It is an incredibly powerful and effective strategy. The threat of losing your life gives you pause as no other can. Getting state's evidence by plea bargaining is a dangerous game.

There are many instances when an effective defense would have won a lesser sentence or even a verdict of innocence had the defendant not been frightened into "copping a plea" or had someone not turned state's evidence against

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them. It should be obvious that this practice creates massive moral difficulties. Most of the public and almost every lawyer recognizes the need to reform the plea bargaining process. Using the death penalty to "apply the screws" just magnifies the problem.

Who would want to be tried for a speeding ticket by a jury composed only of people who have publicly declared their desire to punish traffic offenders? A jury so constituted is more likely to convict than one containing some people who think otherwise. Most prosecutors would agree with that conclusion. The same is true with capital punishment.

When selecting a jury, the law allows the willingness to punish to supercede the desire to determine guilt or innocence. If the premise is correct that juries unanimously in favor of a highly controversial, morally radical, and absolutely final sanction, are indeed more conviction prone, then without question there are people waiting on death row who would have been found innocent by another jury. Indeed, there are those "serving time" who would have been found completely innocent by differently composed juries.

Prosecutors know the value of selecting a jury which uniformally favors the death penalty. It increases the odds of winning a *conviction,* though with a lesser sentence. This practice might be considered morally questionable.

One other fact relevant to this issue must not go unmentioned. Blacks are disproportionately absent from juries due to "challenges for cause," as well as "preemptory challenges." (Such challenges occur when a prosecutor excuses someone from serving on a jury for actual or assumed bias about the case to be tried.) Blacks have been sensitized to the inequities of capital punishment and are, therefore, less likely to serve on a jury when a prosecutor is seeking a death sentence.

It cannot be coincidental that there is a remarkably steep descending order of death sentence probability when comparing the race of the criminal to that of the victim. It is highest when Black kills White, less when White kills White, lesser still when Black kills Black, and least when White kills Black.

When one understands the relationship between discrimination against the poor and against Blacks, it is easy to grasp the despair and resentment such inequities cause. Crime can be a consequence of such resentment. Careful studies have demonstrated that unfair and unequal justice is counter-productive. Rather than being a deterrent to crime and violence, it actually becomes a major factor in furthering it. Even *perceived* violence begets violence.

The Harsh Sentence

It is not only in the plea bargaining process that prosecutors ask for more than what they hope to get. A prosecutor may ask for more than is actually likely or even reasonable when seeking a verdict from an "impartial" jury. In many cases this approach is successful — if obtaining a harsher sentence than justice calls for can be considered a success.

It is very common for juries to compromise by returning an intermediate verdict between those requested by the opposing attorneys. Quite often the compromise verdict is what the prosecutor was really hoping for from the beginning. Given human nature, it is a good strategy. Asking for the death penalty is useful for allowing juries to compromise downward to a sentence higher than might otherwise be the case. Certainly the jurors can feel that they are giving the defendant something substantial when they decide not to take his or her life. Prosecutors do not seek to make the punishment fit the crime. They go for the toughest sentence that they can get.

In 1972, the U.S. Supreme Court declared capital punishment statutes unconstitutional. It recognized that death sentences were being applied wantonly, capriciously and arbitrarily. A collective sigh of relief from throughout the legal community was almost audible. There was a broad consensus that undercurrents of racism and economic disparity corrupted all schemes of capital punishment. It wasn't long before state legislatures were passing new laws designed to reserve death sentences for the worst crimes and to remove the factors of racism, privilege and luck.

The Supreme Court quickly recognized in its acceptance of these new laws something called "proportional review." When a death sentence was imposed, the state Supreme Courts were mandated to compare the nature and severity of the crime to others where death sentences were sought. If the sentence is out of proportion to the severity of the crime, in comparison to other cases, the Court can reduce the sentence. Strangely enough, since it is a matter of state law, the Supreme Courts have limited their comparative reviews to the judicial district where the sentence was rendered (usually a county or parish) rather than the entire state. There is no single *statewide* standard of justice, let alone a *nationwide* one. Moreover, the comparisons are invariably distinguished and sentences upheld.

Given the radical finality of the sentence and the human propensity to err, delays and technicalities have been invented and accepted which otherwise would never have entered the system. Once entered however, they have then become applicable throughout it. This seriously "mucks up the works." The law doesn't work as well and public support dwindles. Ironically, as the public grows frustrated by the very checkpoints intended to protect innocent citizens from unfair haste, they tend to cry out all the more for harsh sentences. The courts are affected by public outcry and political leadership. A definitive and dismal pat-

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A survivor's view of murder

by Marie Deans

Murder in all its forms, including legalized murder, is not like any other death. I do not mean that I believe in a hierarchy of victimization. I am strongly opposed to such ranking of sorrow and pain. I mean, simply, that the reaction to murder is unique in many ways. When we lose a loved one to natural or even accidental death, we know how to react, how to grieve. Friends and neighbors know how to help us. Our culture has given us a ritual of mourning and remembrance and taught us how to accept death in every way it comes to us — except murder.

While murder has always been a part of any society, it is taboo, and taboo implies complicity. The victim's family is drawn into an act that has brought consciousness to the subliminal terror of society out of control. Society's determination to push back the terror and enforce order takes precedence over the death. The ritual of revenge takes precedence over the ritual of mourning and remembrance.

My mother-in-law, Penny, was murdered at her home in South Carolina in 1972. My father-in-law had died of cancer a year before, and that year had been extremely difficult for Penny. She had not been able to see a future for herself without him. Then I became pregnant with her first grandchild. Life was once again something to live and look forward to. She had gone to celebrate this new life with her husband's family in North Carolina. Upon returning home, she was followed by an escaped convict.

Marie Deans is a paralegal assistant specializing in appellate and death cases for the Virginia Coalition on Jails and Prisons in Richmond.

Marie Deans

By the time we got to her house, the police were setting up barricades. They told us she had been shot, and that we couldn't go into the house because they were collecting evidence. They assured us that paramedics were with Penny. Before long there were detectives, reporters and various onlookers all around us. We stood huddled against a police car that squawked out messages we couldn't understand, and we kept asking the police if we could see Penny, if she was all right. They just kept saying, not yet.

After some time we realized my husband's sister knew nothing of what had happened, so we left his brother there and went to get her. Coming back we were stopped by a police barricade. While a policeman was explaining the barricade, and we were identifying ourselves, the police opposite us let through an ambulance with no warning light. When we got back, my husband asked if Penny had been in that ambulance. "Yes," they told us. "We sent her body to the hospital for an autopsy." That is how we learned Penny had died. To this day we don't know exactly when she died or if she was conscious when we got there. Denial is a strong defense. We stayed there until dawn when the police sealed the house and told us to go home.

The morning paper was already on our doorstop when we got home. There were glaring headlines, a picture of Penny's house, pictures of us. It was then that we realized we were in the middle of a sensational murder and manhunt. Reading that paper, we were accosted by horrifying physical details of Penny's struggle and death. And we were accosted by questions.

Why had Penny been on the road alone at night? Why had her killer followed her instead of some other woman? Why hadn't she locked the garage door before unpacking the car? It's called blaming the victim. We felt the first stirring of complicity in the need to defend her.

Naively we thought that would be the last front-page headline, that the story would be moved to the back page the next day, then disappear. We were wrong. The man who killed Penny had killed another woman in his escape in New England. The story became front-page news up and down the East Coast.

The normal process of mourning a loved one was forced aside. Within hours reporters began calling from all over the country. Detectives arrived to question us. We wouldn't talk to reporters, but day after day we went over and over the evidence and background material. We were not even allowed the privacy of a funeral. Total strangers came, asking questions that turned our stomachs. At the request of her youngest son, Penny's casket was left open — until we saw

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people turning her head to see the bullet wounds.

When the man was caught, another round of stories dredging up the entire scene, complete with pictures of us, Penny's house and the man, hit the papers and television. Day after day we shook our heads at the man's mugshot and went over the evidence again. For months we lived with Penny's murder, and yet we had no real idea of what was going on. While we cooperated with the prosecutor in New England, we kept asking what would happen in South Carolina. The response was always the same — don't worry. We'll take care of that.

But we could not help worrying. We had found out something of this man's family and their agony and sorrow at what he had done. In South Carolina there was a possibility that he would receive a sentence of death. We had always been opposed to the death penalty on moral grounds, and we, like most who openly oppose the death penalty, had been asked how we would feel if one of our loved ones was murdered. Now we knew the answer to that question.

We could not extend this violence to include yet another family. We could not bear for Penny's memory to be linked to an execution. We could not imagine how we could teach her grandchild that killing was wrong and life sacred if we allowed a human being to be killed in his grandmother's name or in ours. My husband went to the prosecutor in South Carolina and told him we would fight an attempt to extradite Penny's murderer to South Carolina if there was any chance of his getting a death sentence. The man is serving a life sentence in New England, and we have never regretted that decision.

From the night Penny was murdered until today, people have asked us why we did not feel the same anger and need for vengeance so many murder victims' families seem to feel. They imply that we are either saints or emotional freaks. We are neither. We did feel anger and horror and pain and an almost overwhelming sense of loss. But perhaps our most intense feeling was a desperate need to understand why — why Penny had had to endure so much, why we had had to lose her.

We wanted to know why there is so much violence among us. Why we are so good at passing on violence and so poor at passing on love. We wanted to know why the process of dehumanization went so far beyond the murder. The police had a job to do. The criminal justice system needed to use us like computers, providers of data. They were at best insensitive in their needs. But it is not just the system that is insensitive. The community reacts to murder by making false assumptions about what it feels like to lose a loved one to murder and what the family needs.

Until victims' families are in so much pain all they can do is scream out for vengeance, the community simply does not listen. For some members of the community, victims' families remind them of their own vulnerability, making them uneasy and fearful. For others there is a sense of reassurance when they see that a neighbor has become a victim. They believe in the statistics of probability. If their neighbor is assaulted, they will not be. And still others feel inadequate to respond.

We have rituals we depend on to get through tragedies. With murder there is no supporting ritual to fall back on and learn from. Even the cliches don't work. You can't say "She's better off — out of her misery." And it is pretty hard to say "It was God's will." The only rituals we have to respond to the violence of murder are not healing rituals but those, like executions, that only respond to the fear and anger by extending the violence.

Worse, victims' families like mine who oppose the death penalty elicit hostility from the community. We deny the community's rationalization for vengeance. In doing so, we become a new target. Long ago I lost count of the number of threatening letters and phone calls we have received and continue to receive. And long ago I began to believe that homicides and other violent crimes *can* be reduced if we, as a people, decide that life is truly sacred.

I came to that conclusion in my search for the why of Penny's murder and other violent crimes. That search took me to death row. In the past six years I have worked with over 200 death-sentenced prisoners. The details of their stories are different, but it is in the similarities that reasons are found.

They are *all* poor. They are disproportionately made up of minorities. All but a few were abused, molested, neglected or institutionalized as children or youths.

Church supportive

The Episcopal Church has been a stalwart supporter for the Virginia Coalition on Jails and Prisons, according to Marie Deans, author of this article.

"St. Paul's Church, Charlottesville, gives $1,000 a year toward our work, a number of priests from the diocese have volunteered to visit death row, and several lawyers have volunteered legal assistance," she said. "Lloyd Snook, chair of our board, handles five cases on death row, an incredible load for a volunteer. This ministry is exercised in an environment where 84% of the people in the state believe in the death penalty. That breaks down into mostly White Christians."

Deans said that each new U.S. execution causes "the blood lust to rise, the ugliness in us to take over. You even see priests, chaplains and attorneys becoming desensitized to the state taking life."

Deans founded a 110-family organization called Murder Victims for Reconciliation after her mother-in-law was killed. She said families of homicide victims need such a group to share grief. Telephone number for Murder Victims for Reconciliation is 804-353-0093.

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They turned to drugs and alcohol to numb the pain of their own brutal lives. More than half appear to be mentally ill to some degree. In many cases their families sought help again and again. They gave out clear signals that they were in trouble. None received the help they needed. They were society's throwaways long before they murdered.

We did not help them. They ended up committing murder, and now we will murder them back. It is an American way of death. The way of Penny's death and thousands upon thousands more. It is a way of death that not only says the offender is expendable, it very clearly says the victims are also expendable.

It is violence feeding on itself, dehumanizing us all and denying to victims and offenders alike the process they need to go through in order to survive — the process of reconciliation.

Murder is wrong, not because you do or do not have a permit to kill. Murder is wrong, because life is sacred. The result of denying that is to continue the cycle of violence and brutalize more and more people. That brutalization is creating a new mood of vigilantism, and victims' families are a growing part of that mood. Yet one of the rationals for the death penalty is that it will prevent vigilantism.

I believe there are three reasons why victims' family members are susceptible to this new mood. One is the natural guilt of survivors. A second is the trap of becoming the primary victim. The pain and anger of the loss becomes so overpowering that the focus is fixed on "my loss" rather than on the person who was killed. Grief is blocked by anger, and healing never begins. The third reason is that our society gives out the clear message that what it expects and finds acceptable from the victim's family is the need for vengeance.

All these reasons are used to exploit the victims' families into helping prop up a criminal justice system that is totally bankrupt. That system and our political leaders know very well they have no solutions to our reactions — fear, anger, pain and desire for revenge. In addressing these reactions, they feed them, and in feeding them, they destroy our ability to heal, regain our humanity, learn to forgive and empathize with one another. They destroy the process of reconciliation and in so doing, our sense of community.

In such a society, human life has no intrinsic value. Our values become so skewed that in the week the courts cleared the way for Texas to kill James Autry and North Carolina to kill James Hutchins, a court order came down from a Superior Court in North Carolina giving a stay of execution for a dog that had killed a man, because "Our society should refrain from killing animals unnecessarily."

It is not just victims' families and offenders and their families who need reconciliation. Our society is desperately in need of the process of healing, regaining our humanity, learning to forgive and empathize with one another. Without reconciliation, we cannot and will not grow individually or collectively.

At a church service in Virginia on Oct. 12, the night Linwood Briley was killed, a large banner was unfurled. It read: "We Walk For Life. No More Victims in Our Names." Twenty-seven people with cards bearing the names of the men on Virginia's death row and the murder victims walked behind that banner followed by about 250 others.

Across the street a group of about 300 people carrying signs reading "Fry, Negro, Fry," and "It's Time to Bring Back Lynching" chanted racial slurs, swung nooses and set off firecrackers. Between the two groups hundreds of people drove by on their way home from the movies, bars, card games and dances.

Each of us has a choice. We can support violent death, either by advocating it or turning away from it, or we can "Walk for Life." I hope you will choose life and walk behind that banner with me. ■

Capital punishment:

Current resolution

Following is the 1979 General Convention resolution (reaffirming the 1958 legislation) in opposition to capital punishment:

Whereas, the 1958 General Convention of the Episcopal Church opposed capital punishment on a theological basis that the life of an individual is of infinite worth in the sight of Almighty God; and the taking of such a human life falls within the providence of Almighty God and not within the right of Man; and

Whereas, this opposition to capital punishment was reaffirmed at the General Convention of 1969; and
Whereas, a preponderance of religious bodies continue to oppose capital punishment as contrary to the concept of Christian love as revealed in the New Testament; and

Whereas, we are witnessing the re-emergence of this practice as a social policy in many states; and

Whereas, the institutionalized taking of human life prevents the fulfillment of Christian commitment to seek the redemption and reconciliation of the offender; and

Whereas, there are incarceration alternatives for those who are too dangerous to be set free in society; therefore be it

Resolved, the House of Bishops concurring, that this 66th General Convention of the Episcopal Church reaffirms its opposition to capital punishment and calls on the dioceses and members of this Church to work actively to abolish the death penalty in their states; and be it further

Resolved, the House of Bishops concurring, that this 66th General Convention instruct the Secretary of General Convention to notify the several governors of the states of our action.

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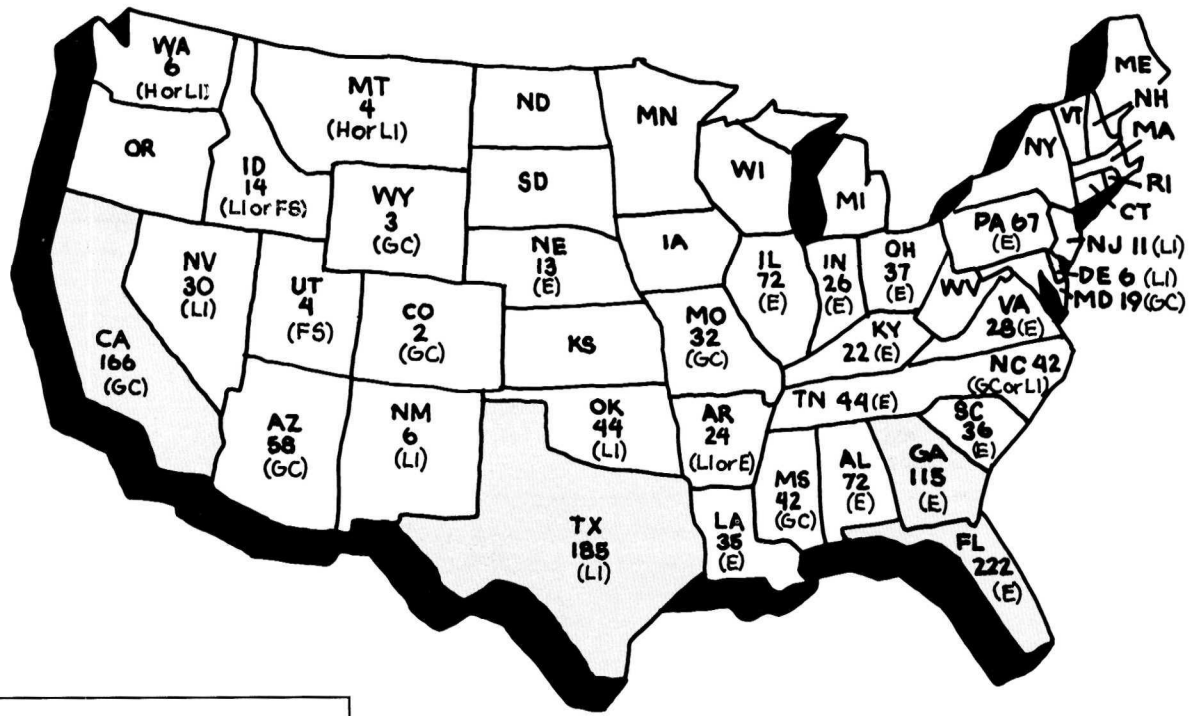
Inmates on death row: 1,479 as of 3/1/85



Gray areas indicate four states with 100 or more inmates on death row. States without capital punishment statutes are Alaska, Hawaii, Iowa, Kansas, Maine, Massachusetts, Michigan, Minnesota, New York, North Dakota, Rhode Island, West Virginia, Wisconsin, and the District of Columbia. Electrocution (E) is the most frequently used method of execution, followed by lethal injection (LI), gas chamber (GC), hanging (H) and firing squad (FS).

Breakdown of condemned

Race		Sex	
White	752	Male	1460
Black	619	Female	19
Hispanic	84		
Native American	18		
Asian	5		
Unknown	1		

Source: Legal Defense Fund/NAACP

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Ministering to ex-offenders

by Thomas C. Shepherd

The Friends of Prisoners, working and ministering on Cape Cod at the Barnstable House of Correction, demonstrates one way the Christian Community can respond to meet the needs of prisoners and ex-offenders.

For several years, the Rev. David Yohn, chaplain of the House of Correction, had sought to raise the consciences of the community to see that a man released from detention with little or no resources would be left with few alternatives and would in all probability return to his former way of life. This might well be avoided if some concerned Christian people would be willing to take an active role in befriending him while incarcerated and help him find housing and employment upon release.

In the fall of 1982 a few members of the Social Concerns Department of the Cape Cod Council of Churches began to meet to discuss the problem. It was immediately obvious that the best intended Christians can be frightened and feel they must be better prepared before undertaking such a ministry. Some were uneasy about entering a jail and were plainly scared about what it might mean to know and associate with an ex-offender on the outside without the security of bars and correctional officers. We had very little money and were doubtful about what community resources would be available. Many would object to an ex-offender living next door or working in their shops or restaurants, and we knew it would take raw nerve just to approach employers and rooming house owners with our ministry.

Fairly soon it seemed that we were just meeting to meet and agreeing that now was not the time. Frequently heard were statements like "We will start in a few months or next year, when we have the money, housing and some employers lined up." Of course, we did not have a single ex-prisoner to help at this point so we were only guessing at what the needs would be. But then we should be ready with something for the eventual day. And so it went — which came first — the problem or the solution?

Early on it was decided that we would not be another social agency, nor an extension of the parole or probation departments, or for that matter any aspect of the criminal justice system. No one had any complaint against the "system" (at least not at this point), but all wanted simply to try to respond to our Lord's words, "when in prison you visited me". *(Matt. 25:36)* Therefore, we adopted the name, Friends of Prisoners.

Among those who had volunteered were an attorney, two clergymen, a drug counsellor, a social worker, two school teachers, and a school psychologist — expertise that would come in handy later on.

Interestingly, most of the volunteer Friends were women and all the prisoners seeking help would be men. Women are not incarcerated in the Barnstable House of Correction. We learned that competition and confrontation can exist between the male prisoner and the male authority around him, i.e. the police, the judges and the correctional officers. We assume this authority problem has never existed for us because so many of our number are women.

Although we were insecure about taking the first step we began to feel good about our goals and priorities and we were beginning to get a sense for what this ministry would be, but there remained one huge stumbling block.

Chaplain Yohn informed the group that the inmate records were sealed and would not be available to us, which meant we would not know, perhaps never know, the crime of the person we were befriending. The chaplain repeatedly made the point that the Friends did not need to know the prisoner's crime, if they were simply following Jesus' words and if the prisoner was asking for help. What difference did it make what he had done? He was a person willing to attempt to turn his life around. Not all of the Friends agreed, and we still have long discussions and arguments over this matter. But to this day we have taken nearly 80 men out of the House of Correction, never having seen the record of one man, and frequently never knowing the exact truth about his crime. However, for the sake of protection and liability of those who house our ex-offenders we are told when a man has been convicted of a crime of violence. In fact, only a very few have.

The Friends discussed having a candidate for the program sign a waiver permitting access to his records. This probably will never happen because most of us seem to prefer accepting the concept that asking for help and being willing to change should be enough. If that is where the inmate is at, what good is his record? And anyway, what kind of a friend de-

The Rev. Thomas C. Shepherd is rector of Christ Church, Episcopal, Harwich Port, Mass., and is currently the administrator of The Friends of Prisoners.

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mands access to one's private records.

After some months went by, word somehow leaked out to the "House" there was a group out there that would help, and the requests came. We knew we were not ready for this, but it soon became obvious that if we refused this request for help, that individual would be on the streets within a few days with little or nothing. Not all agreed, but the majority said, "Let's do it!" We did not know what he needed, what work he could do, and whether or not he needed housing, but we soon found out.

Perhaps, it was well we were not prepared — we are not prepared two years later. On the plus side, this means that no offender who comes into our program becomes part of a *process*, but each is helped as specific needs dictate.

Apprehensive and unsure, we met this first young man and handed him a sum of money to help with his problems. We felt good about this. (That it was so near Christmas had something to do with it.) But we did not feel good that he spent most of the money on drugs. At a subsequent meeting we invited the parole officer. To our surprise, he applauded our effort, but cautioned that we might be acting like a runaway train. We had a lot to learn.

We began to pay rooming houses directly, and to give enough money to meet food and personal expenses for two or three days at a time. Helping the ex-offender to establish short goals is best. In the institution he made no decisions for himself. The outside world and all of the problems he left are still there plus all of the concerns associated with his new life.

Soon after release, one young ex-offender called to say that he was going back to stealing which he perceived as easier than completing a simple form in the local welfare office. Adding to his anger and frustration was the fact that the cost of transportation to his job training program was going to cost four times what he had expected. His announced return to crime was a cry for help, and within the hour his Friend met him on a street corner. The anger and frustration was talked through, and the accepted short term goals reassessed. He would be through that training program within a few months and he was anxious to start at what he saw as a real vocation. The Friends of Prisoners paid the extra transportation cost for one week, after which another individual in the training program offered a ride in his car. A call to the welfare office revealed there was no real problem. The social worker, now understanding the situation, was anxious to help and the ex-offender returned the following morning to complete the application.

A recovering alcoholic recently said that he had once come to the place where he could no longer believe in God, and during that time he took his sponsor's God. The Friends seem to accept the idea that maybe the Christian's God and resources sometimes must be lent to help the ex-offender, but hopefully his borrowing and dependence will end as he finds his own God and makes use of the resources within himself.

However, the Friends are convinced that for the program to work help must be requested by a prisoner who sees his condition and wants to change and go straight. For this reason, we never seek out a prisoner.

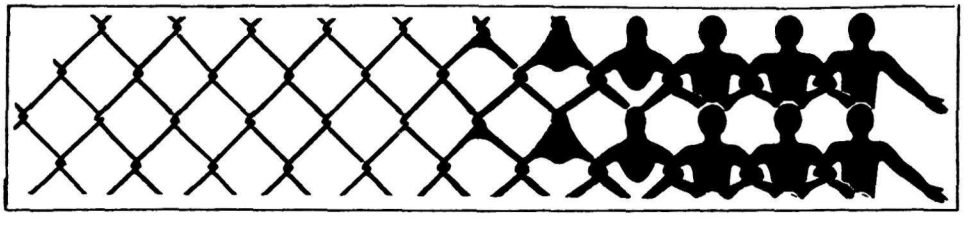
When Bartimaeus, the blind beggar, shouted, "Son of David, Jesus, have pity on me!" Jesus asked, "What do you want me to do for you?" (*Mark 10:46-52*) Is it not likely that Jesus already knew what Bartimaeus needed? Why then did Jesus ask? Perhaps for the healing to begin it was necessary for Bartimaeus to reply, "Master, I want my sight back." The pathway to health may well begin as we announce we are not whole and then seek out that resource that can help us.

Soon after help is requested the Friend begins visiting at the House of Correction and an honest attempt is made to establish a bond of friendship. This is difficult, for while the prisoner looks forward to visits he has learned to trust very few people. He is suspicious and slow to let down the barriers. Prisoner language for not presenting one's true self is "fronting." There may be a lot of "fronting," but in time the barriers begin to come down, and the Friend wonders if the crime of the prisoner, whatever it may be, is dwarfed by the evil that has happened to him, by his disabilities, and by the abuse and neglect he has suffered.

Many of those we have helped so far have long histories of abuse, mental illness, learning problems, and family backgrounds that reflect considerable violence and neglect. Quite often professional help is needed and possibly sometimes a residential treatment program is called for. When this is necessary the Friend finds that help within the community.

As the visits continue positive Christian social and spiritual values are reinforced, but the prisoner gets no judgment from us about his negative attitudes and behavior. If he comes to the place where he rejects that part of his life, we join him in that rejection. Sometimes we do not speak Christ, which means we do not evangelize in the strict sense of the term, but we hope that our actions and words reflect Christ.

The day of release is always tense. The time is 8 a.m. and the Friend makes a point of being there. There are documents to sign, personal clothing to be



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collected, and possibly a small sum of money for those who were part of the work program.

On his own, there would be the long walk down the hill to something or to someone from his past life reaching out to claim him again. With his new Friend this last scene is not played out, but rather this now labeled ex-offender goes off for coffee to discuss what happens next, and then on to where he will be living, and possibly a job interview or two.

Friends of Prisoners rented a property recently to serve as a half-way house. It accommodates six and a part-time resident manager. All residents are given free room and board for three weeks, and involved in a program tailored to each individual's need.

Most ex-offenders look to being reunited with family, when and where this is possible, although many want to avoid contact immediately upon release. They say they want to get themselves together first. They will need strength to cope with what may have been a nearly impossible relationship, but kin is kin, and reunions do happen, even if relationships are tenuous.

The next few weeks are tense also, trial and error, goals discarded to be replaced by better ones, and always those collect phone calls to the Friend for ideas, advice, reassurance.

For certain the Friend finds it difficult to hang in as he watches one poor decision and error in judgment after another, but slowly there are better decisions, better judgments, and little by little, independence.

The question we are asked most often: How successful are you?

We are not exactly sure how success is measured when one responds to the words of Jesus and reaches out to another, but probably we would say that success is partial.

A man may leave his prison cell to return to an abusive family and he may not always be winning the battle with alcohol, but he does not return to crime. Success is partial indeed! But by the grace of God and by visiting Christ in prison, a healing process has begun. ■

Klan trial underway

by Henry L. Atkins

On Nov. 3, 1979, my youngest son came running into our house in Greensboro, N.C., and announced in panic that the Klan had shot four people to death near the area where he was playing soccer. The terror on his young Black face pierced my very soul. It would be weeks before he slept soundly again.

Within a matter of hours, our entire family saw the shootings replayed on the TV news. What happened could not be denied. On Aug. 4, 1980, we saw the trial begin of six Klansmen and Nazis on murder and rioting charges before an all-White jury. Some three months later the six were acquitted and all charges dropped by the state.

Our first reaction was disbelief, followed by anger, then tears. We could not believe what we had just seen on TV. The same people we had seen gun down five others (four died instantly, the fifth sometime later) were set free. The price of justice had just gone up in Greensboro. How high it has gone still remains unclear.

After the state trial, a federal grand jury indicted nine of the Klansmen and Nazis in April 1983. A year later the nine were acquitted of the charge of violating the victims' civil rights — the decision handed down, once again, by an all-White jury.

A new civil suit filed by those widowed, injured, or falsely arrested during the 1979 demonstration is now in progress in federal court at Winston-Salem, N.C. This time 63 defendants have been named: 16 are Klansmen or Nazis, 30-40 are Greensboro police officials, and the remainder are FBI and ATF (Bureau of Alcohol, Tobacco, and Firearms) agents.

This trial is the last possible chance to prosecute the Klansmen and Nazis who shot and killed Dr. Michael Nathan, Sandi Smith, Bill Sampson, Cesar Cauce, and Dr. Jim Waller almost six years ago. It is the first time the Greensboro police and officials of the FBI and the ATF may be held accountable for their actions. These officials appear to have aided the Klan and the Nazis and refused to protect the demonstrators and the Black community. The Greensboro police, for example, despite notification of the demonstration, were not present when the Klan and the Nazis came and gunned down the demonstrators.

The people who were killed at the peaceful demonstration in Morningside Homes, a Black community in Greensboro were well known in the larger community. The victims included two Jews, one Afro-American, one Hispanic and one White. Nine other people, including an Afro-American woman who was eight months pregnant, were injured by the Klan-Nazi attack.

The Rev. Canon Henry L. Atkins, Jr. is the Episcopal Chaplain to Rutgers University at New Brunswick, NJ. Canon Atkins has a long history of antiracism activity.

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Three of the murdered — Jim Waller, Bill Sampson and Sandi Smith — had worked to organize Black and White textile mill workers, many of whom suffered from the occupational disease of brown lung. Jim Waller, a doctor, gave up his medical practice to organize full-time in the mills. After leading a strike, he was elected by his fellow workers to be president of the union local. Bill Sampson organized at a textile factory owned by Cone Mills, one of North Carolina's largest textile manufacturers. He was running for union president at the time of his death. Sandi Smith, former student body president at Bennett College, a United Methodist Black women's college, organized in the mills after graduation. She led woman workers to fight for a union and against sexual harassment on the job.

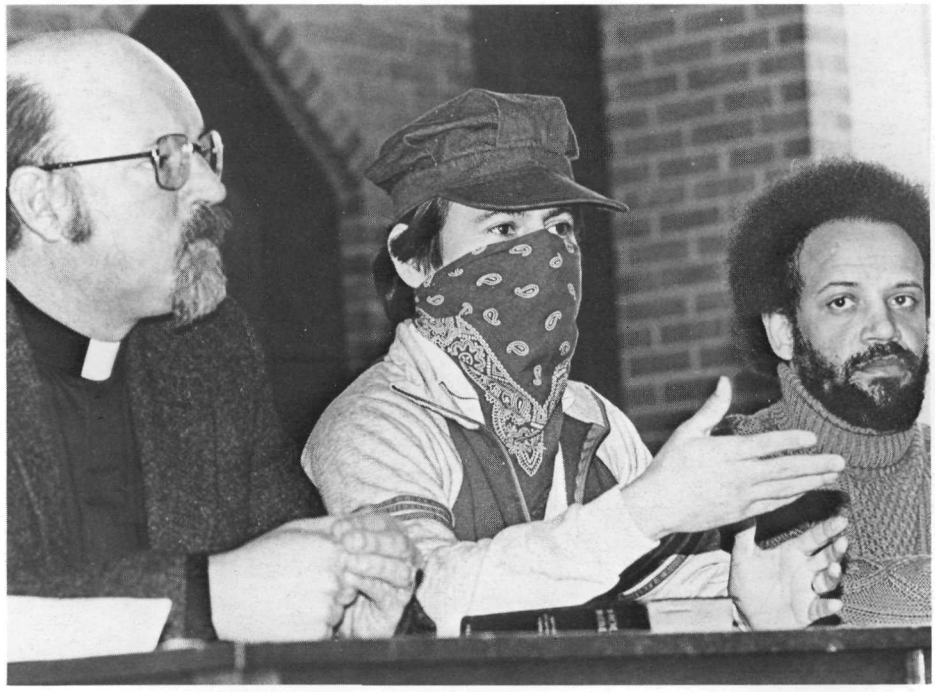
Cesar Cauce organized among the hospital workers at Duke Medical Center. Dr. Mike Nathan was a pediatrician at a clinic in the Black community. He was involved in collecting medical supplies for the liberation forces in Zimbabwe (then Rhodesia).

The loss of these labor organizers and community leaders was a tragedy not only for their families but for their communities and co-workers. Immediately after the murders, armed guards were placed around the textile mills. Those workers most active in organizing for better conditions were fired from their jobs.

Since the 1980 acquittals, there have been over 130 documented incidents of racist-motivated activity in North Carolina. These figures are for the years 1980-83, and include examples such as a Black man killed by shotgun blasts for driving too slowly on a rural highway, cross burnings, and the opening of paramilitary training camps by at least one of the men involved in the killings in Greensboro.

At the time of the shootings, I was serving as the Episcopal Chaplain and an instructor at the University of North Carolina in Greensboro. Because of my pastoral concern for the widows of the men killed and my willingness to speak out, I received telephoned death threats and had a cross burned in my front yard. Neither the death threats nor the cross burning were dealt with by the Greensboro police in a satisfactory manner. The first newspaper report of the cross burning quoted a member of the Greensboro police department who considered the action a "prank."

Many in the Greensboro community attempted to dehumanize the victims by pointing out their interest in Marxism. Thus they were convinced it was less of a crime to kill a "Commie," and sadly enough many members of local churches agreed. The "Red-baiting" silenced a good number of clergy.



The Rev. Henry Atkins, longtime social activist and author of this article, is pictured with Ramon Flores (not his real name) a Salvadoran refugee in sanctuary at his church. At right is Quentin Smith, of African Heritage, supporting Atkins in his stand of refusing to surrender the family to INS authorities who requested they apply for political asylum. Atkins explained at a news conference that 97% of such applications are refused, and the petitioners deported to torture or death in their homeland.

But not all church people were taken in. Several local church people spoke out against the killings, and they received support from the National Council of Churches, Clergy and Laity Concerned, and Bishop Thomas Gumbleton of the Roman Catholic Diocese of Detroit.

Carolyn Coleman, Coordinator of the North Carolina NAACP, said recently of the present suit, "Justice is on trial here. If we fail to see that it prevails, we will have lost our most valuable resource in seeking full equality for all people. We must support this trial with our presence and our concern." Echoing Ms. Coleman's words, I urge all concerned people of faith to pay close attention to this trial. We must, as a people, recommit ourselves to the struggle for racial justice and hope that the price is not now too high. ■

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Confronting the S. African police

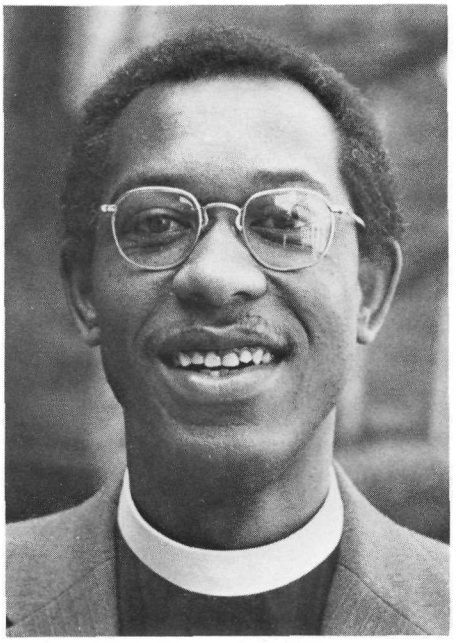
A Black Episcopalian priest experienced the repressive nature of apartheid when he was detained for almost two hours by the South African police and security police during his trip to Johannesburg for Bishop Desmond Tutu's enthronement.

He is the Rev. Chester Talton, mission officer of Trinity Church, New York, and member of the Board of the Episcopal Church Publishing Company. Talton described the circumstances of his detention to THE WITNESS:

"I had noticed the South African police park a van one block from the Cathedral each day and randomly stop Blacks to check their pass books," Talton explained. "All Black South Africans must carry these books. Johannesburg looks integrated by day, but by evening it turns into a White city. I knew that all Blacks had to leave the city after work hours because I watched them coming out of the train station every morning and returning at the end of the day. St. Mary's Anglican Cathedral, where Bishop Tutu presides, is about a block from the station. Large numbers of Blacks pass in front of the Cathedral, going to and from work.

"On my final day in South Africa, while I was taking photos in front of the Cathedral, a young Black man ran by me, chased by a policeman. I took their picture. Two policemen came over and said, 'Give us the film and we'll forget about it.' At this point I should have been thinking like a South African, but I said, 'What do you want it for?'

"They took me to the police van and asked for my passport. I think they were willing to let me go when they saw I was



Chester Talton

an American, but when I told them I was there to attend the enthronement of Bishop Tutu, that really made them mad. 'Tutu!' one shouted at the top of his lungs, and ordered me into the van."

So began an ordeal during which Talton was never told that he was under arrest, which would give reason to contact the U.S. Embassy. He was transported first to the police station, then to security police headquarters for questioning. His fear was that no one had seen the incident, and that he would not be missed by the other 12 members of the U.S. delegation.

Talton said he tried to find out where they were taking him, from the six Black men in the van, but "no one would talk to me." He was told at the station he had to "see the lieutenant." After about 15 minutes two police returned and put him in the back of an unmarked car.

Talton thought he was being returned to his hotel, but was driven instead through the city, to the end of downtown Johannesburg where the security police are headquartered.

"I knew that this was the place some walked into but never walked out," Talton said. "A man came into the office to question me. He was not in uniform. Why was I in the country? Was I there alone? I told them I was with the Bishop of New York and the Bishop of Washington, and they were waiting for me. I think that's what began to convince them to let me go. Being a U.S. citizen helped somewhat, but that I was leaving that day and would be missed was the determining factor.

"As he puzzled what to do the phone rang. He spoke in Afrikaans, but when he hung up he was very friendly. He apologized for the inconvenience and I was taken back.

"When I got to my hotel room, I broke into sweat and my knees were shaking. I realized no one knew where I was, no one had missed me. They could have said anything, or nothing, and I could have disappeared.

"I have heard Bishop Tutu say many times that he prays for the South African government to let his people be free. If changes do not come soon, he fears a blood bath. I have been to South Africa myself now, and while I can't pretend to know the country in its complexity, I do know that Bishop Tutu's words are true. I have experienced South Africa for myself," Talton concluded. ■

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U.S. dimension missing at Tutu enthronement

by E. Nathaniel Porter

Bishop Desmond Mpilo Tutu, winner of the 1984 Nobel Peace Prize, called for an end to all forms of oppression at his enthronement as Bishop of Johannesburg Feb. 3, — an event attended by more than 1500 people — but, curiously, not by an official representative from the U.S. Presiding Bishop's office equal in rank to the Bishop-elect.

In the face of this significant historical moment, the missing U.S. dimension was unfortunate. Bishop Tutu had been invited to this country and had given generously of his time and talents to deliver a courageous message about Christian social justice. What he gave was above what he received from the U.S. church. Through this act of omission, the U.S. church failed to affirm fully the prophetic, pastoral, pioneering leadership of Bishop Tutu.

According to Derrick A. Humphries, Washington, D.C. attorney and noted Episcopal layperson: "In my opinion, this was a major opportunity for the Episcopal Church leadership to make a dynamic statement to support justice and the right of freedom of religion and expression. Our national leadership apparently failed to understand and act upon this opportunity. This must change."

The delegation representing Presiding Bishop John Allin consisted of the Revs. Edward B. Geyer, Jr.; Earl A. Neil, Harold T. Lewis, and Charles Cesaretti of the Church Center staff. The Rev. Robert E. Hood, professor at General Theological Seminary and Bishop Tutu's special assistant during his recent sabbatical there, was also a part of the New York contingent. Two U.S. bishops from the United States were present — the Rt. Rev. John Walker of Washington and the Rt. Rev. Walter Dennis, suffragan of New York, but not as official representatives of the Presiding Bishop.

The Cathedral itself was populated by the full body of the local Anglican community — Africans, Afrikaaners, Indians, Coloreds. Parts of the service were done in the indigenous language of the various worshipers. It was evident that each group was familiar with the other's language by their enthusiastic participation in the Gloria and Nicene Creed, sung in Xhosa. The Old Testament was read in Sotho; the New Testament Lesson in Afrikaans, and the Gospel in English. The entire service was printed in English.

Love, justice and the end of apartheid were the themes of the sermon delivered by Bishop Tutu, who cannot vote in his homeland and whose passport is stamped, "Citizenship undetermined." Bishop Tutu said he would not travel for the next several months so that the people of the diocese could get to know him better. He noted that a significant segment of the diocese had been influenced by newspaper, radio and TV reports and considered him to be "a horrid ogre, someone many White South Africans love to hate."

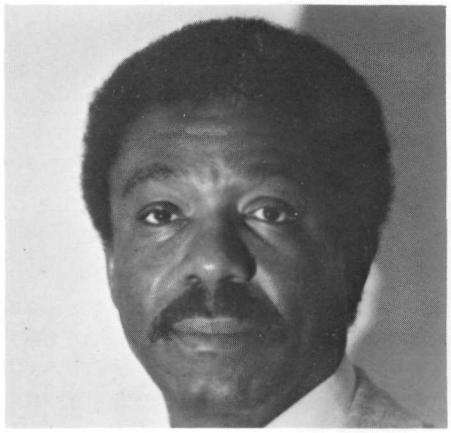
Bishop Tutu emphasized that he has not called for disinvestment in South Africa at this time, but for increased foreign investment *under stringent conditions,* and called for a moratorium of two years wherein the conditions might be fulfilled.

The provisions for investment, as he outlined at the South African Council of Churches National Conference, are:

- Housing of the work force in family units near the place of work of the breadwinner,
- Recognition of Black trade unions,
- Recognition of the right of the worker to sell his labor where he can obtain the best prize for labor mobility, and the scrapping of influx control,
- Enforcing fair labor practices and increased government investment in Black education and training.

The enthronement concluded with the first spiritual act of blessing of the people of the diocese and the city of Johannesburg. "Go in peace," Bishop Tutu said.

The Rev. E. Nathaniel Porter is Episcopal/Anglican Chaplain at Howard University, Washington, D.C.



Nat Porter

Jobless rise

Joblessness continues at an unprecedented rate for Americans, despite indicators of an improving domestic economy. According to a recent report by the Council on International and Public Affairs, 15.5 million people in the United States wanted jobs in December 1984, but could not find them.

The study, "The Underbelly of the U.S. Economy," arrives at figures differing from those of the government Bureau of Labor Statistics. The Council, unlike the BLS, counts "discouraged workers" who want jobs but have given up looking after weeks of not finding one. The BLS counts part-time workers, even those who only put in one hour a week, among the fully employed. Many of the jobs created during the recent recovery are both part-time and low wage.

***— Sojourners* 3/85**

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Continued from page 11

tern is emerging.

Most state courts are making only *pro forma* reviews of death case appeals. They pass all of the real questions to the federal courts. The elected judges of state courts feel the appointed federal judges must accept the responsibility for any delays or reversals. The federal court judges respond to the U.S. Supreme Court which has, by a 7 - 2 margin, resolved each of the legal issues in favor of executions. The federal court judges also seem to be responding in irritation to the way the state courts are "shucking" their own responsibility and placing it all on the federal level. With pressure from "above" and from "below," federal courts have also begun dealing with these cases with quick *pro forma* reviews.

In Louisiana, the governor appoints five people to the State Pardon Board. The board has the power to recommend mercy. The governor has the power to grant a reprieve and, if the Pardon Board recommends it, to commute a death sentence to life imprisonment without benefit of parole. It is at this stage that, according to theory, five people can objectively look at the whole picture without being trapped by legalities and technicalities.

In fact, the governor and the Pardon Board are *more* vulnerable to political pressure than anyone else in the entire process. At present, the voters are clearly in favor of capital punishment. Governor Edwin Edwards has stated that he is personally opposed to the death penalty, but that as a public servant, he feels he must execute the will of the people. Knowledgeable politicians in Louisiana (and supporters of the governor) have revealed that the Pardon Board would not refer a case to the governor without his request! Hence, the governor and the Pardon Board have each publicly declared that they will not "interfere with the legal process unless there is clear new evidence of innocence." The courts are the proper forum to present new evidence. If this was not the case there would be no Pardon Board or gubernatorial reprieval power.

Some Moral Reflections

Through the centuries of Judeo-Christian tradition some broadly accepted moral principles for the application of punishment have evolved. One should compare these standards to the death penalty issues which have been identified. Following the lead of the largest single denomination (in *La Civilta Cattolica*), I suggest the following standards:

(1) All human life is sacred. God alone is master of life and death. We should repudiate sinful behavior, but recognize the human dignity of the sinner, who remains a child of God, one created in His image.

(2) The goal of punishment for the sinner and the community remains the same even when the most grevious sin has been committed: reconciliation — spiritual, emotional and behavioral.

Punishment is administered for the sake of justice. Justice, in relation to punishment, is the restitution to the degree possible of what was lost to the victim. It is the restoration of the violated order. It is the redemption of the offender. It *cannot* be vengeance.

(3) Human beings are never to be used as a means to an end, but must always be an end in themselves.

(4) Evil means should not be employed even to pursue ends which are considered good.

(5) Punishment is never to be more harsh than is necessary to be effective for the protection of society. Nor is it to be incompatible with or counter-productive to the humanizing of society.

(6) Punishment is to be equally administered without regard to race, color, creed, sex, or social standing.

These are the salient Judeo-Christian criteria according to which decisions are to be made in the process of administering justice. They have strong theological traditions and broad ecumenical support. The particular decisions being made within the legal community for capital punishment fail miserably.

Capital punishment is not being administered equally to the poor or to minorities. Perhaps the death penalty could be rendered equally and fairly in heaven, but not in this world where the effects of prejudice and privilege are inevitable. Nor is it possible to administer punishment fairly and equally when the selection of who dies from amongst the many thousands of legally qualified persons is so dependent on chance circumstances and coincidences. It is a veritable lottery of death.

Put that discussion aside. Put aside any generalized theological understandings of the sacredness of each human life, of the wrong in deliberately killing someone as a means which is justified by a good end (deterrence, retribution, etc.) of the inability to effect restoration of the victim, of the inability to achieve rehabilitation and reconciliation with an executed sinner, of the cruelty in calculated and ritualized killing. Consider only how the specific legal proceeding as actually carried out exemplify these theological insights. The results are no less repugnant to our nation's political credo than they are to our religious imperatives.

Our moral principles are demonstrated most precisely in the legal process where the actual decisions are made. Perhaps this essay has helped to clarify to some degree the issues about capital punishment and what is really happening. The highest ideals of our society have been twisted into supporting a barbaric practice which, in turn, only serves to demean our collective dignity and tear at our nation's soul. ■

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Letters . . . *Continued from page 2*

made us painfully aware of the challenges of peace education that lie ahead.

Edwin H. Gragert
Executive Director
International Christian Youth Exchange

Lauds editorial formula

I want to take this opportunity to say how wonderful THE WITNESS has been and that (little as I can accurately judge) you have discovered a near-perfect formula for balancing politics with institutional religious concerns. In past years, I never had an adequate material base to free me for the precision editing that you do; I'm trying to make up for lost time by editing books.

If I spend more time around New York City this year, I hope I might run into Bishop Paul Moore sometime. What a guy! (See "Meditation for a Nuclear Age," January WITNESS.) He has one of those soaring imaginations I'd like to consult as I try to expand a 50-page essay on Liberation Theology into short-book length.

Paul Buhle
Providence, R.I.

Prisoner salutes editorial

In response to Barbara C. Harris' editorial "Bishop Tutu and the Christian Response" (December '84): thank God a magazine has finally been allowed us here with writers in it having the courage, and an Anglican sense of responsibility required to express truth — freely; and in these days and times, without fear of stepping on White House administrative toes. I salute her, for both candor, and a fearless presentation.

THE WITNESS is also to be commended in that in my absence of funds for a subscription, it continues to provide me regular issues. Rest assured when I become solvent again, that kind consideration will not be forgotten.

Few people are inclined to give prisoners a chance, and for the most part we have ourselves to blame for it. Be that as it may, we seldom get good magazines, let alone truthful news in here, so please know that we genuinely appreciate THE WITNESS.

Perhaps some of your readers will be moved to share other interesting periodicals with us. I would consider it my calling, and a privilege, to effect the distribution of books, booklets, and such throughout the cell house. I don't think society as a whole is aware of how desperately in need of truthful communiques a prisoner can be, or the effect of having received them, will have upon his or her re-entry back into that society.

Brandon W. May
Box 3877, H-2-22
Jackson, GA 30233

Sends love from prison

Greetings of peace and hope from Allenwood Federal Prison.

I just learned of the plight of the five conscientious Grand Jury resisters from the *Catholic Agitator*; their courageous witness humbles me. In comparison, my willing sacrifice pales. I would very much like to express my solidarity and love to them, but as you may know, federal prisoners are not allowed to correspond. While this would not ordinarily hinder me, I do not wish to complicate their ordeal. So, would you please in your communications with the five, express my admiration and solidarity? And thank you for the work you are doing.

I am glad I learned of their situation; have a mite idea of what they are going through, and I truly feel for them. Know that I am circulating the news among my circle of correspondents.

Karl Smith, 01268-052
Grifiss Plowshares 7
Montgomery, Pa.

(The Rev. Richard W. Gillett, contributing editor to THE WITNESS, has been collecting funds for families of Maria Cueto, Steve Guerra, and the other prisoners of conscience. To date more than $3,000 has been received from various sources, and we are grateful to WITNESS readers who responded to our Advent letter about the five. We are most touched by peace activist Karl Smith's letter of solidarity. He is serving a 3-year sentence for pounding with hammers on the bomb bay of a B-52 being fitted to carry cruise missiles.)

Right time never comes

I was shocked by the letter concerning ordination of women by Eric W. Kemp, Bishop of Chichester (December WITNESS). The fact is Christ radically changed the status of women. The only person Christ ever said "I am the resurrection and the life" to was a woman. The Scriptures tell us "for God so loved the world" — are not women also part of that world? The Scriptures tell us to go to all nations. Are not women part of all these nations?

As for waiting for the right time, did Isaiah or Micah wait for the right time to tell people to beat their swords into plowshares or spears into pruninghooks? Did Amos wait for the right time to say "I hate and despise your feasts"? Did Jesus Christ wait for the right time to speak to the Samaritan woman at the well? Or did Jesus Christ wait for the right time to refuse to condemn the women taken in adultery?

Ronald Pajari
St. Paul, Minn.

Correction

The editor of THE WITNESS and Beatrice Blair and Patricia Wilson-Kastner, authors of "Abortion: A Pro-Choice Commentary" (October 1984 WITNESS), apologize for not giving proper credit to Paul D. Simmons for material which originally appeared in *Birth and Death: Bioethical Decision-Making* (Copyright © Paul D. Simmons, printed by The Westminster Press, 925 Chestnut St., Philadelphia, PA 19107.) Appropriate credit in an earlier draft of the Blair, Wilson-Kastner article was inadvertently omitted.

Seek administrator

The Diocese of Michigan announces that a new position of Diocesan Administrator has been created. Interested clergy or lay persons may write Ms. Gail Weltsek, 3730 S. Darlington, Birmingham, Mich. 48010 for details. Deadline for applications is May 1.

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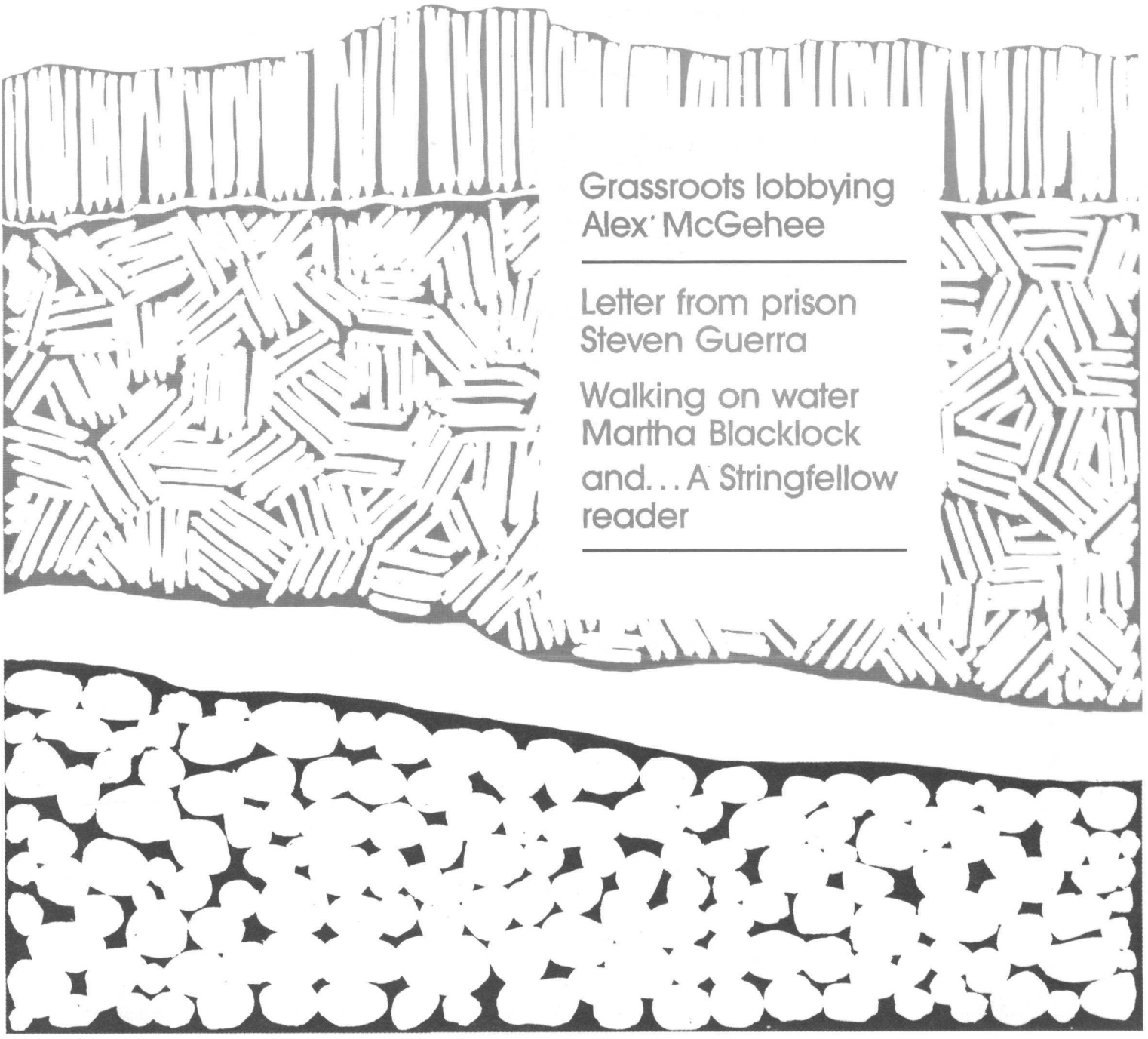

Grassroots lobbying
Alex McGehee

Letter from prison
Steven Guerra

Walking on water
Martha Blacklock

and... A Stringfellow
reader

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Letters

Why not 'truck stops'?

Reading Sam Day's fine article on H-Bomb trucks (February WITNESS) was like coming on a recognition scene in hell. I know I've seen one of those doomsday dragoons somewhere on the road; now I'll keep the death watch, and hope against hope to turn it to a life watch! At the same time, let me bring up a few things I thought were not as well examined as the trucks.

"We cannot stop the arms race by stopping trucks." Who says so? The statement goes by like the afterwind from the Titanic Trailers. But as Judge Spaeth wrote in granting our Plowshares appeal (I paraphrase): *The defendants did not romantically imagine that by entering GE and damaging a few empty warheads, they would stop the arms race. They thought only that their action might be joined to hundreds of others, and thereby create a new atmosphere in which peace might become possible.*

Why rule out, a priori, civil disobedience? Why not create "truck stops," where weary drivers can snooze and be offered coffee in front of many or even hundreds of folk, who believe the Cargoes of Carnage have no place on a civilized landscape?

Further, the little insert "Truck Vigiling Legal" hits my eye like a plastic flower in a mortuary. Why indeed do conscientious people go to the Department of Energy, to be assured that their consciences need not get in trouble? I really don't see the value of consulting the fox who's guarding the hen house, to ask permission to watch him pick out his entree.

Then comes a conclusion I want to cavil at — about the contacts helping focus "on the policies themselves, rather than the people who carry them out." This is a distinction that makes Descartes look like the inventor of Elmer's glue.

If we separate the policies from the people, *in casu*, aren't we doing the people, truck drivers, police, the indignity of declaring them irrelevant to their moral decisions? And then where does old fashioned conversion of heart (ours and theirs) go?

The words on "success" sure are consoling, if I knew what they meant. How in effect, do the truck watchers take on the trucks, and "sometimes win"? Do you mean they stopped one of the trucks in its hellish tracks? But how do you stop them by knowing they're whizzing by? I thought you had either 1) to hitch a ride (which is what we're doing in effect, if we do nothing), or 2) sit down in front of (which of course good folk have done for a long time in front of the train tracks).

Finally, my experience over the years is that the scandal before the churches these days is not violence. It's nonviolence. This is what sends sacred-property-owners and investors and churchgoers up the wailing wall. And closes pulpits off from those who dare sit down or stand up or march off or pour blood or climb fences or do any of those other awful things that offend the lords of the sabbath. Meantime, of course, the cargos snake along in the night, delivering to your doorstep or mine, a sizeable and serviceable package of damnation. And this is, by implication at least, and by silence, and by tax payment, as it should be. Thus has the intemperate gospel of the provocative rabbi been replaced by a coy minuet of good manners. Alas and alas.

Dan Berrigan
West Side Jesuit Community
New York, N.Y.

Sam Day responds

There are two reasons why we H-bomb truck watchers are discouraging civil disobedience at this stage. The first is that we haven't figured out a way to stop the trucks without serious risk to life and limb. The couriers are heavily armed, and the convoys travel at 55 miles per hour. It's not at all like hammering nose cones or even stopping trains. We are genuinely afraid of encouraging conduct that might lead to people getting killed.

The second reason is that before I can watch trucks or you can stop them, we both have to know where and when they are coming. And the only way this can be done (unless you have a private pipeline into the Department of Energy) is by getting a lot of people involved in staking out the H-bomb production plants, tracking the convoys from town to town, and organizing roadside vigils. The job of organizing has only just begun. Few of the people doing this vital work are yet prepared to contemplate even the possibility of stopping the trucks, even if a safe way of doing so could be envisaged. The consensus is overwhelmingly against civil disobedience among those most deeply involved in raising public consciousness about the H-bomb trucks, even though many of them have engaged in civil disobedience in other areas.

Having made those points though, let me go on to concede Dan Berrigan's major point, which is that civil disobedience should not have been excluded *a priori* from the trucks campaign. It does not seem right or practical or even ethical now, but he is right in pointing out it should not have been excluded as a matter of principle. Nor should we truck watchers, in our desire to build the campaign rapidly, seek support and respectability by distinguishing our actions from the actions of those who directly challenge the laws that sanctify the production of nuclear weapons. No success in raising public awareness of the H-bomb trucks is worth the price of undermining support for and understanding of the principle of civil disobedience — and so we must keep ourselves open to that route. Thanks to Berrigan for his gentle reminder — and for his example.

Samuel H. Day, Jr.
Nukewatch
Madison, Wisc.

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Schell lauds Moore

I was deeply moved by Bishop Paul Moore's "Meditation for a Nuclear Age" in the January WITNESS. His definition of prayer as an activity in which we engage the "totality of our being," throwing ourselves open to the whole world, so that the world's "roughness" assaults the soul, was enlightening and helpful. How often we engage only a part of our being — our intellect but not our emotions, or vice versa — and so offer only a crippled response to events. Also original and profound were Bishop Moore's reclamation of such elemental and even "primitive" notions as the creation, the fall, the apocalypse, the descent into hell, and the holy mountain as starting points in our thinking about the nuclear peril. A great deal has been written about the nuclear question, but much of it is in one crucial way or another inadequate to the awful subject it is dealing with. For me, Bishop Moore's words had a weight equal to the subject. In the scales in which the survival of our species will be measured, these words will count.

Jonathan Schell
The New Yorker
New York, N.Y.

Pope right about sex

I am responding to a Short Take, "Pope Wrong About Sex," in December. I do not know who Tom Fox is nor the context in which his views originally appeared in the *National Catholic Reporter*, but I do know that I was deeply disturbed to find in your context extremely strong and one-sided words criticizing Pope John Paul and Catholic Church teaching.

I am uncertain as to the motivation and purpose of your printing Fox's opinion concerning the Catholic Church in an Episcopalian publication. Clearly, THE WITNESS shares with its readers only one side of the coin. In contrast to the structure and content of *an article* whose author contributes to open discussion and debate concerning a given topic (for example, William Stringfellow's "the Politics of Pastoral Care: an ecumenical mediation concerning the incumbent Pope" which appeared in your February '84 issue), your selective use of *a quote* does not lend itself to the open forum. Rather, it merely serves to support a benign view toward artificial birth control while simultaneously supporting an unfavorable view toward the Pope and Catholic Church teaching.

Finally, Fox falls far short (as well as THE WITNESS in giving full expression to his lament) in challenging the Pope and Catholic Church teaching. It is not the intent of the Pope to inflict pain (unnecessary or otherwise) "on millions trying to live the Catholic faith." Rather, it is the solemn duty of this lone individual, chosen by the Holy Spirit, to faithfully lead all followers of Christ. In so doing, the Church must continuously go through an agonizing struggle to state the mysteries of the faith in language that, at the very least, sets up definite barriers to error. There is nothing necessarily logical or even prudent about this arrangement; it is simply a matter of *trust* and faith in a loving and merciful God. As with any church teaching, "let him or her who can accept this teaching do so."

Peter M. Tinebra
Wichita, Kan.

Next, how disinvest?

I would like to commend you on an excellent December issue. Your coverage of Bishop Desmond Tutu and his witness was outstanding. You also presented a good overview of the South African situation and the disinvestment response. I would like to order five additional copies to use in our mission.

Our Diocese of Spokane in convention has approved and urged disinvestment in South Africa by both individuals and church bodies. However, implementing that resolution is more difficult than passing the resolution. There needs to be more information made available as to the companies actively involved in South Africa and the process by which individuals can go about disinvesting and making their influence most effectively felt by the corporations involved. This is a follow up topic that might concern your magazine.

Dick Hall
Prosser, Wash.

Seeks creative solutions

I am writing in response to your articles and letters about abortion.

I believe that we should look at the reasons women have abortions and help those women handle their problems in a creative fashion. I can hear the Saver of my life say, "Dear mother, go to my body, the church, they will help you. If you need to finish your education, they will care for your baby with love. If you need more money for food or clothing, they will share theirs with you. If you need a place to live, they may well have an extra room till you have your child, get a job, and get on your feet. If you are disappointed about the new home you cannot afford, they will show you the joy of realizing that people are dearer than things." That is what I find in scriptures — a Lord calling Christians to live in such a way as to support life.

I have found groups of Christians living that way. These groups show real concern for Central American refugees, the condemned murderer, the victim, the great numbers threatened with nuclear holocaust, the unborn and the troubled mother. I praise and thank God for these groups and these will I support. My prayers are for these groups and for your group. May you have the grace to leave behind the cold proof texts and find the warm blood of Christ softening your hearts.

Pat Stevenson
Conneaut, Ohio

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Editorial

The Holy Waste

Early months of 1985 have witnessed a stirring of the patterns in the nuclear gridlock between the United States and the Soviet Union. Soon after the year began they reached agreement to resume negotiations at Geneva — a significant accomplishment. In mid-March, the mantle of Soviet leadership passed to an able, personable leader, Mikhail S. Gorbachev, signaling hope for a more flexible USSR. But also in March, both houses of the U.S. Congress agreed in close votes to authorize and fund 21 additional missiles. Days earlier, the nation's Roman Catholic bishops had sent a letter to all members of Congress, asking rejection of the presidential request.

Buried in the back pages of most newspapers the week of the vote, was the news from Kansas City that four nuclear weapons protestors, including two Roman Catholic priests, were sentenced up to 18 years in prison. They had broken into a Minuteman II missile site to try to disarm the weapon.

"What a waste, what a monumental waste for the four of you," the judge reportedly told the protestors at their sentencing. He was apparently referring to their choice in registering such foolish protest with subsequent severe personal consequences.

These events of early Spring offer a welcome opportunity to examine where we as Christians find ourselves vis a vis the threat of global nuclear war.

First, despite some cooling down of the incandescent rhetoric of the last few years, and a willingness at least to talk, the basic presuppositions about our leadership role in the arms race have changed not at all. The Soviets are still viewed as unyielding ideologues out to conquer the world by any means open to them. Deterrence — the strategy of building whatever numbers and types of nuclear weapons it takes to "deter the Russians" — still firmly controls the minds not only of the President and his administration, but of the vast majority in Congress. No significant headway is detectable towards the proposition that nuclear war is unthinkable and that the planet would not survive it.

We must not be seduced for a moment into thinking that the arms race is abating. Indeed, the opposite is true: weapons buildups move ahead every passing day; the technology to deliver a supposedly decisive nuclear strike without significant retaliation gets more refined year by year.

Yet there continues to ferment in hearts and minds across the continent the yeast of a different view of this conflict — that the presence of even a single nuclear weapon on earth is folly, and constitutes mortal danger to the present and future of every living being:

The courageous refusal of tiny New Zealand to accept in its ports U.S. ships carrying nuclear weapons; increasing restiveness of some NATO countries, particularly Greece and Spain in that alliance; more and more active resistance by church people and others to the presence and transportation of nuclear weapons in the United States; and perhaps most significantly, an increasing activity against the arms race on high school campuses.

Yes, it is there — alive in the hearts and minds of millions of people around the world — this hope and determination that the nuclear madness must, in the last analysis, be banished.

Lutheran theologian Joseph Sittler, writing recently in the *Christian Century*, offered a moving call for Christians to appropriate the power of Jesus' parables of the kingdom of God to confront this nuclear evil. The parables, Dr. Sittler said, have the power and the genius to address the most central perversion of humankind: they "shock the mind into opening to the unenvisioned possible; they madly exaggerate in order to jolt the consciousness of the religiously secure; they are an assault upon the obvious." The obvious, in this case, is that we must rely upon nuclear weapons for our "security."

Thus, the pearl of great price, for which everything else is surrendered; the search for the lost coin, for which the whole house is swept; the grain of mustard seed, smallest of all, planted in faith; the "holy waste" of precious oil used to annoint Jesus. "What a waste," said the judge, as he sentenced the four nuclear protestors. Maybe — but a holy waste with the efficacy to move us to the very belief in the power of God for a new world.

We who hope for such a world suffer less from a crisis of faith in it than from a crisis of will to help bring it about. But we can be inspired by those who offer themselves, in sacrifice, to political lobbying, to education, or to non-violent resistance. It is what Jonathan Schell calls "preemptive repentance" a repenting of the crime of nuclear war before we commit it, and finding in that repentance the will not to commit it. ■

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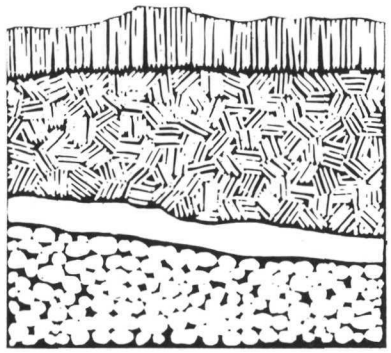

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Quotations from Bill Stringfellow

When Bill Stringfellow died in March, THE WITNESS lost its prophet-in-residence and the church lost its prophet-at-large. (See "Requiem for a theologian, advocate, friend," April issue.)

Stringfellow began his long association with THE WITNESS in the second issue of the revived magazine. In Oct. 13, 1974 he described how the "terrible mystery of the Holy Spirit" began to be exposed to him when he began to read the Bible seriously. "Biblically," he wrote, "the Holy Spirit means the militant presence of the Word of God inhering in the whole of creation. By virtue of this redundant affirmation of the biblical witness, the false notion, nurtured in my childhood, that the Holy Spirit somehow was possessed by and enshrined within the sanctuary of the church was at last refuted."

Thus freed from "religiosity," he set out as a lay theologian to unlock that Spirit by writing about "episodes and persons, known or overlooked, past or present, which were part of the history of the Holy Spirit and therefore the untold story of the church." Following are excerpts from that story. Rest, Bill.

Gospel not welcome

A most obstinate misconception associated with the gospel of Jesus Christ is that the gospel is welcome in this world. The conviction — endemic among church folk — persists that, if problems of misapprehension and misrepresentation are overcome and the gospel can be heard in its own integrity, the gospel will be found attractive by people, become popular and even be a success of some sort.

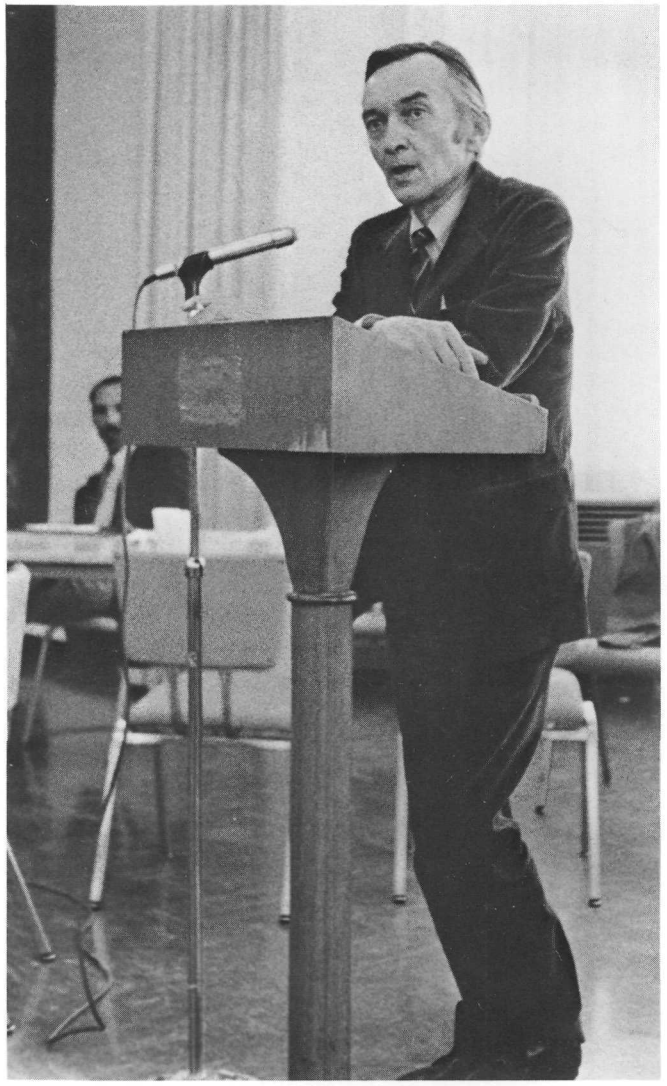
This idea is curious and ironical because it is bluntly contradicted in Scripture, and in the experience of the continuing biblical witness in history from the event of Pentecost unto the present moment. During Jesus' earthly ministry, no one in His family and not a single one of the disciples accepted Him, believed His vocation or loved the gospel He bespoke and embodied.

Since the rubrics of success, power, or gain are impertinent to the gospel, the witness of the saints looks foolish where it is most exemplary.

"Living with Defeat" 5/77

Accountability forfeited

Part of the process of secularization which has been happening, by which institutional survival becomes an end in itself, involves the abolition of accountability of the institution and its officials to human life. Such accountability



William Stringfellow

is the elementary subject matter of law. In the church the integrity of both canon law and the common law ecclesiastical (in which, anciently, the conception of equity originated) is as an expression of that accountability in at least minimal terms applicable to all within the body of the church. In the world or in the church, where accountability is forfeited for the sake of the security of the institution, lawlessness becomes endemic.

That was what was going on in American society throughout the Johnson and Nixon administrations, not only in war and Watergate but, more basically, in the politicalization of technology. If somewhat less conspicuous at this moment,

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the overthrow of accountability to human life continues to be the reality of the secular order in America with respect to any of the great principalities of politics, commerce, science, education or the military. Now this is imitated in the Episcopal Church.

— "The Embarrassment of Being Episcopalian" 2/78

On ordination of women

The ordination of women to the priesthood has much to do, both as symptom and cause, with the Episcopal Church crisis. This was fated as soon as a woman publicly affirmed her vocation to the priesthood. That affirmation required every male priest and, for that matter, every layperson in the Episcopal Church to reexamine their various comprehensions of the priestly calling and, further, to consider why there is a priesthood vested in the church at all.

It is essential to the integrity of the church — that is, it spares the church conformity to the world — to ask and re-ask rudimentary questions such as these, no matter how threatening that may be and no matter the tumult or consternation the same may provoke. Thus I greeted the historic ordinations in Philadelphia and in Washington with gladness and with gratitude.

"A Matter of Conscience" 5/79

The politics of Psalm 22

Any public execution is, obviously, a political event in a straightforward and literal sense, but the public execution of Jesus Christ has political connotations of immense, complex, and, indeed, cosmic scope. This becomes apparent, for example, when the images of the Twenty-second Psalm portray the powerless victim threatened by predatory beasts, a familiar biblical way of designating political principalities and powers. It is, after all, in the name of Caesar, the overruling principality, that the sovereignty of the Word of God over Creation is disputed and mocked.

The political reality of the Crucifixion is accentuated in the Psalm where it is announced that the cry of the forlorn is heard and heeded. Notice the circumstances: the scene is the Judgment, with the whole of Creation in assemblage and with all who fear the Lord of history gathered in an act of praise. The attribute which chiefly distinguishes Christians is, simply, that they fear the Lord *now* or already — before the Day of Judgment. That means specifically that they acknowledge that they live and act in the constant reality of history being judged by God.

In Psalm 22, the word in the cry of Jesus from the Cross is an assurance of the efficacy of the Resurrection. To become and be a beneficiary of the Resurrection of Jesus Christ means to live here and now in a way which upholds and honors the sovereignty of the Word of God in this life in this world and which trusts the Judgment of the Word of God in history. That involves freedom *now* from all conformities to death, freedom *now* from fear of the power of death, freedom *now* from the bondage of idolatry of death, freedom *now* to live in hope while awaiting the Judgment.

— "A Lamentation for Easter" 4/81

God is no secret

(There exists) an elementary confusion between the church and God which fosters idolatry of the church, and that renders the Christian faith merely religious. In one diocese recently I heard quoted something I had written about this peril in *A Private and Public Faith*:

> *The religious suppose that only the religious know about God or care about God, and that God cares only for the religious. Characteristically, religion is precious and possessive toward God . . . and conducts itself as if God really needs religion, as if God's existence depends upon the recognition of religion. Religion considers that God is a secret disclosed only in the discipline and practice of religion.*
>
> *But all this is most offensive to the Word of God. The best news of God is that God is no secret. The news of God embodied in Jesus Christ is that God is openly and notoriously active in the world . . . . (I)t is this news which the Christian Church exists to spread. Where the church, however, asserts that God is hidden in or behind creed or ceremony . . . (or) confined to the sanctuary, then . . . the church, forsaking the good news of God's presence in history, becomes a vulgar imitation of mere religion.*

"Let the Dead Bury the Dead" 6/79

Controversial Bishop Pike

In his writing and speaking, coincidental with the heresy controversy, (Bishop Pike) kept returning to Saint Paul's admonition concerning the frailty of the church and the transience and relativity of churchly institutions and traditions as "earthen vessels" to which no ultimate dignity could be imputed and to which no justifying efficacy must ever be attributed. And, consistent with that, his growing awareness of Christian origins rendered the servant image of Jesus compellingly attractive to Pike. As James A. Pike became less and less religious, it can be said that he became more and more Christian. . .

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It was Bishop Pike's obsession for authenticity — as that came to supersede and transcend his regard for authority — that threatened and enervated his peers in the church. It was this which made his being obnoxious. He had become more concerned with the Jesus of history than with prospering the church establishment; he actually raised questions which posed the Gospel against the church. The church would have to somehow be rid of his presence.

A blunt way to put the issue that arose between Pike and the Episcopal Church is that Pike was too diligent, too conscientious, too resolute in his vocation as a bishop. If that caused bafflement and provoked hostility among many fellow bishops, it nonetheless was recognized as Pike's virtue elsewhere. . .

By the time Bishop Pike reached the wilderness in Judea, he had died in Christ. What, then, happened there was not so much a death as a birth.

— *The Death and Life of Bishop Pike*
William Stringfellow & Anthony Towne (Doubleday)
Excerpt in THE WITNESS 4/76

The church and homosexuality

If General Convention asks serious questions about homosexuality and the priesthood, then it opens Pandora's box to disclose all those *other* questions about sexuality and the priesthood:

- If homosexuality is categorically reprehensible and a disqualification for priesthood, why has the church, in truth, ordained so many homosexuals over the years and, indeed, centuries?
- If the General Convention censures or bars the ordination of homosexuals in future, what is to be done about those already ordained? Shall they be exposed and defrocked?
- Similarly, what shall be done about bishops who are homosexual?
- How many clergy homosexuals have been induced or coerced into marriages in order to feign heterosexuality?
- If, at the same time, homosexuality is deemed a threat to the married priesthood, is not celibacy — which St. Paul counseled — a greater threat? And is not heterosexual promiscuity also a direct corruption of the married priesthood?
- Is bisexuality incompatible with priesthood?
- And what of other items, apart from homosexuality, to which the New Testament sometimes caustically calls attention, which may have pertinence to the ordained ministry, like love of money, drunkenness, vanity in performing priestly functions?

"Sexuality and Priesthood" 7/79

Quiet purge of clergy

On the matter of money and priorities, one learns of the quiet purge that has been taking place among the clergy; the weeding out of priests who are suspected of social conscience, prophetic tendency or ministry among the dispossessed, the neglected, the rejected, the unpopular, the imprisoned. The excuse for coercing or terminating such clergy is commonly an asserted shortage for funding their salaries, or, as it is sometimes put, a surplusage of clergy. There is, in truth, neither. If anything, there is a shortage of clergy to fill vacant or abandoned positions and there is a plethora of new ministries for the ordained waiting to be undertaken. But there is a refusal to allocate funding to support such ministries, and there is a practice of manipulating clergy compensations to conform clergy or eliminate those who do not conform.

"Let the Dead Bury the Dead" 6/79

On papal utterances

The Acts of the Apostles is, simply, the chronicle of the confrontations between the Apostles and the Apostolic Church and the ruling authorities. The witness and ministry *pastorally* of the new Christians is beset by hostility, harassment, surveillance, arrest, imprisonment, sometimes execution, persecution . . .

Papal utterances concerning the sanctity of life sound hollow or hypocritical to many people who note the quietness or coyness of the Vatican on Grenada, or El Salvador, or, for that matter, Lebanon, or the increasing probabilities of nuclear calamity.

And, to me, most ominous and alarming are the official Papal inquests into some of the women's religious orders. These parallel investigations affecting the Archbishop of Seattle (who has refused to pay taxes for war) and kindred bishops, and the attempts to manipulate the governance of the Jesuits. Are these what they seem to be — attempts to intimidate factions or persons or powers within the church who are apt to be critical of the Pope and his ambivalent politics?

It is a melancholy scene that attends John Paul, one in which a politics is practiced that has a kind of anti-pastoral emphasis, or in which a pastoral ministry is professed which is anti-political. There may be no *timely* remedy for this extraordinary shortcoming or confusion in the ministry of John Paul. But I commend, to one and all, that a fit remedy is awaiting application. It is in the politics of pastoral care articulated in *The Acts of the Apostles.*

"The Politics of Pastoral Care" 2/84

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Rendering rulers accountable

The watchword of Christmas — "peace on earth" — is no more a sentimental adage but a political message. Indeed, it is an eschatological utterance, which exposes and confounds the sham of rulers who translate peace as Pax Romana or Pax Americana. Or who calculate peace in balances of power. Or who propound peace in nuclear computations. Or who, as Revelation puts it, "with bombast and blasphemy" still seek to induce human beings to hallucinate peace while they prosecute the commerce of war with barbaric zeal and guile.

The first century Christians, persecuted though they were for it, were right: the secret of Advent is the consolation of the Second Coming. The Advent news is political. It celebrates the assurance that in the coming of Jesus Christ the nations and the rulers of the nations are judged by God, which is at the same time to affirm that they are rendered accountable to human life.

— "The Politics of Advent" 12/75

Grandiloquent bishops

The Apostolic ministry begins in pastoral concern for each member of the whole church and reaches into the very interstices of the body of the church. Simultaneously, it addresses the worldly regimes of the principalities and powers, as well as all people everywhere, at once exposing every need and vouching for the redemptive vigilance of the Word of God in the world. Thus, a bishop (as I am sure many bishops realize) is dialectically positioned between church and world. This is really not a situation of grandeur. Maybe that is why, too often, where the office of bishop has been rendered grandiloquent it has lost pastoral integrity for either church or world.

— "The Politics of Pastoral Care" 2/84

Advent preempted by quacks

The depletion of a contemporary recognition of the radically political character of Advent is in large measure occasioned by the illiteracy of churchfolk about the Second Advent, and in the mainline churches, the persistent quietism of pastors, preachers and teachers about the Second Coming. That topic has been allowed to be preempted and usurped by astrologers, sectarian quacks and multifarious hucksters. Yet it is impossible to apprehend either Advent except through the relationship of both Advents. The pioneer Christians, beleagured as they were because of their insight, knew that the message of both Advents *is* political. That message is that in the coming of Jesus Christ, the nations and the principalities and the rulers of the world are judged in the Word of God. In the Lordship of Christ they are rendered accountable to human life and, indeed, to all created life. Hence, the response of John the Baptist when he is pressed to show the meaning of the repentance he preaches is, *"Bear fruits that befit repentance."*

— "Advent as a Penitential Season" 12/81

Manger as political statement

The most poignant part of the Luke account — *"And she gave birth to her first-born son and wrapped him in swaddling clothes, and laid him in a manger, because there was no place for them in the inn."* (Luke 2:7) — constitutes, within itself, a political statement identifying Jesus with those who have no shelter or who are homeless, vagrant, destitute or otherwise deprived. That, and more audacious identifications with human need, become redundant during the historic ministry of Jesus.

Then notice that this simple aspect of the birth of Jesus — he was laid in a manger — political statement as it is on its face — is exposed by the angel of the Lord as a sign to the shepherds of the coming of the Savior or Messiah (Luke 2:10-12).

— "Christmas as Parody of the Gospel" 12/82

A lifestyle of resistance

For human beings, the only way to cope with the predatory quality of the technocratic regime is by confronting, comprehending, resisting and transcending the reality of death at work in this world. It is that which is the whole concern of the Gospel of Jesus Christ. In that concern the issue is not how death can be defeated, but how the power of death is broken and confounded in the life of the Word of God in this world, and, thus, how human life is emancipated from servitude and idolatry of death in the American technocracy or in any other society whatsoever.

That means that the biblical lifestyle is always, in some sense, a witness of resistance to the *status quo* of politics and of economics and of everything in society. It is a witness to resurrection from death. Paradoxically, those who embark on the biblical witness constantly risk death empirically — execution or exile, imprisonment or persecution, defamation or harassment — at the behest of the rulers of this age. Yet those who do not resist the rulers of the present darkness are consigned to moral death — to the death of their humanness. That, of all the modes of death, is the most ignominious.

— "The Nation's Destiny and the Problem of Hope" 6/76

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A Luta Continua — the struggle continues

by Barbara C. Harris

Point, Counterpoint

It has been nearly eight years since the House of Bishops gifted itself with a caudal appendage (translate "monkey tail") to the canon permitting ordination of women to the priesthood and the episcopate. Broad interpretation of the so-called conscience clause in some quarters surpasses poetic license and serves only to fuel the fires of continued opposition to church law.

Point: Excerpt from a letter to Phillip Mantle (Province V Youth Network), with copies to all Bishops of the Fifth Province, from William Louis Stevens, Bishop of Fond du Lac, re a resolution by the Youth Task Force: "The Task Force, as indeed everyone in the Episcopal Church, should be aware that the canon permitting ordination of women to the priesthood is strictly a *permissive* canon (emphasis, the bishop's). It was not intended in any way to be a mandatory canon. Therefore *each bishop and diocese* in the Church *is given freedom to formulate policy and to act in regard to this matter according to conviction and conscience* (emphasis mine). Any 'resolutions' or anything of the sort which segregate, exclude or any way penalize the dioceses or persons who do not affirm the ordination of women to the priesthood are clearly against the spirit and intent of the canon."

Such "exegesis" does not always go unchallenged, however.

Counterpoint: Excerpts from a letter to Bishop Stevens from the Rt. Rev. John H. Burt, Bishop of Ohio, retired, with copies to all Bishops of the Fifth Province: "From one perspective you are, of course, right. All canons dealing with ordination are permissive in the sense that no bishop has to ordain anyone his conscience forbids. The same can be said of other canons — remarriage after divorce, for example. But it is only in that sense that this canon is permissive. It is in every way binding as a part of the official law of our church. Those delegated to administer church law (bishops, Standing Committees, priests, etc.) have an obligation to see that canon law is obeyed.

"I happened to chair the Committee on Theology when (at Port St. Lucie in 1977) we drafted the 'Statement of Conscience.'

"As you may recall, we were addressing the problem of the personal dilemma faced by any bishop, priest, deacon or layperson whose conscience was afflicted because of 'the decision of General Convention to authorize the ordination of women to the priesthood and the episcopate.'

"At Port St. Lucie when a question was raised during the debate as to whether this Statement purported to give license to disobey the canons, we said emphatically 'no.' Bishop David Reed, authorized to speak for our Committee, said:

> 'The purpose of the conscience statement is to assure such a person that he still belongs in this Church, despite holding an opinion contrary to General Convention . . . This does not condone actions directed against the Church. While the Church is big enough to include those persons with troubled consciences, it still expects the same faithfulness and loyalty of them as it does of any other member of the Body of Christ . . . The Conscience Statement was a positive expression of love and acceptance not an invitation to anarchy . . .

"As you can see clearly, neither the committee on Theology nor the House of Bishops in adopting the Conscience Statement intended that anyone — bishop, priest, deacon or layperson — has authority to disregard or flaunt the canons. The Committee did imply that one need not personally be required to carry out things which the canons direct if his or her conscience says 'no' . . . It is a bishop's freedom to act or not to act depending on the promptings of conscience that is permissive. Permissiveness is not attached to the canon itself.

"To sum up, our Committee on Theology said: 1) Respect each other's conscience on the matter of women's ordination; 2) If you administer the Church's law but for reasons of conscience cannot support Canon III 9.1, do not leave the Church but step aside so someone else can act for you in the matter; 3) See that women have all the privileges of consideration for ordination and deployment guaranteed them under the canons even though you yourself may not be ready personally to receive their ministry."

My Point: That such debate must ensue in A.D. 1985 gives new meaning to the ancient anguished words of the prophet Habakkuk (1:2): "O Lord, how long shall I cry for help and thou wilt not hear? Or cry to thee 'Violence!' and thou wilt not save?" *A luta continua.* ■

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Short Takes

Half of Senate Millionaires

At least half of the members of the Senate today are millionaires. That has changed the nature of the body. We've become a plutocracy. The dependence on party and leadership just isn't there. The Senate was meant to represent the interests of the states; instead, it represents the interests of a class.

— Sen. Daniel Patrick Moynihan
***New York Times* 11/25/84**

World of the poor

One day, a theology should develop that comes from the poor themselves. But it seems to me that this theology remains a project; it has not yet become a fact. Liberation theology is just one step along the way in this search. I see it as a kind of theological crutch, to be used until the poor create a theology out of their own experience, their own world.

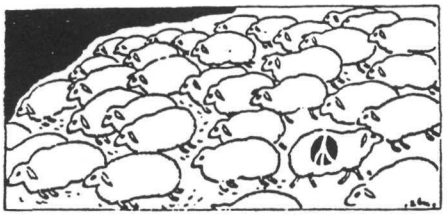
After may years of attempting to be close to the poor people of my country, and to reflect on their lives, and on my own life in relation to theirs, I am more strongly convinced than ever that there is a *World of the poor*. It's not easy to explain. Being poor is a way of loving, of spending one's free time, of making friends. It's even a way of thinking, and its logic is very different from ours! To be committed to the poor means to enter the world of the poor — and this is very difficult, almost impossible. To work with the poor, to participate in some of their struggles, is quite possible. But to live with them and become a part of their world is very difficult indeed.

— Theologian Gustavo Gutiérrez
Latinamerica Press

Re civil disobedience

"It is possible to violate laws and regulations governing property without committing violence against human beings. Our imaginations in this area are underdeveloped. If we want to take part in liberation movements, then the militarism that dominates us is our main enemy."

— Theologian Dorothee Solle



Ojibway on missiles

In the name of the Native American people, I ask the government of the United States of America, so called by the great-great grandchildren of immigrants who came to my land 492 winters past, to take from our Mother the Earth these machines of fire that destroy earth and human life throughout the lands of all people. I act today, as the Old Ones have said I must, to take our stand, to make our land calm once again.

The trees must remain green, the waters must be crystal, the sands are to be pure and warm once again.

The sage and sweet grass, where the deer and elk lay their heads, must once more be safe and soft for them. Where the children shall walk and grow must be peaceful and warm; no bad shall they hear, and only good things, their eyes shall see.

The circle we form which knows no end, as our feet touch our Mother the Earth, shall not feel the hurt and destruction of fire.

The winds are pure, and the Grandfathers have told us the time is now when peace must come from the North Wind, where the Old Ones have gone and only they, with the Great Spirit, know what is tomorrow.

— Ojibway activist
Larry Cloud-Morgan
One of the "Silo Pruning Hooks"

One of Tutu's finest hours

In 1978, during the Lambeth Conference — the gathering of Anglican bishops throughout the world — Bishop Tutu emerged as a world leader. A major issue before the bishops was the question of ordaining women to the priesthood. Many wondered how the African bishops would vote on this issue, since the status of African women was generally quite low. Bishop Tutu, who has opposed oppression of every form, led the battle for sexual wholeness in the ordained ministry of the church. The African bishops followed his lead, and they became the crucial votes that legitimatized the priesthood of women in the provinces of the Anglican Communion. It was one of Desmond Tutu's finest hours.

— Bishop John Spong
Diocese of Newark

Patriarchal sexism

While we note with appreciation the Roman Catholic Bishops' 1983 peace pastoral and applaud their current undertaking on the U.S. economy (which some observers see paralleling the Medellin document in importance), we are distressed by the bishops' decision to undertake a pastoral focused not on patriarchal sexism in the church, but on the topic they were advised to avoid: women in church and society. At this juncture in the history of the church, women should be the primary definers and describers of their situation.

The bishops opted, however, to retain actual drafting to themselves while consigning women consultants to their customary subordinate role. In so doing they illustrate the very problematic of women's situation. We believe it imperative, therefore, that women in the church assume responsibility to develop a pastoral that in content and in the process of production will demonstrate that women are coming of age, listening to their own experience, struggling to define their own reality and selfhood and roles, and recommending redress for the injustices they have suffered.

— Pauline Turner
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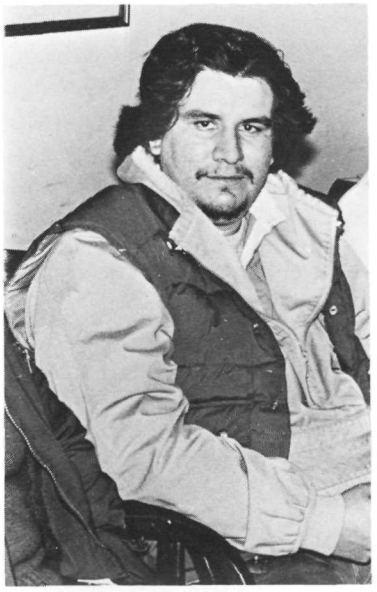
Letter from prison

by Steven Guerra



Steven Guerra, a member of the Board of Directors of the Episcopal Church Publishing Company, is serving three years in prison in Anthony, Tex. for refusing, as an act of conscience, to testify before a Federal Grand Jury investigating the FALN. Though never charged with a crime, he and four other Hispanics have been labeled "FALN terrorists" by the FBI — a label which has cost them an early parole. Others in prison are Maria Cueto, Julio and Andres Rosado, and Ricardo Romero. Guerra sent this open letter to THE WITNESS recently.

Well, my friends, this year is nearly done. It's getting to be Spring again, just like when we turned ourselves in. Once more around the track, and maybe it will be time to jump back into a new life. Julio Rosado once told me that you forget about prison two months after you leave. I don't think so this time. We will be leaving too many friends behind.

Yes, one year has passed, and it is time to write, to remind you, to remind myself, that I/we are still alive, still fighting. For weeks now I've pondered what I would say. Can you understand how difficult it is to write from prison? How do I share my most intimate feelings, knowing the enemy (they really are the enemy) is constantly looking over my shoulder?

If that were not enough, I must also resist my own temptations, for they are many. When one writes from jail there almost always exists the desire to cry, complain, rant and rave.

Here amid the depredations, the hatred and ignorance (how do you deal with a guard who calls Blacks "jigaboos"?) and the treachery, it is much too easy to see the hour of the ovens just on the horizon. Objectivity becomes strained and one can easily mistake sunset for oven glow. One becomes almost apocalyptic. I believe I could write a new "book of revelations" — not inspired by a holy spirit, but by the cruelty of man to fellow man. I shall not write that book; it would hurt too much.

On the other hand, when so many well-meaning friends seem to hang on to your every word, the temptation to see yourself as a prophet also becomes alluring. Since I am not (I can't even grow a decent beard), I will not try that either. Instead I will try to cram two years' experiences into one letter.

Where do I start? Perhaps it is with how I am doing. I'm doing OK. I suppose it depends what time you ask. If it's at 5 a.m. when I am awakened (from that bit of total freedom I call sleep) to go mop floors and clean tables in the kitchen — watch out — no evil creature out of Greek, Norse or Aztec mythology was ever worse than I. If it's at 12:30 when I am done for the day and I am rushing for the phone, then I am sweetness and light. In between I undergo a daily metamorphosis.

But perhaps your question was, how are you *really* doing? Then I will tell you, I am still swinging. For the longest I thought it was enough just to survive, to put my mind on hold, to accept the regimen, to throw my hands up and say "OK, I recognize your authority over me, I will not rock the boat, I will simply survive." Now I realize how wrong such thinking is. I do not simply wish to survive — I want to live, and to live I must consciously resist. For here survival is made up of a million little humiliations: Learning to say please just right, asking questions always (for statements are not allowed); having to accept obvious lies with a smile and a thank you. What one tends to forget is that constant accommodation dulls the spirit. It eats at you like a cancer. At first you don't even recognize it, it's so very subtle. After all you want to be reasonable, you don't want to be a knucklehead, you want to survive, no problems, do your own time, etc. So, you compromise a bit here, a bit there until you have nothing left and then you begin to forget who you were. Thus you're successfully transformed (not rehabilitated but transformed) into # blank blank blank or whatever label they choose to give you. In short, you choose either to compromise or to resist (become an asshole, a problem, a complainer and a pain).

Everyday I look into a mirror and say to myself, "to compromise a little is to

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capitulate a lot." It becomes a prayer to the human spirit, a ritual whereby I assert my humanity.

So, how am I? I guess the answer is I am strong, well, incorrigible, intransigent and still thoroughly human. Thank you for asking. I need such questions from time to time to remind myself. Everything here conspires to make me forget. I'll close now. More tomorrow.

* * *

Well, here I am again. I think before all else I'll start with something I wrote a while back during darker times. I once read that "writing is a lot like risking a somersault in the air; you never know if you are going to land on your feet or break your neck." Since I have no one here to share my "stuff" with (I'm not sure if I'm a poet or a poetaster) you will have to tell me the current state of my health. Here we go:

A conversation

My love
if someday
someone
asks you
why was he born,
towards what end did he live?
share with them my poems,
for
feeble as they are
in them
you may find
the tenderness of my soul
the humanity I buried,
deep within a wounded heart,
the dignity
of so many unspoken dreams.
Ask them
to read them
carefully,
that they may come to understand
that even while in chains,
we armed ourselves,
with courage, with hope.
Tell them
my love
that we hated poverty
that we loved humanity,
that we were born
and we lived
because
we loved them.

There it is. I'm not sure it's good, but it's the truth. Funny, before I came to jail I never thought about writing. It was at best a necessary evil. Now it is a tool. It is a saw I use to break free, the straw I breathe through while buried alive. It is the hammer I use to destroy time, to smash it up in little bits and sweep it under the door until the next day dawns and I begin anew.

As I said, I'm not sure it's good, but honestly, that does not even matter. For in many ways this is not reality. It is like painting in the dark and never having a light turned on — the act alone suffices. So don't feel you must be gentle; just try and understand.

Often I am told here to stop talking about the street, about "when I get out." "Deal with now," they say. "This is reality." But how can this be reality when you can be punished for kissing your wife too often in the visiting room (perhaps five times in six hours, it being the first time you've seen her in a year)? And at the same time, getting oral sex in a bathroom for a pack of cigarettes is accepted and to a certain degree, condoned. To everyone who says this is reality, I'm sorry. This is not. This is madness, and in such a context writing constitutes an exit from the insanity we know as rehabilitation. After having seen prison from this side for a year I can now safely say that to expect rehabilitation from jails is about as likely as expecting a gorilla to fix your broken Swiss watch. Oops! Excuse my ranting — I promised none of that. Where were we. Oh, yes, prison — an interesting subject to read about, but what a hell to live in.

It is made infinitely worse by the fact that 90% of the time is such a total departure from reason. Nothing works the way it is supposed to. Kindness is weakness; reading, except for trash and porn, a near crime. I believe that was my most difficult adjustment to make from life to this wasteland of humanity.

On the street I was reasonable (or so I believed). I always thought if you were kind, kindness would be returned. If you were willing to sit down and seriously look for solutions almost any problem could be resolved. Put those ideas in storage with your books and clothes when you come to jail. For nothing in jail works the way it is supposed to, nothing is free and nothing is reasonable.

I'm getting ready to close now. I've not even tried to get to the question of humiliation and violence. It's difficult to describe and harder to believe. How does one feel when forced to strip naked and told to "bend over and spread your cheeks. *Wider inmate!*" It's not something one ever gets used to. How can I describe the rage I felt when I was told by my compañera of the near rape of Alejandrina Torres by "correctional officers" in the Chicago M.C.C. Those things are perhaps best saved for another day, when I can look you in the eye and you can see my anger, my hatred, my sadness.

I'll really close now. I'm getting tired and it's getting noisy again. But before I do I want to thank all of you across the country who have helped by sharing your strength with me. From a young boy in Saranac Lake, N.Y. to a minister from Burlingame, Cal. — I send you all my love and the pledge of an unbreakable will.

My compañera always told me I lived in a fantasy world of books and ideas — that was dangerous and made me vulnerable. It probably was true, but it was my hopes and my dreams that kept me thoroughly human.

And now it is those same hopes and dreams which keep me moving forward. As I've said, I am well. Prison has been difficult, no doubt about it, but I once read that a blow that does not kill you makes you stronger. One year later, I am not dead, I am infinitely stronger. I thank you for your prayers, I thank you for your faithful friendship in these dark times. I look forward to the day when I

Continued on page 16

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Tips for grassroots lobbyists

by Alex McGehee

They number five hundred thirty-five. They are mostly White and mostly male. Together with an executive they decide our involvement in Central America, the number of MX missiles pointed at an enemy, and the nation's social commitment to the poor. The outcome of these issues of major concern to all citizens is determined by actions of the United States Congress.

Although almost 70 members of Congress call themselves Episcopalians, the voice of the church speaking to Capitol Hill is quite small. The Episcopal Church employs one person to represent its views on national policy to the Congress.

That person, the Rev. William L. Weiler, faces a formidable task. He must convey the church's message to a legislative body composed of nearly 400 committees, subcommittees, and coalitions, not including the offices of over 500 individual members of Congress. "We are tremendously stretched," says Weiler.

One of Weiler's colleagues sees the problem in stronger terms. "With the number of Episcopalians who are members of Congress, that we have only one person on the Hill who represents the Episcopal Church is a disgrace," says the Rev. Craig Biddle. Biddle directs an interfaith legislative coalition called IMPACT.

Short on staff, Weiler uses IMPACT to monitor legislation and help strengthen his lobbying efforts. He approaches Congress not just as an Episcopalian, but in a combined witness with 15 other Christian and Jewish groups. In addition Weiler calls upon several volunteers from the Episcopal community who are experts in specific legislative areas.

Both Biddle and Weiler stress the need for active lay involvement to move church issues on the Congressional agenda. IMPACT maintains a network of over 11,000 people who work on local and national levels. Coordinated by congressional districts, the membership contacts legislators when key issues are pending.

During the battle over funding for the MX missile in March, IMPACT alerted clergy in districts where undecided swing votes were identified. Clergy notified their parishioners and members of Congress received the persuasion directly from home constituents.

Through powerful lobbying efforts of his own, President Reagan ultimately won the fight for his "Peacekeeper" missile, but only by a slim legislative margin. Facing an uphill battle in the House, Reagan airlifted his chief Geneva negotiator, Max M. Kampelman, back to Washington and made personal phone calls to a number of lawmakers. The President invoked the deity trying to convince one Southern Democrat to change his mind. The House of Representatives approved $1.5 billion for 21 more MX missiles by a vote of 219 to 213. A change of heart by three legislators would have tipped the balance the other way.

The MX got another boost from supporters who used a tactic similar to the IMPACT effort. Martin Marietta Corporation holds a major contract for the MX. The company's chairman and presidents of each corporate division sent letters to hundreds of employees strongly "urging you to write, wire, or telephone your Senators and Representatives to support the 'Peacekeeper' (MX) program." The letters came complete with stamped postcards, lists of congressional delegations, and a colorful brochure describing in detail the benefits of the deadly weapon.

Most members of Congress discount an organized, pre-printed mailing like the

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Alex McGehee is a broadcast journalist based in Washington, D.C.

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Martin Marietta campaign. But a personal, brief, well thought-out letter can be an effective lobbying tool. "They all go through the process of evaluating the mail before they vote," says Gary Serota, director of the Congressional Management Foundation. "If you bother to write you have a disproportionate impact on the thoughts of your representative."

He estimates only 5 to 10% of an entire district's population takes the trouble to write. The priority by which members look at mail, according to Serota:

1) VIP letters from important organizations or persons.
2) Handwritten personal letters (because of the substantial time commitment involved).
3) Typewritten letters that appear to be personal.
4) Computer-generated mass mail.

"Letters rank higher than postcards and petitions rank lowest of all," says Serota. "You often find that people don't even remember having signed a petition."

Episcopal lobbyist Weiler emphasizes the need to thank and commend members of Congress for a vote in the right direction. The tactic builds a relationship of support rather than complaint. Weiler also sees writing as the key, "providing it is done thoughtfully and with some regularity."

IMPACT office staff, from left, the Rev. Craig Biddle, director; Barbara Edmondson, executive assistant; and Richard Houston, publications editor.

Beyond writing he feels it is important for lay constituents to arrange meetings with representatives and their staff assistants. Weiler suggests this be done in the home district office as well as in Washington. Legislators usually publish district work schedules in local papers and through congressional mailings. Frequent legislative recesses provide ample opportunity to visit with a Congress member.

The church has a vast resource in the area of lobbying. From a base of individual parishes in almost every congressional district comes the voting constituency that means political survival for members of Congress. It is a rare politician who cannot take time for a constituent. IMPACT director Biddle says that adequate preparation is necessary for these meetings.

To help in this work, his organization provides regular legislative updates and educational reports to IMPACT members. But information is also available in local libraries through publications such as the *Congressional Quarterly,* which provides detailed voting records and much legislative detail. IMPACT fact sheets place an emphasis on human rights, economic justice, and halting the arms race.

Local papers are also often a good source. Letters to the editors of these papers do double duty — they are clipped for the Senator or Representative's reading in the Washington office, and they bear witness throughout the community.

Staying on top of an issue can mean getting involved locally. Biddle suggests outreach through other lay people in one's own church. "A core group who'll make a noise will mean lay people gathered and clergy must listen," he says. Conservative church movements have made effective use of this tactic for some time.

"We're a dinosaur when it comes to the sophistication of the conservative churches," claims Biddle. The marriage of the new right to these churches, performed by a host of television evangelists, has effectively given birth to a vast

Writing/calling Washington?

The Hon. _____
U.S. House of Representatives
Washington, D.C. 20515

Senator _____
U.S. Senate
Washington, D.C. 20510

Capitol Switchboard
(202) 224-3121
(This number will connect you with all House and Senate offices)

White House Switchboard
(202) 456-1414
(202) 456-7639
(Public opinion expressions)

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number of new political activists. Their agenda has become embedded as part of the national consciousness.

One positive aspect of such success has been to remind faith and mainline communities such as the Episcopal Church of the connection between politics and parish. As we strive to grow in relationship to God, we must face the injustices of our society's structures. These structures, by their very nature, are deeply affected by political decisions.

"The church has a prophetic responsibility to stand tall on the issues it feels strongly about," says Biddle.

Oregon's Senator Mark Hatfield takes this thought a step further saying, if we are "not pastor to the politician, the prophetic message will not be received; it will fall on dry ground." But if we are not "prophet to the politician, pastoral responsibility will remain incomplete; there will be no vision; no stimulus for growth; and the people will perish."

A call made, a letter written, an appointment kept, may not seem too significant an action in the congressional scheme of things. But to a government that increasingly puts its faith in a "Peacekeeper" missile; its hope for justice in "constructive engagement," and its charity to the hungry in surplus cheese, we must make our stand. ■

(Address for IMPACT: 100 Maryland Ave., NE, Washington, D.C. 20002 Phone: 202-544-8636)

WISC abets church lobbying

The Washington Interreligious Staff Council (WISC) meets bi-weekly on Capitol Hill. A public policy group, the organization provides key support for the Washington Office of the Episcopal Church.

At a meeting in April, task force members of WISC discussed strategies for action on a wide range of legislation affecting the church. Chairing the session, William Weiler opened with a meditation on Maunday Thursday. After brief reflections WISC discussed economic justice and the Senate Budget Committee's plan to put one quarter of federal spending cuts in programs for the poor.

Sue Buckler from the Unitarian Universalist Association reported on the Civil Rights Restoration Act of 1985. The bill expands coverage of four major civil rights statutes narrowed since the Supreme Court case of *Grove City vs. Bell.* Sen. Orrin Hatch's amendment to the Civil Rights Act would restrict federal financial assistance for abortions.

WISC members next considered the growing trends toward nationalism in U.S. trade relations. With the Japanese trade situation in turmoil, House Energy and Commerce Chairman John Dingell has been referring to "little yellow people" during congressional hearings, according to Jaydee Hansen. A member of the United Methodist Church, Hansen also serves on the WISC Energy and Ecology Task Force.

Throughout the meeting a litany of bad news from the White House continued to flow: Reagan requests for $163 million to produce chemical weapons; disingenuous strategies for funding Contra groups in Nicaragua; administration proposals which would effectively gut the Indian Health programs.

IMPACT Director Craig Biddle reported that over 500 people attended a recent congressional briefing in Washington. A delegation of almost 80 Episcopalians was among them. Clearly the church will need the help of WISC, IMPACT, and an active laity if it is to prevail against an onslaught of regressive legislation.

— A. McG.

Prison . . . *Continued from page 13*

return and enter the struggle anew.

Every day I sing the Puerto Rican national anthem at precisely 4 p.m. to remind me who I am and why I am here. It is my daily communion with the 28 others.

Please do not worry about me, for I am with a few good people. Remember flowers grow on the sides of mountains as well as in gardens. I'll close with a copy of the first poem I ever wrote in prison:

The first poem

The poetry I write shall not be of guns
or jackboots that march in the night.
The poems of my age will be songs of
a body electric.
They will return my head to the lap
of a silent lover,
They will shine like her eyes
They will dance with thoughts of
freedom,
and announce the breaking of many
new dawns.
I will write of a love which sustained
me,
of a love more pure than
— "Valor y Sacrificio"
My poems shall have the salt of tears,
which burn.
They will remember winter in order to
celebrate spring.
Like candles
my poems should be saved for
darkness,
For they are love songs,
written in the quiet desperation of
solitude,
written for my people,
for my struggle
for my companera
my poems are for you
my love.

I hope you like it. Bye for now. Take care and stay strong. I send you the greetings of Amor y Revolucion. *Venceremos. Viva Puerto Rico Libre!*

Justice, then peace,

Steven

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'The Consultation' to debut at Anaheim

Nine Episcopal groups representing peace and justice issues, women, and minorities have formed a coalition to raise concerns that will shape the identity and mission of the church at General Convention and beyond. They call themselves, "The Consultation."

Members include the Episcopal Peace Fellowship; Episcopal Urban Caucus; Episcopal Women's Caucus; Integrity; Union of Black Episcopalians; Appalachian People's Service Organization (APSO); the Episcopal Church Publishing Company; Hispanic Concerns Group; Asian-American Concerns Group, and members of other minorities within and without the church.

"As the 68th General Convention in Anaheim, with changes in leadership, has important implications for our concerns, we have come together over the past two years to do some hard planning and propel forward a so-called liberal church that now floats between vacillation and equivocation on issues of justice and peace," Barbara Harris, ECPC Executive Director and convenor of the group, said.

Recent General Conventions of the Episcopal Church have seen the on-site formation of a broad gathering of progressive forces within the church known as "Coalition E." This alliance has turned its efforts toward influencing legislation and electing persons to Executive Council and other positions at the national church level.

The Coalition's initial success, most evident at Minneapolis in 1976, began to erode at Denver in 1979 and was all but dissipated during the 1982 General Convention at New Orleans. Goals were not always clearly articulated, communication between natural allies broke down, and strategies lacked creativity. Meanwhile, conservative and retrogressive factions, reflecting the general mood of the country, have advanced both their ideology and domination of elected offices.

Members of The Consultation at a working session, seated, from left are Juli Beatty, Integrity; Deborah Harmon Hines, Union of Black Episcopalians; the Rev. Barbara C. Harris, Episcopal Church Publishing Company; the Rev. Floyd Naters, Hispanic concerns group; standing, from left, the Rev. Robert B. Lloyd, APSO; Mary Miller, Episcopal Peace Fellowship; the Rev. S. Michael Yasutake, Asian American concerns group; Carol Cole Flanagan, Episcopal Women's Caucus; and Byron Rushing, Episcopal Urban Caucus.

"Liberals within the church have tended to shun the more fundamentalist tactics of conservatives and have been more comfortable with ambiguity and accommodation," Harris said.

The Consultation believes, however, that "the Shalom of God's reign will not roll in on the wheels of inevitability. It will be brought about by the persistent efforts of those willing to be co-workers with God. It is to that end that The Consultation is committed, and it is to that collaboration with God that we call our church in faith and in hope."

"Odyssey in Faith," The Consultation's vision for the Episcopal Church and the coalition's platform for General Convention will appear in two parts in forthcoming issues of THE WITNESS.

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Portrait:

Helen the felon

by James Lewis

Early November is the time when grocery stores begin to alert their customers to the fact that Thanksgiving is just around the corner. Using fancy posters and large newspaper ads, consumers are advised to order their turkeys well in advance. For those women who have the responsibility for the holiday meal, it's a time to plan a menu for family and friends.

For Helen Woodson, however, it was a different story last November. A 41-year-old Madison, Wisc. mother of 11 children, Helen was planning something quite different. Her plans centered around how to rent a 90-pound, compressor driven jackhammer so that she and three others could assault a 110-ton concrete slab.

On November 12, accompanied by two Roman Catholic priests, Carl and Paul Kabat, and Larry Cloud-Morgan, a Native American, Helen Woodson broke into a Minuteman II missile silo near Whiteman Air Force Base, 30 miles east of Kansas City, and went to work.

For about an hour and a half, these four people drilled away at the huge concrete and steel lid which covers the silo that contains the missile. After celebrating mass, the four, who called themselves the "Silo Pruning Hooks," were apprehended and hustled off to jail where they were held without bail and in solitary confinement until their February trial.

The scenario was not a new one for Helen Woodson. Between 1982 and 1984 she has been sentenced eight times — nine months of jail time — for such acts of civil disobedience. She speaks of her time in jail as "inconsequential" in comparison to the "12 years I spent in the rather dubious pursuit of higher academia."

On Feb. 22, in a Kansas City U.S. federal district court, a jury of seven men and five women found Helen and her companions guilty of four felony charges — conspiracy, trespassing, willful destruction of property and impeding the national

The Rev. E. James Lewis is vicar of Church of the Incarnation, Ann Arbor and a member of the Board of Directors of the Episcopal Church Publishing Company.

Sentencing statement:

This is a day of life, death and resurrection. Today, March 25, the Catholic Church commemorates the Annunciation — the day of the conception of Jesus Christ. We have also just marked the anniversary of Archbishop Oscar Romero's martyrdom. Additionally, it is the fifth birthday of Jeremy Akiva Imani Woodson. I do not mean to slight either Jesus or Oscar Romero, but I want to concentrate my thoughts on little Jeremy.

Jeremy came into the world on March 24, 1980 but was not legally born because he was, in fact, dead. Doctors put tubes everywhere and hooked the limp brown body to a respirator. When there was still no neurological response 24 hours later, the decision was made to unplug the machines. In preparation a nurse had the thoughtfulness to baptize him, and a few minutes later, brain activity was observed and Jeremy took his first independent breath. Thus his birth was officially registered on March 25.

When Jeremy came to me two months later, the experts said, "Love him as best you can, because he'll never do anything on his own." They said he'd never sit up and when he did that, they said he would never walk, and when he did that, they said he'd never talk. Now he does, and next, I suppose they'll say he'll never read, but I'm in a betting mood, especially today.

The miracle of Jeremy is not just in the milestones I have described. It is much more in his spirit. Jeremy loves as I've never seen anyone love before, and in his love he spends his days singing, dancing and laughing. The kid is a born resister. When he objects to something, he puts his hands on his hips, stamps his foot and says very firmly but without malice or anger, "I say no!" Turn Jeremy loose at N-5 and his presence alone would conquer the evil.

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defense. The verdict could have carried up to 25 years in prison. They got 18 years.

Helen's critics accuse her of neglecting her family. They say that being incarcerated and separated from her children will do them real harm. Her 11 children — one by her own birthing, seven adopted and three foster children — will certainly suffer from her absence, they say.

Helen's fans call her courageous and prophetic. She has become the subject of their admiration. Her response to that? "What we need is company, not adulation."

Critics and admirers agree on at least one thing. It is bad news that Helen and her three compatriots will have to spend a long time in a prison cell.

But, there is good news in all of this.

It's been discovered, since the defacing of the huge lid by the jackhammer, that irreparable damage has been done. The concrete slab is cracked so badly that, given the nature of air and water, it can no longer protect the Minuteman II missile it covers. It is only a matter of time. The elements will do their inevitable and subversive work. Replacing the lid is too extensive a job and too expensive as well. And so the missile will be rendered inoperative by the spring rains.

As a young boy, I learned a song that was sung on festive occasions when the beer was cold and the camaraderie warm. It went: "Ninety-nine bottles of beer on the wall, 99 bottles of beer, if one of those bottles should happen to fall, 98 bottles of beer on the wall."

Perhaps there's a party brewing among the faithful who celebrate Helen Woodson's act of civil disobedience as a heroic witness to supernatural obedience. A party would be appropriate. It would give folks a chance to celebrate the good news that instead of 1000 Minuteman II missiles there are 999. When the spirit rises and there's a need to sing, perhaps a new song will be added to the traditional Amazing Grace and We Shall Overcome.

It goes like this: "One thousand Minuteman missiles in all, 1,000 missiles in all. If one of those missiles should happen to fall, 999 missiles in all." ■

Helen Woodson

Two people have taught me most of what I know about celebrating life, not merely existing through it. One of these people is Jeremy. And I have learned from Jeremy that true celebration must embrace and is, indeed, incomplete without all three elements — life, death and resurrection.

Contained in the conception of Jesus are his death and resurrection. Implicit in the death of Oscar Romero is his life and resurrection. I'm not sure how to word this for Jeremy, because for me it has all been resurrection.

So here we are at this point which stinks of death — the death of the missile, the death of the law, the death of the court. Its stench is everywhere, but I find something more.

Nov. 12 was not simply a beginning. In the hour and a quarter of our witness were contained elements of life, death and resurrection. We celebrated.

And today is most definitely not the end. Not for us personally, not for the truth of what we did at N-5. I expect we will go to prison and there we will experience life, death and resurrection. I expect brothers and sisters to continue what we began, at other missile silos, and indeed, the process has already begun . . .

I'm not going to pretend otherwise. I'm scared and I'm sad. The process that began when I hugged my children and walked out the door continues. I must face separation from new friends and from my three co-defendants whom I love very much.

But I think of Jeremy, and I'm in a betting mood again. I'm placing my bet on the whole ball of wax — life, death and resurrection. It's the least I can do for my brothers and sisters and my God. It's the best I can do for my son. Happy Birthday, Jeremy!

Helen Woodson

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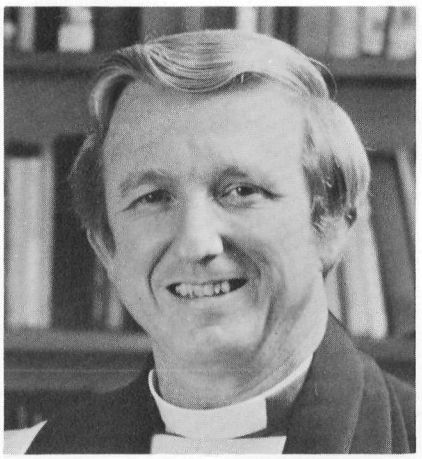
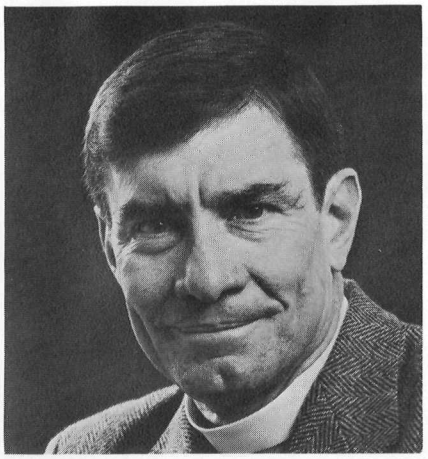


Edmond Lee Browning



William C. Frey

Four candidates have been nominated for the post of Presiding Bishop of the Episcopal Church, one to be elected at General Convention in September. They are Edmond Lee Browning of Hawaii; William C. Frey of Colorado; Furman C. Stough of Alabama; and John T. Walker of Washington. A propos, *a woman priest reflects on "what we expect a bishop to be, so that we recognize bishopness."*

Who would walk on water?

by Martha Blacklock

"Take heart, it is I; have no fear."
— Matt. 14:27-28

The daily worship and business sessions of the Lambeth Conference of Anglican Bishops took place in 1978 in the auditorium of the University of Kent, a rather new institution.

I sat in the press gallery, in a balcony around the edge of the auditorium. For people sitting there, the effect was that of peering over a rather substantial stone parapet into a pit, where more than 400 bishops, removed from their natural habitats, did the things bishops do in such circumstances. Some zoos have a similar arrangement in their great ape areas. This perhaps unfortunate suggestion was reinforced by the bishops, who kept referring to some of their number as primates — the Primate of all Ireland, the Primate of Australia, and on into even more exotic species. They even formed a Committee of Primates to meet between the conferences.

Watching those bishops, I was aware of the feeling we've all had watching great apes: These are creatures very much like me. Different, but not altogether different. What is a bishop? What makes a bishop different from us? What do we expect a bishop to be, or do, or say, so that we recognize bishopness?

The Lambeth agenda called for the bishops themselves to spend some time talking about the role and function of a bishop. They barely began, really, but at least some suggestions came out, as they worked on other, less self-absorbed, questions. One idea that surfaced fairly frequently was that a bishop is a maintainer of order. I'd like to look at that idea, in the light of Christ's gospel as we hear it from Matthew, and ask what it might mean to say, "Bishop, be among us as a maintainer of order."

First, what is this order that we might want to have maintained?

The other day I was reading some "Notes for Altar Societies and Sacristans" in a 1938 church calendar — which shows what lengths a compulsive reader can go to — and there I found: "It is the glory of a good sacristan, as of a good housewife, to make the very best of the materials at

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The Rev. Martha Blacklock of Stewartsville, N.J., describes herself as a mendicant anchoress and "itinerant preacher looking for invitations." She is canonically resident in the Diocese of New York.

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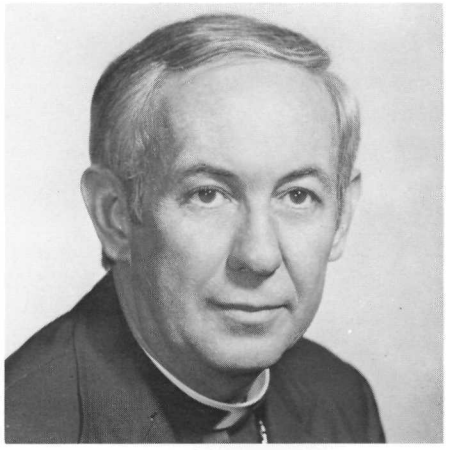

Furman C. Stough

John T. Walker

his disposition. And the prime motto of a sacristan, as of everyone else who has things to keep in order, must be: a place for everything, and everything in its place."

This idea of order suggests, I think that stability, holding still and order are good companions. Order exists as long as things stay in their places.

A place for everything, and everything in its place. Actually, when we separate that maxim from the prim and irritating tone of voice with which it's usually delivered, there is something very attractive about the notion that there *is* a place for everything. Whether anything is actually in its place or not, there's a kind of comfort in the idea that places exist.

Just about every element of Western culture, as we know it, is based on the belief that order exists, that this universe is the creation of God, who subdued chaos, who constructed an order in which every particle, every being, has a place. Our common assumption for countless generations has been that the created order, the order of nature, is a hierarchy, a great chain of being, from God at the top to nothing at the bottom. And in between, all ranks of creatures. The angelic order, with seraphs, cherubim, powers, archangels and so forth, each in place. Then man, a little lower than the angels. Then woman, a little lower than man. And on down — animals, vegetables, minerals. It is a model of tremendous, almost overwhelming power. Read Milton's *Paradise Lost*, and you will revel in the glorious order of a completed system. Even though our physical sciences no longer support this model, our imaginations, our language, our social customs, our liturgy, almost always take it for granted.

But now, it is the fourth watch, the very dead of night, and you are in a small boat, many furlongs distant from the land, beaten by waves. And the wind moves and tears the water — surging, tumultuous, formless water, and darkness on the face of the waters. And the wind, the Spirit of God is moving over the face of the waters. And there is no order, only terror. Then a presence. A ghost? You cry out!

Did you ever feel that fourth-watch terror, when nothing holds together?

We like to think that sort of feeling is — something we ate. That our ordinary lives are reality. That these other momentary aberrations are only changes in our perspective, perhaps. It's very true that changing our perspective changes the universe, for us. Right now, sitting snug in St. Michael's, Wayne, N.J., we're traveling around the sun at almost 67,000 mph. The Diocese of Newark and everybody in it chases itself around the globe every day. Meanwhile, in us, and everything else that looks relatively solid, we know that there are galaxies of atoms in which sub-atomic particles are in such motion that they are more patterns of probability than material things at all. How can we talk about place when everything keeps moving?

Whatever we say about the universe we live in, we must know that we say what fits our mouths. Whatever God's order may be, we are part of it — not above it, or outside of it. Our descriptions of what we see are only that — what we are capable of seeing from within.

I'm sure that more than one of you is saying, at this point, what has all this got to do with bishops? No one depends on bishops to keep the solar system in order. What about the church? Let bishops keep the church in order.

We might say that, whatever God's order is, as long as we, the church, proclaim and worship God as creator, we ought to demonstrate our belief by showing the possibility of order in our own activity. I think, here, of the liturgy of Eastern Christendom. No matter what the revolution — political, economic, personal, social or psychic — the liturgy is unchanged, and people can go to church and find the balm of order lacking elsewhere in their lives. I think of our own liturgy. We've agreed on an order of service, we've agreed to play our parts. And what a pleasure it can be — like good dancing — to know one's part, to know one's place, and to fulfill it.

To have a well-ordered church, then, shouldn't we just spell out all the parts, and do them? But how do we know our parts? Are our places chosen, or imposed? Let's look at two categories of ministry, two vocations, which have been seen as either complements or opposites, and ask those questions. Priest and prophet. Prophet and priest.

Do you think God might want you for one of those? Fine. The Commission on Ministry will administer a test. Which would you rather wear — brocade, or

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camel's hair? Do you prefer roast lamb, or locusts and wild honey? How about money? If you think clergy salaries are bad, wait till you see what we pay prophets.

Are you called to faithfully help God provide for God's people the taste and touch of God's sure promise present for their need? Or is your job to tell us that without justice in our lives our worship is blasphemy in God's sight?

Which are you? If you would have a well-ordered church, you must find out. Know your place, and stick to it. If we take you for a prophet, don't play priest. If we expect a priest, don't play prophet.

Back on the boat again. You see it's not a ghost. It's far worse. A living man is walking on water. A human being, like you, is walking on the sea. Ghosts might walk on water; people don't.

Peter, half-drowned with fear, you hear a familiar voice. "Take heart, it is I; have no fear." The voice that named you, Peter, when you were Simon, simple Simon, going who knows where when you met Jesus Christ. Who turned you around, named you Peter. Rock.

Rocks sink even faster than people. Who is this, who names you Rock and then walks on water before your eyes? How can you know your place? How can we ever have order if we must be two things, at least two things, at once?

The voice says, "it is I," — or, translated differently, *"I am."* If this is new creation, Peter, who are you?

You test the voice. "Lord, if it is you, bid me come to you on the water."

God of order, if this is your chosen one, your servant, your beloved, and our deliverer, would you ask something so unreasonable? So disorderly?

Come, Rock, walk on water. Lazarus, get up. Anyone who would be first must be the last. Who is most important — the servant or the served? I'm here as one who serves. Who is my mother? (That should be simple enough.) You are. You are. You are. God of God, Light of Light, King — in three languages — on a cross, stripped, hanged, spat on, dead. Bread that is bread is flesh. This wine is blood, of a new covenant, a new agreement, a new order of grace, that flows and streams, and always, always moves.

To keep this order is not to hold still, but to balance, to find equilibrium in motion, to walk on water.

Come. So Peter got out of the boat, and walked on the water, and came to Jesus.

It's frightening, of course, and there are boats a-plenty. Ready-made, and watertight as human craft can make them. Everything in place. There are so many times when we're sure we can't survive without a boat. And other times we'd just rather not get our feet wet.

But do we really want to be in a boat where the rich sit high and the poor hang on the sides, or would we walk with Jesus on the water? Will we stay in a boat where profit, and only profit, sets the course, or will we hear Christ call, and walk on water? Will we stay in a boat where Blacks still ride in back, or can we all get out and walk? Can we stay in a boat where there's a place for everyone, and everyone's in his place, her place, whether it really fits or not? Or will we walk on water — an exercise that will use every part of us — and come to Jesus?

We can hear many voices calling "ride this boat, this boat" but only one voice calls across the moving water, "Come." And when, in death, we have no choice, but feel our little boat of bone and breath sink and dissolve, won't we be glad of the practice when we can step without a moment's doubt or hesitation onto that rolling water towards the one who calls us.

So, bishops, when I ask you to maintain order, I mean, get out of the boat. It's bishops and children first. Lead us to know that we can dare to hear Christ's call. Keep order — keep the faith. Walk on water.

Sometimes you will fail. We will fail. And learn, then, that to fail is not to be forsaken. At the very moment you hear, "O, half-believer, why did you doubt?" you will feel the arm of your salvation holding you close.

So take heart. It is Jesus Christ who calls you. Have no fear. ■

(These reflections were part of a sermon preached at a celebration of the installation of John Spong as Diocesan of Newark.)

For Cecily and Stacey

— and all the others —

I am nobody going nowhere
in the no man's land
of the juvenile system;
I am your son or daughter,
born a special creation of God,
one of a kind, never to be duplicated
in all eternity,
only to die
after a speeded-up life span
played in rapid motion sequence
in an exploitive, manipulative world.

Entrusted since early childhood
to frequently overworked,
underpaid caretakers
by pressured parents
forced to work long hours
to provide the essentials
of food and shelter,
formed by the cults of advertising
insidiously inserted into hours
before the TV,
pushed into premature responsibility
and independence
by the exigencies of life,
I finally struck a snag,
and wound up here in "shelter" care,
a number on a computer card,
one of 50 cases to be processed
on a goal-oriented work plan,
a folder in a topheavy stack of files,
a cipher on a time sheet.

I am nobody going nowhere
in no man's land,
my future already past,
my destination, oblivion.

Does anybody care?

— Mary Jane Brewster

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William Spofford, Sr.

Vida Scudder

William Scarlett

Nominations sought for three awards

WITNESS readers are invited to submit nominations for three awards to be presented by the Episcopal Church Publishing Company during the General Convention in Anaheim in September. The awards are named in honor of William Scarlett, Bishop of Missouri from 1930 to 1950; Vida Scudder, prolific writer, educator and social activist, and William Spofford, former editor of THE WITNESS.

Candidates are being sought whose action/involvement has been pointed toward the root causes of oppression, deprivation, and need, and who emulate the courage shown by Scarlett, Scudder, Spofford — who were at the cutting edge of social mission during their lifetimes.

Nominations should be sent to the Rev. Barbara C. Harris, Executive Director, ECPC, P.O. Box 359, Ambler, PA. 19002, *to be received by June 1.*

Brief biographical sketches of those in whose honor the awards have been named follow:

Bishop Will Scarlett's entire ministry was spent on the cutting edge of Christianity's response to the issues of injustice, discrimination and oppression in the world of men and women. He was a ceaseless battler against the abuse of power, both in the church and in the social order. He coupled this intensity with a profound devotional life which he shared weekly in the Cathedral with the clergy of the Diocese of Missouri and any others who sought it. Bishop Scarlett was the founder of the Church League for Industrial Democracy.

Vida Scudder wrote these words in her autobiography, *On Journey* (1937): "For the ultimate source of my socialist convictions was and is Christianity. Unless I were a socialist, I could not honestly be a Christian, and although I was not sure I dared call myself by that name, I could use no other."

Among the several threads running through the story of her life, this is the most persistent. From the time she was confirmed by Phillips Brooks in Boston to her death in 1954, she sought relentlessly to place herself in the arena of social action. Teaching, social work, and writing were her three main competing outlets. To her credit are at least a score of books on socialism, literature, religion, and the saints as well as many poems. St. Francis, more than Marx, was her mentor as she realized that the poor were leading her closer to the reality she sought in her life and through whom she discovered her own capacity to love.

William Spofford, Sr., noted early editor of THE WITNESS magazine, was an Episcopalian priest who not only made history as an investigative journalist, but was also center stage to bear the brunt of the witchhunting and redbaiting of the '50s.

As a reporter he knew a great many whom the world called "great," but he was nourished as well by his contacts with union organizers, and down-and-outers in various urban Skid Rows. His son, Bill Spofford, Jr., wrote, "He had a great grace in opening up a friendly, pastoral conversation with those who served him clams in the Fulton Fish Market or the true believers in the bleachers at Yankee Stadium. I have a hunch that the Christ he knows wasn't clearly divine but was always a Wanderer in the dusty roads, meeting people and trying to make them whole, urging them to await the Kingdom and be actively about the business of building it." ■

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THE WITNESS

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Letters

Watkins' *au contraire*

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

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

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

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

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

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

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

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

- Development is a process of human growth that enables both partners to move towards self reliance and transformation.
- The role of donor agencies is to share skills, resources and themselves in the process of change.
- The role of recipients is to define their own needs, provide their own resources as much as possible, and help themselves and the donors learn and grow through the process.

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

I am sorry to hear this has caused "wry amusement" or that "church staff thought the whole thing so ludicrous and/or inconsequential." I didn't realize that many people even knew about it since it was still in the planning stage and the planning was being done in Kenya by Kenyans. At least, the Kenyan women think that this is a far cry from the old models and have worked very hard to get over 200 village-level workers lined up to participate.

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

Jane M. Watkins
Overseas Development Officer
Episcopal Church Center

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

Plugs shortwave radio

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

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

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

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

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

Jim Forest
International Fellowship of Reconciliation
Alkmaar, Holland

'Intellectual garbage'

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

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

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

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

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

The Rev. Winston F. Jensen
Superior, Wisc.

Parenti responds

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

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

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

Michael Parenti
Washington, D.C.

Gospel from prison

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

While reading the March issue, I was struck by your article "Victims warn about surveillance." Having been fairly involved with the Diocese of Bethlehem's Hispanic ministries in various ways since 1980, I was very interested in reading the resolution from our recent convention (which I missed due to work demands).

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

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

Elaine Silverstrim
Tunkhannock, Pa.

Illness not punishment

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

Continued on page 22

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Editorial

An awakening spirit

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

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

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

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

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

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

Many factors contribute to the rising tide of public concern over President Reagan's determination to assert U.S. control over Central America. But one of the most potent is the influence of U.S. churches, newly sensitized to oppression in the Third World.

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

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

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

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

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

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

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

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

Not going for the gold

by Rudy Simons

Americans spent $450 million last year on South African Krugerrands, gold coins minted to commemorate South African politician Paul Kruger, who once said, "The Black man had to be taught that he came second, that he belonged to the inferior class that must obey." Most buyers don't realize that buying Krugerrands helps finance the South African government's repressive racial policies. Many groups across the United States have launched a campaign to educate the public and halt the sale of Krugerrands. One such group, the Michigan Coalition for Human Rights, under the leadership of its president, the Rt. Rev. H. Coleman McGehee, Jr., Bishop of Michigan, has started a campaign in the Detroit area to discourage the advertising, sale and purchase of the Krugerrand.

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

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

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

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

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

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

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

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

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

Black miners, because of South Africa's pass laws and racial restrictions, live in huge, barracks-like, company-controlled compounds far from their families, who may live only in specially designated townships. In addition to economic hardship and social separation, goldminers also face extremely dangerous working conditions. According to the Johannesburg-based publication, the *Financial Mail*, from 1972 to 1975 there were nearly 3,000 accidental deaths (about two per day!) and over 110,000 serious injuries.

MCHR's efforts to halt Krugerrand

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

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

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

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

The case for divestment

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

If we can accept the two propositions above, a constructive debate can be held on the issue of divestment. One rather weak argument against economic disengagement is that American investments comprise a relatively small part of total foreign investments in South Africa, and/or that such investments are not crucial to the regime's survival. Actually, over 6,000 U.S. firms do some business with South Africa. By early 1983, direct American investment reached $2.8 billion, roughly 20% of the country's total foreign investments. U.S. based investors also control over $8 billion in shares in apartheid mines, and another $3.8 billion in loans to South African companies have been made by U.S. banks. Most experts state that the total U.S. financial connection with apartheid amounts to roughly $15 billion. According to researcher Elizabeth Schmidt, "U.S. companies control the most vital sectors of the South African economy: 33% of the motor vehicle market, 44% of the petroleum products market, and 70% of the computer market." American computers run the Johannesburg Stock Exchange, and help to manage the oppressive "pass law" system. Goodyear and Firestone sell tires to the regime, some of which are used for police vehicles. This ongoing transfer of "U.S. technology and expertise" according to Schmidt is "helping South Africa to become strategically self-sufficient," and thus less resistant to American pressures for democratic change and internal reforms.

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

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by Manning Marable

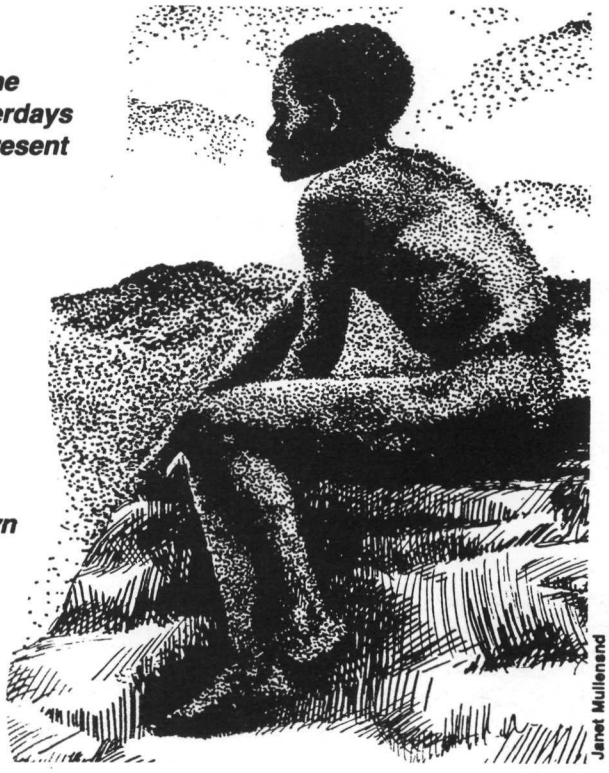
would receive a sharp blow.

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

A close examination of the Sullivan Principles *Sixth Report* shows that in 1982 only 0.3% of all low paid and unskilled workers at signatory companies were White, while 97% of the managers and 89% of all professional employees were White. One fourth of all signatory companies didn't bother to report, and one third of those which did received the lowest rating from the Sullivan Principles group. Nobel Peace Prize winner Desmond Tutu views the Sullivan code as a means "to help make apartheid more acceptable, more comfortable, and we do not want apartheid made more comfortable, we want apartheid dismantled." Several years ago, Bishop Tutu developed his own guidelines for acceptable foreign investment. All U.S. and foreign investments in South Africa, Bishop Tutu now states, are simply "buttressing an evil system." For this reason, on Feb. 3 of this year, Bishop Tutu announced that if within 18 months to two years that apartheid was "not being actively dismantled, then . . . I will myself call for punitive economic sanctions" against South Africa, despite the probability that he would be imprisoned by the regime.

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

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



— ***Network,*** **Vol. 13 No. 2**

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

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

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

Joan Bavaria, director of Franklin Research and Development Corporation of Boston, stated in 1983 that research of the earnings records of investment held by the city of Washington, D.C., "demonstrates that the companies not in South Africa had a better earnings record than those that are in South Africa and that a comparison of stock price performance showed that over time corporations without South African investments did notably better than those involved in South Africa."

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

The debate over divestment is actually secondary to a larger question: Should certain humanistic moral and political principles guide any institution's investment policies? Divestment from apartheid is only a first step toward a policy of "people before profits." ■

U. S. Corporations in South Africa

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

Corporation	Activity/products in South Africa
Mobil Corp.	petroleum
General Motors	automotive
Ford Motor Co.	automotive
IBM	computers
NCR Corp.	computers
Fluor Corp.	services for energy-related industries
Control Data Corp.	computers
General Electric	industrial, electrical equipment
Goodyear Tire & Rubber	tires, rubber
Union Carbide	chrome ore

Banks and Financial Institutions
Citicorp
Manufacturers Hanover
Chase Manhattan
First Boston Inc.
Kidder, Peabody & Co.
Merrill Lynch & Co.
J.P. Morgan & Co.
Smith Barney Inc.
Prudential Insurance (Bache)
American Express Co.

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Resources

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

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

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

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A Luta Continua — the struggle continues

by Barbara C. Harris

Singing the Lord's song

How shall we sing the Lord's song
in a foreign land?
(Psalm 137)

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

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

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

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

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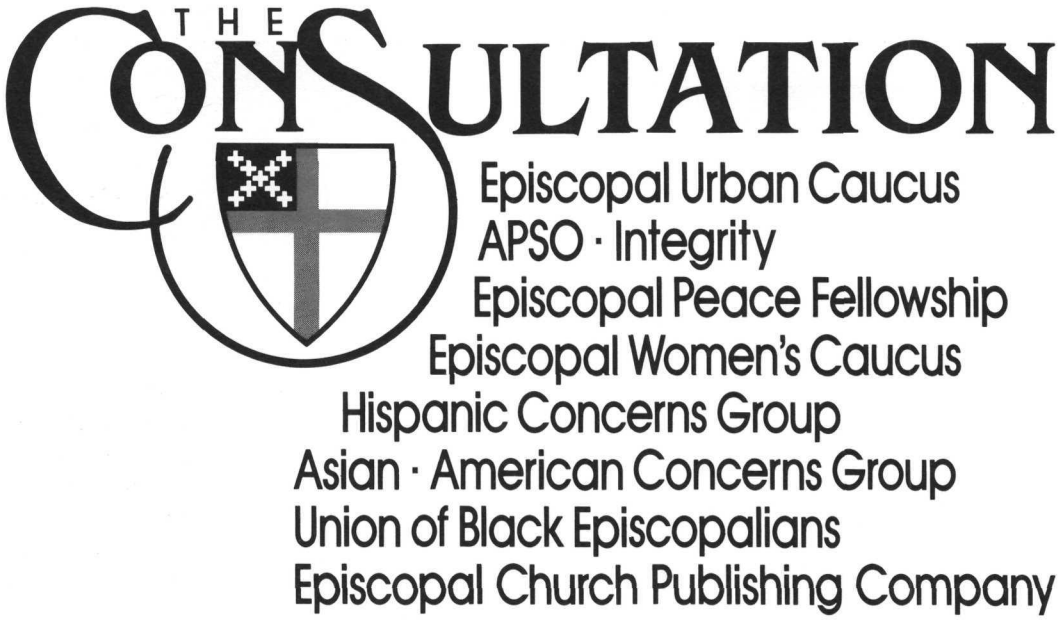

Odyssey in Faith

by *The Consultation*

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

"I will pour out my spirit on all flesh, and your sons and daughters shall prophesy, and your young shall see visions and your old shall dream dreams."
— Joel 2:28

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

Our stance is taken from the biblical mandate for justice. For our God is a God of history whose hand is revealed in historical and current events; a God whose "preferential option is for the poor."

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

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

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

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

We understand the most important cause of these social ills to be systemic. Racism, sexism, class discrimination and imperialism are four specific areas in which we are determined to become engaged in the present struggle. National and global racism inspire, initiate, implement and justify the massive injustices of today's societies. Sexism within each society further demeans, inhibits and stifles the humanity of women and men, narrows roles and sparks violence against gay men and lesbians. The materialistic value system of the Western world feeds itself through pervasive economic exploitation. These are supported and reinforced by a military stance that deeply divides and affects the potential for survival of ourselves, all nations and, indeed, the planet.

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

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

There is an urgent need to reclaim the prophetic ministry at all levels of our church life. This entails issuing forth God's call to stand with the marginal ones of the world, not because they are better or worse than others, but because Salvation for all depends on justice overcoming injustice; compassion overcoming oppression and exploitation; freedom overcoming bondage; change overcoming unchallenged order; and equity and sharing overcoming greed, wealth and power for the few at the cost of the lives of others.

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

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

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

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

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Police turn tank

by Joan Howarth

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

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

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

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

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

"I thought it was an earthquake," Langford said. "I heard

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

loose in ghetto

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

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

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

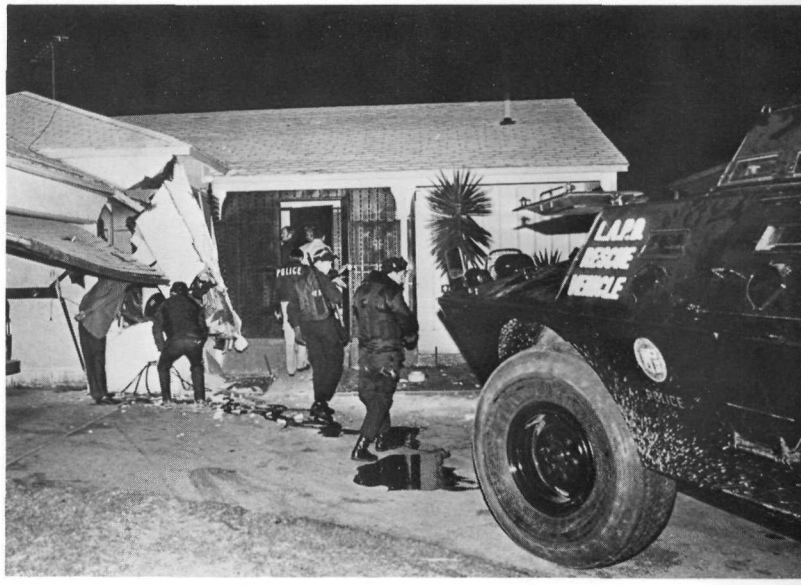
His mother continued, "I was huddled on the floor, trying to hold the kids. They were screaming. The men kept yelling, 'Shut up! Where's the man of the house? Don't move. But the kids kept screaming.

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

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

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

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



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

was immediately handcuffed and brought inside.

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

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

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

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

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

Pictured at a press conference announcing a lawsuit filed by the ACLU protesting the LAPD use of an armored vehicle in searches are, from left, Thomas Montgomery, of the San Fernando Valley NAACP, one of the plaintiffs; Dolores Langford and her son Eddie; Joan Howarth, ACLU and Langford's son Dyvon.

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

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

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

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

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

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

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

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

Savor

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

— Donald L. Berry

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Short Takes

Mini meditation

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

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

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

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

— The Rev. Craig Biddle
Quoted in *Bread*

Endangered species

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

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

Schiess named pastor

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

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

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

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

Two cities offer sanctuary

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

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

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

Churches greatest challenge

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

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

— Sojourners

On authority

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

— G. K. Chesterton

History according to Ron

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

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

— Donald Kaul
Tribune Media Services

Medical book by biologist

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

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

Theology in a nutshell

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

***—National Jesuit News* 4/85**

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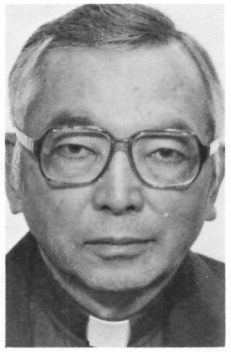
Japanese Americans seeking redress



Yasutake

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

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

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

The Commission recommended on June 16, 1983, that the United States acknowledge the injustice committed, offer official apologies, and award monetary compensation to survivors of such experiences. Congressional bills have been offered in the House and Senate to seek redress, with more than 100 Congressional member sponsors. A class action lawsuit has also been filed to seek monetary redress for denial of human rights in the Federal Circuit Court of Appeals for the District of Columbia.

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

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

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

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Home move recalls repression

by S. Michael Yasutake

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

SUSTENANCE

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

Help us support, nourish and prolong THE WITNESS with a sustaining subscription, $25 yearly. (See order card this issue.)

Bedtime story

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

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

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

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

— Mitsuye Yamada

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

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WITNESS author pens book

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

How John knew Jesus

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

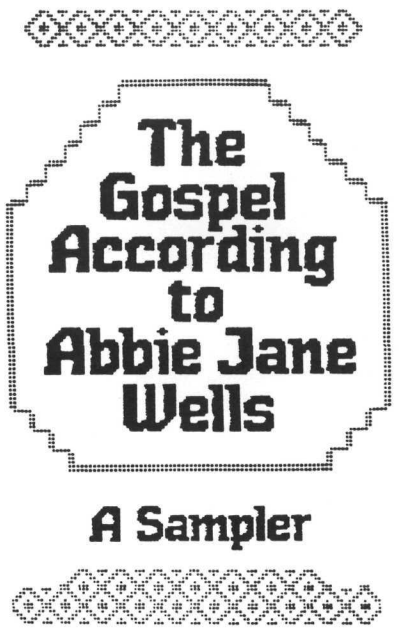
And Mary told Jesus who his Father was as soon as he was old enough to know. He had to take Mary's word for it, as Joseph did — and as my son and his father have to take my word for who the father of my child is, for only I know what I did with every moment of my life, and I am the only one who knows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

On Joseph's conception

I wonder why the Church Fathers didn't dream up an Immaculate Conception for Joseph when they dreamed up one for Mary? I wonder if they thought something like that would have immunized Mary from the dangers of childbed fever when she gave birth in a cruddy stable as well as immunized her from sin, and left her pure and unsullied, untouched by the world or Joseph?

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

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



Post-Christmas blues

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

Contradictions

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

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

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

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

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

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

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

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

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Letters . . . *Continued from page 3*

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

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

Editorial, poem offend

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

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

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

'Church bank' appeals

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

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

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

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

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

Frederick H. Bronkema
New York, NY

'Must' reading

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

Pat Kluepfel
Mystic, Ct.

Reprints 1927 article

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

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

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

WITNESS to Solomons

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

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

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

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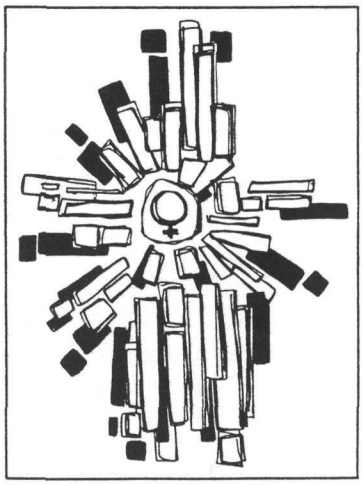
Passover remembered

by Alla Bozarth-Campbell



Daughters of Prophecy

WITNESS wins five ACP awards

Dear WITNESS Readers,

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

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

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

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

- Most approved appearance: "The change from antique to matte finished paper makes for easier printing and better photographic reproduction and permits use of full-color images. Page layout is cleaner and stronger. New text type is technologically more advanced, more uniform in tone. The relation among column width, space between columns and margins is to be commended."
- Feature article: "Woman Priest, St. Jude and the Pope," by Mary Lou Suhor (June '84 WITNESS). "This touching article is important for the message the Rev. Jean Dementi and the author bring: 'Your holiness, we women priests bring a new dimension of wholeness to Our Lord's ministry.' A tightly written, timely piece assisted by a photograph worth a thousand words!"
- Poetry: "Passover Remembered" by Alla Bozarth-Campbell (July '84 WITNESS). "This is an extended, ambitious 'poem prayer' by one of the first women to be ordained, recollecting that experience in the metaphor of Exodus and out of bondage. It is in the Eliot-ic tradition but not diction. Very effective."

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

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

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

With our love and gratitude,

Mary Lou Suhor

Mary Lou Suhor
Editor

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THE WITNESS

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JULY 1985

When is a peace-maker a terrorist?

Alice Dieter

Peace activist Cathy Spofford Portrait of a terrorist?

ECPC Award Winners
Grand Jury Prisoners Update

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Letters

Has prison ministry

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

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

Charles D. Corwin
Colonial Beach, Va.

Movingly presented

Congratulations on your criminal justice issue. It contains the first-hand witness and theological reflection that many of us in justice work have sought for a long time. The experiences of Tom Feamster and Marie Deans, from both sides of the capital punishment issue, were movingly presented and intelligently and faithfully considered. Learning both the failures and successes of Friends of Prisoners through Thomas Shepherd's article affirmed the mis-steps we make in ministry and Christ's redeeming and reconciling power which overcomes our human brokenness. Including Chester Talton's and Nat Porter's fine writings on the South African situation — especially Talton's account of his horrifying arrest and detainment — attests to the international character of injustice and reminds U.S. activists that we must keep a broad perspectiye and gain strength through unified struggle against all oppression.

The Rev. Caroline F. Malseed
Bethel, Vt.

Timely subject

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

The Ven. Ben E. Helmer
Salina, Kan.

'Representational power'

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

Thurgood Marshall had a heart attack the night the Supreme Court reinstituted the death penalty. Despite the Court's assurance the device would not be used for racism, Mr. Marshall seems to have known better. Your statistics bear him out. If you add the "other races" and the Chicanos the figure comes to near half of the comdemned on death row: the racially logical outcome of a system that is still demanding human sacrifice to the false god of itself. I wonder if the Supreme Court will have the will left to concede its error on the death penalty as it finally did about Plessy vs. Ferguson in Brown of 1954?

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

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

John Kavanaugh
Detroit, Mich.

For death penalty

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

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

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

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

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

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

Donald L. Adams
Rio Rancho, N.M.

Orders for Canada

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

Your views would be very helpful for those of us who are exploring the question in the church, so I'm writing for extra copies of the April issue. I'll give them to human rights and public social responsibility groups along with a prayer that you in ECUSA and we in the Anglican Church of Canada may help our communities to "choose life."

Jane Fyles
Ottawa, Can.

Used in Bible study

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

Jody Fraser
Heathsville, Va.

Doss article powerful

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

The Rev. Herbert Arrunategui
National Hispanic Officer
Episcopal Church Center

Kudos cover to cover

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

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

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

Mary H. Miller, Chair
Episcopal Peace Fellowship

Glad for retrospective

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

Richard Kerr
San Francisco, Calif.

In praise of Stringfellow

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

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

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Editorial

'What goes around, comes around'

There's an old saying in the ghetto: "What goes around, comes around." Today there are growing signs in this country that Ronald Reagan's "big stick" posture in foreign policy is coming home to be wielded against a civilian populace.

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

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

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

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

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

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

This issue of THE WITNESS describes a third alarming scenario — how law enforcement officers are being trained to discern peace activists as "terrorists." (See p. 6.)

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

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

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

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

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THE WITNESS

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When is a peacemaker a terrorist?

by Alice Dieter

Cathy Spofford and son, Nathan

The first questions to be asked about the Pacific Northwest Terrorism Conference this spring were asked by the Ada County Citizens for Peace and Justice. The questions began at a peace vigil by a handful of the group's members on the grounds of the Boise railroad depot overlooking Idaho's mountain-framed city.

One of the peace activists at the vigil was Cathy Spofford, an organizer of the group. Spofford reported on a call in mid-April from Jim Douglass of the Ground-Zero Center for Non-violent Action in Washington state.

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

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

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

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

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

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

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

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

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

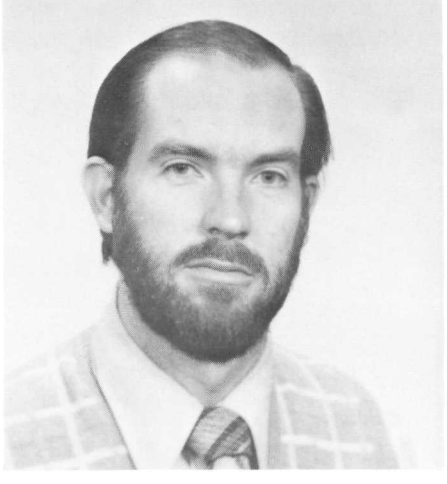
That evening on the depot grounds, even before receiving a copy of the brochure in the mail, the Boise peace activists decided their questions about the curriculum and the qualifications of the trainers warranted answers. They were indignant that political indoctrination was being offered their police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

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

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

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

But answers were not easy to come by in spite of a series of relatively cooperative meetings with the training officer of the state police, arranged through the governor's office. It became increasingly clear that the state sponsors actually had little control over either the substance or the structure of the conference.



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

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

But some questions apparently got through.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The Lewiston Tribune, in northern Idaho, editorialized, ". . . this seminar listed for discussion — in the context of violent crazies — 'peace and anti-nuclear power' organizations. That's infamous. It's also incompetent law enforcement."

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

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

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

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

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

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

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A Luta Continua — the struggle continues

by Barbara C. Harris

That biased PBS/Gallup poll

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

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

Seemingly I am not alone in my resentment of yet another intrusive poll by PBS and its Princeton-based data gathering hirelings which purportedly seeks information, the results of which "will provide guidelines for the future direction of the church." Questions that immediately come to mind are: What kind of guidelines? Which direction?

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

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

The Southern Maryland Clericus of the Diocese of Washington, D.C. has urged the Presiding Bishop and the Executive Council to disavow the polling and its overt politicizing of the election of a new PB and to expose the divisive and limiting bias of the survey.

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

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

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U.S. policy bars peace in Central America

by J. Antonio Ramos

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

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

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

More serious yet is the possibility of direct military intervention which is now being openly debated. Secretary of State George Shultz recently warned that if Congress failed to approve an aid package for the "contras," the United States would eventually face "an agonizing choice about the use of American combat troops" in Central America.

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

What are the implications and possible consequences of these actions?

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

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

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

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

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

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

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

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

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

Central America was once, under Spain, one nation of diverse ethnic origins. When independence from Spain was achieved in 1821, the nations that were born developed their own forms of government and achieved a level of coexistence and respect for each others' nationhood and sovereignty. They developed their own political and economic systems and regional and bilateral agreements, such as a Central American Common Market, by which the various countries were able to achieve a greater measure of prosperity in spite of the disputes and inequalities among them. The Central American Market has become another casualty of the violence and instability in the region, throwing all of the national economies into disarray. Central America is today a region of refugees and displaced people, of shattered economics and impoverished populations. Today the whole region is highly polarized and militarized. National relations have become antagonistic and confrontational, based on fear and mistrust. The present policies of the United States hurt not only the people of Nicaragua but all the peoples of the region whose lives are being plunged into greater misery.

3. These policies and actions are producing results opposite to those sought, and become "a self-fulfilling prophecy." They have promoted greater militarization at the expense of badly needed social investments and development. They are endangering civilian rule and democratic life in Costa Rica and Honduras, as well as democratic process and institutions in Nicaragua. The economic sanctions are weakening the private sector of Nicaragua's economy and destroying the very pluralism and mixed economy desired. Thus, Nicaragua is being pushed, more and more, into the Soviet orbit the United States denounces.

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

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

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

Province IX bishops condemn embargo

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

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

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

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

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

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

— Diocesan Press Service

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Convention Dinner Will Honor Award Winners

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

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

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

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

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

The Rev. Jean Dementi

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

ECPC Awards Dinner Reservation

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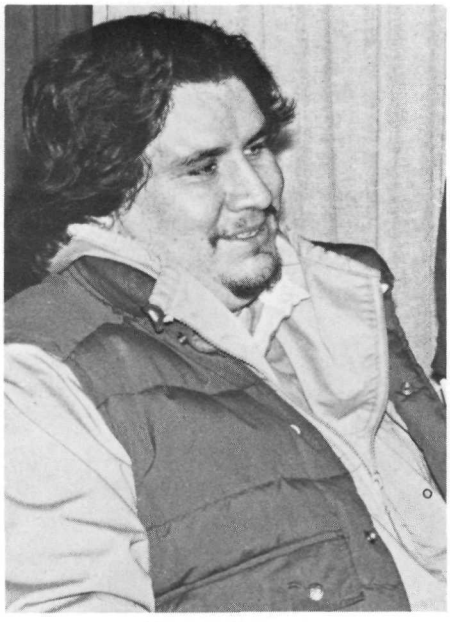
Sister Margaret Ellen Traxler



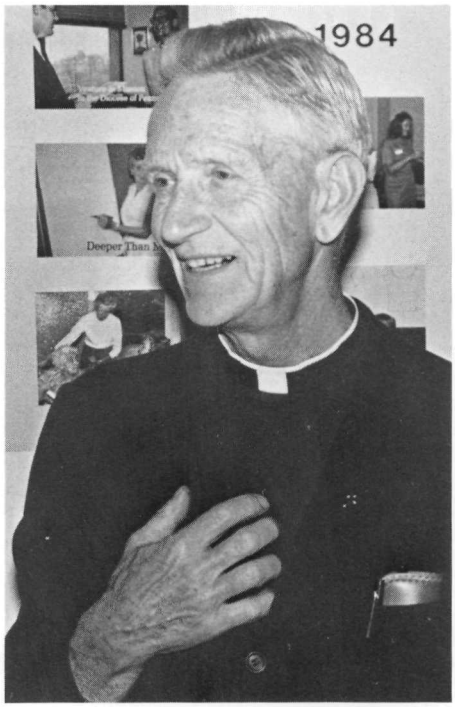
Steven Guerra

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

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

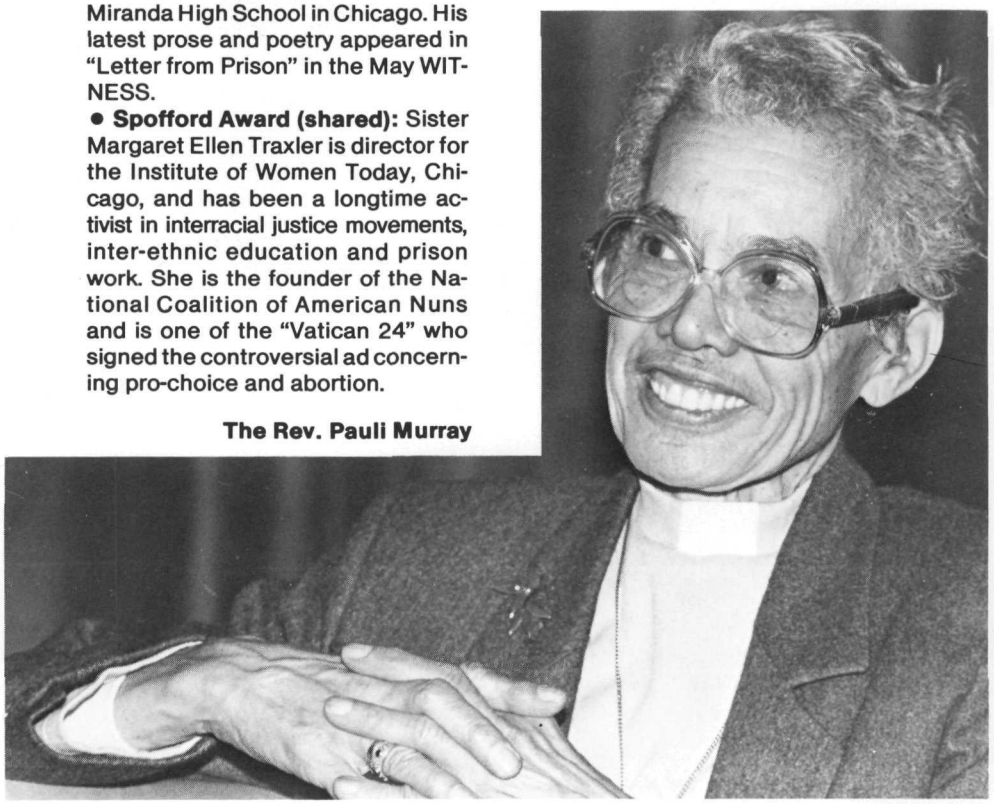
• **Stringfellow Award:** Steven Guerra is currently serving a 3-year prison sentence as a Grand Jury resister. (See story this issue.) A community organizer and educator, he was former instructor at the Rafael Cancel Miranda High School in Chicago. His latest prose and poetry appeared in "Letter from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

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



The Rt. Rev. Robert L. DeWitt

The Rev. Pauli Murray



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Part II

Odyssey in Faith

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

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

The Consultation has projected the hope that the church, as the body of Christ, can be what it should be — an instrument of reconciliation, a vessel of love and a channel of grace with power, vision and strength. We also raised the question: will the Episcopal Church be an advocate for and join with the victims of injustice, allowing them to motivate and empower us with a new vision? The forthcoming General Convention presages, in part, the realization of that hope and the answer to that question.

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

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

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

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

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

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

Neither resolutions and memorials, nor program and budget recommendations that are, at best, spatial in nature, can adequately deal with the harsh realities of injustice or the disparities of status that prevail and prevent our being one in Christ Jesus. The issues call for discovery of what a commitment to justice and empowerment means for those who *exercise privilege* as well as those who seek it. Discovery, in turn, demands examination of public policies and private lifestyles which perpetuate and legitimate the gap.

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

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

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

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

Back Issues Available:

- **Bishop Tutu Speaks Out:** Includes quotations from various speeches of the noted Nobel prizewinner, showing his courageous stands against apartheid, his deep biblical faith and his keen wit; backgrounder on South Africa; and letter from U.S. church leaders to Congresspersons refuting claims that U.S. companies in South Africa are a force for change. Also lists resources for those working against apartheid. December 1984.
- **Identifying H-Bomb Trucks:** Samuel H. Day, Jr., of Nukewatch, describes how peace activists have taken up truck vigiling as a way of raising consciousness about the Dept. of Energy trucks transporting nuclear bombs and warheads. In same issue: Anne Gilson describes a trip by seminarians to Nicaragua; also includes Episcopal Church in Nicaragua's resolution condemning U.S. aggression in that region. February 1985.
- **New Birth Technologies:** The Rev. Charles Meyer probes the ethical implications of in vitro fertilization; Sharon Curtin examines who will be in control of the new reproductive technology. March 1985.

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Grand Jury update

Prisoners challenge

Backgrounder

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

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

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

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

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

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

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

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

The Grand Jury before which Cueto, Guerra et al had refused to testify was convened to investigate bombings resulting in the death of five persons. Consequently, the Parole Commission said, the seven prisoners — all admittedly supporters of political independence for Puerto Rico, were "accomplices after the fact of murder" and could not be eligible for parole. Thus categorized, their eligibility would not come until after 40 to 52 months in prison.

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

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

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

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

Conyers noted in a recent press re-

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parole ruling

by Richard W. Gillett

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

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

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

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

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

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

Generation gap

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

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

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

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

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

— Mary Jane Brewster

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'Disabled liberation' is her ministry

by Susan Pierce

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

Asked by what term her audience prefers to be addressed, Jones said, "Handicapped or disabled is O.K., but you can call me Cyndi. I don't focus on my disability. I'm 4 feet 9 but I don't think of myself as short. The only thing I can't do is the laundry or dishes, or that's what my husband will tell you."

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

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

"I started with EWC in June 1974, and one month later the 11 women were ordained in Philadelphia. It was a wild time. I traveled for 15 months, trying to get people talking and thinking about women's ordination. I joined the magazine just after that."

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

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

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

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

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

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

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

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

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

"I hated it," she said. "I was 8, and really didn't know I was disabled until I found myself with other disabled kids. My disability had never exempted me from family chores. Yet, if I hadn't gone I never would have been in touch with others in the disabled community." Eventually, she left and went to a "regular" high school and college.

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

But going out is often not a simple matter. Things that are not part of the non-handicapped consciousness — curb heights, doorway size, steps, restrooms, maneuvering space — can be insurmountable barriers to enjoying a night out.

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

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

Disabilities make everyday life a constant challenge, but also "can open people to new things," Jones said. "We bring the 'temporarily able-bodied' face-to-face with the fact that they could be disabled tomorrow."

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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Whither lay ministry?

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

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

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

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

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

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Short Takes

A tale of two bears

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

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

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

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

Excommunicate Cuomo?

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

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

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

Quote of note

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

A parish bulletin, quoted in
The Anglican Digest

Peace in egocentric terms

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

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

Sanctuary, 1944 style

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

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

— *Havens of Refuge,* CCR

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Letters . . . *Continued from page 3*

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

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

Ann McElroy
Cupertino, Calif.

1st WITNESS Revisited

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

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

THE WITNESS was first published in northern Indiana, with a Rev. Mr. Applegate in charge of the printing end — hot type, of course. Later, a printing shop in Chicago was found. My father kept the newspaper going, finally moving his small family to Chicago to oversee the publication. Eventually, it became a tabloid, shortly I think, before my father's death in 1921. He was succeeded by the late Rev. Bill Spofford. My father literally gave his life to keep the magazine in print, often setting some of the type himself! Bishops Johnson and Sage contributed editorials and articles; my father was Managing Editor as well as news collector.

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

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

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

Philip Leslie Shutt
Paris, Ill.

UCM sends greetings

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

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

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

Subs from Arabia

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

Christine W. Ayoub
Saudi Arabia

'Left-wing drivel'

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

Norman Blake
Ronceverte, W.V.

WITNESS fails reader

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

Teresa Mulligan
Reston, Va.

WITNESS a healer

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

Mary Bruce Reid
Oakland, Calif.

Keeping touch

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

The Rev. Clifford E. Schane
Sewanee, Tenn.

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New book by WITNESS editor

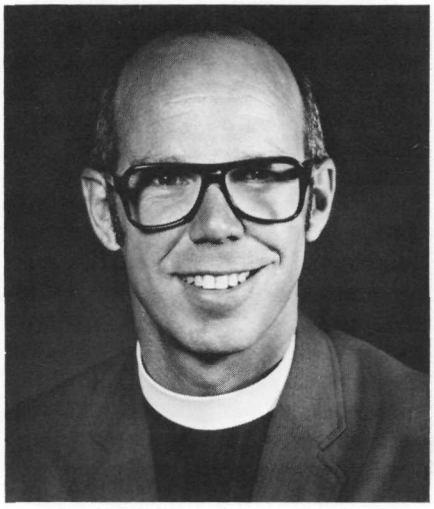
The Rev. Richard W. Gillett, director of the Episcopal Church Publishing Company's West Coast office and a contributing editor of THE WITNESS magazine, has authored a book entitled *The Human Enterprise: A Christian Perspective on Work.*

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

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

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

In *The Human Enterprise,* Gillett's frame of reference for his inquiries is the basic significance of work in the Christian tradition. He examines Biblical evidence for valuing work and economic activity, and Roman Catholic and Protestant doctrine and experiences from ancient times to the present. Referring to the draft of the Roman Catholic Bishops Pastoral Letter on the U.S. Economy as well as strategies and actions by church labor coalitions, he suggests thought-provoking debate on theological issues, public policy directions and church strategies related to work.



Richard W. Gillett

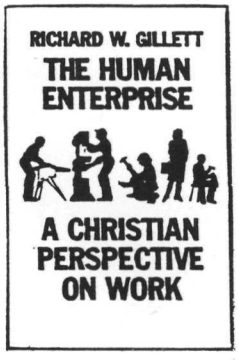
Pope John Paul II in his encyclical on work said, "Human work is a key, probably the essential key, to the whole social question." Gillett's book is key to understanding what practical ways churches can impact the world of work for people today.

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

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

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

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



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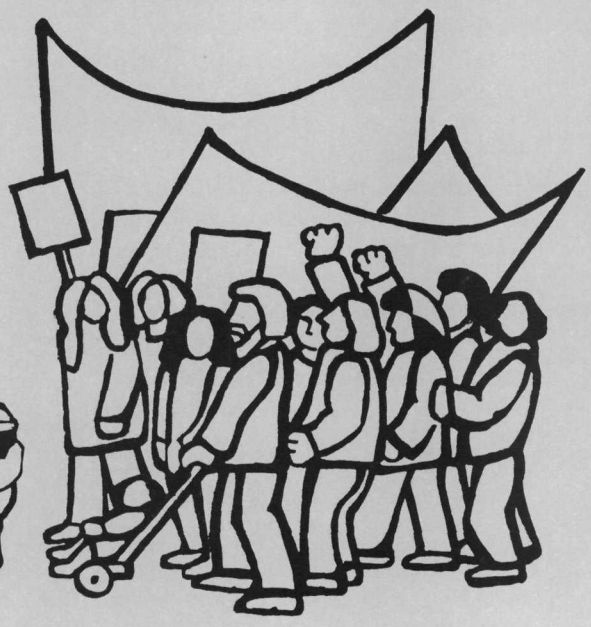

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THE WITNESS

the low road

What can they do
to you? Whatever they want.
They can set you up, they can
bust you, they can break
your fingers, they can
burn your brain with electricity,
blur you with drugs till you
can't walk, can't remember, they can
take your child, wall up
your lover. They can do anything
you can't stop them
from doing. How can you stop
them? Alone, you can fight,
you can refuse, you can
take what revenge you can
but they roll over you.

But two people fighting
back to back can cut through
a mob, a snake-dancing file
can break a cordon, an army
can meet an army.

Two people can keep each other
sane, can give support, conviction,
love, massage, hope, sex.
Three people are a delegation,
a committee, a wedge. With four
you can play bridge and start
an organization. With six
you can rent a whole house,
eat pie for dinner with no
seconds, and hold a fund raising party.
A dozen make a demonstration.
A hundred fill a hall.
A thousand have solidarity and your own newsletter;
ten thousand, power and your own paper;
a hundred thousand, your own media;
ten million, your own country.

It goes on one at a time,
it starts when you care
to act, it starts when you do
it again after they said no,
it starts when you say We
and know who you mean, and each
day you mean one more.

— Marge Piercy

VIOLENCE:

Martin Holladay • Pat Merchant • Gene Sharp

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Letters

Adds to 'birth' dialog

Thank you for the articles about new birth technologies by Charles Meyer and Sharon Curtin in the March issue. I have a few general comments to make in response.

With respect to in-vitro fertilization and embryo transfer (IVF-ET), those who need this technology for reproduction should be able to benefit from it. This includes couples who cannot bear children by other means; and women and men, whether single or homosexual couples. They should not be discriminated against simply on the grounds that they "have other means of procuring children, including adoption." Justice is concerned with the equitable distribution of resources. There is nothing to suggest that reproductive technologies should be restricted to married couples only, if others in society also can provide effective parenting and nurturing for children.

Some critics of IVF-ET have argued that this procedure violates the sanctity of marriage and a proper environment for child rearing. Like adoption, step parenting because of divorce and remarriage, and artificial insemination by donor (AID), IVF-ET is yet another possible means for separating genetic and social parentage. There is no greater threat to the traditional meaning of family by IVF-ET or surrogate parenting than by these other and now acceptable challenges to family.

The key question is, how should this and other reproductive technologies be monitored and controlled? We have no national standards for donor selection, no screening criteria, no guidelines or regulations for sperm, ova, or embryo banking, and no national surrogate parenting act.

George Annas, of Boston University's School of Medicine, has suggested several items for consideration as policy for AID practices: 1) remove AID from the practice of medicine and place it in the hands of genetic counselors or other non-medical personnel; 2) develop uniform standards for donor selection, including national screening criteria; 3) require that practitioners keep permanent records on all donors that they can match with recipients; 4) mixing of sperm would be unacceptable and the number of pregnancies per donor would be limited; 5) establish national standards regarding AID by professional organizations, with public consultation; 6) research the psychological development of children conceived by AID, and their families. These considerations need to be examined and broadened to include other reproduction technologies (IVF-ET and surrogate parenting) which are now becoming available.

Finally, what does the church have to say about this? How are women and men to relate to each other in decisions about reproduction? What does all this say about the meaning of human life? What are our concerns: a) for children and their relationships to parents? b) for future generations who are products of this and other forms of genetic manipulation? We need to discuss and debate these questions now while we can still influence the development of social and ethical policy. I hope others will join the discussion you have begun in THE WITNESS.

The Rev. David A. Ames
Episcopal Ministry at Brown-RISD
(David Ames is co-editor of Good Genes: *Emerging Values for Science, Religion and Society, Forward Movement Press. — Ed.)*

Esoteric group souls

I read Ethel Abbott's rather silly letter in your March issue. Her comparison between various animal products and human beings is ludicrous, if not tragic. According to my esoteric studies, only a very few of the higher orders of Earth life have individual souls — most of the lower forms are supervised by "group souls" and therefore individuals do not have an "individual" identity. Most of the lower forms have hardly any neural matter, anyway. (Ants, anyone?) Abortion is murder any way you consider it!

The Rev. David Brock
Portland, Ore.

Prison returns Bible

I know you have an abundance of injustice to address but the notice I received about a resident of Georgia's death row, whom I met through THE WITNESS, seems unusual in its irony.

I have been corresponding with prisoners for more than five years and only occasionally have I found exchanges hampered. Brandon W. May, whose Letter to the Editor appeared in April seeking books and periodicals, mentioned no limitations in his appeal, and my first batch of books went through without a hitch. The second, containing the *National Catholic Reporter* and WITNESS, was returned as was the third, which contained the King James version of the New Testament. If that can't make it through the gate, what can?

I've written to ask what is approved. Probably something I'd be very reluctant to send.

Dorothy C. Walker
Friends Southwest Center
McNeal, Ariz.

Supports redress

I hope WITNESS readers take most seriously the issue of Japanese redress as put forth in the June issue by Seiichi Michael Yasutake. I support reparations, and have vivid memories of those days during World War II.

In 1941, I was living in Southern California on a small dairy farm surrounded by Japanese truck gardens. I attended a high school where the largest single group of students was of Japanese

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descent. My playmates were Japanese. We attended one another's birthday celebrations and exchanged gifts at Christmas. In school we learned about the greatness of this country and how we were guaranteed certain freedoms under the Constitution. We had much in common. Their parents, like mine, had come from another country to this land for a better life. Hard work provided a chance "to get ahead" and a good education meant an escape from the hard physical labor of our parents. During those depression years, before 1941, we were the lucky ones. We had enough to eat, fresh vegetables (a box was always left on our back porch — a gift from a Japanese neighbor) and plenty of eggs and milk.

Then came Dec. 7. Suddenly everything I knew and understood was gone. My friends were leaving. I remember mostly their fear, anxiety, the anguish on their faces. Boxes of Christmas ornaments, Japanese dishes, a piano — "Would you like them?" It was so fast. They had to leave everything. In school, the classes were getting smaller daily. They were going to the "relocation camps." I remember our student body president, his head resting on his desk, weeping. It was the last time I ever saw him. His father, a respected dentist, had committed suicide.

The rest of us felt funny. They were the enemy now. I remember asking my father. "But why, Daddy? How can this happen? They're American citizens, just like me. They can't do this to them. What about their rights?" "Well, it's war," he said. "And in war, nobody has any rights."

In 1940, Hitler had invaded Norway, my parents' native land. So I thought: They can trust *us*. Then I realized that there were two differences between me and my Japanese friends: I was blonde and I was blue-eyed. But how could they tell us apart from our German friends? Since we were also at war with Germany, why weren't Americans of German origin being put into camps? There was no satisfactory answer. I had come face-to-face with racial prejudice and war hysteria.

For me, it can never be too late to make some restitution for the wrongs done to my friends more than 40 years ago.

Barbara M. Renton
Berkeley, Calif.

'Welcome aboard!'

I read with more than a passing interest your article on Japanese-American redress. May I point out that you erroneously call the bill "HR 422" on page 18. The number is HR 442 after the 442nd combat team made up of Nisei who had a record during World War II that has even this old Marine in awe. Also, the Senate Bill is 1053.

Let me now go into my own interest in this issue. When Pearl Harbor happened I was in Cuba, in the Marine Corps. There we first heard of the so-called "relocation" plans. I well remember four old professional Marines who decried the actions of our government, in most colorful barracks language.

Early 1942 found me in Philadelphia where I was assigned to the office of Naval Intelligence. There I saw Naval reports and FBI reports giving these people a clean bill of health.

Toward the end of that year I was on the move again, heading to the South Pacific. Before I left I looked up some relatives in Hollywood, to find that they were the pariahs of the neighborhood. Their crime? They had helped Japanese-American friends who were being relocated by taking in some of their household effects and storing them for them.

While in California in 1946 I witnessed the "return" of a middle-aged couple to the church where they worshiped for many years prior to "relocation." The minister gave quite a plea for reconciliation. After church I watched over 30 "Christians" brush past the couple with dirty looks. When I got to them, in my Marine uniform with a Raider patch on my shoulder and three rows of ribbons, I bowed, extended my hand and said "Ohio goi saiimeis" (Good morning). They began laughing at my accent and came back with, "Ohio to you, Marine!"

Now to the present. Two years ago, as a member of the Commission on Religion & Race, Northern New Jersey Conference, United Methodist Church, I heard that there were bills in Congress for reparation to the survivors of these American concentration camps. I got copies of the bills and brought them before our annual conference last June. There was some opposition to the resolution, but we got it through. Last year in its hurry to adjourn, Congress never did act on the bills. This year, two weeks before our annual conference, I found out the new numbers of the bills and presented last year's resolution with updated numbers. It passed with hardly any opposition.

Then I picked up the June WITNESS to find that our Episcopalian brethren have found the reparation cause also. As we Marines used to say, "Welcome aboard mates!"

Robert Keosian
Hawthorne, N.J.

Why not teach Bible?

Two items in the news triggered this letter. The morning paper said someone has just discovered that university education is in chaos. And in the February *New Republic,* Leon Botstein, president of Bard College, accepts the need for teaching of the humanities but wonders if there is any common core. Ergo — a general humanities illiteracy. The solution for those interested? Private schools

Continued on page 19

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Editorial

AIDS: What is our response?

by H. Coleman McGehee, Jr.

(Our guest editorial this month is by the Rt. Rev. H. Coleman McGehee, Jr., Bishop of Michigan and Chair of the Board of the Episcopal Church Publishing Company.)

Nationwide 9,000 persons have been affected by the fatal disease, Acquired Immune Deficiency Syndrome (AIDS). About one half of those afflicted have died. What is this disease and what should be our concern for its victims?

The disease is one that destroys the immune system, leaving the body vulnerable to other diseases, and is most common among male persons of a homosexual orientation and persons who are abusers of injectable drugs. For the reason that our society is so gripped by antihomosexual prejudice, misconceptions abound regarding the disease and too little is being done to help those afflicted.

Contrary to popular opinion, AIDS is not a homosexual disease. However, Dr. Evelyn Fisher — staff physician in Infectious Diseases at Detroit's Henry Ford Hospital — Michigan's foremost authority on AIDS, contends that our society's response to the AIDS crisis has been seriously tainted by antigay prejudice.

It is true that gay and bisexual men are by far the highest at-risk group for AIDS in this country. The next largest high risk group is intravenous drug users, both male and female, who are exposed to the virus by sharing needles with infected individuals. Haitian men and women who have entered the United States recently account for about 3% of the cases. The picture is very different in Central Africa, where AIDS and its virus is more prevalent than anywhere else in the world. In this region, the high risk groups are heterosexual men and women. Sadly, our government's response to the AIDS epidemic has been seriously hampered by public prejudice against AIDS victims. For example, the government has allocated far less money for research into the cure and prevention of AIDS than it has in previous epidemics such as Legionnaire's Disease and Toxic Shock Syndrome.

Furthermore, the government has directed a much larger portion of its research funds towards eliminating the 2% of the AIDS cases caused by blood transfusions than it has to eliminate the other 98% of the cases. In Michigan no one has contracted AIDS by blood transfusions. The chances of getting AIDS when receiving a blood transfusion is about one in a million. Nevertheless, a disproportionate amount of Federal funding is being devoted to screening our blood supplies for AIDS contamination. This newly-developed blood screening test will not tell you whether or not you have the disease or whether or not you will contract it. It simply screens out blood that at one time had been exposed to the AIDS virus.

It is important that we respond to the AIDS crisis, cutting through the misconceptions that continue to prevail because of antihomosexual prejudice so prevention may be achieved at the earliest date. We must be equally concerned for the victims, heterosexual and homosexual. We are all victims if we do not respond without prejudice to this national crisis.

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The pervasiveness of violence

by Patricia L. Merchant

It is so easy to talk about *other people's* violence. It's their problem — a projection outside ourselves. The church frequently talks about the violent world without looking at the violence within the institution; social workers often deplore police, who deplore social workers; judges complain about the police and the medical profession complains about judges. When I worked in Richmond at a shelter for battered women, we would protest the violence we saw in the police, social workers, judges, clergy, and the medical profession!

The first challenge is to look at *ourselves* and to be aware of our own thoughts and feelings when we are discussing different understandings of violence.

There is a great deal of confusion, for example, about the difference between violence and anger. We all feel anger from time to time. It is a healthy feeling, but what we choose to do with our anger can result in violent behavior. On the other hand, anger frequently fuels the fires of those who work for justice in a non-violent fashion. Jesus knew the difference between anger and violence. Feeling angry, thinking violent thoughts — these do not make us violent people. Behavior becomes violent when used in a hurtful or coercive way.

When I first went to work at the shelter for abused women in Richmond, I knew very little about the problems of raped and battered women. However, I knew a great deal about discrimination against women. I had experienced the Episcopal Church's struggle over the ordination of women and my anger towards men — particularly the male hierarchy — was intense. My anxiety about working in a shelter for abused women was that I would become so hostile towards men that I wouldn't be able to function in society. But during my stay at the shelter, I felt a growing compassion for the male batterers, and saw that in battering, both men and women are caught in a terrible struggle of mutual destruction. I do not condone the violence that men do, but I realize that their violence victimizes them as well. Though a man may use violence to get what he wants, in the end he often loses everyone dear to him — his wife, his partner, his children. He may even end up in prison, or some other lonely place.

For the three years I worked at the shelter I carried a sadness inside that seemed to seep into my bloodstream and make me feel sick. The sickness came from listening to story after story about rapes or beatings that were so similar they could have been the same story. And any story that repeats a shared experience almost takes on a Biblical quality, to me.

In the support groups I led, no matter what the evening's topic — budgeting, child rearing, communication — the discussion would invariably return to men. The husbands and boyfriends of these women all began to sound like the same man. Black and White women, rich and poor would describe the violence of their relationships in detail. Then they would shriek and look at each other in amazement that their stories were so alike. I tried to bury the stories in the dark reaches of my mind, but I began to realize that violence against women is a disease accepted by society, and that

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everyone suffers the pain of this disease: men, women, and particularly children.

I remember the face of a young woman who had just moved to town and lived with a friend. She went to look for her roommate's dog one night and was gang-raped by 10 men. The case went to trial twice and the only two men she could identify were acquitted. The implication was that she shouldn't have been out by herself at that hour of the night or that she agreed to have sexual intercourse with 10 men.

Rape not sex

Though society portray's rape as "sex," to a woman who is raped, it is an assault. Women who experience rape — we call them "survivors" — go through the same grieving process as someone who suffers a death in the family. Often because the rape victim thinks it is "her fault," she is afraid to go through the legal process (with good reason). Because of a multitude of fears, women do not talk about this terrible event, but the wounds will not heal if the story is suppressed.

Another young woman at the shelter was trying to break off with her boyfriend, and when she finally ended the relationship and had left the shelter, he came to her apartment and put five bullets in her, then turned himself in. There was also the physicist who lived with a doctor who pushed her downstairs, destroyed her beloved possessions, and then begged her not to reject him.

Some stories are so obscene that they are not repeatable. Obscene abuse stories included marital rape and defecating on the woman and threatening to kill her if she moved or complained. I remember a hotline phone call from a hysterical woman begging me to rescue her but unable to tell me where she was. In other calls, men would verbally abuse and threaten me if I interfered in any way.

At first the stories only confirmed my worst fears about men. But then I realized that I could be, and had been, violent and that women are no less sinful than men. So why does sexual violence exist? I believe that when we decide to be violent we choose to deny the existence of God. We choose evil and use evil to get what we want. TV has done a great job of glorifying this cycle of violence.

Basically, *power* is at the root of violence. Violence is the misuse of power. Theologically, we have taken the power of a male trinity and translated it into male power to dominate and control women. God the Father and God the Son are translated into society as the male with Godlike powers to rule, to control, to make all decisions. The hierarchical nature of patriarchy sets up a pecking order: Men over women, women over children, human beings over animals, Whites over people of color, and this country over all other countries. In the personal order, the U.S. family reflects this and takes on certain pieces of it.

5 archtypes of males

Mark Gerzon in *A Choice of Heroes* portrays five archtypes of male behavior which exist because they were once useful and promised survival and well-being:

> *"The frontiersman explored new lands. The soldier symbolized greater security. The expert marshalled new knowledge. The breadwinner fostered economic prosperity, both for his family and for the nation. And the Lord, a symbol of divinity, offered salvation and immortality. Such hero images served vital purposes. They led men to protect their loved ones, to defend cherished values, and to enrich and expand their lives."*

I question whether these roles and heroes provided the best choices for women and people of color, humanly speaking. The roles gave White men enormous power over other people's lives. In human systems, be they families or institutions, whenever there is a great inequity of power, there is a built-in potential for violence.

I first learned about the connection between sexism and violence at a conference in Boston put on by a men's group called EMERGE. It started as a male collective that worked with abusive men. I began to see what it would be like if men held each other accountable for their violent behavior.

EMERGE demonstrates that from the point of view of control, all men benefit from violence against women, whether they actively participate in it or not. The rapist, the batterer, and the sexual harasser are like the terrorist wing of the male body politic. As long as women are kept afraid, men are more powerful.

Violence against women is an accepted fact of life. Women and children are more likely to experience sexual and physical violence than are men, and women of color are more vulnerable than White women. A relationship with a man can be the most dangerous place for a woman to be. One woman in three will be raped; one out of two will be sexually abused before age 18; one woman in seven will be raped by her husband.

To understand the nature of violence, it is necessary to understand its dynamic. In the case of battering, it starts with a hit or a slap. The man apologizes and says it won't happen again. Then follows the "honeymoon period" of days, weeks, or months when the issue is forgotten. But tension returns, another fight, and the abuse escalates. If the woman does not take a stand, say unequivocally that she will not tolerate violence and act on her statement by leaving or calling the police, the violence will continue and increase. Both men and women underestimate the escalation of violence. The behavior is similar to alcoholism, with the batterer denying his "addiction" to violence.

Battered women who stay in violent relationships learn to be helpless. They

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Violence is global

94 percent of all women in the **Sudan** are nonliterate; two out of three of the world's nonliterates are women.

In **Iran**, because of fundamentalist Islamic interpretation of the Koran, it is thought illegal to execute a woman who is a virgin; therefore, women sentenced to death for "anti-Islamic activity" are, if virgins, first raped—and then executed.

In **Thailand**, 41.5 percent of all women working in the Bangkok region are working as prostitutes; 70 percent of Thai prostitutes suffer from venereal disease.

In **Brazil**, husbands who murder their wives and then plead the "Defense of honor"—suspicion of infidelity, even without any proof—are set free.

50 percent of women in **India** gain no weight whatsoever during the third trimester of pregnancy, due to malnourishment.

The average **Soviet** woman has between 12 and 14 abortions during her lifetime, due to the fact that contraceptives, although legal, are extremely difficult to obtain.

30 percent to 50 percent of all maternal deaths in **Latin America** are the result of improperly performed illegal abortions or complications following abortion attempts.

In the **United States** a woman is battered every 18 seconds, raped every 3 seconds.

In **Java**, 80 percent of pregnant and nursing rural women have anemia.

Indian women have been demonstrating by the thousands against widespread "dowry murders"—killings (made to look accidental) of women by in-laws because their dowries are thought unsatisfactory.

70,000,000 women alive today are genitally mutilated—the victims of clitoridectomy or infibulation. The custom, sometimes erroneously referred to as "female circumcision," is practiced largely on the **African continent** and the **Arabian Peninsula**—but also has been practiced in **England** and the **United States** as recently as the 1940's.

Female infanticide is on the rise in **China**; the government's "one child per couple" edict combined with the centuries-old preference for sons has created, in the government's own words, "an epidemic of drownings and other murders of girl babies."

From *Sisterhood is Global* by Robin Morgan (Anchor Press/Doubleday) $12.95 paper.

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frequently believe they are to blame for the man's behavior. Because a woman believes she deserves the abuse, she does not stop it in the beginning. Abused women become more passive and more caught in the victim mentality.

Working in the shelter, I often saw the very things in my sisters' behavior that I hated in myself — dependency on men, whining, passivity, not being accountable for things that happened, playing the victim. It took me a full year to become truly sympathetic and to understand their dilemma.

We also had a "no spanking" rule at the shelter. Women who hated being slapped, beaten or raped often did not realize that they carried on the pattern of violence with their children. Violence is learned behavior and begets more violence. Women at the shelter were frequently furious at the staff over the "no spanking" rule, because they felt they were losing the last form of control they had — over their children. The children themselves displayed their heritage of violence in the play room. They threw toys against the wall, constantly hit each other and used profanity. Teaching the mothers non-violent methods of discipline often brought immediate improvement to the mother-child relationship.

Violence against women cuts across all race and class lines in every patriarchal society in the world. Even the victims have their own hierarchy. White women traditionally benefited from violence against Black women under the institution of slavery. Upper class White women have been allocated more rights than Black men. The problems that oppression by a White-controlled society imposes on the Black culture are far too complex and important to summarize briefly, but I agree with Black theologian James H. Cone: "No White person should tell a Black or any other of their victims that they should be non-violent in response to White violence. Whites should take their own advice and incorporate it into their own behavior."

Cone further points out that there is a structural, institutional violence often hidden from public view. He says, "There is not only violence in the schools, but also the violence of the school graduating Black, Hispanic, and other poor children who cannot read or write and are thus incapable of functioning creatively in society."

Victims of institutional violence also pay a hidden price. Violence against one's personhood or sense of self means that who you are and what your history and culture stand for count for nothing in the eyes of the oppressor. Thus for Blacks, success in White-dominated society often means denying their Blackness and identifying with the values of their oppressors. That is why Malcolm X said, "The worst crime the White man has committed has been to teach us to hate ourselves." The same statement could hold true for women — both Black and White. We have had no sense of our history and have learned to hate ourselves and believe that we have no worth.

We must therefore end the silence about violence. Men and women must talk to each other, because if we are to learn anything about violence we have to learn to listen. Ultimately we must take responsibility for the one person's violence over which we do have control — our own. Men and women must also work together to create a new theology and liturgy to reflect the Godhood of women as well as of men. We must truly learn to love each other — men to love women and women to love men — to bring about a world of non-violent relationships. ■

FACTS ABOUT SEXUAL ABUSE OF CHILDREN

- The sexual abuse of children is the exploitation of a child who is not capable of understanding or resisting the contact or who may be dependent on the offender. The contact may include genital fondling, masturbation, and intercourse.
- Child sexual abuse is usually accomplished through coercion (threats, offers of gifts, etc.) not through physical force. Again, legal definitions differ from state to state.
- One in four girls will be a victim of sexual abuse by the age of 18. The average age of the victim when incest is initiated is between 6 and 11 years.
- In 85% of the cases reported, the offender is known to the child.
- 50% of reported cases of sexual abuse of children by adults is due to incest. (Burgess & Holmstrom, *Sexual Trauma of Children and Adolescents: Pressure, Sex and Secrecy.*)
- Nine out of ten children in reported incidents are female; 99% of the offenders are male.
- Sexual abuse is likely to persist for many years beginning with the oldest daughter and continuing with younger female children.
- A study done in Minnesota of adolescent female prostitutes found that 75% had been victims of incest.
- The psychologically damaging effects of father-daughter incest include: low self-esteem; predisposition to become repeatedly victimized; marital, sexual and identity problems; antisocial behavior; difficulty in forming intimate relationships; and suicidal attempts.
- Over time, the abused child may learn from the offender that the only way to express affection is through sex. Children may be unaware that what they are being coerced to do is sexual; it is often presented to them as a "game" or "special secret."
- 50% of child molesters were physically or sexually abused by their fathers or father figure.

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Razor blades in a loaf of bread

by Martin Holladay

This is the tale of a journey, symbolic and actual.

I grew up in Lebanon before the civil war. My actual memories of the country's crystalline natural beauty mingle with nostalgia to form an ache for Eden that parallels that of the poet's hymns. Anyone who traveled much in Lebanon before 1975 should be able to identify with this feeling. The orchards of Lebanon bear a cornucopia of fruit, mythic in variety and perfection of flavor; and in spring the melting snow brings forth wildflowers which carpet the hills. The land of Lebanon is to me a land of unfailing abundance, like the waters of Afga, that cascade as a full-formed river from the mouth of a mountain cave. The beauty and miraculous fertility of Lebanon are real manifestations of the limitless love of God.

This Lebanon belongs to my youth. Because it is now many years and thousands of miles distant,and because its hills have been transformed by war, this Lebanon of memory has become symbolic and irretrievable. I am banished from Lebanon, as from the original garden.

For the last ten years I have lived in the woods of northeast Vermont. There I am sometimes a carpenter, but chiefly a gardener. In Vermont, I built my house and I raise what food I can: eggs, potatoes, vegetables, apples and berries.

The ideal relationship between farmer and land is that of the relationship between lovers. As the farmer becomes intimate with and nourishes the land, to that degree the land responds and brings forth abundantly. The fulfilled relationship between farmer and land must nourish both. The manual labor necessary for cultivation strengthens the bond of intimacy felt by the farmer. Tenderly, the farmer props up and terraces the land where it sags from the rain, makes it rich with compost where carelessness has impoverished it, restores plants to plots made barren.

As God is our lover so the farmer becomes lover to the land, and every wrinkle and fold is known. The farmer then is grieved to see the beloved degraded, grieved to be parted from the beloved.

Everyone who has left houses or brothers or sisters or father or mother or

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Martin Holladay was a farmer and carpenter in Vermont until he hammered on the concrete lid of a missile silo and was sentenced to eight years in prison. He is incarcerated at the Federal Correction Institute, Danbury, Conn. For messages of support: Martin Holladay, 03313-045, FCI, Penbroke Station, Danbury, CT 06810.

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"As God is our lover, so the farmer becomes lover to the land, and every wrinkle and fold is known. The farmer is grieved to see the beloved degraded. The essential agricultural act is the planting of seed, and the land swells with germination. But in the farmer's very fields are missile silos. They are scattered through the countryside like razor blades in a loaf of bread."

wife or children or fields for my sake will receive a hundred times as much and will inherit eternal life. (Matthew 19:29)

This list of beloved ones — those from whom we are grieved to be parted — culminates in "fields."

As the fulfillment of the relationship between lovers is sexual, so, too, is that of the farmer and the land. The essential agricultural act is the planting of seed, and the land swells with germination. We see why in all cultures the earth has been considered female.

As my relationship with the land was deepening, I became aware that the government of this country is moving in a different direction. The accelerating nuclear arms race is based on a much different relationship to the land than that of the farmer. The first requirement for the nuclear arms race is a belief in the legitimacy of violence. All violence is a revolt against God; the murderer assumes the role of judge and kills one who was created in God's image. Our nuclear program is blasphemous, for it reflects the willingness to destroy creation, to destroy not only our sisters and brothers who are Christ with us, but the very fertility of the soil, to destroy the mountains of Lebanon. Our sin has evolved from the tasting of fruit to setting fire to the garden.

My increasing awareness that the nuclear threat reaches everywhere, even to the backwoods of Vermont brought me to a most difficult fork in the road. Eventually, not without heartache, I gave away my chickens and took leave of the land. I traveled to Missouri, to the missile fields. In Missouri, the soil is rich and black, richer and easier to farm than the thinner, stonier, steeper soil of Vermont. Here I saw farms: houses and barns, cattle and hogs and fields stubbly with last year's corn.

In the farmer's very fields are missile silos. Until one knows what they are, they are inconspicuous. One sees a level area, about one hundred feet square, surrounded by a chain-link fence. Inside is a circular slab of concrete and a few steel poles. The surrounding farmland is plowed right up to the fence. The missile is invisible, underground. If one drives the back roads of Missouri, the first silo one sees is followed a few miles down the road by another, and then another. There are over a thousand Minuteman silos in the Midwest, and 150 in Missouri alone. There are so many that they cannot be manned or guarded. They are scattered through the countryside like razor blades in a loaf of bread.

Part of the reason for our profound failure to deal with these nuclear weapons on a moral level is that it takes an act of the imagination to understand the reality of our huge arsenal. The traveler sees only a level, fenced area marked with a "no trespassing" sign. But the reality of that site is a Minuteman II missile with a range of 8,000 miles, armed with a 1.2 megaton nuclear warhead one hundred times more powerful than the Hiroshima bomb. The missile site represents an explosion beyond the imagining, a rain of fire and poison such as the world has never known, a nightmare of melting cities and burning flesh.

It is my awareness of a rising tide of violence that brought me here: the violence that has now covered Lebanon; the violence of nuclearism that now indicts all Americans, even rural Vermonters; and the violence here in the farmland of Missouri, where it is as stark as a launching site for a Minuteman missile. For each silo, the earth has been excavated and replaced with concrete, steel and plutonium. The missile is in the cornfield; our separation from the fields is now triumphant.

That our culture is moving away from an intimate relationship with the land has become a cliche. Yet the movement from making love to rape is fundamental, and bespeaks a wrenching moral degradation and turning away from God. The phallic nature of our missiles is inescapable, and their deadly intent certifies that there is no beloved, only victims. The insertion of a forty-foot nuclear missile into a buried silo is a graphic image of rape. We are sowing a different crop now, and none can imagine the harvest. *They sow the wind, and reap the whirlwind. (Hosea 8:7)*

On February 19, the trial of the Silo Pruning Hooks began in Kansas City. Helen Woodson, Larry Cloud Morgan, Rev. Carl Kabat and Rev. Paul Kabat were on trial for hammering and praying on the concrete lid of a missile silo. I expressed my support for their action by entering a different silo, beating it with a hammer and chisel, and pouring blood. The small sound of my hammer was the "No!" of an anguished farmer. ■

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A Luta Continua — the struggle continues

by Barbara C. Harris

Courage is . . .

Courage. It's defined as "mental or moral strength to venture, persevere and withstand danger, fear or difficulty." Its synonyms are mettle, spirit, resolution and tenacity.

"Courage," according to *Webster's Collegiate Dictionary,* "implies firmness of mind and will in the face of danger or extreme difficulty; Mettle suggests an ingrained capacity for meeting strain or difficulty with fortitude and resilience; Spirit also suggests a quality of temperament enabling one to hold one's own or keep up one's morale when opposed or threatened; Resolution stresses firm determination to achieve one's ends; Tenacity adds to resolution implications of stubborn persistence and unwillingness to admit defeat."

The editors of *Webster's,* in constructing their definition, might well have been describing the Rev. Pauli Murray. For this gentle, diminutive of stature, yet intellectual and spiritual giant, to whom the gates of larger life were opened on July 1, bore all these qualities and more. Her life, which no single writing — save perhaps her autobiography — can capture, is a saga of courage.

Courage is daring to achieve in a society and during an era where for many, if not most, Black women, survival itself was an achievement. Degrees from Hunter College in 1933, the Law Schools of Howard and Yale Universities and the the University of California, as well as General and Virginia Theological Seminaries do not reflect, however, cruel rejection of her scholastic ability by the Graduate School of the University of North Carolina in 1938 because of race or by Harvard's Graduate School in 1944 and again in 1948 because of sex.

Courage is the temerity to send poetry wrenched from the soul of the oppressed and gathered in a volume called *Dark Testament* to Stephen Vincent Benet for critique, guidance and encouragement. It's telling your story in prose, leaving out nothing of the family's humble slave origins in North Carolina, and the audacity to title it *Proud Shoes.*

Courage is turning from an established career in writing to an equally distinguished one in law, following a death row encounter with a Black Virginia sharecropper, inadequately defended during his murder trial. It's going on to teaching posts at Brandeis University and the Law School of the University of Ghana and being the first Black deputy attorney general of California.

Courage is being a Freedom Rider in Virginia and a founder of the National Organization of Women (NOW). The former led to several days in jail rather than paying an unjust fine. The latter won her enmity from some who decried "women's lib."

Courage is the inspiration that led her to proclaim in a 1966 *Ebony* magazine article: "Black people have an expressive quality, a strength that comes from suffering, a feel for life that hasn't yet been leached out of us by a fat, complacent, meaningless existence; a basic health in the midst of sickness around us, and . . . once we are given the opportunity for this to come to flower, we will be a formidable people."

Courage is seeking admission to Holy Orders in the Episcopal Church at the age of 63 and in 1977, at age 67, being ordained the first Black woman priest. It's going on to exercise that priesthood with compassion, devotion, dignity and fidelity in a climate of racism, sexism and ageism.

Courage is mustering vigor throughout a debilitating illness to work doggedly against life's time clock on an autobiographical manuscript, yet stopping frequently to offer encouragement and counsel to so many for whom she served as mentor and role model. It's remaining cheerful and vibrant of tone until the very end.

Courage is the spirit of Pauli Murray — author, poet, doctor of jurisprudence, priest and companion in the way.

For us: *a luta continua.* For her: *Requiescat in pace.* ■

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Nicaraguan bishop to speak

The Rt. Rev. Sturdie Wyman Downs, the first Nicaraguan to attain the post of Episcopal bishop of his country, will be guest speaker at the Episcopal Church Publishing Company Awards Dinner Sept. 10 during General Convention in Anaheim, Cal. The dinner is scheduled for 7:30 p.m. at the Grand Hotel.

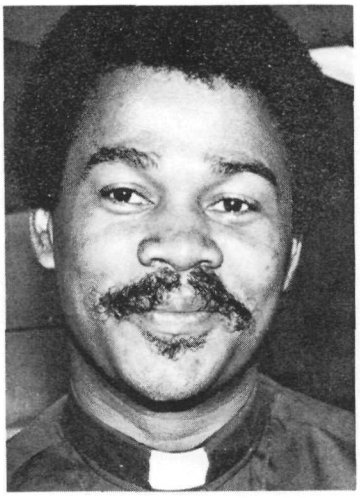
Downs, 38, will have headed the Diocese of Nicaragua approximately one year at the time of General Convention.

At the same time that Downs was elected bishop, the Nicaraguan diocesan convention roundly condemned the United States for its economic and military aggression toward Nicaragua in a strongly worded resolution. The Diocese of Nicaragua also appealed to the entire Anglican Communion, especially the churches in Central America, that they do all they possibly could to influence their members, communities and governments to help in the steps for peace in Central America.

Since Downs was elected, the United States has invoked an economic blockade against Nicaragua and voted funds to the "contras," exacerbating tensions between the two countries and undermining efforts of the Contadora process to bring a negotiated settlement to conflicts in the region. These concerns are expected to weigh heavily on the youthful bishop as he comes to Anaheim.

In 1982, the Church in Nicaragua decided to ask for autonomy from the Episcopal Church in the United States. Bishop Downs will also be bringing that item on his agenda.

A lifelong Episcopalian, Downs was born on Corn Island, on the Atlantic Coast of Nicaragua. In 1973 he married Eufemia Gallopp, a Christian education graduate and teacher. The couple has three sons.



Sturdie Downs

Five persons will be honored at the ECPC dinner with the William Scarlett, William Spofford, and Vida Scudder awards, and a special award inaugurated by ECPC to commemorate the memory of William Stringfellow, noted attorney, lay theologian and author.

The Scarlett award will go to the Rt. Rev. Robert L. DeWitt, former Bishop of Pennsylvania, who was one of the bishops who ordained the Philadelphia 11, the first Episcopal women priests and with that event, re-launched THE WITNESS magazine. The Spofford award will be shared by the Rev. Jean Dementi, noted medical missionary who retired recently after 34 years of service as a nurse and priest in Alaska; and Sister Margaret Ellen Traxler, director of the Institute of Women Today, longtime activist in interracial justice movements, and founder of the National Coalition of American Nuns. The Scudder award will be presented posthumously to the Rev. Pauli Murray, who had full time careers as lawyer, professor, and advocate for human rights before becoming the first Black woman to be ordained an Episcopal priest. She was a founder of the National Organization for Women (NOW) and the author of *Dark Testament* and *Proud Shoes*. She was working on her autobiography when she died July 1 in Pittsburgh. (See Barbara Harris' column this issue.)

The Stringfellow Award will go to Steven Guerra, currently serving a 3-year prison sentence as a Grand Jury resister. A community organizer and educator, he was a former instructor at the Rafael Cancel Miranda High School in Chicago. He testified at the Urban Bishops Hearings in Chicago in 1974 and was a key organizer for the ecumenical hearings on colonialism in Puerto Rico in 1983.

WITNESS readers are invited to make reservations for the ECPC dinner by filling out and returning the coupon below.

ECPC Awards Dinner Reservation

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

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(Make check payable to Episcopal Church Publishing Co. and mail to ECPC, Box 359 Ambler, Pa. 19002) Thank you!

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Alternatives to war

by Gene Sharp

Most people respond to the continuation of wars and war preparations with a sense of resignation, hopelessness, or powerlessness. "War is inevitable," it is thought; we blame "human nature" or our favorite "evil forces." Other persons faithfully persist in plodding the old paths to the now tarnished dreams — without reexamining whether they are heading in the right direction. Still others try to run faster to their goal, or seek shortcuts, or carry out acts of desperation — without a basis for confidence that their efforts can succeed, or even certainty that they will not make matters worse.

More creative responses are possible. It is our responsibility to seek to develop them. No break in the cycle of war is possible as long as people and governments do not perceive the effectiveness of alternative nonmilitary means of defense.

Peace proposals and movements of the past have failed to offer a credible alternative defense policy in place of war. Therefore, whether they offered as solutions negotiations, compromises, conciliation, international conferences, supranational leagues, or anti-war resistance, their common failure could have been predicted.

On the other hand, the stubborn persistence of advocates of strong defense in considering only military means and failing to investigate nonmilitary possibilities has led to the present dangerous situation.

If we want to reduce drastically, or remove, reliance on war and other types of violent conflict, it is necessary to substitute a nonviolent counterpart of war by which people can defend liberty, their way of life, humanitarian principles, their institutions and society, at least as effectively against military attack as can military means.

Gene Sharp is director of the program on Nonviolent Sanctions in Conflict and Defense at Harvard University's Center for International Affairs. He is the author of several books, including *The Politics of Nonviolent Action* and *Social Power and Political Freedom.*

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Such a substitute defense policy would need to be one which can be (1) held in reserve to encourage settlements without resort to open struggle, and (2) used effectively in an open defense against attack. ("Defense" here must be understood literally, as protection, warding off danger. Defense is therefore *not* necessarily tied to military means.)

Evidence exists today that we could develop a new type of defense system. We have an insight into the nature of political power, which may be in politics as significant as has been in military weaponry the theory of the workings of the atom. The power of all rulers and governments is vulnerable, impermanent, and dependent on sources in the society. Those sources can be identified: acceptance of the ruler's right to rule, economic resources, manpower, military capacity, knowledge, skills, administration, police, prisons, courts, and the like. Each of these sources is in turn closely related to, or directly dependent upon, the degree of cooperation, submission, obedience, and assistance that the ruler is able to obtain from his subjects. That dependence makes it possible, under certain circumstances, for the subjects to restrict or sever these sources of power, by reducing or withdrawing their cooperation and obedience.

Violence theory false

If the withdrawal of acceptance, submission, and help can be maintained in face of the ruler's punishments, then the end of the regime is in sight. The theory that power derives from violence, and that victory goes to the side with the greater capacity for violence, is false.

Instead, the will to defy and resist becomes extremely important. Hitler admitted that the problem of "ruling the people in the conquered regions" was "psychological":

> *"One cannot rule by force alone. True, force, is decisive, but it is equally important to have this psychological something which the animal trainer also needs to be master of his beast. They must be convinced that we are the victors."*

The civilian population can refuse to be convinced.

A vast history exists of people who, refusing to be persuaded that the apparent "powers that be" were omnipotent, defied and resisted powerful rulers, foreign conquerors, domestic tyrants, oppressive systems, internal usurpers, and economic masters. These means of struggle by protest, noncooperation, and disruptive intervention have played major historical roles in all parts of the world.

These unrefined forms of nonviolent struggle have been used as the predominant means of defense against foreign invaders or internal usurpers — mostly improvised, without preparations, training, or planning. These include: German strikes and political noncooperation to the 1920 Kapp *Putsch* against the Weimar Republic; German government-sponsored noncooperation in the Ruhr in 1923 to the French and Belgian occupation; major aspects of the Dutch anti-Nazi resistance, including several large strikes, 1940-1945; major aspects of the Danish resistance to the German occupation, including the 1944 Copenhagen general strike, 1940-1945; major parts of the Norwegian resistance to the Quisling regime and the occupation, 1940-1945; and the Czechoslovak resistance to Soviet occupation, 1968-1969.

The accomplishments of the Czechoslovak defense are already forgotten by many. The resistance ultimately failed, but it held off full Soviet control for *eight months* — something which would have been utterly impossible by military means. It also caused such morale problems among Russian troops that the first units had to be rotated out of the country in a few days, and shipped, not to European U.S.S.R. where they could report what was happening, but to Siberia. All this was done without Czechoslovak preparation and training, much less contingency planning. This suggests even in final defeat (as a result of capitulation by Czechoslovak officials, not defeated resistance) a power potential even greater than military means.

Other resistance movements and revolutions against internal oppression and dictatorships are relevant. These include the 1980-1981 Polish workers' movement for an independent trade union and democratization; the 1944 revolutions in El Salvador and Guatemala against established military dictatorships; the 1978-1979 revolution against the Shah in Iran; the 1905-1906 and February 1917 revolutions in Imperial Russia; the 1953 East German Rising; the Polish movements of 1956, 1970-1971, and 1976; the 1956-57 Hungarian Revolution; the 1963 Buddhist campaign against the Ngo Dinh Diem regime in South Vietnam; the 1953 strike movement at Vorkuta and other prison camps in the Soviet Union; and diverse other cases.

Dictatorships vulnerable

This type of resistance and defense is possible against dictatorships because even extreme forms of them are unable to free themselves from dependence upon the population and society they would rule. Dictatorships are not as strong and omnipotent as they would have us believe. Their weaknesses can be located and resistance can be concentrated at those cracks in the monolith. Nonviolent resistance is much more suited to that task than is violence.

The experiences above do not offer a ready-made substitute defense policy which can be simply applied as a substitute for war. However, they do provide primitive prototypes which could by research and analysis, and by careful evaluation, refinement, preparations, planning, and training

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become the basis of a new defense policy — one based not on military weapons and forces, but on the civilian population and the society's institutions.

This alternative policy of deterrence and defense is called "civilian-based defense." The aim is to make the populace unrulable by the attackers and to deny them their objectives. A genuine capacity to do that could deter both internal takeovers and foreign invasions.

Nonviolent civilian struggle

It is possible to exert extreme pressure and even to coerce by nonviolent means. Rather than converting the opponent, civilian struggle has more often been waged by disrupting, paralyzing or coercing the opponent by denying cooperation and upsetting the normal operation of the system. This is a foundation for civilian-based strategies.

An attack for ideological and indoctrination purposes, for example, would likely involve noncooperation and defiance by schools, newspapers, radio, television, churches, all levels of government, and the general population — to reject indoctrination attempts, and reassert democratic principles.

An attack aimed at economic exploitation would be met with economic resistance — boycotts, strikes, noncooperation by experts, management, transport workers and officials — aimed at reducing, dissolving or reversing any economic gains to the attackers.

Various population groups and institutions would have responsibility for particular defense tasks, depending on the issues at stake.

For example, police would refuse to locate and arrest patriotic resisters against the attacker. Journalists and editors refusing to submit to censorship would publish newspapers illegally in large editions or many small editions — as happened in the Russian 1905 Revolution and in several Nazi-occupied countries. Free radio programs would continue from hidden transmitters — as happened in Czechoslovakia in 1968.

Clergy would preach the duty to refuse help to the invader — as happened in the Netherlands under the Nazis.

Politicians, civil servants, judges, and the like by ignoring or defying the enemy's illegal orders, would keep the normal machinery of government, the courts, etc., out of enemy control — as happened in the German resistance to the Kapp *Putsch* in 1920.

Judges would declare the invader's officials an illegal and unconstitutional body, continue to operate on the basis of pre-invasion laws and constitutions, and refuse to give moral support to the invader, even if they had to close the courts.

Teachers would refuse to introduce propaganda into the schools — as happened in Norway under the Nazis. Attempts to control schools could be met with refusal to change the school curriculum or to introduce the invader's propaganda, explanations to the pupils of the issues at stake, continuation of regular education as long as possible, and, if necessary, closing the schools and holding private classes in the children's homes.

Workers and managers would impede exploitation of the country by selective strikes, delays, and obstructionism.

Attempts to control professional groups and trade unions could be met by abiding by their pre-invasion constitutions and procedures, refusal to recognize new organizations set up by the invader, refusal to pay dues or attend meetings of any new pro-invader organizations, and the wielding of disruptive strikes, managerial defiance and obstruction, and economic and political boycotts.

These defense tasks are only illustrative of a multitude of specific forms of defense action which would be possible. Civilian-based defense operates not only on the principle that the price of liberty is eternal vigilance, but that defense of independence and freedom is the responsibility of every citizen.

This is a more total type of defense than the military system, since it involves the whole population and all its institutions in defense struggle. Because such participation must be voluntary in order to be reliable in crises, and because of reliance on nonviolent means, however, civilian-based defense is intrinsically democratic.

Casualties expected

As in military warfare, this type of struggle is applied in face of violent enemy action. Casualties are — as in military struggle — to be expected. In this case, however, they are utilized to advance the cause of the defenders (as by increasing their resistance) and to undermine the opponent's power (as by alienating his own supporters). There is no more reason to be dismayed by casualties, or to capitulate when they occur, than there is when they occur in military conflict.

The basic dynamics of nonviolent struggle would also be aimed at undermining the will, loyalty, and obedience of the attacker's troops, functionaries, and administrators. The result could be to make them unreliable, inefficient, less brutal in repression, and at times mutinous on a large scale. This could, in extreme cases, dissolve the machinery of repression and administration.

Under some conditions, significant international opposition to the attack and support for the civilian defenders may be aroused. Occasionally this would involve international economic and political sanctions against the invader or internal usurper.

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It is possible that civilian-based defense may be developed to be an adequate substitute for conventional military defense, but irrelevant to the nuclear question. In that case, nuclear weapons would need to be dealt with by other means, such as arms control treaties, other international controls, unilateral initiatives to reduce reliance on nuclear weapons, or even unilateral dismantling of them as sources of greater damage than safety.

On the other hand, civilian-based defense may be relevant to the problem of nuclear weapons in indirect ways. For example, a country with a civilian-based defense policy and without nuclear weapons is far less likely to be targeted by nuclear powers than are countries with nuclear armed rockets aimed at other nuclear powers.

In a different context, the massive buildup of so-called "tactical" nuclear weapons in Western Europe to be used in case of a Soviet *Blitzkrieg* westward is premised on the incapacity of N.A.T.O. forces to defend Western Europe successfully by conventional military means. Thoroughly prepared civilian-based defense policies in Western European countries to ensure a massive and continuing defense struggle capable of maintaining the autonomy of the attacked societies, denying the Soviets their objectives, and undermining the morale of the Soviet troops, would constitute a more powerful deterrent and defense policy than can conventional military means. Therefore, the reliance on nuclear weapons to deter and defend against a Soviet attack on Western Europe would not be required. Much careful work on such questions is needed.

The first countries to adopt civilian-based defense are likely to be those which most want self-reliance in defense but which lack the ability to achieve this by military means. Governmental studies and public discussion on this policy have proceeded further in Sweden and the Netherlands than elsewhere, but the policy potentially suits the strategic needs of Austria and Finland. At this point, smaller Western European countries seem the most likely to be the first both to add a civilian-based defense component to their overall defense posture, and also, at a significantly later date, to transarm fully to the new policy.

It is extremely difficult to make accurate predictions, but it is quite possible that one or even several Western European countries might add a civilian-based defense component to their predominantly military policies — with or without alliances — by 1990 and that the first full case of transarmament to the new policy could occur by 2005.

Any country which begins to move toward adoption of this policy must, almost inevitably, begin by making such an addition alongside the predominantly military policy. As preparations and training proceeded, and as justifiable confidence in the ability of the new policy to deter attack and defend successfully against it grew, it would become possible to expand this component. The military component might then be seen as progressively less needed, and even as harmful to the full effectiveness of civilian-based defense. The military component could then be gradually reduced and phased out.

Assuming that civilian-based defense is developed into a viable policy, it would have several important consequences. In some cases it would reduce international tensions by separating the defense capacity from the attack capacity of a country, which in military means are largely the same. The policy would restore to small and medium-sized countries self-reliance in defense.

Although not without costs and needs for resources and personnel, civilian-based defense would be significantly less voracious in its consumption of the society's raw materials, industrial capacity, financial resources, and energy supplies than is military defense.

Civilian-based defense could break the technological weaponry spiral, and bypass the major problems of negotiated disarmament and arms control agreements. With full recognition of international and domestic dangers, whole countries could mobilize effective capacities to prevent, deter, and defend against attacks — while at the same time reducing, and finally abandoning, reliance on military means.

Evidence of the effectiveness of civilian-based defense could lead to increasing numbers of societies beginning the process of transarmament. Although some countries might never abandon military means entirely, demonstrations that aggression does not pay and can be defeated could limit the harm they could do. Other countries, however, could increasingly move, by adoption of a substitute for military defense, to abandon war as an instrument of national policy. This could lead progressively toward the removal of military power and war as a major factor in international relations.

Many faces of violence

A more comprehensive treatment of the above article, entitled "Making the Abolition of War a Realistic Goal," can be ordered from Gene Sharp at Harvard University's Center for International Affairs, Cambridge, MA 02138. This article and the earlier one by Patricia Merchant present central themes of their lectures delivered at St. Stephen's Episcopal Church, Wilkes-Barre, during a program probing "The Many Faces of Violence: Roots, Manifestations, Alternatives," in March.

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Short Takes

Anti-violence workshop set

The National Episcopal Women's Task Force will present a workshop on anti-violence at the 1985 Triennial meeting at Anaheim Sept. 10, according to Nell Braxton Gibson, chairperson.

The workshop will respond to the concern expressed by the Lambeth Conference and General Conventions on several occasions since 1930 about the "many faces of violence" and the acceptance of violent behavior "as a normal element of human affairs."

Working definitions posit violence as "any conscious or unconscious activity which harms or impedes the existence, health and/or growth of ourselves, of other persons (and life forms) and of our living environment."

Anti-violence is "the continuous, intentional choice to become more aware of and sensitive to our actions and their effects on the existence, health and/or growth of ourselves, of other persons (and life forms) and of our living environment."

Civil rights victory

A federal jury recently found eight people liable in the death of Dr. Michael Nathan, a demonstrator shot to death when a caravan of Klansmen and Nazis attacked a group of anti-Klan demonstrators at a 1979 rally in Greensboro, N.C. Found liable were two police officers, a police informant, and five Klansmen and Nazis. Dr. Martha Nathan, widow of Dr. Michael Nathan, was awarded $351,500 in damages.

The jury also found four Klansmen and Nazis liable for the assaults of Dr. Paul Bermanzohn, Dr. Michael Nathan, and Thomas Clark. Bermanzohn, who was left permanently paralyzed from a shot in the head, was awarded $38,359. Dr. Nathan was awarded $3,600, and Thomas Clark, who was sprayed with birdshot, was awarded $1,500.

The plaintiffs in the suit, in winning a verdict of liability for police, Klansmen and Nazis, were able to do what was not done in two criminal trials, including the most expensive prosecution ever undertaken by the justice department. Klansmen and Nazis were previously acquitted in a state murder trial in 1980 and in a federal civil rights criminal trial in 1984.

The Rev. Fran Toy

First Asian-American Woman priest ordained

The first Asian-American woman to be ordained an Episcopal priest in the United States is the Rev. Fran Toy, who was ordained by the Rt. Rev. William E. Swing in June, for the Diocese of California.

She celebrated her first Eucharist in Cantonese at True Sunshine Church in Chinatown, San Francisco, where she is serving as interim rector. Toy conducts two services at True Sunshine, one for the majority of Cantonese speaking residents and a second for a small group of English speaking.

"I had no difficulty in being accepted by the community," she said. "The congregation is mostly comprised of immigrants from Hong Kong, where Lee Tim-Oi had been ordained as the very first Episcopal woman priest in 1944. After the service there was a warm reception for me and I was greeted with squeals of delight. And Chinese are usually not that demonstrative!" she said.

Among presenters and participants in the ordination ceremony were her husband, Arthur C. Toy; her daughter, Mrs. Tami Toy Van Cleve, and her brother, Thomas Yee.

Quote of note

"Too often in their church, people adopt an attitude of the theater, imagining that the preacher is an actor and they his critics . . . Actually, the people are the actors on the stage of life, the preacher is merely the prompter, reminding the people of their lost lines." Soren Kierkegaard

— Quoted in St. Mary Magdalen's *Parish Messenger*, Villa Park, Ill.

Marion Kelleran dead at 80

Funeral services for Marion M. Kelleran, professor emerita of pastoral theology and Christian education at Virginia Theological Seminary, were held at the seminary chapel July 1. Dr. Kelleran died of cancer June 27 at the age of 80.

Dr. Kelleran was perhaps best known in the Anglican communion for her distinguished service on the Anglican Consultative Council. From 1974 until 1979 she chaired the ACC, and as such, participated in the 1978 Lambeth conference, a role then unique to women. She was a strong supporter of women's ordination to all orders of ministry. Dr. Kelleran was recipient of the ECPC Vida Scudder Award at the 1982 General Convention.

Pentagon to be tied Aug. 4

Thousands of homemade ribbon segments will be joined together and tied around the Pentagon Aug. 4 by those involved in a grassroots art project demonstrating their celebration of life and opposition to nuclear war.

Justine Merritt, mother of five and grandmother of seven, founded the ribbon project two years ago. Hundreds of people from every ethnic, cultural and economic tradition joined her and panels poured in from every corner of the nation. The ribbon consists of 18 by 36 inch panels on the theme, "What I can't bear to think of as lost forever in a nuclear war." The cloth is embroidered, appliqued, quilted, knit, or crocheted, according to the donor's skill.

Aug. 4 was chosen as the Sunday before the 40th anniversary of the bombings of Nagasaki and Hiroshima.

"Immediately following the Exodus, there will be a question-and-answer period."

— Circuit Rider, 6/85

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Letters . . . *Continued from page 3*
and the continued segmentation of society.

As we cannot agree on a common curriculum for the humanities, and as English and comp lit departments have no common core of literature, why not speak for the open teaching of the Bible?

We need something besides TV and the cynicism of the evening news to balance each day in a perspective of larger concerns. And the teaching of the Bible with its history, archeology and language would go far to provide a common core of hope for our culture. The present internecine fighting between Jews and Christians might benefit from the fresh air of discussion from a wide range of informed readers. It would also be a healthy balance to what many are saying from second-hand closed reading, or even non-reading, of the texts.

Douglas H. Schewe
Madison, Wisc.

Women not accepted

Philadelphia, 1974 was forced upon us and women priests *still* are not accepted in our church. Please discontinue THE WITNESS. You are equally enmeshed in hatred for the traditional church and hurl the same accusations as the "sexists" you hope to expose. Obedience still matters.

The Rev. Scott J. Anderson
Excelsior Springs, Mo.

Like sitting to feast

Receiving THE WITNESS for me is somewhat like sitting down to a great feast — chapter by chapter — occasionally a burp is emitted (mine, not yours) but from a disgruntled person on attack.

At the age of 75 it is very heartening to me to know the church is moving toward the social concerns in the world. Walking in Christ's footsteps is exactly where we all should walk and be.

Please keep my "platter" of food filled with enriching diet so that I may grow, in spirit and in strength. Keep going, keep going.

Gladys C. Hall
Howell, Mich.

The Rev. David Gracie, campus minister at Temple, was among speakers at the June 12 non-violent demonstration which closed the federal building in Philadelphia. Resisters protested aid to the contras and advocated peace in Nicaragua.

Nationwide actions protest U.S. aid to 'contras'

The Pledge of Resistance network, numbering 65,000 U.S. citizens, staged hundreds of demonstrations in all 50 states against the Reagan Administration's Central America policies June 12. Civil disobedience took place at the field offices of senators who voted for aid to the Nicaraguan contras, at federal buildings and other federal facilities. Legal vigils were held at the offices of U.S. representatives as well.

The non-violent actions, largely ignored by the mass media, took place in 50 cities, including San Francisco, Chicago and New York as well as Little Rock, Ark.; South Bend, Ind.; Columbus, Ohio, and Jackson, Miss. In Boston, security officers closed the Boston federal building in response to demonstration plans. In Chicago, more than 70 demonstrators were arrested in front of the federal building when police closed the facility. In New York City, more than 100 protestors gathered to begin an occupation of Sen. Alfonse D'Amato's office. In Philadelphia, police declared a "red alert" and closed the federal building after 400 demonstrators from 20 groups showed up.

Sixty-seven Pledge of Resistance demonstrators were arrested at the Department of State in Washington, D.C. In Minneapolis, a rally drew more than 2,000 participants and 100 occupied the local office of Sen. David Durenburger. Demonstrators in Milwaukee and Wausau, Wisc. occupied the offices of Sen. Robert Kasten. And in North Carolina the field offices of Sens. John East and Jesse Helms are occupied. Twenty-five U.S. citizens living in Germany staged a sit-in at a U.S. military base in West Berlin.

In Michigan, the Rev. James Lewis, of the Board of Directors of the Episcopal Church Publishing Company, was arrested for occupying the office of Rep. Carl Pursell, and in Ohio his collegiate daughter, Kathy, was arrested during a demonstration at the federal building in Columbus. Among other Episcopalians in the "resistance" was the Rev. David Gracie, campus minister at Temple, who spoke at the Philadelphia demonstration.

The Pledge of Resistance is a contingency plan created by the religious community and sponsored by 21 national religious and peace organizations. It is designed to prevent any further U.S. military escalation in Central America.

A complete compilation of actions is available from the Pledge of Resistance press office, Box 2972, Washington, D.C. 20017.

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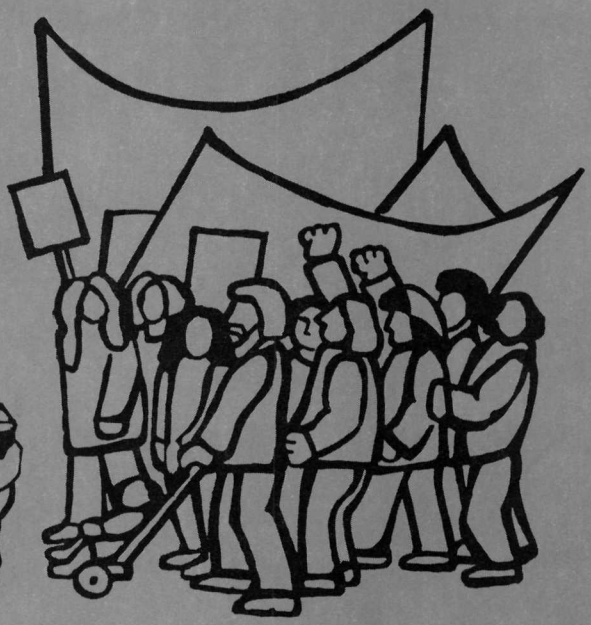

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THE WITNESS

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AIDS:

THE PLAGUE THAT LAYS WASTE AT NOON

JOHN FORTUNATO

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Letters

Police act warranted

I have just received your June issue and would like to commend you and your layout artists who make the magazine especially pleasant to read. The articles are timely and well written and are an invaluable tool in my efforts to develop well-informed opinions on the issues facing myself and my congregation. The writers may, by and large, be playing out in left field, but I think they're still in the ball park.

I would like to comment on Joan Howarth's police tank article. She referred to "unwarranted" suspicion that led the LAPD to batter their way into a suspected drug site. The use of the word "unwarranted" is misleading. The police entered the premises on the authority of a search warrant obtained from a judge. Warrants are not obtained on a police officer's whim, but are issued when the police produce sufficient evidence to convince the judge that a crime has been or is being committed by a specific person in a specific place. The warrant does not guarantee the police will find who or what they are looking for, but it does help guarantee that the search or arrest will not be frivolous.

What Howarth neglected in her report of the incident, when she focused on the five terrified occupants of the premises, was that the police were simply trying to put a dent in the drug trade that destroys thousands of lives and homes. To the untrained, the tactics of the LAPD may seem reckless and destructive, but they are designed specifically to save the lives of both police and suspects, as well as saving the evidence.

It is precisely the terror of crashing battering rams and exploding stun grenades that disorients heavily armed drug dealers (as well as women and children) long enough for the police to move in and control the situation. It may seem strange to the uninitiated for police to point guns at small children, yet this too is necessary as the police try to freeze all activity in the smoky darkness and confusion so that they don't inadvertently shoot someone except when absolutely necessary. Ironically, there is a godly attitude behind all of that ungodly terror!

The ACLU, NAACP and religious leaders *do* have a point in protesting Police Chief Daryl Gates' media party. To invite the media to record a police action where guns and grenades are involved is nothing short of insane, especially where safety is the motive for the action. Reckless endangerment is not what the police did to the house or people, but what they did to the media representatives. The chief also risked an information leak that could have forewarned drug dealers who may have been in the house under investigation.

The Rev. Keith F. Axberg
Colville, Wash.

Howarth responds

The police do have a difficult and important job in keeping drug trafficking out of our neighborhoods. The goal of both the police and the community is to create an environment where children can grow up in safety without the threat of wanton violence. The "five terrified occupants" described in the article are the very people the LAPD are here to protect.

How strange that Keith Axberg can fear for the safety of the press — who were present at the incident voluntarily and outside the zone of attack — but not for the safety of the innocent women and children who were taken by surprise as the objects of the raid.

In that system of justice, once you are in a location where police suspect criminal activity, it is the "godly attitude" of the LAPD that leads to endangerment of your life; but if you are endangered because you work for a newspaper, the police are just plain reckless.

Is it simply because Dolores Langford and her sons are "untrained" in the tactics of the police that they experienced terror during the ram incident? Or does terror follow when your house shakes, grenades explode, guns point at you and you can't breathe — no matter who you are?

Cocaine has surely made its way into middle class and wealthy neighborhoods, but the tank won't. When it's only "those people" who live "there" who are at risk, the risk seems acceptable. If the police mistakenly rammed through Rev. Axberg's living room wall where his children were playing, he might be as shocked and angered by their tactics as the uninitiated and the untrained. (All the police would need to justify the warrant is an unidentified informer accusing him of narcotics activity.)

The Fourth Amendment of the Constitution prohibits unreasonably dangerous searches and seizures. A search warrant is just that — a warrant to search — not permission to destroy a home and terrorize the occupants. The LAPD had no judicial authorization for the tank and grenades, and no knowledge of who was inside at the time of the attack. The use of a tank and a battering ram on the home of an unarmed and unwarned family is unreasonably dangerous, and we fervently believe that free citizens must never be trained to think otherwise.

Joan Howarth, ACLU
Los Angeles, Cal.

From awshucks school

It is sure good to see St. Paul's letters being edited and refined by Abbie Jane Wells of Alaska ("Witness author pens a book," June issue). John Wayne couldn't have done better. It looks to me like she's up to being the Artemus Ward of Contemporary Criticism: a champion

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who can cut through the intellectual complexity of Paul's ideas — ideas which have led to Luther's mischief as well as John XXIII — and show it up for the crotchety chauvinistic superficiality it is. Not since Thomas Jefferson rewrote the Bible or since Ronald Reagan took on the abortionists, flayed opponents of school prayer and exposed the lazy poor, has the awshucks, shoe-shuffle school of open-eyed mawkery been used to such stimulating effect. It's just too bad St. Paul isn't around to take his medicine: Boy! would she make him look silly in a TV debate!

Of course, some might want to argue a couple of things — like when she says Jesus liked the way a child accepts faith, by which she interprets him to mean we should be childish. Confused old Paul, she says, wants us to put away childish things and be *mature* — a word Jesus also uses. Also, she suggests an interesting idea about who wrote the gospels and why: saying that they were penned by authors who were closer to the source than Paul who didn't always get things straight. "Getting the story straight and putting it down as we know it" sounds strangely like something Paul might have said, maybe while talking to James and Peter and making them a little more liberal by pointing out the internal inconsistencies in their Judaistic approach to gentiles and, for all we know, to women, to whom Paul seems to have accorded inordinate respect.

I only hope when I get to read her book I'll also find her poking a little fun at Jesus — like when He finds out Peter's mother-in-law is sick so He goes and cures her so she can get up and make Him dinner. It's about time we got the Gospel written out and applied by someone who doesn't have any axe to grind: who only wants to show us what we uncomplicated folk all know; namely, the Bible means simply what it says and sometimes what it doesn't but would have if the right folks had been there to put it all down.

The Rev. John A. Bright
San Francisco, Cal.

Wells responds

If the Rev. John A. Bright can find that much to criticize in the one-column "Contradictions" excerpt from my book, he's going to have a field day when, or if, he reads the whole thing! As for his "like something Paul might have said while talking to James and Peter and making them a little more liberal," I can find no place in any of the four Gospels where Jesus said to James or Peter or anyone, "Now, listen here; there's gonna come along a man named Paul and he's gonna have the last word on everything. Y'all listen to *him*, you hear?" (By the same token, I can find no place where Jesus says, "There's gonna come along a woman named Abbie Jane Wells, ditto, ditto, ditto!") But I *can* find where Jesus said Peter was the rock upon which he would found his church. Could it be that, according to Jesus, it was Peter rather than Paul the early church should have listened to?

In Bright's "Jesus liked the way a child accepts faith, by which she interprets him to mean we should be childish," he assumes too much, for I interpret him to mean child-like, not childish. There *is* a difference. Bright reads Paul through a man's eyes and experience while I read him through a woman's and his "women, to whom Paul seems to have accorded inordinate respect," I see as inordinate oppression, if not downright disrespect.

There are as many ways to interpret the Gospel — or Paul — as there are people to do it. Likewise, there are as many ways to "interpret" what I have written as there will be people to read it. The debate over human interpretations of Scripture will continue unabated as long as humanity lives — and long may it live. Which it won't if we don't rid the earth of nuclear weapons of indiscriminate and immeasurable destruction.

Abbie Jane Wells
Juneau, Alaska

Worship inspires poem

The occasion which "inspired" the following poem was a Sunday morning worship service which included the old standby, "Onward Christian Soldiers." As a member of a fairly progressive congregation, especially in matters of peace and nuclear freeze, I am constantly frustrated by our tolerance for music with bad theology. A recent lecture by Walter Bruggeman suggested the use of the psalm form to creatively grieve personal loss. This is my result:

Upward not onward

The songs of my youth torment me
My fathers' hymns chill my bones
and kill my spirit.

The kindness of God and God's justice
are hid from my eyes.
A sword and breastplate blind me
and hinder my access to my God.

Your battle cry drowns out
the celebration of my hope.
Why should I march
when I've just learned to dance?

The beauty of God's adoration
deserves more than an army review.
I will not settle for drum rolls
when I have knowledge of Angel songs.

Elsie L. Dursi
Youngstown, Ohio

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Editorial

Hungering for peace

The 30-day fast for peace and an end to U.S. aggression completed recently by Miguel D'Escoto, foreign minister of Nicaragua, is remarkable in many ways. Not the least of these is that one hardly expects to find a government official in a cabinet post undertaking such a religious act — especially the chancellor of a country Ronald Reagan calls "communist."

But this chancellor is unique. A Maryknoll priest, he takes the Bible and his Christian ministry seriously.

To some 10,000 Nicaraguan Christians assembled in the city of Leon to celebrate the sixth anniversary of the Sandinista revolution, he sent this message:

"I urge you to fast and pray together, in the churches, in your homes and other places. It will be a fast that goes hand-in-hand with community reflection, in which we think about prophetic ways of denouncing the crimes of imperialism. If we do not commit ourselves to using peaceful methods, we become accomplices to those crimes."

The ecumenical delegation from the United States, including THE WITNESS editor, who participated briefly in the fast with D'Escoto, had a chance to meet some of the Christians who heard those words.

Eighty of them had come from the war zone, accompanied by Sister Dulcinia Garcia and the Rev. Jim Feltz. Feltz, a diocesan priest, is originally from Michigan. Much of his time is spent retrieving bodies for burial. He has been detained by the contras 12 times. In a recent episode, he and Sister Dulcinia, while visiting their people on muleback, were robbed and held for a time. Upon release they were told by the contras that they should stop "spreading communism."

By attending the Leon event, they were in effect, defying the contras, whom they would have to pass through on their return home — on roads that have been mined and where travelers have been ambushed. What is the nature of the faith of these missionaries, and the people they accompanied?

Here is a brief description of a few women in the group of 80, all of whom had fasted one day during the trip, uniting their intentions with the foreign minister:

Susanna Perez, whose husband, a noted lay leader in the area, was one of the first to be killed by the contras. She has 11 children, and was pregnant with the last when her husband was killed. Susanna took his place as a "delegate of the word." She is an organizer of the women's sewing co-op; most of its members are widows from contra attacks.

Maria Alarcon, whose two brothers were ambushed by the contras. She is a cultural organizer and a poet who lives in the mountains.

Genara Cerna, whose husband was killed in a contra attack. She is the organizer of a women's baking cooperative.

Said Jim Feltz, when his people say that members of their family were "killed," it is almost a euphemism for the multilated, tortured bodies he brings back for burial. Such was the caliber of the people who joined the fast with their chancellor.

On a parallel fast with D'Escoto's were nine women and one man who were fasting at International Red Cross headquarters for the return of their children who had been kidnapped by the contras.

The thought struck our fasting ecumenical delegation more than once: Christians who live in the United States who are well fed, well clothed, well housed have become numb to this kind of suffering produced by the Rambo mindset of the Reagan administration.

The period of prayer and fasting initiated by Nicaragua's foreign minister is aptly prescribed that *we* not become further accomplices in these crimes which cause so much human misery.

What more can we do? Monitor Congressional legislation in the fall; support Witness for Peace and humanitarian aid efforts of the American Friends, the Quixote Center, Church Women United; become active in the Pledge of Resistance — anything to convince the President — no more "Guns of August."

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THE WITNESS

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AIDS: The plague that lays waste at noon

by John Fortunato

Recently, a gay friend of mine named Michael attended a large reception in Chicago. He was standing, wine glass in hand, surrounded by festal din, talking with a gay friend. The conversation turned to AIDS — Acquired Immune Deficiency Syndrome. A man standing nearby turned around. He was short, obese, and balding — a man in his 50's. Uninvited, and clearly having eavesdropped, he intruded with a tight-lipped, sardonic grin and the words, "Do you know what the best thing about AIDS is?" Michael, caught off guard, gave him the straight line, "No, what?" The man's grin widened. "It's always fatal," he said icily, and walked off.

AIDS is a terrible disease for those who get it. But it is terrible as well for those of us who are gay who — at least so far — *haven't* gotten it. Not only because we now live dreading that today we too will wake up with night sweats or to discover the telltale enlarged lymph nodes in our necks, armpits or groins. And not only because our lovers and friends are dying all around us.

AIDS is terrible to live with also because it makes us painfully aware that there are tens of thousands of people "out there" who hate us, who are overjoyed about AIDS, who are chuckling as we are dying; tens of thousands of fine, upstanding American citizens who are rooting for the virus that is killing us. Even worse, both in the United States and abroad, we are being blamed by many for every case of AIDS that develops in the "straight" community. One result of this scapegoating is that "fag-bashing" has increased at an alarming rate. Beyond that, gay people are being fired, evicted, and denied basic services all, ostensibly, in the name of AIDS fear. In the long run, the unleashing of such blatant homophobia may be the most damaging effect of this insidious disease.

John Fortunato, a psychotherapist, is currently a divinity student at the University of Chicago. He is author of *Embracing the Exile: Healing Journeys of Gay Christians;* and past president of Integrity, the organization of gay and lesbian Episcopalians and their friends.

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AIDS is a progressively degenerative disease caused by a virus known in the United States as HTLV-3. It attacks the body's immune system, the bio-chemical network that fights off those foreign agents which populate our environment and get into our bodies routinely. HTLV-3, over time, destroys thymic lymphocytes — the T4 cells — that control the immune system. This leaves the body defenseless. With no way to fight back, the body cannot prevent diseases from having a heyday. In 80% of the cases so far (which probably will be 100% eventually), these opportunistic diseases kill the victim.

No cure to date

Some of these diseases produce grotesque suffering and degeneration before bringing on death: a secondary virus that attacks and erodes the brain, leading at first to personality deterioration, then a vegetative state, and finally death, as control of the internal organs is lost; a cancer that produces horribly disfiguring lesions all over and inside the body; a pneumonia-like disease that progressively suffocates its victim, causing prodigious pain and physical wasting in the process. These diseases can sometimes be fought off medically, but since the underlying lack of immunity continues, it is only a matter of time before the victim contracts something else, or the same thing again, or two or three diseases simultaneously. Eventually, the body and the medical establishment lose a critical battle and the victim dies.

To date, no cure has been found for the HTLV-3 virus, nothing that will kill the virus without killing the patient. There is no vaccine to prevent it, either. And there is no way to know how long it will be before a cure and vaccine are found.

The United States government dragged its feet predictably when the disease first surfaced. Since most of its victims were gay — a politically unpopular minority group — the government wasn't much interested (as it has never been much concerned about sickle-cell anemia). As the disease has become a spectre for all, the Reagan administration has become more generous, although it is still spending a pittance in relation to the dimensions of the problem. (If the primary group of victims were comprised of upper middle-class, heterosexual Whites, is there any doubt that funding would be 10 times what it is at present?)

But in point of fact, even if all the money in the Pentagon's budget were made available for AIDS research, it alone could not produce a cure. Money cannot automatically unlock the secrets of a complex disease, or we already would have cancer licked, not to mention the common cold. Apparently, it is hard to beat a virus (especially one like HTLV-3 that apparently can mutate), so it may be three years or 10 years or never before a cure and a vaccine for AIDS are discovered — a terrifying but accurate statement of the prospects.

Nationally, about 73% of the victims of AIDS are gay or bi-sexual men, whose average age is 35. Non-prescription intravenous drug users (addicts) form the next largest group of victims, some 17%. Users of blood products, such as hemophiliacs, constitute 1%. And finally there is a large minority of others (mostly straight people, many of whom are Haitian) — 9%. Epidemiologists find that the "others" group is growing; that is, the disease is spreading more widely into the non-gay community. But for now, most victims of AIDS are gay, which leads most of the citizenry to label AIDS "a gay disease."

Since 1981, more than 10,000 people have gotten AIDS. Of those, more than 5,000 are now dead. Of those diagnosed in 1981, 80% are dead. And it is projected that by 1995, unless a cure and vaccine are found, 50,000 of the estimated 500,000 gay men in San Francisco alone will be afflicted and die. That's one in 10.

We are virtually talking about a *plague*, a plague as virulent and ugly as the black death or smallpox ever were.

The AIDS virus is spread by the exchange of bodily fluids and it apparently has to get into the bloodstream to do its dirty work. Sexual intimacy is one way of getting it, and the primary way it has spread in the gay community. Exchange of blood, semen or mucous — even in minute quantities — can introduce the virus. It gets in, takes hold, and begins its deadly dance. Injecting drugs with needles and other paraphernalia that have not been sterilized properly is another way to spread the virus, as is transfusing contaminated blood. Nobody is sure yet about saliva and whether "French kissing," for instance, can spread the disease, but it is suspect, despite popular belief to the contrary.

AIDS has a long incubation period; that is, there is a substantial delay from when the virus gains entrance until it starts to destroy. The virus remains dormant for perhaps six months to as long as five years, maybe longer. Statisticians have only been accumulating relevant data for five years; the incubation period could be much longer. Which is to say, everybody who is going to get it six months from now in effect already has it. And it also means that, even if one has been celibate for four years, one could be carrying a biological time-bomb inside, picked up from intimacies (or needles or blood) shared five years ago or longer. So virtually the entire gay male community is walking around wondering if they have it.

A personal saga

Almost all I know who are gay have gone through some period of thinking they had AIDS. About two months ago, I was convinced I had gotten it. I hadn't felt well for weeks. Not sick enough to be dysfunctional, but uncomfortable enough to feel drained constantly. Flu-like aches

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and a feverish feeling, though I had no fever. While chronic malaise and flu-like symptoms are some of the pre-AIDS danger signs, there have to be others as well. In hindsight, it's clear I never had true AIDS symptoms. But we all know about hindsight.

Eventually — five doctors and a lot of tests later — I was persuaded that I didn't have AIDS. (At least, if I do, it hasn't produced the *real* pre-AIDS symptoms yet.) And the likelihood of my having gotten it was and is remote (I have always been a sexual conservative). But then, it would maybe only take *once*. And . . . statistics be damned . . . by fluke I *might* have it. So I was truly convinced. I lived 10 of the most miserable, panic-filled days of my life. I spent one full night lying beside my lover, wide-eyed, heart in throat, staring at the ceiling, dealing not only with the dreadful possibility that I might have infected *him*, but also with my own impending suffering and death.

I learned a lot about myself during those 10 days. I learned how attached I am to life. Heaven will be great fun, perhaps, but — at 38 and all spiritual maturity aside — I came to know how much I wanted to live, how much I loved this life, this world. I came to know how much I enjoy God's creation.

I also came to know how remarkably frail my faith is. The night I lay awake in terror, the only comfort I could find was in a mantra that came to me. I just kept repeating in my heart and silently on my lips: "I am safe in the palm of God's hand." All night long. It *did* give me solace, but not much.

I came to know the Kubler-Ross steps of grieving like the back of my hand in those 10 days, going through denial, bargaining, anger, depression and acceptance scores of times at many levels and at various velocities. I came to know in my guts the truth in the assertion that the dying need assurance mostly about four things: 1) that they will be as free as possible of pain; 2) that they will die with dignity and not grotesquely; 3) that they will die with loving friends around them; and 4) that they will find some answer to the question, "What happens to me when I die?" I can tell you now, it's all true.

I came also to know in those 10 days how much I was loved. I suspect that none of my close friends actually believed I had AIDS. But they loved me enough to take my terror seriously. Seriously enough to hold me as I sobbed in anguish, to send me to physicians until my soul found rest. Seriously enough to talk with me as long as I needed, giving me all the facts they knew to try to quell my fears. Seriously enough to reassure me that, if I were dying — they would be there for me to the end.

Well, I guess I don't have AIDS (although I'm still not well and nobody knows why). But my "brush" with AIDS, however imagined, has made an indelible mark on my soul . . . because 5,000 of my gay brothers *do* have AIDS. And they are actually going through all the torment and terror, anguish and despair, pain and disintegration that I dealt with as a prospect, and only for 10 days. Many of my brothers are dying without the comfort of family and friends; many linger for years, fighting off bout after bout of debilitating diseases with

AIDS Supplication

(For use in the Litany in place of the versicle and collect which follow the Lord's prayer, or at the end of Morning or Evening Prayer, or as a separate devotion. The intercessory prayer may be used separately.)

O God, arise, help us;
And deliver us for your Name's sake.

O God, we have heard with our ears, and our ancestors have told us of the works of healing you did in their days, and in ages past.
O God, arise, help us, and deliver us for your Name's sake.

Glory to the Father, Son, and Mother Spirit; as it was in the beginning, is now, and will be forever. Amen.

O God, arise, help us, and deliver us for your Name's sake.

From our enemies defend us, O Christ.
Graciously look upon our afflictions.

With pity behold the sorrows of our hearts.
Mercifully comfort your people.

Favorably and with mercy hear our prayers.
O Compassionate Savior, have mercy on us.

Both now and ever hear us, O Christ.
Graciously hear us, O Christ; graciously hear us,
O merciful Christ.

Intercession

We humbly beg of you, O God, mercifully to look upon your people as we suffer from this dread disease: protect the healthy, calm the frightened, give courage to those in pain, comfort the dying, grant to the dead everlasting life; console the bereaved, bless those who care for the sick, and hasten the discovery of a cure. At this time we remember especially _____. And finally, O Compassionate God, grant that in this and all our troubles we may put our whole trust and confidence in your steadfast love, through Jesus Christ our Savior. Amen.

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absolutely no hope of being able to "win" and resume a normal life; many live in desperate and in all probability, futile hope that they will be able to hang on until a cure is found.

Never have I felt so much part of "a people." Never have I experienced so strong a thirst for justice. Never have I had so little patience with those who would court the institution (church *or* state) or degrade themselves by begging for justice or settling for patronization. I have come to know in my guts that the *anawim* deserve justice. It is our God-given right. And the onus of moral responsibility concerning its provision is on everyone's shoulders except the oppressed. This is something I always "knew;" I just never experienced it until now.

Listening to Jerry Falwell blithely pronounce that AIDS is being sent by God to us who are gay as retribution for our "perversion," now evokes in me more rage than I ever knew I possessed. I can hardly fathom the heartlessness of people who are gleeful that human beings are dying miserable deaths.

What is the church doing in response? Basically nothing. And the Episcopal Church, regrettably, is no exception. The institutional indolence is a disgrace. One hand would suffice to count the number of programs that have been initiated in the Episcopal Church to provide for people with AIDS, their lovers, and their families.

In addition to this appalling neglect, insult is added to injury daily:

- In a recent pastoral letter, Bishop William Swing of California rationally — in a gentlemanly way — "took issue" with those who are claiming that AIDS is punishment from God. I say that is not nearly enough. The only acceptable Christian response to such perversion of Christ's message of love is *outrage*. We are waiting. Not to mention the vigil we keep for the scores of cringing bishops who remain discreetly silent about the whole "unpleasant" topic.

- A body of the Church of England has suggested that the Church should begin blessing gay relationships *because it would help contain AIDS*. (Read: help protect the "straight" community.) Gay people have been asking to have their unions lifted up by the church for 15 years or longer *because they have known Christ incarnate in them*. Are we now to have church sanction of gay relationships as a means of social planning? Liturgy as a method of disease control? The very notion is demeaning and unconscionable.

- A public figure in Chicago died recently of what apparently was AIDS. The man went off to the East Coast to die alone. The mayor's office had nothing to say about the cause of his death. The press referred to it as "an AIDS-related disease." His parish, a prominent Episcopal church, hosted his funeral, at which AIDS was neither mentioned nor alluded to. With good intentions, I am sure, a collusion among all concerned parties (beginning with the deceased) ensured that AIDS was politely smothered in brocade and incense. But at what cost? To my mind, that death-dealing lie robbed a man's dying and a city's grieving of any embodiment. It made a mockery of death, liturgy, the man, his family and his friends.

The call

What is needed? Most gay victims of AIDS are dying with no spiritual nurturance. Having been abandoned or excommunicated or alienated by the church by virtue of their gayness, few even consider asking for the church's help in their dying. For the same reason, secular gay organizations that do provide support for AIDS victims are frequently hostile to clergy or religious groups.

For starters, then, the church might engage in some fence-mending with the gay community. Might the dreadful disease not serve as a catalyst to pull this self-righteous institution off its tartuffian high horse on the whole issue of sexuality? As evidence increasingly emerges that homosexuality is a natural biological variation in the human species, is it not time for the smug heterosexual majority to give up its self-image of monochromatic normality and acknowledge *God's* right to a pluralistic creation? That's just for starters.

Beyond that, in the face of this terrible crisis, everything needs to be done: gay people and others with AIDS need money (many become unemployable), shelter, clothing, food. They need friends and support groups and medical care and professional counseling and prayer groups and spiritual direction. They need friends to assure them, as mine did me. They need to know God's love and redemption. They need to be surrounded by the mantra that saw me through my one dreadful night. There need to be healing services and vigils, the right kinds of funerals and memorials, generosity for research, and hospice care. And prayer. Lots and lots of prayer.

The bottom line is this: God favors the outcast. The *anawim* nestle especially close to God's bosom. This assertion is scripturally unavoidable and true no matter how tightly some in Christ's church hang onto their hypocrisy and comfortable pews.

But if the church — *our* church — truly intends to *be* the church, then it will reach out in this horrible situation. And I am persuaded that it *will*. Crusty Episcopalians may be a little slow on the uptake, but I have known much justice in this church. And a commendable intolerance for mean-heartedness. I am confident that justice and generosity and pastoral care and concern are forthcoming. Only . . . "How long, O Lord? How long?" ■

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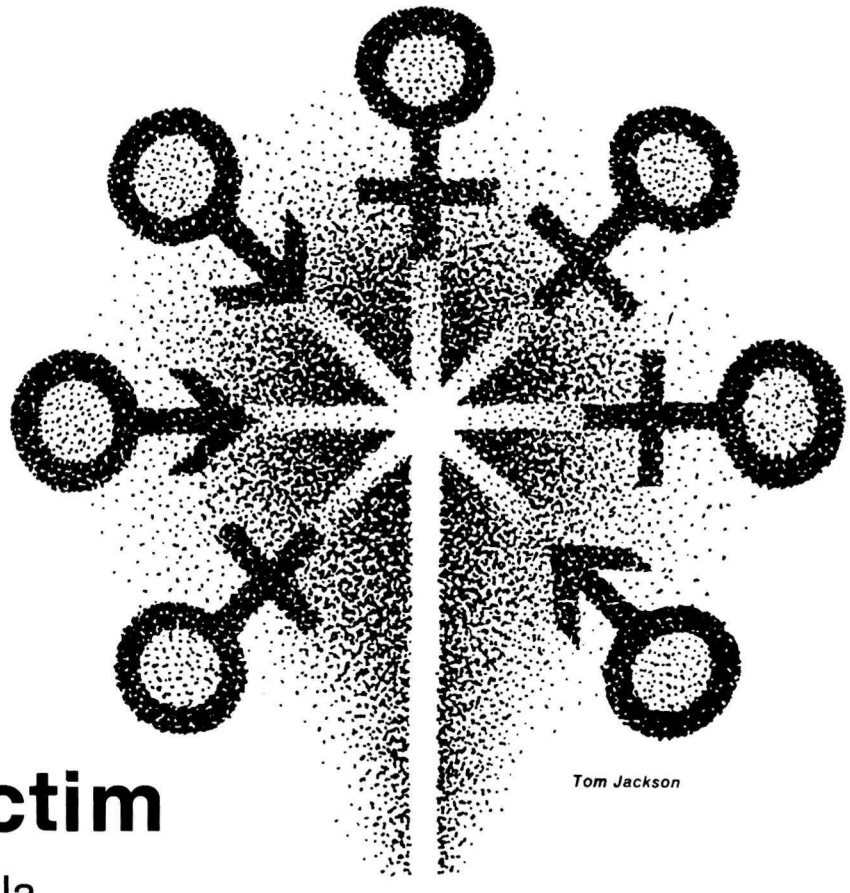

Tom Jackson

Requiem for an AIDS victim

by Domenic K. Ciannella

It is night and it is dark and I have returned from the Nassau County Medical Center, second floor, intensive care unit number four.

The patient was under heavy sedation, in guarded isolation. Mask-gloves-robe-AIDS-you know. The doctor came by. "He'll not respond, but talk to him. He can hear you." I entered a scene known to many. The difference here was Acquired Immune Deficiency Syndrome. The patient is a homosexual, a prime but not sole target for this dread disease. So we communicated as best we could, by word and touch, and I anointed him and presented the sacrament, which I consumed in his behalf.

Following the blessing and assurance of my return I left only to confront his parents. They came as they had come before, having wrestled (as love alone can wrestle with love) with the disease and the threat to their son's life, with all their future hopes and anticipations trapped in a vise and the awareness that their son is a homosexual.

It was love alone that could bear such pain as must be borne. So by love they were there. "Do something, O God, do something." I held their hands and helped them dress and waited until there was no more visiting. We left the hospital together as persons do in such instances. They spoke of "pneumonia." They needed their cover even at night. This was their son. How do parents speak of sons or daughters as homosexuals . . . ?

In the fall of 1979 I was asked to consider a ministry to homosexuals in Long Island by offering a place for an Integrity chapter to meet, worship, provide a support system for its members and a healthy alternative to the bars and other gay "scenes" which can be counterproductive. I had never given much thought before to this special ministry, although I had previously ministered to many homosexuals. The group which had visited me had already been denied hospitality from another parish.

My own pastoral sensitivities and "the needs of others" prompted me to give serious thought to this request. From the start, I was inclined to positive action,

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The Rev. Domenic K. Ciannella is rector of Holy Trinity parish, Hicksville, L.I., N.Y. An earlier version of this article appeared in *Peace Offerings,* published by Church of the Advent, Westbury, N.Y.

but there were some questions I had to ask and answers I had to hear. Why a special ministry? Why a Eucharist to begin the meeting? How does a parish priest announce this? As rector, does he use the privilege of the keys? Does he ask the vestry? Does he seek the support of neighboring priests? How does he get started? Will the bishop provide his blessing? What about parishioners? Can the meetings be posted on the church's sign board along with services, A.A., Overeaters Anonymous, study groups?

Homosexuality is a volatile issue. The suburbs are not the city. Nassau and Suffolk residents are inclined to be conservative and protective. There are Bible quotations and the posture of fundamentalists. Besides, do I have the courage to go "public" with this ministry — or will it be foolhardy to do so and lose the confidence and support of parishioners on a single issue when they had leaped so far ahead in other areas of ministry and service? Was there a middle way? I thought there was; but, really, there is none.

Wednesdays were chosen, twice a month: Eucharist at 8:00, meeting following, discussions, some programs, some organization, some fellowship, sometimes wine and cheese, always coffee or tea and some sweets. No point was made to be secret, but no point was made to go public except for presentations made at two deanery meetings, announcements to the clergy, individually, in groups and at conferences.

The policy of the diocesan paper was not to accept such advertisements, and all hell broke loose at a vestry meeting when a discreet advertisement appeared in "Newsday" with the church's telephone number listed. In all fairness to the vestry, they felt overlooked; this was true and I was at fault. The very nature of the serious exchange which followed proved the extreme volatility of the issue, the high level of threat homosexuality presented, and the difficulty faced by people in validating a special organization for homosexuals within the Episcopal Church and approving a special ministry to them. Finally, in unanimity, the vestry offered a resolution of confidence in their rector as parish priest, but this event proved something about church, priesthood and ministry — at least to me.

The church is the house of prayer for all people, but not yet. All are included, but not yet. All are welcome, but not yet. All are made worthy by Christ, but some must change. All are sinners, but some more than others. All are Christbearers — but some are unnatural.

We realize there are homosexuals in our parishes and in our communities, in professions and trades, providing goods and services. Many are, or appear to be, reconciled and compatible, but others feel estranged, uncomfortable, separated from church and society and thus isolated and disconnected.

Notwithstanding the actions of General Conventions (1976 and 1979) regarding the church's responsibility to study and understand the complexities of human sexuality and "express gratitude for the work of all those groups which are ministering pastorally among homosexuals in our society," developing and sponsoring such ministries is frought with difficulties.

Specialized ministries are not unusual. Our Episcopal Church provides many. In some highly sophisticated and urban areas, ministries to persons whose needs raise volatile issues as homosexuality, abortion, and right-to-life are more readily provided, supported and accepted. In the more protected localities, such as the outer city and suburbia, this is not so. But the persons requiring such ministries are there, as is the church which states that such be provided. And if a ministry is valid it ought not to have to be clandestine. It requires authentication from the primary pastor to all pastors whose corporate utterances can lead and encourage the church community to exercise ministry even where it appears to be murky.

Sometime ago we were all charged to change pews — from the comfortable to the uncomfortable — somewhat suggestive of the Eternal Word becoming humanly enfleshed. If mission is possible, as we all assume it to be, then it is possible to change an adverse homophobic climate to one that is understanding. At least it is possible to penetrate it. I believe mission is to change society, to move mountains, to make highways for God. I believe the tools for mission are the ministries exercised for change; changing whatever is contrary to the message of Jesus of Nazareth to an affirmation of it. I believe that homosexuals in our society are among the oppressed of all societies and claim the church's public ministry of liberation. I seek the blessing of the bishop, the venturesomeness of the press, the support of the clergy, the prayers of the church, the acceptance of believers.

The ministry to the homosexual at Holy Trinity has evaporated for the lack of these, and those in need still have need.

I must finish now. I'm on my way back to Nassau County Medical Center, second floor, intensive care unit number four.

Postscript: The phone rang. Answering, I heard the mellow tones of "his" friend. The caller was not his lover: he was his friend (as "no longer do I call you servants, but friends"). As only friends can, he wept — from the deep. He phoned to talk some, in lachrymal reflection on the death of his friend. Beneath it all was the quest for a measure of peace, reconciliation and resolution about this one death — another death, yes — like all other deaths, but unlike the others. Different — since this was his friend's.

Afterward I sat quietly in the darkness. I felt beyond thinking, but thought pressed hard upon me about myself, my caller, this dead one, the life, all that's hidden, "the deep." ■

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Nicaragua's foreign minister Miguel D'Escoto, arms open to given an embrace, or *abrazo*, a pose familiar to visitors during his 30-day fast for peace.

Fasting with the foreign minister

When Miguel D'Escoto, foreign minister of Nicaragua, asked for a leave of absence early in July to initiate a fast "for peace, in defense of life, and against terrorism," he raised the discussion of U.S.-Nicaraguan relations to a new theological level.

By participating in this ancient biblical act, he sparked a religious response worldwide before ending his fast Aug. 6. He had fasted 30 days when an attending physician warned that his already damaged heart would not take much further strain. D'Escoto had undergone an operation two months before the fast began, and also suffered from diabetes.

Was the fast effective? In many ways, that is a non-question. Fasting is a religious act, valid in and of itself. For example, what might Jesus, Gandhi and Martin Luther King have responded?

Yet, a fast undertaken by a foreign minister of a country is news and has political and spiritual implications. Extensive commentaries appeared in the European and Latin American press, although there were few headlines here.

What follows are my impressions after joining the fast in Managua with an eight-member ecumenical delegation comprised of priests, nuns and laypersons, and sponsored by the Interreligious Task Force, National Council of Churches. Our participation was largely symbolic — most of us fasted only four days, although one continued for two weeks. But we were one in supporting D'Escoto's intentions that "there be an end to aggression and the beginning of a new phase in the relationship between the United States and Nicaragua."

By way of background: Miguel D'Escoto, born in California, the son of a Nicaraguan diplomat, is a Maryknoll priest who chose to exercise his ministry in service to the government. For this, the Pope has suspended him from the priesthood, but Maryknoll still considers him a member. Four priests serve in cabinet-level posts in Nicaragua, a country the Reagan administration lab-

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An ecumenical delegation from the United States, including the editor of THE WITNESS, joined Nicaragua's foreign minister Miguel D'Escoto for a brief time during his 30-day fast for peace with justice. His effort added a theological dimension to U.S.-Nicaragua relations, they found.

by Mary Lou Suhor

els "communist." They are witnesses that the Sandinista government can look upon the church with neither pain nor grimace.

Chancellor D'Escoto had worked toward reconciliation with the United States through the ordinary channels of protocol. He had tried diplomacy, compromise, personal visits to government and religious leaders, even the World Court to bring Nicaragua's beleaguered condition to light. The United States responded with "covert and overt efforts" to destabilize the revolution, voted millions to aid the Contras who are trying to topple the Sandinistas, and declared an economic blockade.

Because of such acts, many Latin Christians view the United States as a modern Pharaoh, challenging not only the right of Nicaragua's 3 million people to self-determination, but the sovereignty of other Central and Latin American nations as well. D'Escoto interpreted Reagan's demand that Nicaraguans give up and "say Uncle" as a "Satanic obsession of the U.S. government which is trying to force us to fall on our knees and worship it as the golden calf."

"Some demons," D'Escoto concluded, "can only be cast out by prayer and fasting."

Replaced temporarily by Victor Hugo Tinoco in his cabinet post, D'Escoto took residence in the parish hall of Sacred Heart Church in a working class barrio.

"I was offered a room in a rectory, but I was afraid that soon I would be tempted to sip a little soup, then move to a comfortable bed, then watch television," he said. "I thought, if I'm going to fast, I'm going to fast." He asked others of good will in North America, Latin America and Europe to join him by fasting for a period of time.

Thus was I invited to join the U.S. ecumenical delegation. Our group was met at the airport by Josefina Gurdian de Vijil, mother of six and coordinator of the fast for the Christian Base Communities in Managua, who was to oversee our needs. Her first assignment proved formidable. Four of our bags never arrived from Miami, and she sought the whole time we were there to track them down — to no avail.

Josefina took us to Sacred Heart parish hall and settled us in a long, dormitory-like room which accommodated some 20 fasters on cots and pallets. Then she told us that although it was late, Padre D'Escoto would like to see us.

We hastily gathered notepads and cameras and realized, for the first time, that he was but a few feet away, in an adjacent room. We shared the same facilities — a toilet in an adjoining patio and an outdoor water spigot where some of us were to meet him in shorts the next morning, splashing water on his face.

Padre D'Escoto, 52, was unshaven and looked somewhat fatigued. After a week of fasting, he had lost 14 pounds.

"It was wonderful of you to come," he greeted us. We inquired about his health.

"I've never felt hunger in spite of the fact that I am a great eater. But what I am going to suffer is nothing compared to what our people have suffered in this war."

Speaking softly, he described how he sought the support of his religious superiors, priests and other Christians before deciding to fast. "Our collective nonviolent effort must be proportionate to the sins we're trying to prevent," he said.

Nicaragua, he explained had confronted U.S. aggression in four arenas: the military, the diplomatic, the economic and the judicial. "And now it is time, without abandoning those four, to dig a fifth trench — in the theological arena."

Two experiences of faith were central to his fast, D'Escoto said. The first is related to the church's option for the poor, which more often than not incurs the disfavor of the rich. Therein lies the "mystery of the cross," he observed.

"When we proclaim that God wants us all to be brothers and sisters, we are persecuted and ultimately suffer the cross. We become the target of those who defend the unjust order where persons are not equal. Nicaragua's struggle to do something new has made her the target of aggression of those who do not tolerate change.

"The second faith experience is the realization that violence is not Christian. I do not abandon the military who have been forced to use violence to defend Nicaragua, nor have I abandoned avenues of diplomacy such as the Contadora process. But Christians must begin to introduce non-violent ideas and methods, to develop new and bold actions, like

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Martin Luther King. I trust that little by little, the new order will overcome, and the old order will crumble."

D'Escoto is also determined that religious symbols not be totally appropriated by the religious right and manipulated by President Reagan to set the climate for an invasion of Nicaragua. "He portrays the United States as good, and Nicaragua as representing evil and terrorism. The argument is tremendously simplistic but has been successful in convincing people. Religious allusions frequently appear in Reagan's discourses. And although he is not a Catholic, he frequently refers to the Pope."

As the visit ended, we each received an embrace and returned to the dormitory. In the interim, Josefina had come and gone and supplied those whose bags had not arrived with sheets, soap and towels from her own home.

Our next days were a whirlwind of prayer, press conferences, Masses and ecumenical services, and meetings with visiting delegations and ecumenical groups. We also drew up a statement about our fast and asked Sister Marjorie Tuite to read it during the weekly demonstration at the U.S. embassy by U.S. citizens working in Nicaragua. The demonstration was the 87th consecutive event since the invasion of Grenada. The message each time is a plea for peace, with a clear signal that the U.S. community in Nicaragua does not want to be "rescued" by Reagan, one of the pretexts given for the Grenada invasion. We led the "march" of some 200 demonstrators, from the embassy to Sacred Heart Church in two cars, sufficiently weak at that point as to be unable to walk the 20 minute distance in the hot sun. The U.S. citizens presented Padre D'Escoto with a collection of $1400.

As our fast progressed, each day took its toll in different ways. Those used to copious cups of coffee throughout their normal days suffered caffein withdrawal. Others experienced headaches, disorientation, muscle aches and constipation or diarrhea. Most disconcerting to me was a certain aphasia which set about the third day. And finding it hard to remember things, I had to take far more notes. That many were similarly affected became obvious when our group met to discuss names of religious leaders who might support a nationwide fast July 26-27 in the United States. Under ordinary circumstances we would have had no problem ticking off names, even addresses and phone numbers of possible candidates, but blanks had to be filled in when we got home.

Early on we were told that a nurse would check our blood pressure and temperature daily, and a doctor was also available. To my delight, the nurse who showed up was Dorothy Granada, the Episcopalian woman from California who gained notoriety for her 38-day Fast for Life some years ago. Granada, a Witness for Peace volunteer, had been assigned temporarily to D'Escoto and the fasters.

Our "cafeteria" during the fast was set up at one end of the room on three chairs, upon which rested three large water jugs. We were urged to drink 16 glasses a day. Also available were a plate of limes, a container of coarse salt, and a small bottle of liquid potassium which fasters could use as they felt the need. Discreetly in a corner were Fleet enemas, and someone had contributed a few handiwipes.

Dorothy Granada dispensed good cheer with her visits. "Drink more water. It gets boring, but it's good for you. Be sure to get rest during the day. When you end your fast, allow one day to come out of it for every day you've spent fasting. Start with liquids, move into solids. And no alcohol the first day!"

Granada tended not only the fasters but visiting dignitaries as well. One could hear her remonstrating, "Drink more water. Get more rest," with D'Escoto and visiting colleague Fernando Cardenal, minister of education, who had been released from the Jesuits as he continued to serve in his post.

The parish hall was the site of press conferences and interviews, and in between was used for quiet prayer or conversations with deputations who arrived practically every other hour and were curious about the fasters from the United States. One night, after most of us had gone to bed, we heard a buzz of voices, then shrieks and laughter, creating a din similar to that of fans meeting a celebrity. It was just that. The leading actress in Nicaragua's most popular soap opera had come to visit Padre D'Escoto, and her fans had followed her. They waited until her visit was over and went into a frenzy again as she exited. Fortunately, the visit was brief and we dropped off into the vivid dreams which seemed to be another trait of our fast.

While we spent most of our time within the parish complex, either in the

Ecumenical team in Nicaragua fast

Asia Bennett, Executive Secretary, American Friends Service Committee
Sister Mary Canavan, S.C., Leadership Conference of Women Religious
The Rev. Daniel Driscoll, M.M., Director, Maryknoll Justice & Peace Office
The Rev. Joseph Foley, C.M., Social Justice Commission, Conference of Major Superiors of Men
The Rev. Joyce Myers, O.C.L.L., Board for World Ministries, United Church of Christ
Dr. Benton Rhoades, Agricultural Missions, National Council of Churches
Sister Marjorie Tuite, O.P., Director of Ecumenical Action, Church Women United
Mary Lou Suhor, Editor, THE WITNESS magazine

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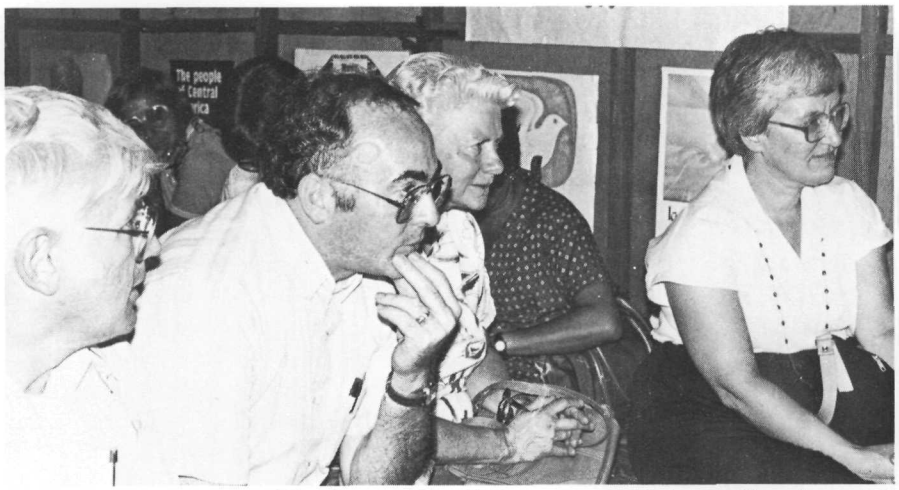

Members of the U.S. ecumenical delegation, from left, the Revs. Dan Driscoll and Joe Foley, Sr. Mary Canavan and Asia Bennett listen intently as Nicaraguan Chancellor Miguel D'Escoto, far right, explains his fast.

Clockwise, from right: Dorothy Granada receives an *abrazo* from D'Escoto; Dan Driscoll, at Sacred Heart church, addresses U.S. citizens who live in Nicaragua; Education minister Fernando Cardenal chats with fasting WITNESS editor Mary Lou Suhor, left, and Nicaraguan poet Michele Najlis; Sr. Marjorie Tuite reads the ecumenical fasters' statement at a peace demonstration outside the U.S. embassy in Nicaragua. Over her shoulder, another U.S. faster, the Rev. Joyce Myers.

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church, hall, or meeting rooms, many of the people we had hoped to contact came to the barrio. It was the Times Square of Nicaragua.

More than 1,000 signatures were in the visitor's book in the back of Sacred Heart church the day we arrived, and by the time we left, another thousand people had signed. From all parts of Nicaragua and from all sectors of society they came: Daniel Ortega and Sergio Ramirez, president and vice president of Nicaragua; Dom Sergio Mendez Arceo from Mexico; delegations from trade unions and the army; mothers of heroes and martyrs, poets, journalists, and religious.

It was as though *Exodus 17:11,* read at one of the Masses by the Rev. Joyce Myers of our delegation, had come to life. The people were flocking to support D'Escoto, their "Moses," to keep his arms uplifted in prayer, that their battle with the enemy not go against them.

Cables arrived daily from all parts of the world. Nobel prizewinner Adolfo Perez Esquivel of Argentina sent his support, as did Bishops Samuel Ruiz of Mexico and Pedro Casaldaliga of Brazil. Solidarity was expressed by Mexico's Christian Base Communities and many national political parties. The Rt. Rev. J. Antonio Ramos, associate director for the Caribbean and Latin America, NCC, cabled support for the fast from six other Episcopal Bishops: the Rt. Revs. Paul Moore of New York; John Spong of Newark; Lyman Ogilby of Pennsylvania; Coleman McGehee of Michigan; Robert Anderson of Minnesota; and Otis Charles of Utah.

While D'Escoto's fast did not receive much press coverage in the United States, it captured attention worldwide, and thousands fasted with him, some for one or two days, some for a week. Thousands more joined him in prayer.

The foreign minister's fast was perceived by some as further exacerbating the gulf between the hierarchy and the popular church. *La Prensa,* Nicaragua's opposition newspaper, published a cartoon ridiculing the portly D'Escoto and depicting his neighbors, gleeful that his fast meant more food for them.

On the other hand, the portly, newly named Cardinal Miguel Obando y Bravo was extolled for being honored by the Pope. While *Barricada,* the Sandinista paper, featured D'Escoto's fast in banner headlines, other papers ran front page stories on Obando, describing how he celebrated his first Mass as Cardinal in Miami with Nicaragua's exile community. Obando's promotion by the Pope has profound political significance, since the new cardinal is ideologically identified with the counterrevolution in Nicaragua.

The failure of Nicaragua's hierarchy to speak out against U.S. aggression is deeply disturbing to Miguel D'Escoto, who said he was repenting in his fast for their "silence of complicity." "Our bishops should be the ones to denounce falsehood, but they have, with their silence and also with their words, provided Reagan with more arguments for his theological war against Nicaragua. In international forums, we listen to the phrases of Monsenor Obando and Monsenor Vega coming from North Americans who use them to justify their aggression. This causes me great suffering.

"The theological struggle is here and we must be in it. Not to make one, two, many documents of renunciation. The world is inundated with documents. We must do something. That is why I decided to fast."

As D'Escoto's health deteriorated, hundreds of demonstrators arrived at the church chanting and urging him to end the fast that he might resume his government post. Hundreds of parishes throughout Nicaragua volunteered to carry on the fast one day a week throughout August and into September as a U.S. invasion remained a possibility. Watching and praying, they sought the support of others to help them carry on the "Gospel insurrection" inspired by D'Escoto.

In the United States, supporters are fasting on an individual and group basis, with many churches joining their Nicaraguan denominations in prayerful vigil for peace with justice. Said one U.S. participant, "If the contras can have a 'Jeane Kirkpatrick task force' taking up armed struggle, why can't we have Miguel D'Escoto prayer brigades committed to the sword of the spirit?" Those wishing to participate in the fast can contact the Interreligious Task Force, National Council of Churches, 475 Riverside Drive, New York, N.Y. 10115.

Water women

We do not want
to rock the boat,
you say, mistaking
our new poise
for something safe.

We smile secretly
at each other,
sharing the reality
that for some time
we have not been
in the boat.

We jumped
or were pushed
or fell
and some leaped
overboard.

Our bodies form
a freedom fleet
our dolphin grace
is power.

We learn and teach
and as we go
each woman sings;
each woman's hands
are water wings.

Some of us have become
mermaids or Amazon whales
and are swimming for our lives.

Some of us do not know how to swim.
We walk on water.

— Alla Bozarth-Campbell

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Short Takes

ECM divests portfolio

The Boston Episcopal City Mission will divest holdings in its endowment portfolio by the end of this year in companies that do business in South Africa, it was announced by the Rev. Joseph A. Pelham, Director.

The action follows a two year review of the matter, and holdings involved represent an estimated market value of $1,130,000 in bonds and stocks, approximately 50% of ECM's equity. Holdings affected include Pepsico Capital Reserve, IBM, General Motors Acceptance, Wang Laboratories, Johnson and Johnson, American Hospital Supply, Merck, Squibb, CPC International, MMM, General Electric and Exxon.

Eight states, 33 cities, and 47 universities have now divested or are in the process of divesting in South Africa in opposition to apartheid.

Mark of God's image

Of language, novelist Doris Betts wrote: "I believed that language was the real mark of God's image within us, in a world where humans take all the time, but the other 2 million species say not a word."

— Quoted in *The Communicant*

Gleaning encouraged

Citing the Judeo-Christian tradition of leaving part of the harvest in the field to provide food for the poor, Rep. Tony P. Hall (D-Ohio) introduced a resolution urging state and local governments to enact tax and other incentives to encourage gleaning. Gleaning is a custom which dates to Biblical times. Today, gleaning is largely practiced by church groups and other nonprofit organizations that harvest and distribute fruits, vegetables, and other crops that have been left by mechanical harvesters.

In 1974 some 60 million tons of grain, fruit, and vegetables worth $5 billion were left to rot unharvested. That amount of food could feed nearly 49 million people.

One of the largest gleaning groups is Senior Gleaners of California, which harvested over 2 million pounds of food in 1982 which it distributed to over 250 charities in northern California. Other major organizations are the Society of St. Andrew in Virginia, and Sparrow Outreach Ministries in Washington.

Protocol of power

The whole society of Washington, D.C. is built on the protocol of power. At a well-run Georgetown dinner party, the most powerful person leaves at 11 o'clock — and no one else may leave before that person leaves. I remember one evening being at a small dinner where Mrs. John Foster Dulles was present. At 11 p.m. she said, "I don't know if it's me or the Suffragan Bishop, but I'm going home."

—The Rt. Rev. Paul Moore, Jr.
Bishop of New York

Media and the hostages

Americans are grateful for the recent release of the American hostages from TWA Flight 847. Their ordeal was news for 17 days. The news media has come under sharp criticism for its extensive coverage of these events.

Some of the criticism may be justified, but we must not lose sight of the positive role the news media played in the crisis. The media humanized the political struggle.

John Testrake, captain of the plane, spoke at a press conference in Damascus after the hostages' release. We heard his words via a free press. He said of the ordeal: "We've found out things about our fellow man on the other side of the world that we didn't know. And we found that they're human beings. They (the Shiites) have the same emotions, the same fears, the same expectations, the same dreams for their country that we all have. And in that sense," Testrake concluded, "we were able to empathize with them and we were led to have a deeper understanding of the problems that they're facing."

Most painfully, yet not without great benefit, the news coverage of the hostage crisis has brought before our eyes yet another oppressed group — the Shiites.

— The Rev. James Lewis
Michigan Coalition for Human Rights
on WDET-FM "Commentary," Detroit

Quote of note

"What's the use of a house if you haven't got a tolerable planet to put it on?"

— Henry David Thoreau

Military's Mr. Coffee

The Pentagon's zeal for technological wizardry often results in "overdesigned" or "goldplated" weapons. By incorporating the very latest technologies into weapons they often become overly complex, unreliable, and expensive.

The $7,400 "hot beverage unit" (coffeepot) for the C-5 aircraft has over 2,000 custom made parts and is designed to work in gravitational forces greater than the crew or aircraft could survive.

The P3 Orion submarine-hunter plane comes equipped with a $12,000 three-cubic-foot refrigerator to store the crew's lunches on long flights. It is designed to meet "rigid vibration standards," survive crashes, and operate in an unpressurized cabin. Such overdesign is unfortunately often the rule rather than the exception.

— Center for Defense Information
***Defense Monitor*, Vol. XIV, No. 1**

Postage stamp politics

I visited with a fellow Episcopalian who advises George Bush on foreign policy recently. Having read a speech by Bush in Austin, Tex., I was upset over his use of the word "communist" to designate the elected government in Nicaragua.

I asked the adviser if he were a Democrat (expecting a chuckle). He said "no." I asked if he believed in democracy. He said "yes." I then asked if it would be a falsehood to label him a Democrat in spite of his belief, and he concurred. So I challenged Bush's remark denouncing the "communist rulers of Nicaragua, pointing out that not one member of the nine-person ruling directorate belongs to the Communist Party. Also, in the 1984 elections there were three parties to the right of and three parties, including the Communist Party, to the left of the Sandinistas. (That should earn them favorable consideration from Episcopalians who value the *via media*.)

He replied by pulling out an envelope with a Nicaraguan postage stamp depicting Karl Marx, as if that were evidence that they were communists. I pointed out that Babe Ruth was also on a Nicaraguan postage stamp and asked, "Does that mean the government leaders are all baseball players?"

— The Rev. Charles Demere
Washington, D.C.

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A second look at the First Beatitude

by Nathan E. Williams

The First Beatitude is given by Matthew as *"Blessed are the poor in spirit, for theirs is the kingdom of heaven."* Luke says, *"Blessed are you poor, for yours is the kingdom of God."* Some Christians prefer Matthew's version to Luke's, because if the realm is only for the destitute not many of us will qualify. "Poor in spirit" would seem to suggest that a little humility and self-deprecation can ease us in.

The primary meaning of "poor" in the texts is to be deficient to the point of destitution with respect to this world's goods. However, Matthew's expansion of "poor" with a qualifying phrase suggests that there are dimensions and references in the word which invite exploration.

An astonishing possibility for understanding the First Beatitude is suggested by I. Howard Marshall in an exegetical note on Luke 6:20 *(The Gospel of Luke: A Commentary on the Greek Text).* Examining the meaning of "poor" as it is used in the Septuagint he writes:

> *The persons declared by Jesus to be fortunate are* hoi ptochoi, *"the poor." The Gk. word means "one who is so poor as to have to beg," i.e. one who is completely destitute. In the Septuagint it is used as the equivalent of various words. [I]t translates "a dependent," . . . "lowly, weak;" and "poor man, beggar." In Proverbs it also translates "needy, famished." The antonym is not "rich," but "violent."*

The truly poor, in light of the First Beatitude, include all who renounce violence and trust God for their security.

The poor live with severely constricted political and economic options, and the frustration this creates is a severe temptation to violence. We forget that it was impoverished Galilean fishermen — exactly the type who became Jesus' disciples — who ignited the war with Rome in 66 A.D. Rich and powerful people always have a variety of options through which they may act. When the system does not yield its usual fruit, some of them also resort to violence. The rich, however, hire surrogates to do their dirty work. The poor who renounce violence are totally vulnerable. They have little except God to protect them.

Poverty as complete vulnerability is a theme found in Flannery O'Conner's story, "You Can't Be Any Poorer Than Dead." A 14-year-old backwoods boy living with his 84-year-old uncle is one day left alone to bury the old man. The uncle has given explicit burial instructions, even allowing for the possibility that the boy might not be able to lift him into the coffin and transport him to the grave. When death comes to the uncle the boy is strangely aware that he cannot be compelled to carry out the instructions. The dead uncle is powerless, and the boy can do what he wishes with the body.

As this awareness grows a voice within him says, " 'You can't be any poorer than dead. He'll have to take what he gets.' Nobody to bother me, he thought. Ever. No hand uplifted to hinder me from anything." As he continues the meditation on his own omnipotence and his dead uncle's powerlessness, the next thought that comes to mind is that he could kill the black game bantams that were his uncle's special possession. Omnipotence, contrasted with complete vulnerability, leads immediately to the possibility of disrespecting all life. The boy can believe in his omnipotence because he is utterly alone and unaccountable to anyone for his conduct.

The poor to whom Jesus promises the blessing of the realm are the destitute of this world. However, included in the blessing is any person willing to renounce violence for the sake of the realm of God. Those who long for the realm do not passively accept poverty and exploitation. They expect an end to the complete vulnerability of the poor, praying and working eagerly for liberation without resort to violence. Those who seek the blessing of the First Beatitude know they are accountable to God for the gift of life, and they hold that gift in trust as members of a community of faith. Their confidence is that of the author of the Twelfth Psalm. " 'Because the poor are despoiled, because the needy groan, I will now arise,' says the Lord; 'I will place them in the safety for which they long.' " The psalm ends in confidence that this promise is trustworthy, and with the prayer that God will protect the believer from wickedness and vileness.

The First Beatitude does not ask us to feign humility or speak self-deprecatingly. We are asked to make a more difficult and dangerous choice. We are invited to find happiness in renouncing violence and trusting God for our security. The First Beatitude complements beautifully the blessing of the Peacemakers. ■

The Rev. Nathan E. Williams, M. Div., is minister of the First Baptist Church of Pittsburgh.

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A Luta Continua — the struggle continues

by Barbara C. Harris

Marching to Pretoria — right on!

"You walk with me,
I'll walk with you
And so we will walk together
And so we will walk together
As we march along.
We're marching to Pretoria,
Pretoria, Pretoria
We're marching to Pretoria,
Hurrah!"

So goes a verse and the refrain of a turn of the century soldier's marching song from the Boer War. It's the kind of song that's guaranteed to pluck up your courage when you're whistling through a graveyard. It was sung playfully around fires at summer camps and church conferences by scores of American youngsters during the 1940s and '50s with little thought or knowledge of its origin or meaning.

Its sentiments, if not its words, echo over South Africa today, but the "soldiers" and the context of the battle cry are beyond any 1890s Boer's wildest imaginings.

A new march to Pretoria is taking shape — one that may well strike a more telling blow to the jugular of apartheid than any tactic employed thus far. Orchestrated by the banned African National Congress, the new march is part of the people's war against apartheid and its muffled cadence is being piped into South Africa by ANC broadcasts over Addis Ababa (Ethiopia) "freedom radio."

Black workers in South African factories are being urged by the ANC to sabotage machinery by "removing vital parts or introducing foreign and dangerous elements." Office workers similarly are exhorted to destroy or confuse documents. "Wherever you are, in whatever department you work," the message goes, "make sure that production is disrupted regularly."

Sabotage and disruption of production by people's armies during a war is a time-honored tradition, particularly in the Western world. Freedom fighters struggling against the Nazi war machine were hailed as heroes and heroines. A current rash of TV movie re-runs chronicles their exploits and efforts to thwart the enemy's "march to the front." Even the early peat bog soldiers of Northern Ireland's bloody uprisings are immortalized in song. Small wonder that ANC president Oliver Tambo should resort to this approach.

Similarly, work stoppages, such as those threatened by South African miners, have won applause from Western governments when led by Solidarity in Poland and other Eastern bloc countries. Its application in South Africa, while downplayed by the Botha government, could seriously cripple an economy already in a state of severe recession. Government officials and the Chamber of Mines are quick to discount the National Union of Mineworkers' statement that a strike of gold and coal mines by over 400,000 workers would bring those industries to a standstill. Yet labor relations analysts outside the country agree that it would be the most serious challenge yet to the White-minority regime which could lose about $250 million a week if the miners walk out.

Sabotage and strikes, coupled with unreported bombings — more than 70 so far this year — boycotts, arson and looting attacks on White-owned businesses, threaten to pierce the chinks in Botha's reportedly impregnable armor.

Demonstrations, riots in the townships and other sporadic violence, which the ANC admits are out of its control, may, indeed, be put down and/or "managed" by unchecked police power under a "state of emergency" — a measure tacitly endorsed by Washington. The South African government has warned, and few would deny, that its fearsome firepower has yet to be fully unleashed. Thousands more likely will be jailed and killed before what amounts to martial law is lifted.

Meanwhile, neither the quibbling of European Common Market membernations over pseudoeconomic sanctions nor the recall of their ambassadors for "consultation" are likely to cause Botha much discomfort. And, indeed, the pious platitudes abhorring apartheid as "repugnant," that waft up from the banks of the Potomac, loom no larger than the petulant outbursts of a lover's spat.

But watch the quiet march to Pretoria — the one by "foot soldiers" in factories, offices, coal and gold mines. Like sugar in the gas tank of an automobile, it can bring even the sleekest driving machine to a screeching, grinding halt. ■

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On being a gay priest

by Zalmon O. Sherwood

"We are concerned about you," a priest friend pulls me aside and whispers in my ear. Go ahead and be gay, but for God's sake, be discreet."

Four months have passed since I, a gay man was ordained a priest. Why do I qualify myself as a gay man at the beginning of this article? Many of my friends and colleagues discourage me from proclaiming my homosexuality. They consider it a private personal characteristic, one that, if publicly known, would interfere with my capacity to minister to people.

"I want you to be successful," my friend continues. "I want you to attain a level of power that will make it possible for you to do great things for church and society."

"Be patient," advised my former spiritual director. "Wait a while longer before flaunting your homosexuality. In fact, why flaunt it at all? Jesus never dwelled on his sexual preference."

Of course my friends, both gay and straight, are concerned, even afraid. I'm afraid myself at times. But their fear is massive and supported by the homophobic conviction that coming out is "not worth it," which is to say, "I'm not worth it."

I have come to accept and love this particular person who I am and the spiritual journey which is my own. In coming out, my life and ministry become a public witness of homosexual Christian maturity and a gift to the next generation. Such a witness is generative because it provides a publicly observable model of how God can act in the life of a gay person.

Most of my gay friends were raised in a milieu of social intolerance so pervasive that at times, even today, it still seems natural. How is it possible for any of us to escape entirely the homophobia that was an inextinguishable presence throughout our formative years and whose scars we bear today? We learned in our homes, schools, and churches that homosexuality is a sin, an aberration, that our homosexual feelings are unnatural and shameful. And so our feelings were repressed, punished and closeted. If we dare to live openly gay lives, we are, more often than not, excluded, despised, slandered, robbed of human rights. Yes, our souls are scarred, and it is not surprising that so many gay persons see only the scars and mistake them for their whole selves, hating in themselves and thus in others that which can lead to a more meaningful life, if recognized and affirmed as a gift from God.

My "coming out" is a rejection of the images of heterosexuality that society expects from me. By being both honest with myself and others, I am being honest with God, and therefore more open to God's grace. Being an avowed gay priest leads me to a deeper and more vulnerable, more compassionate sense of belonging with others who suffer unjustly. God calls me to be in solidarity with other oppressed minorities, and to demand with them and for them social justice and civil rights.

What God has fashioned within and around me; i.e., my homosexuality, is precisely that which calls me to the ministry. My heart, my soul, my voice respond to God's call, because I see all too clearly the pain and suffering, not only of my life, but in the lives of people who come to me for prayer and counsel. In order to grow spiritually, I have had to acknowledge, then let go of the pain, the betrayal, the guilt, so that I can proceed to follow Christ and be a channel of His healing and reconciling powers. As a minister, I am called to encounter all persons as human equals with understanding and sensitivity, and thus, free persons from stereotypes and cultural prejudices.

We all want to be open and authentic, to be freely ourselves and accepted as such. Yet gay persons know that much of what they legitimately want in life may elude them if they are open about their homosexuality. I often experience a sense of spiritual homelessness that results from trying to work gracefully in what is largely a hostile environment. It is a dangerous struggle in which I am engaged, that of disillusionment with the insitutional church of which I choose to be a part.

I remain in the church, because I remember that Jesus' disciples consisted of those persons outside of the traditional, established centers of social and economic power. The church today will thrive only to the degree that it embraces, in their full humanity, those persons on the margins of life.

My own experience of marginalization empowers me to reach out to others at the edges of society — battered women, abused children, prisoners, poor and hungry persons, the elderly, persons of color and different faiths. I shall

The Rev. Zalmon O. Sherwood is an assistant priest at Emmanuel Episcopal Church, Southern Pines, N.C.

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always live at the margins, at times closer, at other times farther from the centers of social, religious and political life.

As a gay priest, I do not attempt to disguise my homosexuality behind the disembodied prestige of the clerical collar. I am committed to seeking ways to heal the division between body and soul, which means helping people to realize that God is deeply enmeshed in our most ordinary daily lives, instead of located in some other worldly, transcendent, never-never-land. By remaining silent about my homosexuality, I am prevented from describing my intimate relationships, and hence come across as incapable of forming any. In our silence, in the secrets and lies we cling to, we are stripping our vocations of any passion and integrity. ■

A distant light by Madeline Ligammare

He wasn't a stereotypical Christian. Some may argue that he wasn't a Christian at all. It's true, you wouldn't find him kneeling on velvet brocade. He didn't pray before a linen-draped altar bathed in the amber light of candles. Even I doubted that his earth-stained Nikes ever felt the give of the carpet lining the aisles of the faithful as they journey to the wheat fields and vineyards of their salvation. One thing, however, is certain. He introduced me to the God who not only desires us to walk in the truth of our salvation, but also in the truth of who we are in the heart of our beings.

Danny's sanctuary was an undersized room at the head of a hallway. The hallway was policed at one end by an army of nurses and mental health workers and at the far end by an ominous door with a formidable lock. His altar was a piano keyboard, and I feel certain that the prayers he intoned there rose heavenward, mingling with the silver notes of cathedral choirs and equally welcomed by God.

To and fro, up and down the hallway Danny paced, keeping step with each dropping rosary bead, one bead, one "Hail Mary" at a time. His shoulder-length hair rode the gentle breeze of passing patients on their way to group therapy.

I met Danny in the central solarium of that institutional greenhouse, where human minds like sun-beaten, wind-whipped plants are nurtured back to life. The window-lined wall soaked the solarium in sunlight, giving the room an illusion of freedom and a glimpse — a constant reminder — of the real world. Danny was seated at the piano, his nicotine-stained fingers teaching the keys to chant the messages of jazz. I was seated across the room from him, at the far end of my life — three couches, five chairs, and worlds away. Each seat held its own story of human anguish. I was one of those stories, devastated and depressed after my husband's death. Although my pain served as a wall between myself and reality, I was able to respond to the unpredictable patterns of life symbolized by the discordant sounds of Danny's jazz.

Danny's music was different. It didn't deny the existence of suffering. It didn't transport the listener to Elysian lands where consolation is promised by and by. The music, instead, intoned the sounds of suffering like a poet captures the sighs of his heart and translates them into verse. My pain, my grief now had an order, even a curious beauty; and in this new form, I was able to face the anguish in my heart and work my way through it.

As good friends do, Danny and I sat together midst the plants in the solarium, tending our lives back to fullness. His faded jeans and shoddy T-shirt were in uncanny contrast to the light in his eyes. It was a light of acceptance, understanding, and caring that he had for himself as well as for others (although many persons would reject him at first glance). This light, like the star the Magi spotted in the dismal winter sky, gave me courage to travel through the winter season of my own soul.

I visited Danny only once after leaving the hospital. Soon he was discharged as well. I went back to my "straight," socially permissable life: four children, a mortgage, a college education, and the "proper" (although sometimes plastic) piety of my church. Danny returned to his life — to the drug-dealing streets of the city, to gay bars, and to those places where he is permitted to dress as a woman in his intense search for self-identity.

I'll never forget, however, those 10 desperate days when the paths of our unlikely lives converged and ran parallel for a season. Now as I kneel on velvet brocade and pray before the linen-bathed altar of my church, I am reminded that much of what we so quickly label "sin" is in reality the pain responses of our lives. Danny, a man shunned by the church as a "sinner" and labeled by society as a misfit, brought to me a life-saving, life-giving gift. It was a glimpse of mutual acceptance and of the power to love . . . to love fearlessly! ■

Madeline Ligammare is a poet and freelance writer based in Kennesaw, Ga.

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Therefore choose life

by Anne Gilson

Silence is not always golden. Silence can be life-denying. We who have kept silent about ourselves for far too long can testify to that. One clear morning it suddenly dawns on us that we can no longer bear the weight of our silence. We open the doors of our closets and come out to ourselves, one another, and to the world as lesbians or as gay men.

But this act is done neither thoughtlessly nor without dire presentiments of the dangers that lie ahead. Some of us lose our jobs, lose custody of our children, our worshiping communities, even our very lives. Each one of us must make excruciating decisions of what we can or cannot say. Some can never speak because the risks are too high. Those of us who *can,* must, for everyone's sake. Each one is called to choose the most life-affirming course of action.

In my last year of seminary, having come to the point where silence is no longer golden, I openly acknowledge I am a lesbian. "What a pity, they say. She had such a promising career . . . and she was such a *nice* person." In the last few months I have been the recipient of condolences and prayers for my "wholeness." People who have known me for years pour over my life with a fine tooth comb to find out why I am a lesbian.

Why did I choose now to come out? A friend anxiously asked me why I couldn't wait until *after* I was safely ordained to speak. My answer is that if I did wait, I would no longer be a whole person. There wouldn't be anything left to pay the price of the pound of flesh for keeping silent. During these seminary years, I have grown to see my vocational commitment as a commitment to justice-making, to joining my sisters and brothers in Latin America, the United States, South Africa, and the Philippines in the struggle for liberation. I have probed to find the theological connections between my life and theirs. Through this search I have found I cannot ignore the ways I am oppressed as a woman and as a lesbian, and my struggle is connected with theirs because none of us can be free until all are free. Thus part of my commitment must be to confront the forces of homophobia, particularly in the church, which keep lesbians and gay men from breaking out of our silence to choose life.

Lesbians and gay men know all too well the dynamics of homophobia. The Moral Majority would have us quarantined. They say AIDS is God's punishment for gays. The Massachusetts Department of Social Services recently adopted a policy directed against lesbian and gay foster parents. Last summer a gay man drowned after being shoved off a bridge in Bangor, Me. Some of us are disowned by parents, sisters, brothers and other loved ones. Our integrity comes under attack. Because we love members of the same sex, we are charged with promiscuous, aggressive and confrontational behavior.

If we are lucky, our churches call us "children of God," but more often than not won't ordain us. If they do ordain us, they ask us not to "practice our homosexuality." (We don't need practice, we're experienced, a friend once pointed out.) The National Council of Churches turned down the request for membership of the Metropolitan Community Church — a church which ministers to lesbian and gay people. We are asked to choose between our faith and our sexuality. Those of us who are lesbian and gay often find that homophobia is so pervasive that it has crept into our own psyches. Our own homophobia keeps us from valuing ourselves.

Fear is the active ingredient in this schema of horror. Homophobia literally means fear of the same. Those who would prefer our silence and invisibility fear what we can become as self-affirming lesbians and gay men. In fearing us and our consequent challenges to the status quo, they also fear themselves. Homophobia fosters a fear of being intimate and ultimately a fear of loving. We learn to fear our neighbors as ourselves.

The underpinnings of homophobia rely on the assumption that lesbians and gay men are less than whole and that relating heterosexually, sanctioned by centuries of theological dictates, is the best and only way of relating. Such assumptions only pervert our relationships with each other and with God. Fearing our neighbors as ourselves causes us to become disembodied. We shun any mutuality, any sharing of what we hold in common, and become disconnected from one another.

The church as a faith community needs to open itself to lesbian and gay people. The church must recognize that there are families other than nuclear families, partnerships other than male/female marriages. Saying such things are in the "private sphere" is a euphemism for disconnection from the rest of the world and God. How we live and how we love affects others in the world besides ourselves.

Our love of neighbor as self moves us

Anne Gilson is a seminarian at Episcopal Divinity School and a political activist involved in peace and Central American issues.

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AIDS resolution to GC

Following is the conclusion of a General Convention resolution concerning AIDS:

Be it resolved that the 68th General Convention of the Episcopal Church meeting in Anaheim:

1) Recognizes with love and compassion the tragic human suffering and loss of life involved in the AIDS epidemic;

2) Urges that a spirit of reconciliation and love infuse the dialogue surrounding the AIDS crisis in the spirit of the living Christ who died that all might have life and have it more abundantly;

3) Urges the dioceses, parishes and missions of this church to offer intercessory prayer regularly with special intentions for the AIDS crisis; to implement programs of education concerning AIDS; to identify and implement programs for ministry to all persons affected by AIDS, and to develop programs of AIDS prevention education;

4) Instructs the staff of the Executive Council to develop programs of AIDS awareness and education for implementation no later than March, 1986;

5) Gives high priority for funding to AIDS-related programs;

6) Calls upon the Presiding Bishop of the Episcopal Church to establish and lead a national day of prayer and healing with special intentions for the AIDS crisis;

7) Calls upon the President of the United States and Congress, state, and local governments to increase funding for research and treatment for AIDS and AIDS prevention education.

THE CONSULTATION

Gearing up for convention

The Consultation, an Episcopal-based coalition for social justice, has named a 20 member steering committee to oversee that its "platform for exercising prophetic ministry" is carried out at the church's General Convention in Anaheim Sept. 6-13.

The group has been meeting over the past two years "to do some hard planning to propel forward a so-called liberal church that now floats between vacillation and equivocation on issues of justice and peace." The coalition invites those who are interested in participating in its strategies around elections and legislation to attend an open meeting on Saturday, Sept. 7 at 3:15 p.m. in the Hilton Hotel. Groups supporting the coalition will be situated in booths united under one banner at the exhibit hall.

The Consultation's vision statement, *Odyssey in Faith,* calling for a Christian commitment to justice and empowerment, has been running serially in past issues of THE WITNESS. The coalition's platform takes a stance vis a vis the reports and resolutions of the committees, commissions, boards and agencies of the General Convention as contained in the *Blue Book.*

The platform will be mailed to all members of the House of Bishops and House of Deputies. Others interested in obtaining a copy can write to the Episcopal Church Publishing Company, Box 359, Ambler, PA 19002.

Members of The Consultation steering committee are: Byron Rushing, the Rev. Edward Rodman, and Diane Pollard representing the Episcopal Urban Caucus; the Rev. R. Baldwin Lloyd and Edward C. Chapman, Appalachian People's Service Organization; Juli Beatty and the Rev. Domenic K. Ciannella, Integrity; Mary Miller and the Rev. F. Sanford Cutler, Episcopal Peace Fellowship; Carol Cole Flanagan and Marge Christie, Episcopal Women's Caucus; the Rev. Floyd Naters-Gamarra, Hispanic concerns group; the Revs. S. Michael Yasutake and Richard S. O. Chang, Asian-American concerns group; Dr. Deborah Harmon Hines and the Rev. Jesse F. Anderson, Union of Black Episcopalians; the Revs. Barbara C. Harris and Kwasi A. Thornell, the Episcopal Church Publishing Company; the Rev. Everett W. Francis, Church and City Conference; and the Rt. Rev. John H. Burt, Urban Bishops' Coalition. ■

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beyond the superficial split between public and private life. If lesbians and gay men want to participate in mainstream churches, we have to leave pieces of ourselves on the doorstep of the church each time we enter and lose ourselves in the process. Questions go half answered. Truths are only half told.

Lesbians and gay men should no longer forfeit bodies and souls to the church's double standard. If we are indeed "children of God," then the church is wrong to refuse to ordain gay men and lesbians.

I reject the notion that same sex relationships are incompatible with Christian faith, and also that in order to be a person of faith and an effective priest, I should not be sexually active. I believe that my sexuality is holy and my relationships wholesome. Many of my sisters and brothers have left the church, but for the time being, I remain. I will not be defined out of the church. Nor will I remain content to leave those pieces of myself on the doorstep. I must, against the odds, choose life. ■

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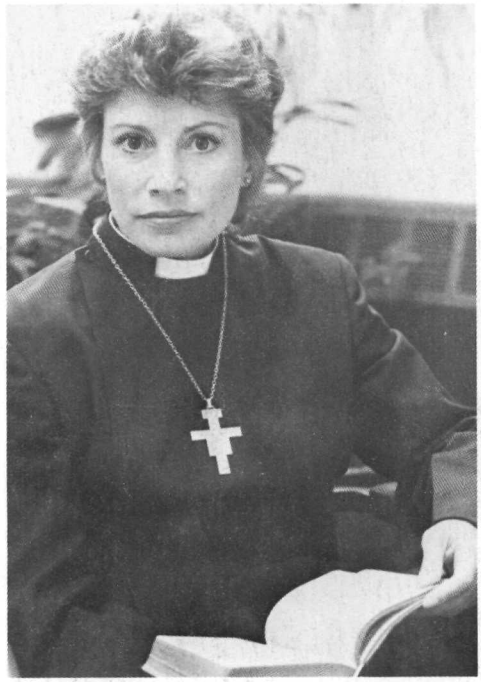

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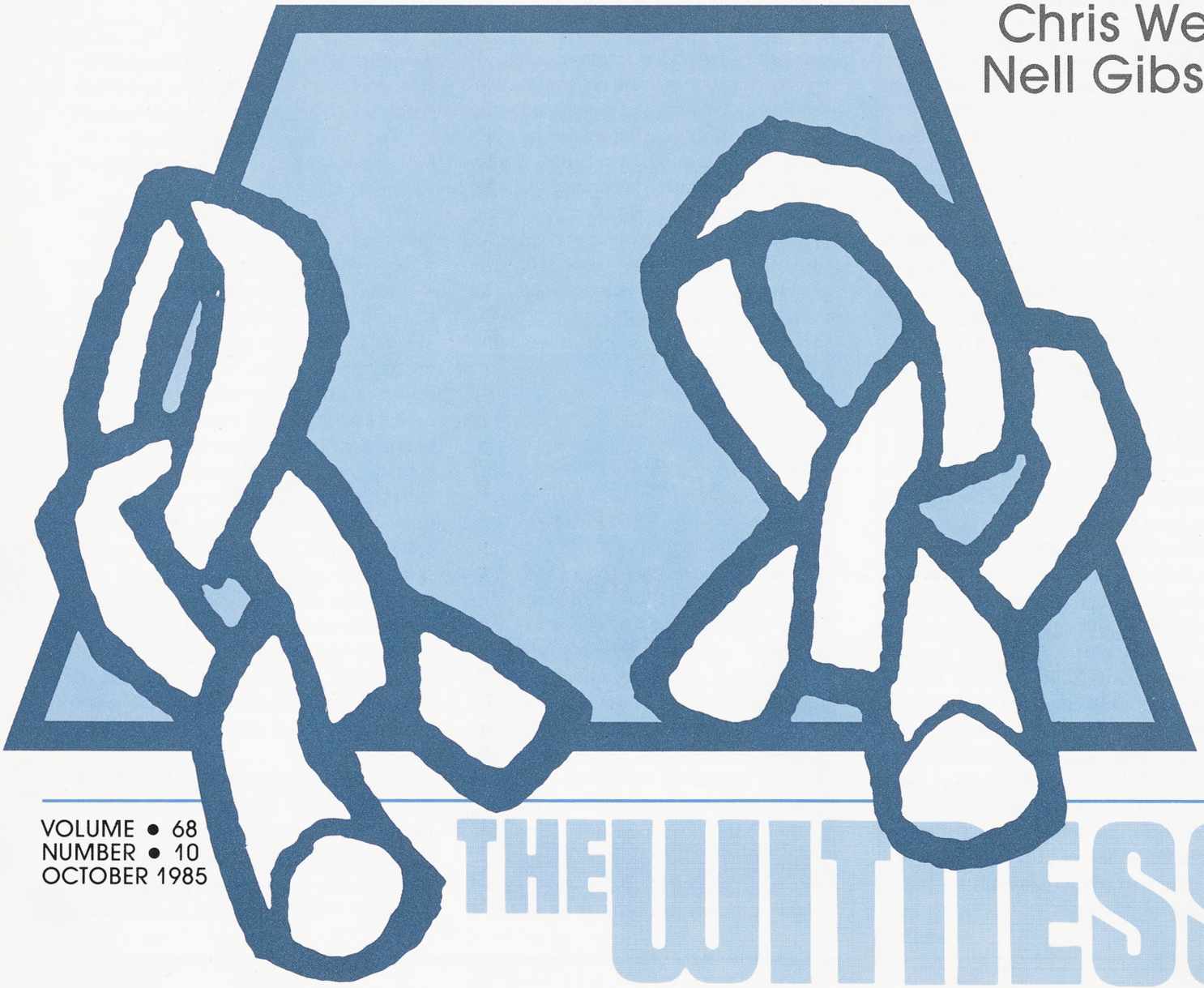

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THE WITNESS

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Editorial

The tragedy of South Africa

by John Shelby Spong

(Our guest editorial this month is by the Rt. Rev. John Shelby Spong, Bishop of Newark.)

Inch by inch and day by day the tragedy of an irrational blood bath comes closer in South Africa. Similar disasters have happened before in human history and yet no one seems to have learned the lessons that would prevent grim repetition.

South Africa's President P. W. Botha appears to believe the myth of his own propaganda — that the unrest among the Blacks is caused by communist agitation and must be responded to by a show of force. Martial law is declared. Human rights are suspended. Even funeral processions are banned. Funerals, he argues, have become political events, as if activity surrounding a death in the midst of a budding revolution can be anything other than a political event.

In the ranks of Black South Africans it is a difficult and cruel time of self-purging. Among the oppressed there are always those who survive or who think they keep the peace by serving their oppressors. Many South African Blacks, by motives both innocent and calculated, are guilty of collaboration with the enemy. They have been employed as police and as minor government functionaries. Their duties have not always served the best interests of their own people but these roles were understood and tolerated when there was no hope.

Survival strategies, however, are condemned today. This is the moment of revolution and those who collaborate with the enemy become the enemy. Pent-up rage turns with murderous frenzy upon those now targeted as traitors. Sometimes mob execution is captured on television. The suspect is taken, his or her clothes ripped off, gasoline poured, and a torch lit — all in living color. The government uses these atrocities to justify an even harder line, blindly oblivious to the fact that the real violence is an inhumane, cruel apartheid.

The government announces that it will negotiate with no Black leader who urges civil disobedience, or condones violence, or seeks to overthrow the law and order that crushes the Blacks. The only Blacks who fit the government's criteria have no following. How does one negotiate with a person who represents no one?

Even the Reagan administration, certainly not identified around the world as a liberal government, officially announces that apartheid, and not the reaction to apartheid, is the real issue that needs to be faced and removed. But, once that proper diagnosis is articulated, our leaders retreat to the failed policy of "constructive engagement," where, joined by the Thatcher government of England, they walk the sidelines of this moment of history. The United States and Great Britain together are capable of exerting the political, economic, and moral pressure necessary to dismantle apartheid peacefully. They are not yet willing to do so. The only alternative left to the victims of this system is to smash apartheid violently.

White South Africans are afraid. Well they might be. Human oppression inevitably reaps its own whirlwind. The Whites fear that if political power flows to the Blacks, revenge for the violence Whites have meted out to Blacks will be the payment required of them. That fear becomes a more certain prospect with each passing day. Whites are also victims of apartheid, for oppression kills the humanity of the oppressors.

Yet there remains a tiny ray of hope. In times of revolution there is a fleeting moment when change can still be accomplished with goodwill. Perhaps it is not too late, even though most observers believe the clock on South Africa stands at one minute before midnight. Moderate voices still seem to be hanging on to shreds of credibility among the masses of increasingly angry Black people. It will not last.

Who are the South African Black leaders? When I visited South Africa in 1976, the universally acknowledged leader was Nelson Mandela, who has now been in prison for 20 years. He continues to be recognized as the Black

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chief of state in absentia. Imagine the political power Mandela must have to maintain the leadership of a people with whom he has had no direct contact for 20 years! Mandela speaks to his people through his wife, who lives under a ban; through his children, and through his friend Bishop Desmond Tutu. But it is he who speaks. Unless he is executed or debilitated by torture or injury, Nelson Mandela will, in all probability, be the first head of the Black South African government and Desmond Tutu will be its spiritual leader. But this can only happen if change comes quickly.

How does one convince a government that the only way to save its life is to give it away? That action, so much at the heart of the message of the Gospel, is in fact the only way to avoid the tragedy that is imminent in South Africa. Sometimes the Gospel is good politics.

The lessons of history are clear: Power is either shared or it is taken away. Oppression always breeds revolution against and hatred for the oppressors. Revolutions once begun have a life of their own which cannot be contained. The present South African government is doomed. The only real question is when, not if. Perhaps a more urgent question is, *how*? Will it be a voluntary stepping down, a gracious giving away of oppressive power? Or will it be a violent overthrow with power being seized by the masses? Will it be a direct confrontation or will it come through the expensive process of sabotage and guerrilla warfare, that will bleed the nation dry, leaving it spent and in despair?

If Desmond Tutu and Nelson Mandela retain the power of their leadership there is yet a slim chance for peaceful transition. But, peaceful or not, there must be and there will be a transition. No one should misunderstand that.

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- **Capital Punishment:** Articles by Mary Miller, Joe M. Doss, Marie Deans, Thomas Shepherd examining how the death penalty is symptomatic of a violent society; what it means when a prison chaplain loses a friend to the electric chair; the morality of capital punishment; a survivor's view of murder; and a model church ministry to prisoners. April 1985.

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

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Letters

Overreliance on force

Alice Dieter's article in the July issue, "When is a Peacemaker a Terrorist?" is a troubling account of what is happening in too many law enforcement officials' mind-set these days. The overreliance on force, guns, armaments, and confrontation in the face of resistance to *any* "official" policy is a reflection of inner weakness and lack of full confidence in the rightness of those policies and/or laws that must be upheld. I think that the police officers attending the conference on terrorism in Boise would have been better served to have participated in the "Peaceful Settlements" conference being held down the hall. They would be better prepared to maintain the peace by studying peace instead of terrorism. I commend THE WITNESS for its forthright stand on major issues we face as Christians in this troubled world.

Major Herbert W. Runner
Boise, Idaho

IVF dialogue essential

I very much appreciate the further discussion of the In Vitro Fertilization issue by David Ames, especially his and George Annas' call for a national debate to determine desperately needed national policy guidelines. (September Letters to Editor). I also concur with his recognition that the church needs to deal with the issues now.

I disagree, however, that IVF-ET and Artificial Insemination by Donor should not be limited in their application. If it is true that "justice is concerned with the equitable distribution of resources" then what are we to say to a nation which, with 5% of the world population, uses 35% of the world's non-renewable natural resources? With world population estimated to reach the 5 billion level by 2000, ought we to be using increasingly precious healthcare resources to produce more babies? Ought we not to encourage adoption of the ones already in need of food and nurture? Or ought we to allow the marketplace to determine our ethical systems? If one has enough money to purchase the technology and support its use, ought one to have access to it?

Secondly, there is indeed a greater threat to the traditional meaning of the family by the use of AID than by IVF only with married couples. It seems clear that the desired family would include a husband, wife and offspring. Where that is changed (or challenged) by death or divorce, then other natural arrangements follow. The use of donor sperm is the deliberately chosen intrusion of a third party into the family structure. Moreover, its use with single or homosexual couples *begins* with a deliberate alteration of that structure.

That David Ames and I, Episcopal priests, are debating these issues is a good sign and a further indication of the necessity for immediate wider discussion at the church and national levels. Only in that way will we come to a meaningful consensus that includes the needs of all God's people.

The Rev. Charles Meyer
Austin, Tex.

PBS may be right?

One wonders why the Gallup Poll commissioned by the Prayer Book Society is seen as such a threat that it must be constantly denounced. If the PBS is only a "band of malcontents" it is certainly attracting a lot of ecclesiastical attention, so much so that it is obviously still regarded as a threat to the Establishment. A press release from the Diocesan Press Service, resolutions from dioceses, and now a full page article in the July WITNESS — surely this is overkill?

If this poll is a bad thing, ignore it. The fact that Barbara Harris and others feel it necessary to denounce it at great length makes me think that the PBS is touching a nerve that is still there. Could it just be possible that all this hostility masks the fact that some of the liberals in the church are afraid that the PBS might just be right in some of its views?

Dorothy W. Spaulding
McLean, Va.

Column evoked smoke

From things written by her and about her, I had come greatly to admire the Rev. Barbara Harris. So, as a life-long dissenter (and frequent carrier of signs protesting Jim Crow laws, loyalty oaths, U.S. participation in Vietnam, and our greed-based political and economic establishments) I was so dismayed that I had to light a cigarette (trying desperately to stop smoking, after a massive heart attack) when I read that Harris finds it difficult, if not impossible, to justify the existence of dissenting groups "particularly within the church."

I believe Our Lord Jesus Christ founded a group which strongly dissented against both the Pharisees and Sadducees who controlled the religious establishment of that time.

I should admit that I am not an Episcopalian. I am a Roman Catholic, of one of those dissenting groups who adamantly close our ears to the damned hymn-singing so widely promoted in our church these days, and silently (and stubbornly) and devoutly pray our beloved 16th century liturgy, in Latin.

Dick Lyon
Oklahoma City, Okla.

Agrees with Harris

Thanks for continuing to bring us commentaries on issues of social justice which confront a church wanting to speak to the terribly complex world in

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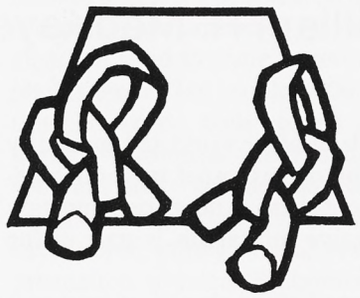

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General Convention '85

Church shifts to liberal mode

by William R. MacKaye

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Let's begin this report on the 68th General Convention of the Episcopal Church with a multiple choice quiz. Who said this:

"The prevailing policies concerning national security of the majority of nations are creating life-threatening idols and not security. The major result of policies for national security among nations has been increasingly oppressive national debts. The resources of earth needed for the support and development of life and just living conditions among the peoples of earth are increasingly mortgaged for an illusive defense depending upon destructive weapons. The human race is suffering from a madness and idolatry."

Are those words from a convention speech by (A) the progressive-minded Presiding Bishop-elect, Edmond Browning; (B) Bishop John T. Walker of Washington, the runner-up in the PB race; or (C) the outgoing Presiding Bishop, John Maury Allin?

If you correctly circled (C), identifying the sentiments as current views of the sturdily conservative Allin, you would be starting to spell out what this 1985 convention seems to have said, with a singular unanimity on all but a handful of issues, to and for the church it guides: After a decade of retrenchment, it is time for Episcopalians to turn once again to the problems of the world and, guided by the insights of the Gospel, try to do something about them. And a condemnation of excessive militarism is part of the package.

The mood of the church, at least as it was evidenced in Anaheim, Cal., Sept. 7-14, was signaled dramatically by the pattern of voting for Presiding Bishop, which indicated that the election of a liberal to the church's top office was never in doubt. The bishops ignored a request from the House of Deputies that they break with tradition and publish the totals of their balloting in closed electoral session in St. Michael's Church, two miles from the convention center. But sources said that the race was between the two most progressive candidates from the beginning. Bishop Walker reportedly led Bishop Browning on at least two of the four ballots, but Browning clinched the election when support swung to him from earlier backers of the other two nominees, Bishops William Frey of Colorado and Furman Stough of Alabama.

The House of Deputies lost no time in acceding to the bishops' choice of new leader. Within nine minutes of receiving the envelope containing the victor's name, a House of Deputies' committee recommended Browning's confirmation to the full house. Confirmation was voiced by a roar of *ayes* and a lone shout of *no.*

Similar overwhelming assent threaded its way through most of the supposedly divisive issues the convention faced:

- The church's two-house legislature spurned a more mildly worded resolution on apartheid in South Africa and ordered the Executive Council's financial officers to sell all investments in companies doing business in South Africa; it called on the independently governed Church Pension Fund and other church institutions to disinvest as well. It voted unqualified support for the stance of Johannesburg's Bishop Desmond Tutu and raised a voluntary offering in support of his work.

- It established a permanent Standing Commission on Peace, authorized the formation of an Office for Peace within the Executive Council staff, and called for an end to military meddling by the United States and other nations in Nicaragua and the rest of Central America. Peace in the region, said the convention, is to be found not in armed intervention but in negotiations along the lines set out in the 21 points of the Contadora Group of Latin American nations. In other actions, the convention condemned the Reagan administration's Strategic Defense Initiative ("Star Wars") and its revival of chemical warfare weapons development.

- It unanimously called on church people to deal with compassion and understanding toward victims of AIDS and their families and repudiated attempts to condemn AIDS victims. Bishops and deputies were clearly influenced in their stance by Bishop William Swing of the San Francisco-based Diocese of California, where AIDS is especially rampant, and by representatives of the Parsonage,

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the California diocese's ministry in San Francisco to gay men and lesbians. Most convention-goers accepted and wore the snippets of rainbow-colored ribbon that Parsonage representatives distributed as a symbol of solidarity with AIDS victims. Few were unmoved by Swing's announcement that he now receives the consecrated wine of holy communion following the congregation's communion to demonstrate his confidence that AIDS is not spread by the common Eucharistic cup.

● The bishops overwhelmingly approved a resolution stating that they would accede to the consecration of a woman bishop when one was elected, and asked Bishop Browning to immediately communicate this intention to the primates of the Anglican Communion around the world for their comments and counsel. Many of the self-governing churches of the communion, including the parent Church of England, do not yet ordain women to the priesthood.

Deputies who were members of the frequently fractious Committees on National and International Affairs and on Social and Urban Affairs discovered as soon as they began to meet that there were almost no issues on which they were closely divided. They were prepared to reject with unanimity or near-unanimity the conservative-backed resolutions referred to them and to send to the floor recommended for passage a broad selection of liberal-backed proposals. Virtually all the legislation sought by The Consultation, the coalition of 11 progressive-minded, church-related agencies (including THE WITNESS' parent Episcopal Church Publishing Company), was adopted, and five of the nine deputies elected to the Executive Council had the explicit endorsement of The Consultation.

The only major pieces of legislation backed by those seeking to build a forward-looking church that failed were a resolution which would have stated explicitly that sexual orientation was not a barrier to the selection process for ordination (narrowly defeated by lay deputies in a vote by orders) and a resolution authorizing experimental use of inclusive language lectionary readings, which the bishops rejected. The defeat on the sexual orientation and ordination resolution was clearly related to some lingering homophobia among lay people at the convention. However, both houses passed a parallel resolution which stated more generally that "no one shall be denied rights or status in this church because of race, color, ethnic origin, sex, sexual orientation, physical disabilities, or age, except as otherwise specified by canon."

More to come

Further General Convention coverage, including photos of the Episcopal Church Publishing Company dinner and guest speaker Sturdie Downs, Bishop of Nicaragua, will appear in the November issue of THE WITNESS.

The failure of the inclusive language measure seemed largely the result of legislative mismanagement by its backers. No bishop spoke effectively in its defense, and opponents were unchallenged in their contention that inclusive-language lections amount to a rewriting of the Bible.

What accounted for this opening to the left at the General Convention after a decade or more of moderate conservatism? The best guess of a variety of bishops and deputies is that the church has now absorbed and made its own the institutional and theological reforms initially propounded in the 1960s and early '70s. Ironically, one of the best sources of evidence of this shift of attitude in the church is to be found in the survey conducted by the Gallup Organization at the behest of the stridently conservative Prayer Book Society. Despite the continued carping by PBS leaders about the unacceptability of "priestesses," the society's own survey confirmed that 75% of the laity of the Episcopal Church favor the ordination of women. The church's practice is in line with these lay attitudes: 83 of the 98 domestic dioceses have now ordained women to the priesthood and four more intend to when a suitable candidate presents herself, leaving only 11 dioceses where women's ordination is still disapproved, according to information collected at the convention.

Again, to the obvious discomfort of PBS leaders, their survey showed *less* resistance to merger of the Episcopal Church with other denominations among Episcopal lay people in general than among bishops and deputies to the convention. It showed virtually no support (about 5%) for a general ban on abortion. "Episcopalians tend to be somewhat more liberal on this issue than the general populace," a PBS report on the survey conceded. About the only comfort for the PBS in its survey was a broad support among Episcopal lay people — about 8 to 1 — for permitting congregations that so desire to continue using the 1928 Book of Common Prayer and scant support for church advocacy of "political change" in the United States. (Only 18% of the lay respondents said the church was an appropriate agent of political change, in contrast to 52% of the bishops surveyed, 58% of the lay deputies and 60% of clergy deputies.)

Some of the shift in the tone of the convention is clearly attributable to the fact that women, who are 55% of the membership of the Episcopal Church, have finally made their way into its highest councils in significant numbers. For the first time a woman, Pam Chinnis of Washington, was elected vice president of the House of Deputies and possible successor to the newly elected president,

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the Very Rev. David Collins of Atlanta, when he retires from office. Judging from their given names, 165 of the lay deputies — more than a third — were women, as were 23 of the clerical deputies. The four-person deputations of two dioceses, Alabama and Oregon, were composed entirely of women.

The Episcopal Church traditionally relies on symbolic gestures to proclaim its mind. Several additions the convention made to the official calendar of feast days testify to shifting readings of the church's past. Episcopalians were bade to keep fresh the memories of Martin Luther King Jr. (April 4 or Jan. 15); David Pendleton Oakerhater (Sept. 1), a Cheyenne Indian who was a deacon and missionary among his people; Kamehameha and Emma (Nov. 28) the native king and queen of Hawaii who brought Anglicanism to their islands; and Aelred of Rievaux (Jan. 12), a 12th century abbot whose "Treatise on Friendship" may or may not have been a celebration of homosexual love, depending upon what historian one follows. In a telephone interview, the Rev. Canon Charles Guilbert, who chairs the Standing Liturgical Commission's subcommittee on the calendar, said only the pressure of time had prevented the submission of the names of five additional women to the calendar. The 1988 convention, he said, will be asked to include Lucy; Bridget of Kildare; Florence Nightingale, the founder of modern nursing; Julia Emery, the founder of the Episcopal Church Women; and Evelyn Underhill, the English mystic of the early 20th century.

Now that the Episcopal Church's leaders in convention assembled have called upon the church to develop new appreciations of its past and move into more pointed encounters with the world of the present, it rests upon the people of the church and the Executive Council to turn policy into practice. The coming three years should prove interesting times in the life of the Episcopal Church. ■

Convention Resolution Supports Hispanics

Maria Cueto, Steve Guerra and three other Hispanic prisoners of conscience who have refused to testify before a Grand Jury remain incarcerated at this writing as the U.S. Government appeals a July 31 decision by a federal court which would have set them free.

For a while there was hope among supporters that the five would have been paroled in time for Cueto and Guerra to attend the Episcopal Church General Convention in Anaheim, where Guerra was to receive the William Stringfellow Award at the Episcopal Church Publishing Company dinner Sept. 10. Guerra, a member of the ECPC Board of Directors, has been imprisoned since April 1984, with the other Hispanics. Cueto, former director of the Episcopal Church's National Commission on Hispanic Affairs, was honored with an ECPC award at the Denver convention, along with her secretary, Raisa Nemikin. They had been jailed previously for refusing to testify before an earlier incarnation of this Grand Jury investigating bombings by the FALN, a Puerto Rican independence group. No evidence has ever been presented to link the five to the FALN, nor have they been indicted for any crime.

A General Convention resolution supporting the five passed the House of Bishops by standing acclamation and the House of Deputies as well. It reads:

Resolved, that the 68th General Convention of the Episcopal Church affirm its solidarity with Maria Cueto, Steven Guerra, Julio and Andres Rosado, and Ricardo Romero, respecting their right of conscience in their refusal to testify before a federal Grand Jury, and be it further resolved that this convention:

1) applaud the decision of the U.S. District Court for the District of Columbia, July 31, 1985, which found that the prisoners have been unfairly deprived of parole by reason of an "arbitrary and capricious" guideline, such guideline having been "predicated upon an unconstitutional presumption that the petitioners (prisoners) were involved in the substantive offenses that the Grand Jury was investigating;"

2) now urges the federal Court of Appeals in Washington, D.C. to affirm the decision of the lower court releasing the prisoners on bond pending final determination of the case;

3) communicate immediately by telegram to the Attorney General of the United States this convention's concern at the security treatment accorded the five prisoners and requests that their treatment be downgraded to that of prisoners convicted of no violent crime.

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Short Takes

Spirituality and social action

In social and political situations, Christians are not called simply to pick up the pieces — to minister to the poor and to fill in the gaps of the social system — but to challenge the social system and to question its fundamental values. This is a fundamentally spiritual task and, therefore, the people who think that spirituality is a way of opting out of the social struggle could not be more mistaken. In fact, if you attempt to enter into such an important and difficult enterprise, asking fundamental questions about the social order, then you need *more* spiritual resources rather than fewer. Spirituality is necessary to the survival of what I would call the "prophetic role" of the church in being critical of and questioning the values of society.

Without deep spiritual resources, social action can become simply reformist tinkering, which in middle age tends to turn into its opposite and end in disillusionment. But without a commitment to social change, spirituality can simply become a form of opting out of reality.

— The Rev. Kenneth Leech
Race Relations Officer
Church of England
***Trinity News*, 7/85**

Need history of peoples

I believe that the desire for power is inculcated in children in the schools through education in general, and specifically in the way history is taught. In the schools, children learn the history of power as the power of domination and conquest, instead of learning that power is necessary insofar as it is the power of service. If we do not have the consciousness of what service to our fellow beings is, power will continue to be utilized as the power of domination. We will continue to find ourselves caught up in violence. These are the problems that educators must consider in depth; government leaders should be deeply concerned about them, too . . . Instead of teaching the history of wars, a new subject should be created — the history of peoples. There is a history, unwritten and untold, yet deeply lived: the history of humanity, the history of peoples.

— Adolfo Perez Esquivel
***Fellowship*, July/August 1985**

"Civilization in the real sense of the term consists, not in the multiplication but in the deliberate and voluntary reduction of wants. This alone promotes real happiness and contentment, and increases the capacity for service."

— M. K. Gandhi
Quoted in *IFOR Report*

On Christian worship

Of course, there may well be a sermon; but monotonous and monolithic worship, where the focus is upon one person, who throws sermons like stones into a lake of listeners, trusting the ripples to reach to all, is questionable. Instead, *in genuinely Christian worship*, all are somehow together engaged . . . in the act of 'hearing each other into speech,' and everyone, even the least gifted or the most reticent, is truly expected to sing, to share, to pray, to help, to "understand" to "weigh" what is said and done and to say the "Amen."

— Hendrikus Berkhop
Christian Faith

Quote of Note

We cannot give an irresponsible and un-Christian consent to the demonic use of power for the destruction of a whole nation, a whole continent, or even the whole human race. Or can we? The question is now being asked.

— Thomas Merton

'Nation behind me'

We sucked from our mother's breast the thirst for human dignity, the yearn for liberation. I find strength from the knowledge that each step I take, the nation is behind me. I find my strength in the knowledge that whatever is done to me is not being done to me as an individual, but it is being done to me as a symbol.

To me, the more vicious the acts of terror are, the more they confirm a recognition of our position. If such anger and sadism are directed at me, then the impact of the struggle of my people is getting somewhere. And we shall get there.

— Winnie Mandela
Quoted in *N.Y. Times*

(Winnie Mandela, apartheid foe and wife of Nelson Mandela, has lived in forced exile in a Black township in South Africa since 1977. Her home has been raided by police, and recently, set on fire.)

Naming the evil

If a person employed in any phase of the production of nuclear weapons were to ask me whether I believed they were committing sin, I would answer "yes." . . . The destruction of all life on our globe is now possible. This must surely be the ultimate blasphemy and idolatry against God, because it is murder of the sister and brother and counter to all that God has willed for creation . . . *will it help* to call this, the ultimate evil, sin? Yet it seems the very least that we can and must do, and if people are scandalized and shocked . . . so much the better. They *should* be, and obviously up to this point have not been . . . in a world where almost one billion people are hungry, ill-housed, illiterate, and disease-ridden . . . we are being deceived and misled in a sinful way when we are told that continued expenditure on nuclear and Star Wars technology is necessary to protect the peace and well-being of people . . .

But all others who by silence condone this weapons system in its entirety and who by their tax contributions make its escalation possible are also committing sin. All of us who are thus involved are cooperating directly in heinous sin.

— Paul Surlis
***Christianity and Crisis*, 8/26/85**

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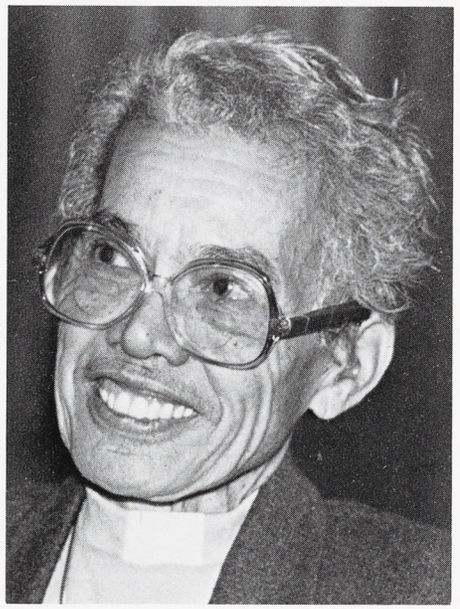
The many lives of Pauli Murray

by Carma Van Liere



The Rev. Pauli Murray

During General Convention, the Episcopal Church Publishing Company presented its Vida Scudder Award posthumously to the Rev. Pauli Murray, noted attorney, author, feminist, and first Black woman to become an Episcopal priest. Murray died July 1 at her home in Pittsburgh, but had been informed about the award before her death. Below, Carma Van Liere presents three facets of this remarkable woman's personality.

We have returned from a place beyond hope;
We have returned from wastelands of despair;
We have come to reclaim our heritage;
We have come to redeem our honor!

These words appear in a poem titled "Psalm of Deliverance (to the Negro School Children of the American South in the Year 1959)," by Pauli Murray. She lived their challenge in her own life, to become an inspiration to all. She is a role model not only to her own race, but also to women whose aspirations may be thwarted because of their sex, and to those who think that they are too old to achieve some cherished goal.

In 1973, at the age of 63, Pauli Murray sought admission to holy orders in the Episcopal Church, at that time just made possible for women, and entered General Theological Seminary in New York City. In January 1977, she was one of three women and three men ordained to the priesthood in Washington Cathedral, the first Black woman to be so ordained.

In 1977, on Lincoln's birthday, she conducted the service and celebrated the Holy Eucharist in the Episcopal Chapel of the Cross in Chapel Hill, N.C., the same place where church records show that her grandmother, Cornelia Smith, "one of five servant children belonging to Miss Mary Ruffin Smith," had been baptized on Dec. 20, 1854. For servant, of course, read *slave.*

Dr. Murray tells the story of Cornelia Smith Fitzgerald in a marvelous reconstruction of her family's history, *Proud Shoes.* Cornelia was the daughter of Harriet, a slave who was the personal maid of Mary Ruffin Smith — and of Mary's own brother.

Mary was understandably torn between regarding Harriet's five children, four of them her own nieces, as property, and regarding them as kinfolk. She still had not solved this dilemma years later when one of Cornelia's daughters came to visit her and a friend commented on the girl's strong family resemblance to the Smiths. Many slave-holding families were aware, but not always willing to admit, that some of the slave children were the offspring of the master or of his sons.

One indication of Mary's ambivalence about the little girls was that, instead of having them attend the religious services on the plantation for the slaves, she took them to the Chapel of the Cross with her, where they sat in the balcony. When Cornelia, the eldest sister, was confirmed in the chapel at the age of 12, another member of the confirmation class was the daughter of the president of the University of North Carolina.

Carma Van Liere is a free-lance writer based in Kalamazoo, Mich.

It was with this same grandmother that little Pauli went to live at the age of three when her own mother died. Pauli's mother had been a trained nurse; two of her mother's sisters, who lived with Pauli and her grandparents, were school teachers. Grandfather Fitzgerald, now blind, had also been a teacher. Murray tells how he had struggled to go to school in Pennsylvania. His family was free, but even Northern White folk strongly opposed to slavery were not at all sure they believed in teaching Negroes to read and write.

But he persisted, and eventually was able to attend for a while Ashmun Institute, a college founded by a White man.

In this atmosphere of respect for learning and fascination with the past, Pauli, born in 1910, grew up near Durham, N.C. She heard stories about life on a Southern plantation before and during the war, about life in a free Negro family in Pennsylvania, about grandfather's service in the Union Army, which eventually resulted in his blindness. *Proud Shoes* helps the reader to see clearly where little Pauli got the drive that was to take her into many areas of endeavor in which she was often the first Black, or the first woman, or both — and to lead her at the age of almost 70 to ordination.

She knew early on that she wanted to be a writer. After graduation from Hunter College in 1933, she began writing. She admired the poetry of Stephen Vincent Benet, especially the long narrative poem *John Brown's Body.* So she wrote to him, sending him drafts of her poetry; and he guided and encouraged her.

But her poems were not published until later *(Dark Testament)* because her life was about to take a different turn. At this time she became involved in the real-life tragedy of Odell Waller, a Black sharecropper in Virginia who quarreled with his White landlord over 52 bushels of wheat. In the heat of the dispute, under conditions strongly suggesting self-defense, Waller shot his landlord. The man died, and Waller went to the electric chair. He had been inadequately defended in the courts by an inept lawyer and denied a chance to appeal.

Some day the poet and warrior
Who grapple in my brain
Shall lock in final contest
And I will be ground under.
For I must sing, and yet
I wield a sword whose point
Shall find my breast when all is done.

Murray became involved in the Odell Waller case, interviewed him in the death house, and the life-long struggle between the poet and the warrior took a turn toward the warrior. She decided to change her goal from *belles lettres* to the law.

Her application to the graduate college of the University of North Carolina was denied in 1938 because of her race. In 1941, she became one of two women to enroll in the Howard University Law School in Washington, D.C., where she was president of her class. In 1944 and again in 1948, Harvard Graduate refused to admit her because of her sex. Understandably, she became active as a fighter against racial and gender discrimination.

Believing, with Martin Luther King, in Gandhian nonviolence, she became a Freedom Rider and was arrested in Petersburg, Va., for refusing to move to a segregated seat on an interstate bus. Rather than pay an unjust fine, she spent several days in jail.

After Howard University, she studied law at the University of California and at Yale, where she earned her doctorate in 1965. She was the first Black deputy attorney general of California; a distinguished professor of law at Brandeis University; and spent two years in Ghana (1960-61) as a senior lecturer at Ghana University Law School.

Another struggle with which she became involved during this period was the women's movement. She was one of the founders of the National Organization for Women. In an article in *McCall's,* she said, "I know that Black women put down women's lib — they say that Black women should stand behind their men. But Black males have been so unimaginative that all they have tried to do is imitate White male dominance. To identify power with masculinity is reactionary."

For this I love you most —
Bent to your cross
You stagger up the unending hill,
Yet turn to lift my load
And bless me with a smile
So crossed with pain,
That were my heart stilled
It would throb and beat again.

The poem, "Memo in Bronze," echoes still another voice speaking to Murray. In the 1970s, two things happened that made her rethink the goals of her life. One was Watergate, which brought to light the lack of strong moral and spiritual values in our national affairs. The law no longer seemed to her sufficient. The other was the death in 1973 of a close friend. Unable to get a priest to her sick-bed in time, Murray read the service for the dying from the prayer book but, as a lay person, was unable to administer the sacraments. This experience motivated her to enroll in Virginia Theological Seminary and brought her eventually to the altar in Chapel Hill where her grandmother had knelt some hundred years before. ■

(Lines above from Dark Testament *quoted with permission from Silvermine Publisher, Comstock Hill, Norwalk, CT 06850.)*

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Decade to eradicate racism

The National Council of Churches' new policy statement on racial justice addresses an unfinished agenda in U.S. churches. Following are excerpts from the statement, currently being studied by its 31-member denominations, including the Episcopal Church.

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Definitions

Prejudice is a personal attitude towards other people based on a categorical judgement about their physical characteristics, such as race or ethnic origin.

Racism is racial prejudice plus power. Racism is the intentional or unintentional use of power to isolate, separate and exploit others. This use of power is based on a belief in superior racial origin, identity or supposed racial characteristics. Racism confers certain privileges on and defends the dominant group, which in turn sustains and perpetuates racism. Both consciously and unconsciously, racism is enforced and maintained by the legal, cultural, religious, educational, economic, political and military institutions of societies.

Racism is more than just a personal attitude; it is the institutionalized form of that attitude.

Institutional Racism is one of the ways organizations and structures serve to preserve injustice. Intended or not, the mechanisms and function of these entities create a pattern of racial injustice.

Racism is one of several sub-systems of domination in the modern world. It interacts with these other sub-systems to produce broad patterns of oppression and exploitation that plague the world. Among these sub-systems are class and sexual oppression. Women who are victimized by racism face a compound burden. They not only have to deal with oppression due to their racial origin or identity, but they are also confronted with economic and political exploitation and oppression based on their sex and/or class.

Racism in U.S. history

Racism in the United States can be defined as white racism: racism as promulgated and sustained by the white majority. White racism is not peculiar to the United States; it permeates much of the world. The complete dominance and institutionalization of white racism in the United States make "reverse racism" nearly impossible because the victims of racism lack power.

The colonists who invaded North America came with some preconceived notions of economic exploitation and white superiority. They institutionalized racism by the creation of dual economic, educational, social and political systems that made clear distinctions between Europeans and Africans, Asians, Hispanics and Indigenous People. To the colonist, life was significant only if it was of European ancestry. Africans were enslaved, maimed, and killed. Asians and Hispanics were paid low wages, imprisoned and slaughtered. Indigenous People were removed from their land and massacred.

From the early colonial years through the westward expansion, the general pattern of racial exploitation and oppression continued. This westward expansion did not end at the Pacific Ocean; it continued on with Western imperialism extending to the Hawaiian Islands, the Philippines, Samoa, Puerto Rico, the Caribbean, and Latin America. Even now racial exploitation is still clearly visible in U.S. international policies and practices towards Africa, the Caribbean, Latin America, Asia and the Pacific Islands and the Middle East.

Racism in the church

During the early colonial years and through the westward expansion, in the United States the general pattern of most Christian traditions was either to condone, participate in and develop a religious rationale for racism, or to keep silent. Yet, at points in U.S. history, some national and local churches were exceptions to this pattern and championed the call for equality, human rights and the dignity of all people.

Within many of the denominations, there have been prophetic streams which have advanced the cause of justice in the face of slavery, racial segregation, religious intolerance, racial violence and human suffering. At other times the church has been silent in the face of appalling injustice.

Racial injustice still continues in both the church and society. Christians must no longer assume that racial justice is a matter of overcoming individual attitudes and personal bigotry, nor that well-intentioned and non-racist attitudes can, in and of themselves, effectively eliminate racism. Christians must acknowledge that, despite their good intentions, religious and societal structures, institutions and systems can and do perpetuate racism. They must confess that by its style of organization and management the white institutional church excludes those who are victims of racism.

Today there is very little evidence of any dramatic improvement in institutional efforts to combat racism, because very few churches can see the racism implicit in their own structures. If it is to be effective in creating racial justice, the church must examine its own structures and determine the extent to which those structures contribute to the perpetuation of racism.

Scripture affirms our oneness. The distinctions and similarities of theological interpretation within the family of God must be appreciated. In welcoming racial and ethnic diversity within our Christian churches, we must learn to share our beliefs and traditions, some of which are blessed with unique cultural perspectives. No longer can we accept only one dominant theology which fails to recognize the value of the theologies of others. We worship one and the same God in an enriching variety of ways.

For the necessary transformation of our structures, racial ethnic people and their efforts must be seen as critically important by the entire church.

Although we laud the development of racial ethnic departments, commissions and caucuses, we are dismayed by the sporadic nature of the theological, financial, and political support they have received and perfunctory acknowledgement that has been given them by the leadership of the church. Clearly, the ostensible "liberalism" of the church has not reduced racism within its administrative, operational or programmatic life. Only as our institutions, their employees and leaders begin to reflect openly and honestly on the diversity of our communities will we be able to transform our churches into more inclusive communities of God.

Institutional racism continues to enforce racist decisions in the hiring and firing practices of our communions. We must take active and deliberate steps to reshape the systems and so eliminate the attitudes and policies that sustain racial prejudice. We must also respond accordingly to personnel staff about their culpability.

Our educational materials still contain racist images and graphics, negative stereotypes, and critical "omissions" of accurate portrayals, descriptions and histories of the diverse communities in the United States and in the Third World. Also, concepts which perpetuate racial injustice remain unchecked, such as teaching the oppressed that justice will come through patience and tolerance. In the context of the struggle for racial justice, such "patience" and "tolerance" can be negative and patronizing. Therefore, we call upon the churches to educate their membership about how these concepts are seen from the perspective of the oppressed.

We affirm the need to be extremely sensitive to the content of educational materials. We commit ourselves to an ongoing assessment of these materials for negative and exclusivist content, racial stereotypes and demeaning graphics and terminology.

If racism is to be eliminated from the hearts and minds of people of faith, the transformation of seminaries and schools of theology and religion is critical.

We affirm that the transformation of seminaries, schools of theology and religion will become evident with the inclusion of racial ethnic people as directors, trustees, faculty members, professors and administrators. We also affirm that intensive recruitment is necessary so that access to these institutions and many other ministerial training opportunities will be available to all people.

Today there is an increase in proselytizing of racial ethnic people in the United States and in the Third World by missionaries who denigrate or ignore the peoples' own theologies or faith traditions. We strongly urge that missionaries from racial ethnic communities be recruited and employed. We affirm that the dignity of all people must be reclaimed through their empowerment and liberation, and we encourage the development of a two-way mission process to eliminate paternalistic giver-receiver assumptions that have been insidiously ingrained within the mission tradition. We further

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A cloud of witnesses

by Barbara Harris

To understand the role of lay and ordained Black women in the life of the Anglican Communion, it is necessary to reflect on history, focus on what is and is not happening today, and try to create a vision for the future.

As I began thinking about the subject, a verse from the 68th Psalm leapt to mind: "The Lord gave the word; great was the company of women who bore the tidings." Incidentally, the Psalm goes on to note: "kings with their armies are fleeing way; the women are home dividing the spoils."

It is tempting to romanticize the role of any group of women in the life of the church. However, the truth is that, until recently, women's role has been greatly proscribed, sorely limited in scope, even denigrated, and there are some among us who feel that this is as it should be. But despite limitations and proscriptions, history offers considerable evidence of the determination, perseverance, and creativity exhibited by many Black women who served the church.

An appreciable amount of information concerning Black women in the church has been passed down through oral tradition. Few definitive works have been written, and these deal largely with women in the United States. Most of the women we know anything about were engaged in educational and missionary work, primarily in the southern United States. After the Civil War, northern churches and abolitionist societies sent teachers to the South. In 1865 the General Convention established the Protestant Episcopal Freedman's Commission to undertake educational and missionary work in that region. It recruited and supported lay and clergy teachers, and especially sought Blacks because they were paid less than Whites and could board free with Black families. It was estimated that five Black teachers could be sustained for the cost of one White. They were considered just as efficient, and were seen to have a greater "moral effect" as role models for young Blacks.

About one-third of the Episcopal

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missionary teachers were Black women. Noteworthy among them were Cordelia Jennings Atwell and Mary E. Miles, both well-trained and dedicated to their calling. Results of their work, undertaken in the late 1800s, endures today.

Atwell, for example, was educated at what is now Cheney State University near Philadelphia, where she attended the still-active Church of the Crucifixion. The private school she founded was later incorporated into Philadelphia's public school system. The name of Cordelia Jennings Atwell is also etched in the history of institutions we know today as St. Paul's College, Virginia Theological Seminary, and Virginia State University.

Miles began her ministry as a Presbyterian missionary in Africa, where she married an English missionary, became an Anglican, and taught in schools in Sierra Leone and Liberia. She is credited with developing one of the most extensive Episcopal Church educational ventures in rural Virginia, where she founded four mission schools with 11 teachers and 600 students. Out of this work emerged a Black Episcopal mission.

No historical reference would be complete without tribute to distinguished educator and stalwart churchwoman, Artemisia Bowden, who lived from 1879 until 1969. Born in Albany, Ga., Bowden was appointed by the Bishop of Western Texas to assume administrative and teaching duties at St. Philip's School in San Antonio in 1902. Many have referred to her as the "savior" of that institution, which is, today, an accredited Junior College and a unit of the San Antonio Junior College District. Bowden gave 52 years of service to St. Philip's and was personally responsible for its survival through the depression of the 1930's.

Little has been written about Black women religious, although some entered upon vocations in the few communities open to them around the turn of the century. The first Black nun took vows in 1887 and Dora Alexander was made the first Black deaconess about 1900. My own life was deeply touched by the remarkable work of two Sisters of the Transfiguration who operated a boarding school and home for girls in the section of Philadelphia where I grew up. Sisters Leila Mary and Bertha Esther appeared without fanfare and quietly molded the religious education of many young Black women from the community. When the two died, within 48 hours of each other, their work unfortunately died with them. The school closed immediately and only a chapel altar at St. Barnabas' Church in Philadelphia dedicated to their memory remained until that parish merged with another. With today's decline in vocations, there are even fewer Black Anglican women religious except for the Sisters of the Society of St. Margaret in Haiti and some communities in Africa.

A paper written for the Episcopal Church Women's History Project by Joyce M. Howard tells of the cadre of Black women who trained and worked under the auspices of the Women's Auxiliary of the National Council of the Episcopal Church. These women graduates of Windham House and the all-Black Bishop Tuttle School held degrees in Religious Education. Many functioned as social workers, teachers of Christian and secular education, nurses, recreational directors, day care and nursery workers. Attached to parishes and missions, they also organized churchwomen as an effective force in their local congregations through the Altar Guild, the choir, church school and Girls' Friendly Society and Daughters of the King branches. Their modest salaries were not paid by the church but came from contributions of other women through grants from the United Thank Offering.

Esther Virginia Brown and Fannie P. Gross-Jeffrey, two "Negro" Field Secretaries, roamed the country during the 1930s and '40s as liaisons from the national staff of the Women's Auxiliary. They interpreted the Women's Auxiliary program and recruited missionaries, nurses, teachers, and social workers. Howard reports that these women did much in the way of breaking down "the wall of brazen racism within the church that exhibited itself in such ways as segregated seating in conferences and meetings and the proposing of commendable works without the accompanying funds to implement them creditably."

The Field Secretaries would go to a diocese at a bishop's invitation to work from one to six months, helping with problems, visiting institutions, including correctional facilities; leading groups in mission study and setting up summer conferences. Gross-Jeffrey recalled preaching at five different missions one Sunday.

It is important to note that Black women have been in the vanguard of those serving the Episcopal Church since its antebellum days in the United States, when this branch of the Catholic faith had even less appeal to Afro-Americans than it does today. While these women were not accorded the status, recognition or support they merited, they were a living example of Ephesians 4:11: "His gifts were that some should be apostles, some prophets, some evangelists, some pastors and teachers to equip the saints for the work of ministry."

Perseverance, determination, creativity, and a sense of vocation do not belong to history alone. Black Anglican women continue to struggle to witness effectively in church and society. What is needed is a keener appreciation of the gifts women bring. We come from a variety of backgrounds with an abundance of skills ranging from administrative to pastoral. Our spiritual formation has been forged in the crucible of rejection and molded in a thrice-jeopardized community of oppression for being Black, female, and often poor.

A few Black women hold responsible

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paid posts at the diocesan and national church level, but a recent survey shows *no* Black women in power positions in the Episcopal Church or the Church of England. In that respect we are not unlike most Black lay and clergy men.

Increasing numbers of Black women are on vestries, commissions on ministry, and other diocesan and national boards and committees. However, most continue to find the greatest opportunities for service through traditional groups such as the Altar Guild, church school and choir, or the beleaguered parish secretary who keeps the parish machinery moving.

It is important to remember that the Black woman's agenda differs from that of White women struggling to claim prominence in this Communion. In taking their rightful place, Black women must not be seduced by the personal power game operative in the White feminist movement. Our agenda is to develop and strengthen community so that we all benefit. The Union of Black Episcopalians (UBE) has become a forum for more and more laywomen to find self-expression and support. I would like to see UBE, currently headed by a laywoman, Deborah Harmon Hines, become international and provide a forum for Black Anglican women around the globe.

Another significant U.S. development is the formation of the Conference of Black Clergy Wives and Widows, which has become an important support network for frequently isolated women as well as a vehicle for sharing ways in which women can better support their spouses. Its continued growth is an essential ingredient in the life of the Black church.

Black women in Holy Orders remains a thorny problem for many. I do not intend to argue the validity of women's ordination. That has already been settled in some branches of our Communion and no good theological case can be made against its universal adoption. The number of ordained Black women remains small. There are 12 U.S. women priests and about 11 deacons, and 10 or more at seminary or other study programs. Other countries have even less — one in Kenya, three in Uganda, and one Jamaican ordained, and working in Canada. But that they exist at all is encouraging. Most have come with an abundance of gifts for ministry and skills honed in other fields. Their late vocations show a maturity often lacking in certain younger males more interested in playing church than in being church. And no discussion of ordained Black women can pass without mention of the Rev. Pauli Murray, the first and foremost Black woman priest, and an outstanding lawyer, educator, author. (See story this issue.)

Acceptance for Black women is hard-won, right from the early stages of aspirant and postulancy, through ordination and deployment. Even after deployment, some suffer the isolation and loneliness of the field missionary without ever leaving home. Some Blacks on Commissions on Ministry even find it difficult to envision women as pastors and proclaimers of the Word. I have frequently found the matter to be more of a problem for Black clergy, many of whom are bound by aspects of traditional Anglicanism that enslave the mind and stifle the spirit, than for laity.

We are not all saints; we are not without our warts; we are priests, with the same human failings as men in Orders, subject to the same errors in judgment, the occasional lackluster sermons and the sense of frustration and despair. I have preached at two Black women's ordinations — one a 65-year-old deacon, one a younger priest. In charging them I reminded them of their marginality in a male-dominated, racist church. Yet I encouraged them both to remember that while their Anglican heritage gave them the melody of their song, their Black religious experience, which knows no denomination, gave them the lyrics and the courage to sing it. Their role models must come from other denominations where Black women have long been evangelists and ministers, particularly the not-too-far-removed United Methodist Church where Leontyne Kelly has been consecrated a bishop.

I will not go into the election of women to the episcopate because it also requires wrestling with the necessity of increasing the number of Black male bishops elected as coadjutors and diocesans.

What then does the future hold? Most congregations are more than 60% women and women are likely to remain dominant in our churches. So great a cloud of witnesses should be utilized to its fullest human and financial potential for the task of building up God's kingdom on earth.

Because I am sensitive to cultural differences I refrain from proposing any absolute model for enabling the full ministry of Black women — ordained and lay — in this loosely bound Communion we call Anglicanism. For example, more women priests would alleviate the dearth of U.S. Black clergy vocations as there is no glut of Black American clergy, but this may not be true in other countries.

I urge the whole church to "cast away the works of darkness" as represented by the vestiges of colonialism and to develop models relevant to its corner of the vineyard. I hope the words of the 68th Psalm quoted at the start will be recognized throughout the church as a living reality. Who knows whether we Black Anglican women, like Esther, the beautiful queen, "have not come to the kingdom for such a time as this?" ■

(The above is excerpted from a presentation given before the Conference on Afro-Anglicanism held in Barbados in June.)

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Racism . . . *Continued from page 13*

affirm that the white community needs Christian mission as much as the Third World.

Our health and welfare institutions and programs (i.e. hospitals, homes for the aged, child care centers, outdoor camps, etc.) must also be free of racist policies and practices. We commit ourselves to include these church-supported institutions in our strategy for racial justice along with community-based and church-supported projects.

Racism in the United States

Economics is the heart of racism in the United States. We pledge support for the development and full implementation of aggressive social, economic, and employment policies that protect the economic well-being and job security of all people, mindful of the particular economic insecuritites facing racial ethnic people.

We support the advances made in the area of civil and human rights and in equal opportunity.

We believe that the nation should provide a system of quality education that is accessible and affordable to all of its people.

We have determined that many private schools, especially many of the so called "Christian" academies, promote and practice racial segregation and instill racist value-systems in their students. We find this type of instruction antithetical to biblical precepts and extremely dangerous to the social and faith development of young people. We call for the elimination of these administrative and curriculum policies.

We commit ourselves to work for quality education for all people and to press for the financial resources necessary to support this vital system.

We recognize and deplore the negative impact that bigotry, racial stereotyping and racial discrimination have on the quality of family life in this society. We also commit ourselves to provide support, resources, and educational materials that clarify the variety of images and roles within racial ethnic families in an effort to correct the stereotypes and biases that have distorted public perception, eroded interpersonal relationships and destroyed family structures.

We abhor the pervasiveness of violence in the United States, and we are particularly concerned about the violence that is perpetrated against racial ethnic communities.

We pledge ourselves to the eradication of the root causes of violence in this nation.

We recognize that the United States is a nation of voluntary and involuntary immigrants, with the exception of Indigenous People. However, immigration policies and practices have historically been racist and discriminatory. We support a fair and just immigration policy, the extension of rights guaranteed by the U.S. Constitution to immigrants and refugees, and the removal of the racist and inhumane stigmas forced upon immigrants.

The media shape our thoughts, influence our decisions and alter our perception of the world. Because of technological advances, on one hand the media have enhanced our understanding of ourselves and of the world, and on the other they have tended to lend themselves both consciously and unconsciously to the perpetuation of racism through non-coverage, poor coverage, negative stereotypes and misinformation. Instead of amplifying exisiting racism, the media can help to combat it, and we commit ourselves to call them to that kind of responsible role in this country.

Benediction

We commit our churches, our resources and our lives to the cleansing of racism and genocide from our world. As we focus our attention upon the evils of national and international secular racism, we must also, emphatically and intentionally, focus equally upon the evil resident within ourselves.

In order to concretize this commitment, the National Council of the Churches of Christ in the U.S.A. commits itself and calls upon its member communions to commit themselves for the next decade to racial justice by eliminating racism from church structures and to initiate and support efforts to eliminate it from society.

It is our hope that the power of this action will create a condition of trust, hope and love among all people of good will. Although this action seems limited, the intent is to begin a serious and strenuous effort to eradicate racism by letting the world know by our actions that we are committed to justice for all of humanity.

We affirm our love and affection for the people of the world, for the people of this nation and for generations yet to come by offering this document as the starting point of a new way of life. ■

The immovable

(S) he,
Unmoved,
moves through life
Without pain or joy,
Hate or love,
Uninvolved.

I,
Knowing despair and delight,
Rejection and acceptance,
Closed to indifference,
Open to pain,
Am more to be envied.

— Jean C. Higgins

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NGO Forum '85

Forging global networks for women

by Chris Weiss

Forum '85 — the Non-Governmental Organizations Conference held in Nairobi at the end of the UN Decade for Women — was full of spiritual highs and physical lows. It has taken me a month since the July meetings to sort out my impressions and learning experiences.

One thing was obvious: What went on at the official UN meeting running simultaneously was largely ignored by the women of the Forum. Until governments are more representative of women's interests, it was realized that little can be done in a political arena. So our Forum went about forming lines of communication that did not rely on governmental structures.

I was in Kenya three weeks on scholarship with 35 other women who have started and/or direct organizations for low income and minority women. It was winter when we arrived. This meant cool nights and a temperature during the day between 65 and 68 degrees. In our New Chiromo Hotel, the bathroom was down the hall and the hot water in short supply. Our group did not have to fear moving out to be replaced by UN delegates, (as others experienced); no one wanted to come to the New Chiromo.

People in Kenya were very friendly, particularly in the rural areas. However, in Nairobi, they tended to be more reserved and saw us as rich Americans who could be counted on to pay double the Kenyan price for many things. Some of the Black Americans in our group were confused and disappointed by this attitude. They viewed their trip as "coming home" and were upset at being seen as "differently colored Americans." Curiously, although Kenyans were generally knowledgeable about the civil rights struggle in our country, they had little understanding of how Black Americans got to the United States.

To the north of Nairobi, the land is hilly and heavily agricultural, with lots of subsistence farming. Most of the work is done by the women with hoes and machetes, growing crops for family use and sometimes for sale in the markets that spring up everywhere. Some villages have communal coffee bean farms, a privilege denied under European rule.

The best exchanges in our group occurred with the women of Kenya. Several of us represented U.S. rural women's groups and were able to share some commonalities. A woman who had invited a group of us for dinner apologized on the way for the dirt road, afflicted with ruts. I remarked that it was very much like the road to my house in West Virginia. She clearly did not believe me at first, but my friend from South Carolina who had visited me confirmed my statement.

A peak experience for many of us was a visit to a self-help water project in Karweti, started in 1968, roughly five years after independence. While its major goal was to provide running water to the homes of villagers and thereby (literally) lift the burden of carrying the water from the backs of the village women, those leading the tour admitted that a new breed of cattle had been introduced that needed more water to produce milk and the coffee bushes needed spraying. Possibly, without these economic incentives, the women might have had a harder time convincing the village of the need for pipes. However, the project today produces running water for 416 families. The water is pumped up to storage tanks and fed by gravity to the village homes. All the pipes were laid by the villagers, who sold produce and livestock to buy equipment. The project also serves a school of approximately 1500 children and the Miiri Women's Home Craft Self-Help Project.

I was inspired by the spirit of achievement as the people described their 15-year struggle to have running water. Next they are going to get electricity to the homes, and they think it will take another five years. I believe they will make it.

As we arrived, we were greeted by the village women, singing and dancing. We jumped down from our buses to join them and danced down the road to the water tanks. They sang in Kikuyu, their tribal language, and some of them also spoke

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Swahili and English. One of the songs was familiar to us — "Amazing Grace." We were treated to a huge lunch of traditional African foods, then visited the new building that they built for meetings and workshops.

I was so impressed by the strength and vitality of these women and others. With little access to birth control, their families average from 8 to 15 children and they are responsible for the domestic work — tasks familiar to Western women — but they also do all the farming and much of the heavy labor around the village. About half of them are the heads of households, as their men have left for employment in the urban areas (a situation similar to rural West Virginia). They refer to their men as their "big babies." Culturally, it isn't possible for the men to assist in jobs that are perceived as "women's work"; the result is that large numbers of unemployed men have little to do. Groups of them congregate in Nairobi and some form gangs that cause the streets to look like armed camps at night. Clearly, it isn't only developed countries which are facing a crisis in the adequate functioning of the nuclear family.

Hanah Muthoni Kinuthia grinds millet in a display demonstrating the preparation of native foods at NGO Conference.

Forum '85 was just that, a forum for women of every nation to exchange information and views around three themes — equality, development and peace. There was no intention of adopting an agenda or action plan. Women's groups submitted workshop topics related to the themes six months before the conference and the coordinating committee's role was simply to organize the time and place for the workshops.

In my work in West Virginia, I am vitally interested in exploring the kind of economic development that works best for women. If we were the state planners and experts, what kind of economic climate would we create to produce adequate financial resources for women and their families? There has been considerable critique of development policies that affect women in Third World countries, but women in developed countries have been slow to apply the same analysis to their own rural areas which often present the same challenges. So I went to learn and listen and to share some of the experiences that have worked for women in West Virginia.

Some of the most exciting analysis was done by a group called DAWN, Development Alternatives with Women for a New Era — an international group of women who had been meeting for about a year. They produced a document entitled "Development, Crises, and Alternative Visions: Third World Women's Perspectives." In their definition of Third World, they include all women who suffer under oppressive systems. They linked the rise in militarism and religious fundamentalism in the world to the oppression of women, since these two systems rely on patriarchal structures that give men power over women and children. They projected a vision of a world in which both men and women participated equally, and defined the obstacles that keep that vision from occurring.

I felt that those of us who direct grassroots projects had quite a bit to offer to the debate, since we have the "frontline" experience that either confirms or denies the analysis. DAWN members and, the Leadership Forum met one evening to begin an important discussion on the implications of our collective work, both from the analytical side and the practical application.

Another highlight was a workshop

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Quadrangle at the University of Nairobi which served as a gathering place for participants of the NGO Conference.

called "Perspectives on Spirituality for Women." Some 30 women of all religions and faiths, from all over the world, shared experiences of spiritual commitment to their work. We shared prayers for those who had affected our lives and listened as an American nun said "A second-hand religion will not sustain us today. The religion of childhood is not enough. My religion must keep pace with the other areas of my life and we must take the necessary steps to see that it does." She called for a redefinition of religious belief and a commitment by women to reclaim the church from patriarchal domination. The "amen's" resounded from the Christian, Moslem, Jewish and other women in the room.

There were some frustrations at the conference. Every time slot had roughly 45 workshops to choose from and I wanted to attend at least five. Also, there were so many women that often the workshops were over-crowded. The Forum only ran seven days. However, there were no workshops on the weekends, so there was little opportunity to continue discussions. With such a wealth of information and material, I felt cheated that I was only able to squeeze in as much as I did.

However, I came home having achieved my goal, that of learning and listening. I have ideas for research, projects I want to try, reading to do. I have new friends, and I need to make connections again with this international women's movement.

For that is what it is — a movement of women who have had enough of being second-class citizens, in putting up with abuse, discrimination on the job, and decisions taken out of our hands by men who think they know better. We find that we have similar problems and some of us have begun coming up with solutions. Rural women around the world in particular face similar situations in their everyday lives — lack of transportation and health care, abandonment by men, poverty and hard work to survive economically. We were able to talk across race and class lines and occasionally listen to another point of view. This is not to say that the disputes between the Arabs and Israelis, refugee women, and Black and White women did not emerge. But a spirit of independence and self-determination infused all the discussions.

I know that many of us went to our respective homes with renewed confidence. I also believe that there is a growing international movement around issues of economic justice, health and reproductive freedom, educational alternatives and peace initiatives.

We now face the work to be done with new resources, information and communication with other women doing the same work. It is not just "women's work;" it is work for all of humankind. ■

'Karibu nyumbani'

A Swahili 'welcome home'

by Nell Braxton Gibson

For me as a Black American, returning to Africa for the International Women's Conference in Nairobi, Kenya, held special significance. I was to be part of a world-wide conference in which I was a member of the dominant culture — a new and overwhelming experience. More than 10,000 women gathered to work toward peace, justice and equality. In the midst of the conference, I had the rare opportunity of joining several hundred women of color in expressing our collective needs and concerns around these issues. In setting goals for the conference, the Women of Color Caucus found there was much more to unite us than there was to divide us.

Sheila Collins, author of *A Different Heaven and Earth: A Feminist Perspective on Religion,* had written an article for a group called Clergy and Laity Concerned which described experiences in the Jesse Jackson campaign that were similar to those we found at the Nairobi conference. She spoke of meetings between the Black and White women during the Democratic National Convention in which White women were asked to speak in the interest of all women. Collins said, "The White women listened with repressed, and sometimes overt hostility. Some, referring to their prior civil rights record, claiming they had 'paid their dues' . . . Others saying that Black women should let them (White women) negotiate this out with the White male leadership. . . .

"The meeting ended with no resolution . . . Black women left frustrated and disheartened that, once again when it came to a question of political power, the much vaunted 'sisterhood' that feminists speak of is a sisterhood in rhetoric only, (that) by dividing along the color line — by failing to understand that the unified Black community is its most important ally — the organized feminist movement failed both its own stated goals and the larger movement for peace and justice of which it is a part."

In Nairobi the Women of Color Caucus gathered to discuss putting forth a platform which addressed the following issues:

— supporting all United Nations initiatives, resolutions and conventions on behalf of women, especially those promoting international peace and cooperation.

— reducing the military budget and using the released funds for the overall development of society and the equality of women.

— influencing the trans-national corporations which adversely affect women's employment and conditions of work.

— recognizing the key to women's equality, economic independence, and guaranteeing the basic right of women to equal pay for comparable value, and the right to full employment and a guaranteed income.

— eliminating all forms of racial oppression and discrimination against women and supporting full economic, social and political rights for foreign and undocumented workers.

— supporting all nations which improve the quality of life for women such as control of police brutality and the right to decent housing, health care and quality education.

— eliminating sexual violence and insuring women's rights to choose in matters of sexuality.

— providing moral and material aid to women struggling for their democratic rights and for their national independence throughout the world.

— working toward international peace by halting intervention and aggression, withdrawing all nuclear missiles, and negotiating by lateral arms control agreements, including the militarization of outer space.

The platform was endorsed by the Women of Color Caucus and some progressive White women. But several leading American feminists asked us to abandon that part of our position which supported the right to a free and unoccupied homeland for Palestinian women (who were part of our caucus) and to join them in denouncing the U.S. position on apartheid. Even the South African women (also a part of our caucus) agreed that we could not abandon our Palestinian sisters in order to join the American feminists, that unless the American feminists were willing to join us in denouncing both apartheid and the occupation of Palestine, we could not join them. Their response was that unless we came over to their side, we would not be taken seriously because they had the ears of the media. The groups did not come together and

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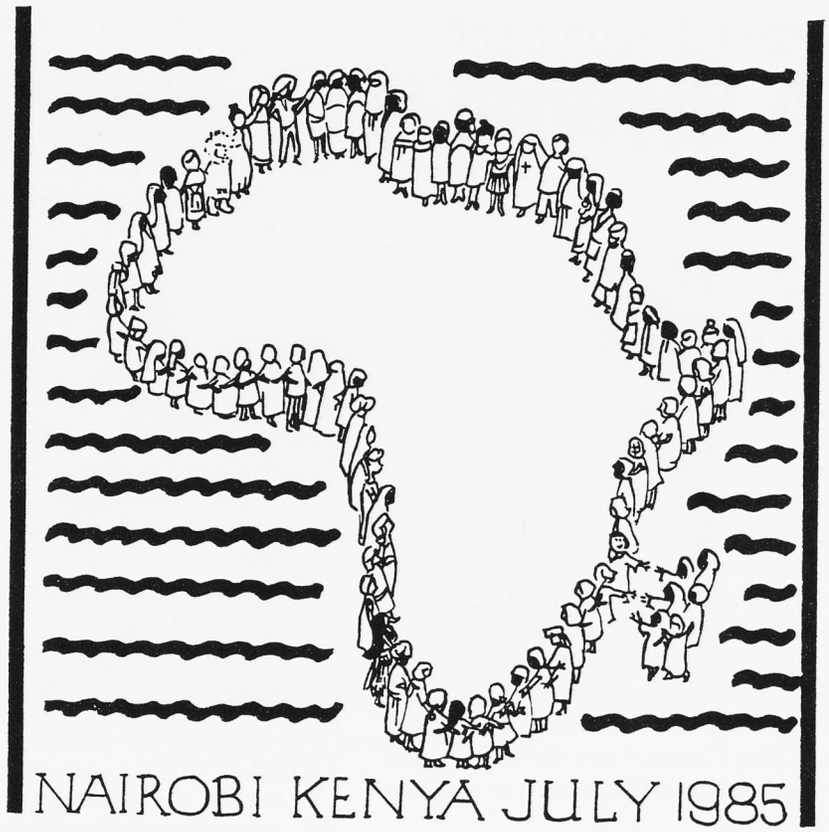
missed the opportunity to work alongside one another toward effecting world peace.

At the end of the conference, it was the Kenyan women who worked into the early hours of the final day to bring about acceptable solutions to many of the issues that had been left unresolved. Those of us who participated in the caucus meetings with them learned much from our Kenyan sisters about diplomacy.

One of the things I had wondered about when I left for Kenya, was whether the euphoria of the conference itself and the tremendous amount of work it took to participate in the workshops would allow time or room for experiencing the culture of the Kenyan people. Determined to do more than simply enjoy the hospitality of the people, I spoke to one of the receptionists who worked at our hotel and requested a tour of the slum area and the city hospital. The Kibera slums are but a stone's throw from the interior of Nairobi and are part of the city proper. Another delegate, Marcia Newcombe, staff officer at the Episcopal Church Center, joined Suferose Oloo, Mrs. Achieng Oneka and me on the tour. Mrs. Oneka's husband was owner of the hotel where we were lodged and had been one of the leaders of Kenya's Mau Mau rebellion. He had served with Jomo Kenyatta as Minister for Information and was detained with Kenyatta for the part they played in the struggle for liberation.

Tears came to our eyes many times as we toured the village. At the sight of hundreds of people in an open field waiting to claim the bodies of their missing loved ones — it was the city morgue. At the joy of coming upon an unexpected group of wedding guests dancing and singing behind the newlyweds — we joined their procession for a while. At the offer of a seventeen-year-old rural mother who proffered us the half ear of corn she had — the only food in her home. At the small girls who ran along side the road, pointing to Marcia and me yelling, "That's me. That's me." On impulse I responded by pointing to them and yelling, "That's me," meaning that I was one of them. They responded with cheers.



To unleash the deep emotional experiences which the afternoon tour had brought, Marcia and I joined the Kenyans at an all-night disco near our hotel. We danced with young men who explained the meaning of songs sung in tribal dialects. We answered questions about Michael Jackson, Prince and Tina Turner. We acknowledged the special feeling the music brought as it helped us bridge the gap between our two cultures and countries. But I was not prepared for the pain which shot through my heart when one of the young men asked, "Do you have any White blood in you?" I wondered if he hated me when I responded in the affirmative. Suddenly I felt great pain at being so different from the Kenyan people I had come to know and love and I wondered if the frustration of never knowing from where I originated in Africa would ever go away. As the record ended, I said to my host, "You must forgive me, but I am not accustomed to dancing for such long periods of time without resting. Could we please sit the next dance out while I catch my breath?" He said, yes, but quickly pulled me back onto the floor saying, "Please don't walk away on this song. It is the one which binds our two countries together." It took me a moment to recognize the tune to "We Are The World." As we danced, he gave me a reassuring hug and said, "Welcome home, my sister." Realizing he had not held my "White blood" against me, I remembered something which another Kenyan gentleman had said to my sister delegates, Marcia Newcombe and the Rev. Sandra Wilson, and me, "The blood which unites us is deeper than the water which divides us." ■

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Letters . . . *Continued from page 4*

which we find ourselves.

Of particular note is Barbara C. Harris' essay in the July issue, "That Biased PBS/Gallup Pole," perhaps because the opinions expressed echo my own on the existence, purpose, and goals of the Prayer Book Society. I have just about given up on "the church" as a vehicle for articulating my concerns on social issues. Maybe it's time to "hang in there" and work within the system for change.

Carolyn W. Reynolds
Santa Rosa, Cal.

Right wing nausea

As Senior Pastor of the Peoples' (Ecumenical) Free Church in Portland's slum, I resent the drivel and driveler from West Virginia who said, "Although some innocent people have suffered, I feel that God sent AIDS to punish sinners, and that He sent Ronald Reagan to protect Christians who believe in freedom." (July Letters to Editor.)

I'd like to know how he might explain sickle cell anemia (as it affects Blacks) or for that matter what about Tay-Sachs (as it strikes Jews)? I suppose that curse was rained down upon another group of "sinners" just as Hitler was brought to power to stem the Red tide!

The Rev. Pat Harkins, O.S.L.
Portland, Ore.

Spiritual synchronicity

I send a belated thank you to THE WITNESS for living up to its name. Last November I was to preach my senior sermon at the Church Divinity School of the Pacific on the 200th anniversary of the consecration of Samuel Seabury. In preparing, I wanted also to witness to the 10th anniversary of the Philadelphia 11, which, with Seabury's consecration, I saw as a celebration of the seemingly disordering work of the Spirit to bring about the true order in Christ.

What moved me to speak boldly was the "Daughters of Prophecy" issue which I somehow received in the mail just prior to committing the sermon to paper. I say "somehow" because at that time I was not yet a subscriber.

When I called a seminary colleague to tell her about the synchronicity, asking if she, too, had received that WITNESS, she said, "Yes, but I received it two months ago!" Whatever the mechanics for my receiving that issue at that time, I'll never know. I do know that I felt in communion with my brothers and sisters at THE WITNESS and was further opened up to deliver a senior sermon that stirred comment and initiated dialogue in the seminary community.

The Rev. Polly Hilsabeck
Oakland, Cal.

Lauds inclusive language

It's hard for me to understand intense opposition to the "inclusive language" lectionary. There are scores of beautiful portraits of both males and females in Scripture. Does the image of the Godhead have to be frozen into the masculine conception exclusively and completely?

Inwardly visualizing the Almighty as the Eternal Father might work well for those individuals who have been fortunate enough to have enjoyed a close and loving relationship with their earthly fathers. Those less fortunate, however, must feel compelled to contrive this fatherly image in order to cope with our spiritual heritage.

One shudders to suppose that many of the faithful cling to the childlike picture of God as a magical Fellow with a long, white beard, seated on a throne, in a material paradise. The Commandment against making graven images seems also to forbid the likening, whether through physical icon or mental image, of the Godhead to limited and familiar worldly beings. In any event, the sincere worshipper should have the option to greater latitude in his or her corporate devotion. The "inclusive language" lectionary idea apparently tenders this wider latitude.

William Dauenhauer
Willoughby, Ohio

Correction

In the Short Takes story about Fran Toy, the first Asian-American woman to be ordained an Episcopal priest in the United States (August WITNESS), the reference to the Rev. Lee Tim Oi should read the first Anglican (not Episcopal) woman to be ordained a priest in 1944.

Dear comrade letter

I just read the June issue of THE WITNESS. It's really good to find other comrades working so hard for justice in the world. Yours for a Soviet America.

John Burton
Wheat Ridge, Col.

Kudos on ACP awards

Congratulations on the Associated Church Press awards you won with your excellent production of THE WITNESS. You deserve every bit of it, and I'm proud to be a constant reader. The whole April issue on Capital Punishment was a fine combination of personal, public and cultural reflections on this terrible phenomenon, and I'm glad you picked up the piece by Joe Morris Doss from *Blueprint for Social Justice.*

— The Rev. Joseph H. Fichter, S.J.
New Orleans, La.

Editorials give hope

Thank you for your words of hope expressed in your editorials of THE WITNESS, May and June issues. I am encouraged to hear that "alive in the hearts and minds of people around the world is this hope and determination that the nuclear madness must, in the last analysis, be banished." I truly pray that this will happen. (May)

I received much consolation from "The hope that we can somehow manage the nuclear arms race . . . is giving way to the determination that we must end it through disarmament. The awakening and further quickening of the Holy Spirit may be humanity's only hope." (June)

Do continue to write such editorials as will strengthen the hope that threatens to give way to despair in these times.

Sr. Agnes C. Prendergast
Adrian, Mich.

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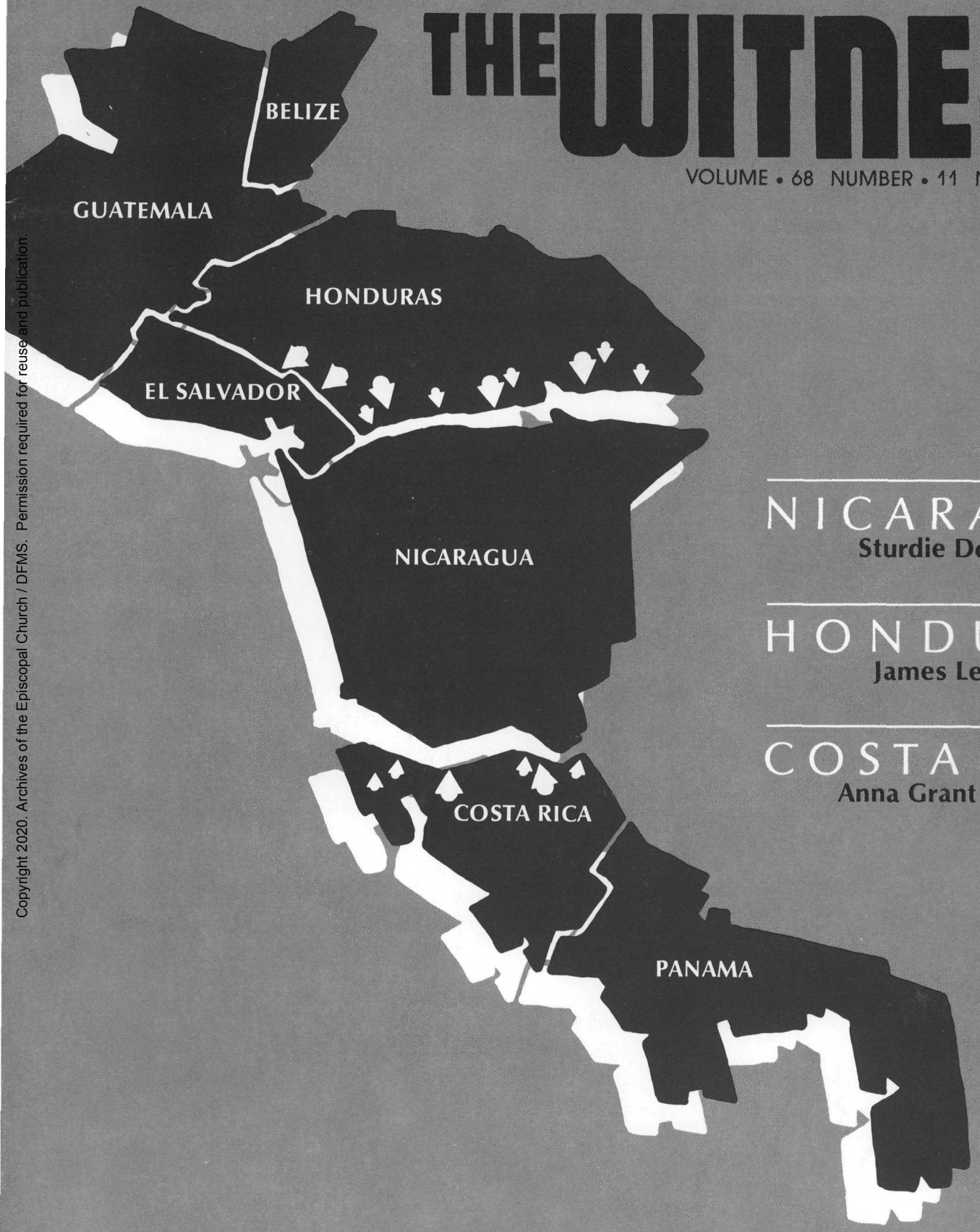

NICARAGUA
Sturdie Downs

HONDURAS
James Lewis

COSTA RICA
Anna Grant Sibley

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Letters

Invasion a fantasy

In his article on nonviolent civil disobedience (August WITNESS), Gene Sharp talks about what would happen if the Soviets invaded a Western Europe that was trained in "civilian-based defense." There would be "a massive and continuing defense struggle capable of maintaining the autonomy of the attacked societies, denying the Soviets their objectives, and undermining the morale of the Soviet troops. . .[etc.]"

What Sharp does not tell us is that the scenario of a Soviet invasion of Western Europe is a fantasy and always was. Recent documents published in the American Historical Review indicate that post-war U.S. policymakers never once really believed that the USSR intended to invade Western Europe. Having just lost 20 million people and having sustained a dreadful destruction of its own land and industry, the Soviets were not about to embark upon a mindless war. Nor is there any evidence that they see it at all in their interests to invade Western Europe today; nor do any policymakers or military leaders really believe that they so intend, as far as I know.

It is bad enough that the Reaganite propagandists conjure up such scenarios, but worse when people of Sharp's calibre do so, thereby playing into the cold warriors' hands and making their own task of teaching nonviolence that much more difficult. Instead of trying to show how nonviolence can be a weapon to defend people against threats conjured by the cold warriors, it might be more important — and more politically honest — to expose the threat for the fantasy that it is.

Michael Parenti
Brooklyn, N.Y.

Sharp responds

Judgments concerning the presence or absence of aggressive intentions by Soviet leadership may vary. However, the political uses of Soviet military might in recent decades in Eastern European countries have made many people suspicious of Soviet intentions elsewhere. This often convinces them that they require effective capacity to prevent and defend against any possible attack.

If that suspicion is justified, then civilian-based defense has the potential of providing a deterrence and defense capacity for Western Europe without risking self-destruction by war. If that suspicion is unjustified and Michael Parenti's view is correct, civilian-based defense (which lacks a military attack capacity) would enable the Soviet Union to reduce vastly its military preparedness in Europe and permit Eastern Europeans greater freedoms. This would help to demonstrate that the Soviet Union had no aggressive intentions. In either case, therefore, civilian-based defense can be helpful in reducing the danger of war.

In contrast, I see no chance, even in face of nuclear weapons, of European societies permanently abandoning military capacity without a substitute defense capacity.

Gene Sharp
Cambridge, Mass.

Copy to Congress

Thank you for your fine editorial and article in the September issue about the fast of Miguel D'Escoto, Nicaragua's foreign minister. I photocopied both and sent them to my Congressional representative — Les Aspin — along with a letter asking him to work for a new U.S. policy in Central America.

I pointed out that the Sandinistas are not all blood-thirsty "communists" and the contras are not "patriots equivalent to the founding fathers." I also noted that there is a rising tide of disgust in the American religious community regarding Reagan's policies in Central America.

Please continue to cover these events so that we can obtain a more accurate picture of what's really going on.

The Rev. John F. Crist
Janesville, Wisc.

Lauds editorials, poet

I just read your September issue with its beautiful editorial on Miguel D'Escoto and the Nicaraguan women. I'd been meaning to write earlier to thank you for the poignant editorials in THE WITNESS about the Plowshares groups and Martin Holladay. You may not have heard that Martin's sister Cathy was tragically killed recently as she pushed her children out of the way of a runaway car. Martin was released for two weeks, and he built her coffin. At this writing, their mother Jean is awaiting sentence for a Rhode Island Plowshares witness.

I'm also delighted that Mary Lou Suhor met Michelle Najlis, the Nicaraguan poet, during her fast with Miguel D'Escoto. I met this remarkable young Jewish woman last year while investigating the situation of Jews in Nicaragua. (See story this issue.)

Michelle's parents escaped to Nicaragua from France in 1936 and set up a business in textile trading. Unlike the older generation of Jews in her country, Michelle and a few of her Jewish friends became actively involved in Sandinista efforts to overthrow the Somoza regime. Forced to flee Nicaragua in the late '60s, she spent 10 years in Costa Rica working in support of the Sandinistas. She returned home in '79 when the new government took over. Today anti-Semitism in Nicaragua is a non-issue.

I would like to share with WITNESS readers an anecdote she told me about her grandmother. Her grandfather had been a French military hero, killed in World War I. With the assumption of power by the Vichy government (Hitler's French administration) her grandmother went alone to the office of the senior local magistrate, threw her husband's medals on the magistrate's desk, and said to him, "I exchange these, with honor, for the yellow star."

Jim Levinson
Winchendon Springs, Mass.

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Strengthened spirits

I have just gotten to read the September edition of THE WITNESS. How good it was to read the article "Fasting with the Prime Minister."

I certainly want to commend THE WITNESS editor and others who made the effort to go to Nicaragua to be with Miguel D'Escoto in his fast. I am sure that it meant a great deal to him and strengthened his spirits. Keep up the good work through your pen!

John H. Sinclair
Synod of Lakes and Prairies
Presbyterian Church (U.S.A.)
Bloomington, Minn.

Held by contras

We were in Nicaragua for the last 10 days of Miguel D'Escoto's fast and just missed Editor Mary Lou Suhor. We are so glad about your work at THE WITNESS.

Peter was on the San Juan River boat trip of Witness for Peace (WFP) people when they were abducted by Eden Pastora's ARDE contra group and taken into the hills and forests of Costa Rica. We were in Managua when WFP put out a call for press to accompany them and Peter signed on.

Pastora, upon hearing of the trip, announced that he would attack these "wolves in sheep's clothing." That drew the international spotlight as 14 journalists, including three TV crews, joined the 29 WFP people. The important thing, is not that the group was held for 29 hours, but that ARDE took them to headquarters over supply trails that revealed a part of the contra support base in Costa Rica from which they control the river border and launch attacks on Nicaragua.

During the abduction, the contras said they were members of ARDE. However, during the last hour, to cover up the truth about the border conflict, Pastora sent word with one of his top military leaders, "We are not the contras. We are simply Nicaraguans in exile, anti-Communists who have opened up a war front against the Sandinista government." The day after the WFP group was released we saw a photo of this military man, Noel Boniche, with three others as the high command of ARDE, a photo taken by German reporters.

Thus the 29 WFP people plus the reporters have proof that Eden Pastora's contras are based in Costa Rica.

Betty Campbell
Peter Hinde
Tabor House
San Antonio, Tex.

'D'Escoto manipulative'

As one who works daily with Nicaraguan refugees, I was disgusted by your endorsement of Miguel D'Escoto's most recent effort at manipulation of the religious left in the United States and Europe. Those of us who have heard first-hand the reports of repression, systematic persecution of Christian workers, desecration of churches and acts of violence against priests and pastors by the Sandanista Youth, cannot take seriously that D'Escoto is either a man of peace or a "Moses" to the Nicaraguan people. He and the government he represents are seeking to bring every voice of opposition into conformity with the will of a political oligarchy which like the one it replaced lives well while the majority of its population suffers all kinds of deprivations and abuse. If D'Escoto is seriously opposed to injustice, let him decry those who have brutally taken advantage of the aspirations of the Nicaraguan people in order to build their own place of power and privilege in the world.

The Rev. Frederic D. Huntington
Miami, Fla.

(The Nicaraguan exile community in Miami understandably present a different view of their country from those who have traveled there recently. Their reports are also at odds with the reality expressed by Nicaraguan Bishop Sturdie Downs — see p. 6. We know whom we have believed. — Ed.)

Out of church, Marxism

After subscribing for one year to see exactly where you and your associates are coming from, I thank blessed Jesus that he has led me out of the Episcopal Church and your Marxist mentality. How sad for *your* church! I pray you live long enough to reap what you have harvested — all in the name of Christ!

Fay S. Gordon
San Rafael, Calif.

Against Rambomania

I invite WITNESS readers to join me in doing whatever they can to keep our children from getting caught in Rambomania this Christmas. Do we really want our little ones carrying Rambo dolls as they are now cherishing Cabbage Patch kids?

Now big bucks are seen by Coleco Industries with little sense of responsibility for creating good role models for our kids. Coleco apparently plans a full line of accessories too, so tots will be able to outfit Rambo with machine guns, grenade launchers and plastic explosives.

I am trying to alert all the parents I can, to encourage teachers and others in leadership to create an awareness of the offense to our children by a "war machine" doll; and to inform the media and others of the need for better hero dolls.

Bert E. Van Soest
Somerville, N.J.

More to come

THE WITNESS has learned that the Rev. Zalmon Sherwood, who wrote, "On being a gay priest" (September) has been asked to resign from Emmanuel Episcopal Church, Southern Pines, N.C. A story will follow in December, as well as Letters to the Editor concerning AIDS and the other articles on homophobia in the September issue. — Ed.

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Editorial

Church of the 21st century

With international attention focused on the East-West summit talks, there is danger that the fundamental problem which polarizes humanity — the North-South phoenomenon — will be downplayed.

While granting the validity of summit conferences — indeed, any dialogue and action to assure that the planet will not be blown up — THE WITNESS believes that to lose sight of the North-South contradiction would be disastrous.

Theologian Pablo Richard points out that the geographical terms are used symbolically: South refers especially to those poor nations, but also to all the oppressed of the earth (exploited races, classes, despised cultures, marginalized women and children, etc.). North designates the centers of power.

Nowhere is the North-South polarization more evident than in the articles centering around Nicaragua, Honduras and Costa Rica in this issue.

Extending the North-South analysis globally, statistics show the problem writ large: Between 1900 and 2000, the world population will have grown from 1.6 billion to 6 billion. Third World countries — the South sector — account primarily for the growth. Four out of five human beings at the end of this century will be living in the Third World, in underdevelopment and poverty. In that world, 500 million suffer extreme hunger, and 50 million die each year. This, in a world that spends $1 million per minute on arms.

Consequently, the Third World is literally doomed to death by the centers of power, so that the North-South pole might be characterized as a Life-Death problem.

For the Christian, "to opt for life" explains Richard, means not to accept the death of the poor. "The centers of power discover thousands of technical, economic, ideological and theological reasons to justify or tolerate their death," he says.

In the light of Richard's analysis, Christian churches will be challenged to make an option in the present North-South alternative. They will either choose to be the church which is the spiritual force of the West, in defense of abstract dogmas, against the atheism of the socialist countries of the East, or to be the church which is the spiritual force of the poor, in defense of life, against the centers of death located in the rich countries of the North.

THE WITNESS believes with Richard that the 21st century will be the century of the Third World. Will the church opt for that world, or will it end up a museum-church of the West, without any ability to announce the Gospel of life to the majority of humanity who live and who will live in the Third World? ■

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THE WITNESS

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Sturdie Downs:

'A Christian from Nicaragua'

I am filled with joy to know that the Episcopal Church Publishing Company has been witness to "the cause" in Nicaragua. It fills me with great emotion to be able to take part in this gathering honoring five people who have also committed themselves to the cause of social justice.

I would like to take a moment to say why I am speaking to you in Spanish. It doesn't mean I can't do it in English; it has to do with my identity. I am a Nicaraguan. I like being a Nicaraguan. And when I do it this way, I can do it Nicaraguan-style.

I'm not going to speak tonight about the thousands who have died in Nicaragua — you know about that. I wish to speak more about the origin of our problems. For me, the principal cause has to do with the economic interests that the United States has in the hemisphere in which we live. It's not a matter of an East-West confrontation. That's what's being said but that's not what it is. The struggle we have in America is a struggle that comes from within ourselves.

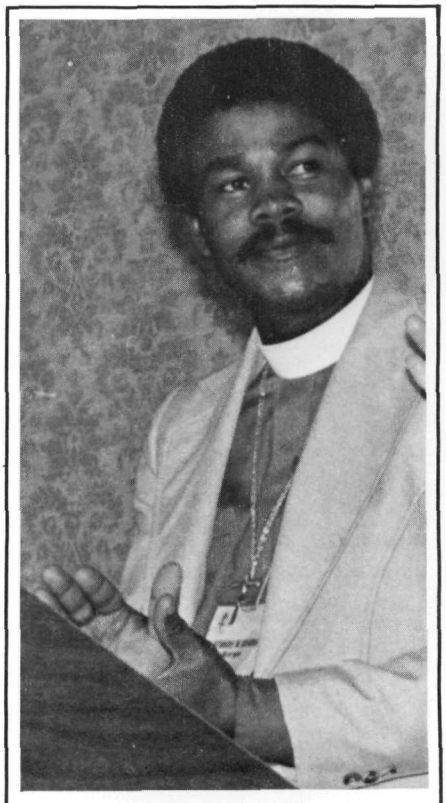
Possibly other people might try to take advantage of this struggle, but let's not mistake this for an East-West confrontation. It is a struggle of people who have been exploited for too many years by "the boss" — the one who has never liked to see people develop. And I do not speak as a partisan or a politician. I speak as a Christian from Nicaragua who lived under Somoza, and who saw all the changes. I'm in agreement with many things our government does, because the government is for the welfare of the people. And we're trying to become more equal, even when we're not allowed.

Therefore, I would like to focus not only on the problems of Nicaragua, but on the problems of Latin America in general. The problems stem from economic interests. I will try to prove to you how these interests affect every level of life — not only in our country, but in all Latin America and Third World countries.

I'd like to point out that even though an embargo has only recently been placed on Nicaragua, we need to remember that historically, Nicaragua has suffered from what I would call a "passive boycott."

What do I mean by that? We are primarily an agrarian country, as are most Latin American countries. We must borrow money from the International Monetary Fund so that we can plant, and buy machinery. We then sell our products at a price to the buyer. The buyer then processes our resources and we buy them back again at a higher price than what we sold them for. This is not just, but this has been the history of Latin America and the Third World. In other words, the economic embargo is not new — it has existed passively for many years and is so subtle people are not aware of it.

But now there is a special embargo enacted against Nicaragua. Why? Because we have liberated ourselves. In South Africa, there's a very inhuman apartheid system that does not recognize even minimal rights for the majority of its people. It's an oppressive system. They call us Marxist-Leninists, but, thank God, we have rights in Nicaragua. The government's biggest problems are trying to provide the best possible health care for its people, as well as improving education, agrarian reform, and teaching the people to read and write. Illiteracy has dropped from 50% to 10%. All this is seen as a threat. There's no boycott against South Africa, but there's one against Nicaragua, a country trying to improve its way of life.



From the podium, the Rt. Rev. Sturdie Downs, Bishop of Nicaragua, acknowledges applause by clapping "Nicaraguan style," at the ECPC dinner in Anaheim where he was guest speaker. His remarks at that time were translated by the Rev. Floyd "Butch" Naters-Gamarra and are condensed herewith.

Our problem, I say, is one of economic interests. We are the producers, we are the ones who sacrifice. The mighty one in

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the north takes advantage of our products and the energy of our people. Our people receive no benefits. That is why there is revolution. When there is exploitation, misery, hunger, nakedness, illiteracy, and when people become aware — because we are Christian — we find our initiative in the Holy Gospel. This awareness helps us understand that we cannot separate daily life and the church. They go hand in hand because the Gospel is a Gospel that liberates. And if it is not, it is of no worth.

Inspired by our Christianity, aware of the constant exploitation of our people, we moved towards liberation. That in itself is a threat to the "big boss" because the "big boss" doesn't want the people to be liberated. Listen well, my brothers and sisters, because I think you are committed Christians. Perhaps you have heard the voice of the coming liberation here in the United States, because there are oppressed people here too. Each day the oppressed become more aware, and that is why we Nicaraguans and others are persecuted.

I do not want to mention Cuba here, but Cuba is an example in itself. I know if I speak of Cuba and other revolutionary peoples many of you would consider me a Marxist-Leninist. But that is not the point. The point is to be committed to the people and to the Gospel. And what is that Gospel? What are the signs of that Kingdom? Is it not to feed the hungry and the poor, to seek the welfare of the people? To give them health? To educate them? To give land to the one who will work it and not to the one who wants it just to say, "I own it"? Even if the people might not have the title to the land so that they can pass it on to their children, they have the right to work the land, and while they work the land, no one is going to take it away from them. Is that communism? If that is communism, I would say then every committed Christian is a communist. That's the situation in which we live in Nicaragua. And now, an embargo has been placed on Nicaragua. How does that affect us, a poor nation of the Third World with very rich potential? We are not being allowed to develop that potential. In the past, we have been exploited to the maximum. And now, because the oppressed have been liberated, because we seek to give the people a better way of life — an economic embargo has been placed upon us, even though we have so little.

The United States was once our biggest market, but it has gradually cut us off. Now, to survive, we must seek new markets in the socialist countries. And who has shoved us in that direction? The United States, once our biggest buyer. Can you believe that by doing this to us, it thinks it will destroy the revolution? It will not destroy us, but it does affect us. We need foreign exchange currency to improve education. We need it to buy machinery to continue the agrarian reforms. We need it to pay off the foreign debt we acquired by having to borrow so heavily.

"If you only knew about the interventions by the United States, and how your country created a National Guard which kept our people down, and how the multinationals exploited us, you would be in the streets protesting."

So we must buy machinery from the United States, at the price it imposes, in order to produce things to make money to pay off our debt. But we can never pay off the capital; we can only pay part of the interest. Thus we are always in debt, and our money is worth less and less.

It becomes clearer and clearer that our problem stems from economic interests. Today, there is a great movement against paying the foreign debt all over Latin America, and those of us who have been exploited all our lives clearly understand the reasons behind this movement. There are those who say the movement is initiated by Cuba. I would say we Christians should be ashamed, not because the initiative came from Cuba, but because those who aren't Christians took the initiative and it should have been us who had the vision to anticipate this historic moment, because we have lived through the unjust situations responsible for the movement.

Furthermore, since America is heavily a consumer society, we also produce things we didn't even need in Latin America.

Because of the propaganda of the consumer society, we fall into the trap of buying things we don't need. There is a capitalist mechanism of consumerism that gets established, and ultimately spoils already exploited countries. And why is it done this way? I insist it is because of economic interests. If we cannot pay off even the interest on our debt, we can never become developed countries. We can never speak in the world forum as equals. Thus, always the slave driver maintains control. But when a country's people become aware of the situation and seek liberation, then immediately the country is called "communist."

What more should I say about our reality? I've said we've been trying to improve agrarian reform, health and education for our people. We did not have that privilege in the past.

In our "communist" country, all higher education is free. How many people could afford to go to the University of Nicaragua during the time of Somoza? In our country there was a capitalist orientation then; it cost a lot of money.

Now it costs 65 or 100 cordobas a month, which is almost free. High school in the United States, to a certain point, is free. But the university is not. How much does it cost? How many people in the United States can afford to aspire to a university education? We offer free edu-

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cation because we are trying to improve the people's lives. If that is communism, then I'm a communist. And Christ is also a communist, because he was concerned about people, and we must be committed to His Gospel.

What, then am I saying? In sum, the conflict we face is not one between the East and the West. Neither will we have peace as long as aid is being given to the contras on our frontiers. That kind of aid bothers me, and I appeal to the consciences of all here — we must make sacrifices for the sake of justice. It is said that the United States is democratic. But most of the money that is used to oppress and kill people in Nicaragua and other countries comes from your taxes. How can you give life instead of death to these countries? I appeal to you as Christians to do all you can to make people aware that this aid that gives death instead of life to Nicaragua and other countries must be stopped.

The root of all this is economic interests. It's not whether Nicaragua is capitalist or communist. It is that we are seeking self-determination and that is perceived as a threat.

The only possible solution to this economic trap is to end the embargo and to get rid of the foreign debt. It's the only way. Otherwise we will continue to become more indebted, more impoverished, more miserable, more exploited, and there will be more reasons for revolution in Latin America and in every Third World country. It will also happen here, — I don't know when. It depends on what sort of consciousness people have about the oppressed in this country.

You have exploitation and poverty in the United States just as we have in the Third World.

What I have said has not been in the spirit of wanting to hurt anyone. But you have heard and seen many things in the media which have nothing to do with reality. I have not gone into detail, and your government isn't going to tell you about it. If you knew about the interventions by the United States, and how your country created a National Guard which kept our people down, and how the multinationals exploited us, you would be out in the streets protesting.

Of course, we do have internal problems in Nicaragua. But they are up to us to solve. What I ask you to be concerned about is the problems that you impose on us. These are the problems we want removed. Meanwhile, what the Nicaraguan government is doing is for the welfare of the majority of our people. ■

Gee, we did it again!

THE WITNESS magazine was honored with three Polly Bond awards by the Episcopal Communicators at the group's dinner meeting during General Convention in Anaheim. Awards were presented in two categories — print media and electronic media — with the Episcopal Church Publishing Company, parent organization of the magazine, picking up an award in the latter.

THE WITNESS received an award for outstanding merit in editorial writing for "The Cost of Principle" by Mary Lou Suhor, (April '84) which described the plight of Maria Cueto, Steve Guerra and three other Hispanics who refused in conscience to testify before a Grand Jury. Cueto, former executive director of the Episcopal Church National Commission on Hispanic Affairs, and Guerra, a member of the ECPC Board of Trustees, are currently serving three years in prison for "criminal contempt" of the Grand Jury, and are currently awaiting decision on an appeal which would free them on parole.

Honorable mention citations went to the magazine for feature writing, "Coyote," by Renny Golden, (January '84) a story on the origins of the sanctuary movement; and for commentary, "Minority Women and Feminist Spirituality," by the late Pauli Murray (February '84).

The awards bring to eight the total won by the magazine this year. THE WITNESS had previously been honored by the Associated Church Press with five awards: three firsts for feature writing, poetry, and most approved appearance, and honorable mentions for reader response (Letters to the Editor) and best in-depth coverage of an event.

ECPC picked up its second award this year for its first venture into the electronic media, "A Priest Indeed," a 30-minute docu-drama about the ordination of the first Episcopal women priests. In addition to the Polly Bond award, the film, now on a ½-inch VHS cassette, won a silver medal earlier from the International Film and Television Festival of New York.

The Episcopal Communicators competition is six years old. Its awards are named for one of the most gifted and beloved women in the field of Episcopal communications — Polly Bond, director of communications from the Diocese of Ohio — who died of cancer in 1979. ■

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Ode to Reagan

by Bishop Pedro Casaldáliga

Pedro Casaldáliga, a member of the Roman Catholic Claretian Order, is Bishop of Sao Felix do Araguaia, Mato Grosso, Brazil. This poem appeared in* El Nuevo Diario *(Managua) Aug. 10. It was translated by James and Margaret Goff and Jose Arguello, and distributed by the Antonio Valdivieso Ecumenical Center, Managua, Nicaragua.

The poets, children and poor of the earth join me
in excommunicating you.
Hear us!
You have to think of the world in a human way.
Don't be a Nero.
You are not a screen monkey filming a picture;
You are the ruler of a great nation!
(I will tell your people to clean off for good
the shit that your cowboy boot has splattered
on their flag.
And I will tell them to realize when they vote
that they may be selling
their honor and a lot of blood).

You may have made the world drunk with Coca-Cola,
but there is still some lucid person to tell you, No!
The profit and power of your arms
are not worth any more
than the feverish cry
of one Black child.

There is no longer any place for empires.
Reagan, listen:
the sun
rises for all people
and the same God sends rain
on all the lives he has called to the fiesta.
No people is the greatest.
Make your backyard at your own house, respect us!

Rachel knows you, Herod,
and you will have to answer for her desolation.
The star of Sandino is stalking you in the mountains,
and in the volcano one single heart awakens;
as a sea of courage the young Nicaragua
will break your aggression apart.

The blood of our martyrs sustains our arms
and in our mouths becomes a song and a fountain:
You have never seen our mountains, Reagan,
nor have you heard in their birds
the voice of the voiceless.
You do not know about life,
nor do you understand about songs.
Don't come to us now with your hypocritical morals,
you killer who aborts
a whole people and their Revolution.
The lies that you try to give the world
(and the Pope) are the worst of drugs.
You exhibit Freedom (as an exclusive)
yet cut away at the steps of Liberation.

"The United States is powerful and great. . . ."
All Right! "In God we trust."
You can believe that you are the owners,
and that you have it all,
including god, your god
— the bloody idol of your dollars,
the mechanical Moloch —
But you lack the God of Jesus Christ,
the Humanity of God!

I swear by the blood of God's son,
which another empire killed,
and I swear by the blood of Latin America
— today pregnant with new auroras —
that you
will be the last
(grotesque)
emperor!

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Nicaragua: A Jewish perspective

by F. James Levinson

There was no wine; there was no bread. There was only one candle. Yet it was the most memorable — and the most sacred Shabbat I've ever experienced. Twenty of us from the United States and an equal number of Nicaraguans stood together, hand in hand, on a dusty road in the town of Jalapa near the Honduras border — the site of severe and concentrated attacks by counter-revolutionaries or "contras" in the U.S. Government's covert war against Nicaragua.

We had only crackers from the local market and water, but we shared them among ourselves as I chanted the familiar strains of the Kiddish while the sound of gunfire resounded in the hills.

The candle we used was a multicolored one, symbolic of the rainbow covenant, which I'd been given by friends in Boston. But there was no mother of the Jewish faith to light the candle. Instead, as the sun set over the hills, the candle was lit by a Nicaraguan mother standing with us, a woman named Rosa whose family had been killed by the contras. It struck me that there was something very right about it — that Rosa and her family are the unseen victims of this generation as my aunts, uncles and great-grandparents were the unseen victims of theirs.

In 1983 a group of Americans went to this border area to protest U.S. administration efforts to "destabilize" the new Nicaraguan government and to stand as a force for peace in solidarity with the victims of the violence. The presence of Americans in the area had such a positive effect in discouraging contra attacks on the local population that a continuing rotating presence was initiated under the Witness for Peace program. I learned that a group from Massachusetts would be going to Nicaragua.

With the obvious risks clearly in mind (the struggle and soul searching I went through myself and with my family is a story in itself) my decision to go emerged from sources which have been central in my life. First I saw it as a clear extension of the work my wife Louise and I do with the poor and the homeless in Boston. Second, it emerged from almost 20 years of work in, or on, the problems of low income countries both as a State Department official and as a faculty member at M.I.T.

Third it stemmed from my Judaism. I have always found it important to do acts of conscience in a Jewish context. When I was arrested last year at a nuclear weapons facility it was for handing out the picture and message of Anne Frank. When I was imprisoned it was on Yom Kippur. When I did civil disobedience again last summer I was wearing the tallis of my grandfather. What finally made up my mind to go to Nicaragua was reading about the Congregation Emanu-El B'ne Jeshurun in Milwaukee, which decided to offer sanctuary to a Central American refugee (*Reform Judaism*, Fall 1983) and the comment of the rabbi who compared the plight of these refugees to European Jews in the 1930's who sought a safe haven in vain.

Beyond this it has been painful for me to carry around the knowledge that most of the arms used by the former Somoza dictatorship against the people of Nicaragua, and much of the arms now used by the contras, were provided by the Government of Israel.

So it was that I became part of a 20-member interfaith group of very diverse people, but with common purpose, who went to Nicaragua. Most of our time in the country was spent working, meeting people, vigiling, and visiting schools, health facilities and agricultural projects in Jalapa, with some time in the capital city of Managua speaking with government and opposition leaders, newspaper editors, and representatives of minority groups. Overall there were two main issues I wished to explore in some depth: (1) the political orientation of the government, and (2) changes in the quality of life of the people in this poor land.

The first related to the charge from Washington that Nicaragua has become a Marxist-Leninist state and hence a threat to U.S. Security. I found this confusing, knowing beforehand that Nicaragua has a diversified public-private economic structure, not substantially different from Israel. In fact, the government-run sector, representing roughly 30% of the economy, is smaller than that in Mexico.

Some light was shed on the matter for me at the Santa Cruz potato cooperative near Jalapa. The cooperative is made up of some 50 families displaced from outlying areas by the contras. As I watched the adults sharing the work of the cooperative among themselves and saw cultivators carrying both spades and rifles, it suddenly struck me that this was nothing less than a border kibbutz. The sim-

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F. James Levinson lives with his family and friends at Noonday Farm, which grows food for the homeless and elderly and provides hospitality for the needy in the Boston area. He is former Director of International Nutrition for the U.S. Agency for International Development and former director of the International Nutrition Program at the Massachusetts Institute of Technology. This article appeared earlier in *The Jewish Advocate*, Boston, and is reprinted with permission.

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ilarities with border kibbutzim my wife Louise and I have visited in Israel were striking: the shared decision making, the child care, financial support according to need, most of all the sense of common purpose, commitment and new life — something worth living for and, if necessary, worth dying for.

Was this the Marxism that we so feared? We asked one member of the cooperative whether this was communism. His answer was the same, almost to the word, that I'd heard at Kibbutz Sasa near the Lebanese border three years ago, "If communism is living together and sharing with a common vision, then I guess we are." Somewhat earlier the U.S. Ambassador to Nicaragua said much the same thing but with different vocabulary, "If democracy is participation, then there is a great deal of democracy in Nicaragua."

Once I made the kibbutz connection other connections fell into place: the young soldiers, some of them medical or philosophy students, interacting so humanely with village families; the continual singing; the encouragement of poetry and the arts; the deep, unspeakable sorrow at the death of a child — all memories I had taken with me from Israel.

The second issue of interest to me was changes in the quality of people's lives. Over the years I've had occasion to work in some 15 low income countries, mostly in Asia and Latin America. Perhaps my greatest frustrations in working with the governments in these countries related to their essential lack of commitment — disinterest — in meeting the basic needs of the poor. By contrast, I found that the present government in Nicaragua has been *doing* the things we used to advocate: broad-based food distribution, primary health care, literacy. We found the people are eating 30% more rice, corn, and beans than before the revolution in 1979. During the same five years illiteracy was reduced from 50 to 13%, and more than 40,000 families received land, while infant deaths are now down by a third and the incidence of malaria has been cut in half.

At the same time it became apparent that the new government has made mistakes, some of them fairly serious. To their credit, officials usually were willing to speak of them openly. One problem has been press censorship, a policy the government justifies on the grounds of the military incursions. There have been signs of discrimination against those who oppose the revolution. There also have been a few signs of racism. And the government has made a whole series of mistakes relating to the Miskito Indian population.

Overall, however, I found myself essentially in agreement with one U.S. religious leader who said, "One doesn't have to endorse everything about the Nicaraguan government in order to find serious fault with the illegality and immorality of U.S. efforts to destroy it."

> *"As I watched the adults sharing work and saw cultivators carrying both spades and rifles, it struck me that this was nothing less than a border* ***kibbutz.****"*

And it is the U.S. policy with which we finally are left. It's indeed hard to imagine that anything going on in this small country of 2.5 million people (roughly the population of Brooklyn) could justify what one U.S. intelligence source suggested will soon be "the most extensive covert operations mounted by the U.S. since the Vietnam war." But the human suffering inflicted by the contras, many of them former members of Somoza's dreaded national guard who have been trained in secret camps in Florida, California and Honduras, is all too evident: the killing of large numbers of innocent people, the burning of crops, the kidnapping of teachers and health workers.

There was every reason for us to expect hostility from the Nicaraguans we met. Almost every family had lost someone in the contra attacks. Some 50,000 Nicaraguans were killed in the war of liberation against the U.S.-backed Somoza dictatorship. Yet in two weeks of visits with people from every strata of this diverse society, we never once encountered hostility or even resentment — nor indeed anyone who wasn't able to draw clear distinction between U.S. Government policy and individual Americans. On the contrary, there was welcome, warmth and a genuine sense of solidarity.

While we were in Jalapa there were no significant attacks on the population in that area. Whether it was actually the result of our presence we'll never know. But twice during the second week of our stay, there were rocket attacks from ships on the town of San Juan del Sur on the southern Pacific coast. So we decided as a group to travel together to this very area as a different kind of U.S. presence.

Shortly after arriving late the next day, we gathered together in the town plaza and before long were joined by most of the inhabitants of this little town under siege. Together, arm in arm, under the moonlit sky, we prayed and sang and were silent together.

And then, as the town slept, we went to the waterfront, and positioning ourselves between the people and the harbor, stood together through the night as a shield of love. Would that there had been such a shield of love when my uncles and aunts and great-grandparents were herded into the boxcars; would that there had been such a shield of love when they were taken to Auschwitz. Standing there it struck me that this was the most important single act I may have occasion to do in this lifetime. It was a shield of love which said very simply, "No, we cannot look the other way; we cannot remain silent." ■

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How Honduras is 'getting fixed'

From my seat on the left-hand side of the airplane I could see the fields below. They were covered with banana trees, pineapple trees and sugar cane. I thought of my wife Judy as I caught my first glimpse of Honduras after having made the flight from Houston to San Pedro Sula. Every day she welcomes the morning by slicing a banana over a bowl of cereal.

San Pedro Sula, in the northwest corner of Honduras, is situated in one of the most fertile stretches of land in all of Central America. It was here that U.S. engineers of the United Fruit Company drained the swampland and cultivated their rich fruit crop for export to the States in the early part of the century. The remainder of the best lands of the Sula Valley were held by big cattlemen who lived in San Pedro Sula and the nearby village, El Progreso.

Honduras is the poorest country in all of Central America, with a land mass roughly the size of Tennessee and a population of about 4 million. Hondurans have a life expectancy of only 49 years and a phenomenally high infant mortality rate of 117 per 1,000 births. Better than 50% of the country's exports (bananas, coffee and beef primarily) find their way into the United States.

On the ground, after our group had passed through customs, we were loaded on board an old green and white school bus. It would be our transportation for the next three days as we traveled toward Tegucigalpa on our way to El Salvador and Nicaragua.

After a quick meal at the hotel in downtown San Pedro Sula, we boarded the old bus to journey about 20 miles to El Progreso. It was there that we were to have our very first encounter — the first of many over the next 11 days — with people deeply involved in the Central American reality.

It was dark as we unloaded from the bus and walked across the playground of the local Roman Catholic school, a large, well-equipped school run by the Jesuits. The Jesuits have a long history in the area and over the past few years have become more radical as they have identified with the campesinos, the poor workers who plow the fields.

The priests who met us at the door escorted us to a classroom where, for the next two hours, they spoke and answered questions about Honduras. The big news out of El Progreso had to do with the Jesuit priest from a community just down the road, Father John Donald.

On my last morning in Ann Arbor, I had turned on TV and was greeted by a newscaster who reported that a U.S. Jesuit by the name of John Donald, had been arrested after Mass by Honduran soldiers and had disappeared. Little did I realize that I would soon be sitting in El Progreso listening to a brother priest and friend of Father Donald relate the full story of his arrest and his release, which had just taken place in the next parish.

The soldiers who arrested Father Donald charged him with crimes against the state, claiming that he had made bombs, transported arms and had been training peasants to fight against the government. After his arrest the 46-year-old priest was handcuffed, blindfolded and flown in a helicopter from San Pedro Sula to Tegucigalpa. Threatened and locked in a cell, he was held for over 40 hours before being released and allowed to return to his parish.

Of particular interest was the fact that a U.S. Army jeep, driven by a U.S. soldier, was used to transport him at the time of his arrest. This was important news because U.S. military forces in Honduras are supposedly there strictly as advisors to the Honduran military. The question of why they were involved in the arrest of a U.S. citizen was one we were to ask later of our embassy officials who were unable to give us a decent answer. What we came to discover in El Progreso that first evening was that Father Donald was really arrested because he had openly denounced the slaughter of some 30 Indian peasants by two large landowners in the region. One of the priests briefing us said it clearly: "Father Donald embodied a love which acts. And when love acts, enemies are made. Particularly among the rich when you side with the poor."

Father Donald's parish has become even more valuable than banana land or grazing land. The land it encompasses is desired for the building of a super highway that will lead from the Gulf of Honduras on the northern coastland down into the central portion of the country. But highways for what? The transporting of bananas, pineapples, sugar cane and beef? Not really. These highways will provide a necessary link between the ports in the north where military supplies are unloaded and the numerous U.S. bases inside Honduras. The roads form part of a gigantic infrastructure being put in place for military action. Father Donald, speaking out against the exploitation of his people and the militarization of

The Rev. E. James Lewis is vicar of Church of the Incarnation, Ann Arbor and a member of the Board of Directors of the Episcopal Church Publishing Company. He returned recently from a trip to Central America.

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by James Lewis

Honduras had overstepped his bounds. It wasn't that he offended the major agricultural industries in the region but rather that he'd stepped on the toes of a relatively new entrepreneur in the area, the U.S. military.

Early the next morning the old green bus pulled up in front of the hotel. We'd cracked the radiator driving the rough roads into El Progreso. We would have to stop every 30 minutes for water in our drive over the mountains south to Palmarola.

Honduras, which now has a population like that of Wisconsin, is dotted with U.S. military facilities. There are air bases at San Pedro Sula, Trujillo, Aguacate, Jamestran, Cucuyagua, San Lorenzo and Puerto Lampira. But the "big daddy" of them all, the central facility, is the one we visited — Palmarola in the city of Comayagua.

At the gate we were met by a major in the U.S. army. He is dressed in green fatigues and combat boots. There are two raw looking scars on his left arm. His name is Johnson, and we quickly discover that he's originally from Oakland, Mich. Major Johnson boards the bus and directs our driver through the gate and down past the long string of hangars, barracks, supply huts, the hospital, administrative offices and ammunition and fuel dumps. When the bus finally comes to a halt we are on the far side of the runway near the latrines. They are a welcome sight after our four-hour journey. We line up, amidst a field combat situation somewhat reminiscent of the movie set for M.A.S.H. Between us and the runway there are operational trailers and tents inhabited by army personnel. The uniformed men strain to catch a glimpse of the U.S. visitors. I can tell that they are particularly interested in the 11 women in our group.

Major Johnson is nervous as he begins to address us. Even though we come from the same country, he's not at all sure how friendly we are. He begins by telling us that the U.S. troops are there by invitation of the Honduran government. And basically our interest in the region is to "keep Communism from walking north." Honduras, he tells us, is also an ideal place for U.S. troops to get good training for any possible war that might have to be fought in the region. On top of that, we train Honduran soldiers how to fight, as well as Salvadoran military personnel who come into Honduras for war school. As a plane lands just behind him on the huge runway, Major Johnson tells us that because of U.S. presence "Honduras is getting fixed." With an air of confidence he informs us that we are "saving Honduras."

What is happening in Honduras is that this very poor nation is being converted into a huge launching pad for possible military excursions into El Salvador and Nicaragua. One need only look at the specifics to get an overall picture of the pattern.

1) Over the past three years Honduras has hosted thousands of U.S. troops and National Guardsmen in military war games.

2) Actual direct military aid to Honduras has gone from $4 million in 1981 to $77 million in 1984. And that figure doesn't include all the Department of Defense funds appropriated for military exercises and the hidden military aid found in the $168 million granted for economic aid to Honduras in 1984.

3) The military is rapidly building an infrastructure of roads throughout Honduras which link military bases and ports and open supply routes to the southern Honduran border where upwards of 15,000 contra troops, on Honduran soil, are being supplied militarily to overthrow the government of Nicaragua.

4) U.S. air flights are flown daily from Palmarola and the other air bases, over Nicaragua and El Salvador. The flights

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over Nicaragua are for intelligence purposes while the flights over El Salvador are made to spot rebel forces in order to notify the Salvadoran military so that they can use air strikes to bomb rebels (and destroy innocent civilians in surrounding villages).

5) With U.S. aid (CIA and Congressional) the contra forces are housed on Honduras soil. Fighting against Nicaragua, they are people without a home, using Honduran resources. They strike fear into most Hondurans because their military might is greater than that of the Honduran army.

To make a long story short, Honduras is an armed camp where war is being waged, particularly on the government of Nicaragua and the innocent civilians in El Salvador, with U.S. tax dollars and military presence. When asked if he thought we were getting involved in another Vietnam, Major Johnson commented, "This is not Vietnam. These people want us here. We're leaving good will. Americans do good. Roads are being fixed up. People are being fixed up. We have good relations with Hondurans. The way you can tell is that our boys haven't given these people any nicknames like they did in Vietnam." A minor correction. In the latrine I caught sight of some grafitti on the wall which said: *Hondos can have this place. Get me back home.*

On our drive out through the city of Comayagua there are the usual signs of U.S. military presence. Bars and bardellos abound. Later in Tegucigalpa we will discover that a whole system of "White slavery" has sprung up in this once conservative puritan city. On weekends busloads of women and young boys are carted into the area to provide sex for U.S. troops at Palmarola. Drugs are everywhere. Children are sold into prostitution by poor parents who need the U.S. dollars to survive. The major's words haunt me as we glide along the new highways south into Tegucigalpa. He and the troops serving at Palmarola really believe they are in Honduras to fix the country up, to save it, to make it well.

The highway down into Tegucigalpa, the capital city of Honduras, is precisely that — down. As we move across the mountains, the city comes into full view and the descent begins. As the old bus moves closer to our hotel in the center of the city, the hillside reveals cluster after cluster of shacks housing thousands of people. The poverty is beyond description. It is a poverty that claims the life of one child every 35 minutes.

After we've unloaded our bags, a few of us walk to the nearby market place in the city square. Inside a small shop I search for some U.S. newspapers. What I find is a stack of *Time* magazines, copies of the *Wall Street Journal* and the *Miami Herald,* and a pile of *Soldier of Fortune* magazines.

Soldier of Fortune is a fitting symbol of the Honduran reality. Honduras is a militarized nation. If it was once owned and controlled by Standard Fruit and United Fruit, it is now occupied and manipulated by a new industry — the U.S. military establishment. It is the presence of U.S. military money in large sums and the presence of huge military forces from four places that has Honduran officials alarmed when it comes to the future peace and stability of this poor country.

At the present time, Honduras is housing not one but four different military forces from four separate countries. Each one of these poses a threat.

First, there is the Honduran military force. The U.S. is in Honduras, U.S. government officials say, to help the Honduran army fight the threat of Nicaraguan communism. In fact, the military aid will not solve the chief problems which are economic and social, rather than political. Honduras has no real conflict with neighboring Nicaragua. After dinner at the hotel, a Honduran government official speaks candidly. Hondurans do not want to be a pawn in the East-West struggle for power. Economic help is needed — not military might.

The second military presence comes from neighboring El Salvador. Since U.S law says that we can have no more than 55 military advisors in El Salvador to train the military forces of that country, the training takes place in militarized Honduras. Hundreds and hundreds of Salvadoran soldiers are sent to Honduras to be trained by the U.S. military there. That makes Hondurans extremely nervous.

Honduras and El Salvador have a long-standing border dispute which resulted in a war in 1969 and which is still not resolved. Hondurans are afraid that the Salvadorans being trained by U.S. advisors will eventually be used against Hondurans to resolve this dispute.

The third military force is the contra army — about 12,000 — who have set up camps in Honduras along the Nicaraguan border to the south. The contras are Nicaraguans financed by the United States to overthrow the government of Nicaragua. These forces are commiting terrible acts of savagery against both Hondurans and Nicaraguans. They are a military force on Honduran soil, but out of Honduran control. The contras are at war with Nicaragua, a country that is not really an enemy of the Honduran people.

And finally there is the presence of U.S. troops, sometimes as many as 4,000, who are building the infrastructures for a future war and introducing countless numbers of guns and military supplies into a war on two fronts, in which the people of Honduras have no real interest. In a nutshell, Honduras is manipulated by U.S. military money. In desperate need of dollars to solve their economic problems they have little choice but to accept the military aid. Tragically, that aid creates a military monster with four

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Short Takes

Challenge to churches

Don't count on them (young families with children) to provide the basis for church growth. Why? "Between 1970 and 1982 the number of husband-wife couples living together, with children under 18 years of age at home, *decreased* by more than a million. At the same time, the number of single-parent families *increased* by more than four million." In 1970, only 10.5% of the 25-29 year-olds had never married; by 1982, that figure reached 23.4%... If you want a new frontier, reach the single-parent families and the never-marrieds or divorceds.

— Lyle Schaller in *Lutheran Standard*
Quoted in *Context*

Falwell re Reagan

If he tells me "you'll help me mostly by denouncing me publicly," I'll go around the country denouncing him. If he says it will help most to play a low-key role from a distance, I'll do that. If he wants me to wave a flag and run out front, I'll do that because I believe in Ronald Reagan.

— Jerry Falwell
Moral Majority Leader

Last shall be first

New York Cardinal John O'Connor attended the annual meeting of *Communione e Liberazione*, a right-wing Italian group, in Rimini, Italy, Aug. 25 and was asked by a student whether he speaks often with Pope John Paul II.

"Sometimes, His Holiness has to wait because I'm on the line with President Reagan," O'Connor replied.

***—National Catholic Reporter*, 9/6/85**

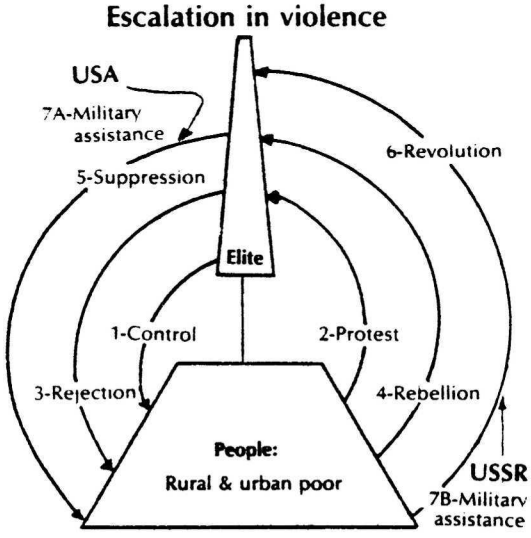
Sign of the times

The turmoil of revolution, if permitted to run its course, promptly finds its institutional channels. But if thwarted by intervention it will plague the United States for decades to come. Central America and the Caribbean will become the Banquo of the United States: an endemic drain on your human and material resources. The source of change in Latin America is not in Moscow or Havana: it is in history.

— Carlos Fuentes
Quoted in *Vanity Fair*

Central American sequence

The following chart was prepared by Philip Meyers and Robert Sparks to describe the sequence of events in Central America. It appeared in the Baltimore *Evening Sun* as part of a series in which Meyers called for reversal of U.S. policy and support for small entrepreneurs, which he called "People's Capitalism."



1. The elite maintain economic, political and military control over the people.
2. Protests arise from the poor about social injustice.
3. The elite reject protests, standing firm on their privileges.
4. Frustrated protesters rebel.
5. The elite suppress rebellion.
6. Rebellion escalates to revolution.

7A. The U.S. gives military assistance to the elite in suppression of the poor.

7B. The USSR gives military assistance to the poor.

— Friends Com. on National Legislation
***FCNL Newsletter* 7/85**

Quote of note

I haven't always been a Christian. I didn't go to religion to make me happy. I always knew a bottle of port would do that. If you want a religion to make you really comfortable, I certainly don't recommend Christianity.

— C. S. Lewis
Quoted in *Bread*

Lawsuit to higher court

The Center for Constitutional Rights in New York has initiated a lawsuit on behalf of Congressman Ron Dellums, Myrna Cunningham (a Nicaraguan doctor raped and tortured by the Contras) and others to stop the undeclared war and atrocities directed against the people of Nicaragua.

In response, a federal judge issued an order to the U.S. Attorney General recently to investigate charges that president Reagan committed criminal acts by funding and directing the Contras in contravention of the U.S. Neutrality Act.

The Government is appealing that order and is claiming that the President may legally spend tax dollars to overthrow any government, even one with which we are not at war, and even if Congress has forbidden such an action. The Center is now fighting this doctrine in a higher court.

— Marilyn Clement
CCR Executive Director

12 corporations targeted

A coalition of 54 Protestant denominations, Roman Catholic orders and religious organizations recently announced that the group has targeted 12 major American corporations as key supporters of apartheid.

The church coalition, organized through the Interfaith Center on Corporate Responsibility, cited the following corporations: Burroughs, Chevron, Citicorp, Control Data, Fluor, Ford, General Electric, General Motors, International Business Machines, Mobil, Newmont Mining, and Texaco. They were singled out for the size of their assets and sales in the country, and for some, the providing of products and services to the South African police and military. The churches called for the 12 corporations to cease supplying and servicing the South African government. To influence corporate policy, the church groups promised a new campaign of increased action and economic boycotts against the targeted corporations.

In a related matter, the New York City Employees' Retirement System — with assets of $8.5 billion — joined the ranks of shareholders actively pressing companies about their business in South Africa, signalling a new age of shareholder activism.

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The de-neutralizing of Costa Rica

by Anna Grant Sibley/U.S. Christian Prayer Group

In May of this year, a U.S. military transport plane touched down on the runway at an airport in Central America. What was unusual about this particular touchdown, in an area shaken daily by actual and threatened military maneuvers, is that it was at an airport in Costa Rica, a small country which had abolished its army "voluntarily and unilaterally" in 1949.

Costa Rica had pledged itself to achievements of another kind, declaring: "Other nations run the risk of having an army; we prefer the risk of not having an army." Jose Figueres, the farmer who became president and restored democratic institutionality to Costa Rica, put his country's dream this way: "Little Costa Rica wishes to offer, with her heart, now and always, her love for civility, democracy and institutional life."

In 1983, Costa Rica proclaimed the Act of Neutrality and current President Luis Alberto Monge reiterated at that time that Costa Rica would never have an army even though "peace in Costa Rica is in jeopardy because Central America is on the brink of war."

"You have witnessed my concern, constant efforts and firm determination to keep us from involvement in the armed conflicts, that, unfortunately, shed the blood of our Central American brothers, whose heroic struggles in pursuit of social, economic and political freedom have been tragically intercepted by forces alien to their legitimate interests," he wrote in *The Neutrality of Costa Rica.*

Costa Rica's "heroic struggle" to maintain that neutrality received a serious setback on that May day when a U.S. C-130 carried green beret advisors to begin training units of the Costa Rican Civil Guard on a base 10 miles from the Nicaraguan border. Their arrival was explained by U.S. officials in Mayday terms: It was, of course, the response to an appeal for help from Costa Rica to improve its defensive capabilities against possible aggression from Nicaragua.

Today, U.S. military presence in Costa Rica is a fait accompli. Recently Oscar Vidal, chief of Costa Rica's Civil Guard, when asked why U.S. military advisors were in his country, responded, "Why not?"

In many ways, Vidal's response is a reflection of Costa Rica's increasing enslavement to alien interests and outside pressure. Not finding it possible to be ideologically neutral, Costa Rica, now prey to its own geography, is finding that it may also be impossible to maintain military neutrality, in view of U.S. hostility toward Nicaragua.

On June 10 of this year young people shouting, "We want an army" launched a violent attack on the Nicaraguan embassy in Costa Rica. They were part of a gathering of more than 200 mobilized by the Free Costa Rica Movement, a right-wing organization known to be preparing para-military forces to join the contra offensive operating from Costa Rica. Benjamin Piza, who became Costa Rica's Minister of Public Security in what many considered a "mini-coup," responded at a snail's pace. His answer to urgent phone calls by Nicaraguan Ambassador Leonor Huper as she was showered by glass during the attack was, "Don't worry, everything is under control." Considering that Piza is a former founding member of the Free Costa Rica Movement, his reluctance to respond with more enthusiasm to the calls is understandable. The attack that day was an indication of the growing threat to the policy of neutrality.

Further, owners of both major businesses and the major newspapers in Costa Rica are not neutral. Following the line promoted by the Reagan administration, they are flagrantly anti-Sandinista and anti-neutrality. With almost total absence of an alternative point of view in the press, Costa Ricans find themselves beginning to accept without question the myth of an imminent Nicaraguan invasion and the military presence of the United States.

On legal grounds, the presence of U.S. military advisors in Costa Rica violates the United States Foreign Assistance Act of 1961 (Sec. 660A): "After July 1, 1975, none of the funds made available to carry out this Act shall be used to provide training or advice, or provide any financial support, for police, prisons, or other law enforcement forces for any foreign government or international intelligence or surveillance on behalf of any foreign government within the United States or abroad."

The legislation came about because of flagrant human rights abuses of foreign law enforcement agencies. The Reagan administration is seeking to disguise the

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Anna Grant Sibley is peace consultant in Central America for the United Church of Christ, as well as a Presbyterian Overseas Associate. The above article is a combination of stories received from Ms. Sibley and the U.S. Christian Prayer Group in Costa Rica, to which she belongs. The group is comprised of 25 Christians working in Costa Rica who meet weekly to pray for peace and to initiate consciousness-raising projects around the Central American crisis.

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illegal training of the Costa Rican Civil Guard by calling it "military training." Ironically, Costa Rica insists on calling it "police" training in order to camouflage the obvious militarization of its national guard. The Reagan administration is seeking to amend Section 660A by making it not apply "with respect to a country which has a long-standing democratic tradition, does not have standing armed forces, and does not engage in a consistent pattern of gross violations of internationally recognized human rights."

Costa Rica's violence against its neutral identity represents a capitulation not shared by all its people. The strongly worded protests in *Seminario Universidad*, produced by the University of Costa Rica, were disturbing enough to cause Curtin Winsor, recent U.S. Ambassador to Costa Rica, to suggest its possible connection with "communists," and to express a wish to "tear it into little pieces."

In 1983, in a major address President Monge had described what he felt was Costa Rica's role in Central America. He said, "Costa Rica is not an economic power, nor can it be one." (The country today has a $4 billion national debt, representing the highest per capita debt in the world.)

He went on to say that Costa Rica was "not a political power, nor can it be one. Costa Rica is not a military power, nor does it want to be one. Costa Rica is a spiritual force, because its people practice a vital faith in the strength of common sense, determination and moral power."

On spiritual grounds, the hate that is being engendered against Nicaragua so that Costa Rica will accept U.S. priorities places Costa Rica's soul in jeopardy. The euphemisms and self-deceptions practiced by peoples, whether Costa Ricans or North Americans, under the sway of propaganda may lead to wanton killing. Another recent coup, from the Reagan Administration's point of view, was the establishing of a Voice of America transmitter, within maximum security confines, on Costa Rican soil near the Nicaraguan border.

Compare recent military activity in Costa Rica with the words of President Monge in 1983: "We commit ourselves to make every possible effort to prevent our national territory . . . from being used in any way by the belligerents; to refrain from all hostility toward and support for the belligerents; not to allow the passage of troops, munitions or supplies through our territory . . . and to follow a policy of impartiality in order to strengthen the belligerents' trust in the maintenance of our neutrality."

The presence of U.S. advisors and the increased militarization of Costa Rica does violence to the professed vocation of the Costa Rican people as peacemakers. ■

Nicaragua

Area: 45,698 sq. mi. (size of Pennsylvania).
Population: 2,954,000.
Capital: Managua (615,000).

Economy

Chief export crops: Coffee, sugar, cotton, timber.
Chief customers: U.S. (26.1%); EEC (16.3%); Lat. Am. (11.2%).
Gross domestic product: $2.4 billion.
Government expenditures: Not available.
Foreign debt: $3.5 billion.
U.S. aid (1984): None.

Honduras

Area: 43,277 sq. mi. (size of Tennessee).
Population: 4,276,000.
Capital: Tegucigalpa (approx. 500,000).

Economy

Chief export crops: Bananas, coffee, timber.
Chief customers: U.S. (58.3%); EEC (18.3%); Lat. Am. (11.6%).
Gross domestic product: $2.9 billion.
Government expenditures: $221 million.
Foreign debt: $1.43 billion.
U.S. aid (1984): Military: $191.5 million (not including cost of maneuvers).
Economic: $60.1 million.

Costa Rica

Area: 19,653 sq. mi. (size of New Hampshire and Vermont combined).
Population: 2,624,000.
Capital: San José (approx. 600,000).

Economy

Chief export crops: Coffee, bananas, beef, sugar.
Chief customers: U.S. (35.3%); Lat. Am. (34.9%); EEC (26.5%).
Gross domestic product: $5.1 billion.
Government expenditures: $1.218 billion.
Foreign debt: $4.1 billion (public and private).
U.S. aid (1984): Military: $140.1 million
Economic: $52.0 million

Resource

Statistics from *Inside Central America* by Phillip Berryman. The essential facts, past and present, on El Salvador, Nicaragua, Honduras, Guatemala and Costa Rica. Pantheon Books, New York, 1985. Paperback $5.95.

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A Luta Continua — the struggle continues

by Barbara C. Harris

Bombs and bombast

In a recent public speech, Secretary of State George P. Shultz vowed that the United States would take pre-emptive action to prevent terrorist strikes. "Those who are engaged in terrorism would be perhaps surprised if they knew how much we know about them and their activities," he advised his audience at the University of Hawaii's East-West Center.

Shultz went on to say that over a nine month period more than 60 planned terrorist actions had been "exposed, stopped or in one way dealt with before they took place all around the world. I believe that as time unfolds," he continued, "we will see there are things that can be done, and in fact we have done some things and we have seen some successes."

The Secretary's remarks, aimed at international, politically motivated terrorism, suggested that the anti-terrorist struggle had become the responsibility of all U.S. allies and that we and they must "fight back" against terrorists, their supporters and those who offer them protection.

All of this should have a comforting ring, particularly in light of the hijacking of a TWA flight to Beirut last June in which unsuspecting American tourists bore the brunt of the attack. But while Shultz and company keep a watchful and wary eye on partisan activity abroad, here at home one would hope for some of that same pre-emptive initiative in dealing with the new wave of terrorism sweeping the Deep South and led by the Ku Klux Klan. At present it would seem that a somewhat lonely battle is being waged against it by lawyers and investigators of KLANWATCH, a project of the Southern Poverty Law Center in Montgomery, Ala.

Efforts by the SPLC, since the late sixties, have been lonely and, at times, discouraging. Center offices have been burned and staff members, under constant death threats, require guards at home and at work. Their methods to document Klan and neo-Nazi group activity have been likened to those of the Weisenthal Center for the Study of the Holocaust by *Exodus* author Leon Uris. And the violent response of the Klan is perhaps one measure of how effective the Center's work has been.

Working with the Texas Attorney General, the Center obtained a 1982 court order banning the Klan's paramilitary army, the Texas Emergency Reserve. In December 1983, KLANWATCH lawyers obtained a similar court order halting the Invisible Empire's Klan Special Forces from conducting paramilitary activities in Alabama. Recently, a judge ordered the Carolina Knights of the KKK to stop harassing Blacks, to cease marching in Black neighborhoods and to no longer engage in paramilitary action in North Carolina — all the result of a SPLC civil rights suit.

In addition, the Center maintains an investigative program into recurring lynchings and publishes the KLANWATCH "Intelligence Report" for law enforcement agencies and the public media.

Emboldened, however, by largely tacit acceptance of their operations on their traditional turf, Klan and neo-Nazi groups have spread their tentacles to quiet middle-class communities outside the South, to law enforcement departments and to the ranks of the military. With ready access to weapons and explosives, they loom as dangerous as any terrorist brigade operating in so-called trouble spots around the globe.

Leon Uris notes: "Fortunately there are ways to stop the KKK activities and to hold these people accountable for their deeds." Secretary Shultz observed: "Preemption, in principle, is something that makes complete sense." We couldn't agree more.

If, indeed, effective intelligence can be employed to ferret out the terrorist menace in political hot spots, as Shultz puts it, "all around the world," let's see State and Justice Department operatives get cracking to shore up the lonely efforts of the Southern Poverty Law Center and KLANWATCH here at home. For terrorists from Birmingham to Beirut, only the flags and the religious symbols differ. ■

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General Convention Part II

New leadership sparks hope

by Mary Lou Suhor

One almost expected the liberals to break out into "Happy Days Are Here Again" as the Rt. Rev. Edmond Lee Browning, bedecked in a colorful lei from his Diocese of Hawaii, stepped up to accept the office of Presiding Bishop of the Episcopal Church.

His opening address at General Convention in Anaheim revealed that given his broad international experience, he is a Presiding Bishop who will, indeed, think globally while acting locally.

Bishop Browning provided more promise and hope in those brief minutes than social justice advocates had heard since, well, since the time of John Hines. Some examples, all direct quotes:

- I have always seen my ministry as one of enablement and empowerment . . . I will encourage the inclusive representation of multi-cultural expression of this church of ours — of women — of all minorities on this church's commissions and committees.
- I have sent a telex to Bishop Tutu offering the full support of my office to his courageous ministry. I have extended my sincere hope that he might be present for my installation so that occasion might sacramentally express our love and our support for this man and his people.
- To our sisters and brothers in Central America and Panama, I state my firm support. On my first year's international agenda I hope to make a visit to this region to affirm this support. I want you to know personally my commitment to you and to the self-determination of your dioceses and nations. As in South Africa and Namibia, I encourage us to see the root causes of suffering in Central America in its poverty and injustice, not in communism.
- I have also sent a telex to Bishop Watanabe, Primate of Japan, to affirm my personal interest in developing the ministry of this church in the Pacific Basin . . . to Archbishop Paul Reeves, Primate of New Zealand, I have sent greetings and support of his witness for a nuclear free Pacific.
- I believe the production, testing and deployment of nuclear, chemical and biological weapons to be inconsistent with the Gospel of Jesus Christ.
- We must take up the cause of producing a just budget for our nation as well as fair tax reform so that we do not add further to the already overburdened poor of our nation . . . The scandal of increasing hunger among the poor of our country is intolerable. Nowhere is this more evident than in our major cities . . . We must add with equal priority our concern for the plight of our rural areas.
- There is so much more in my heart that I want to share. But I may have already said more than you want to hear.

And at a press conference, the Presiding Bishop said that he would be proud to consecrate the first Episcopal woman bishop, and that he would be in touch with Lambeth about it. Such a consecration appears imminent over his term.

All in all, a remarkable performance for the PB candidate referred to as "everybody's second choice."

This sea change for the church was offset only by the election of the Very Rev. David Collins as President of the House of Deputies, the second highest post in the church. Collins is a priest-stockbroker. Now *that's* an image of the Episcopal Church with which most folks are familiar.

Just how static things were over the past 12 years was evident when someone in the Exhibit Hall asked the chap selling the book, *Episcopal Chicken,* if it was the record of the House of Bishops. For those still intrigued — it was a cookbook.

Curiously, convention's end found both liberals and conservatives claiming victories. A Prayer Book Society news release said: "Traditional Episcopalians who have often seen themselves as outcasts within the church are encouraged by developments at the just completed General Convention. Three times before our cameras the new Presiding Bishop pledged that there will be no outcasts in the church. We can only presume he means us . . ."

Others, such as the poor, victims of racism and sexism, gays and lesbians, felt that the Prayer Book Society had no monopoly on the word, "outcasts."

The election of some 200 women as deputies to this convention boosted considerably the spirits of those who met at Womanspace. Dr. Ruth Jenkins and Mary Eunice Oliver, two "foremothers" of the movement to get women seated in the House — an all male body for over 180 years — described the painful struggle.

"Women served as errand girls in the 1922 convention," Dr. Jenkins said. They didn't even believe we were 'laymen' in those days. The arguments we heard in the churches were similar to the ones my mother heard while carrying placards for women's suffrage."

Oliver rejoiced at being on the threshold of a new era. "As we move past our 200th anniversary as a church, with 200 women deputies, to the election of a Presiding Bishop who enthusiastically supports full participation at all levels of

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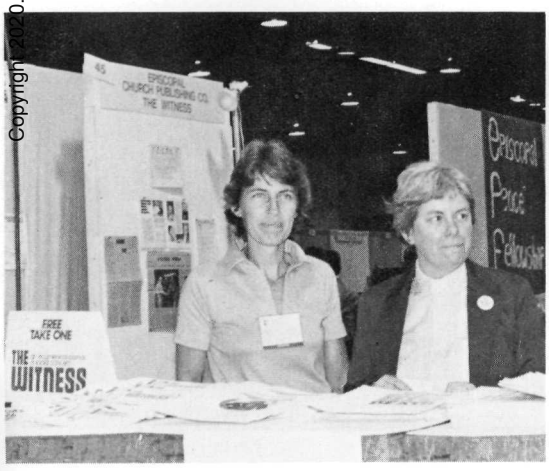
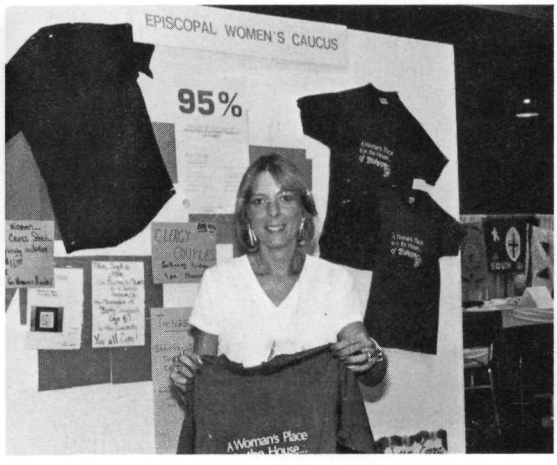
Clockwise, from top left: New Presiding Bishop Edmond L. Browning, his wife Patti, and son Peter at press conference; Bishop Browning at breakfast with members of The Consultation: Canon Edward Rodman, Episcopal Urban Caucus; Mary Miller, Episcopal Peace Fellowship; Byron Rushing, EUC; Deborah Harmon Hines of Union of Black Episcopalians makes a point at The Consultation meet with the Rev. Kwasi Thornell, ECPC; Marge Christie, Episcopal Women's Caucus, and Bishop Coleman McGehee, ECPC looking on; the Rev. Barbara Harris, Consultation convenor, points out the meeting agenda to Annmarie Marvel, EUC; Carol Cole Flanagan holds a popular sale item at the EWC booth; and at THE WITNESS booth, Ann Hunter, left, promotion manager, and the Rev. Jane Van Zandt, volunteer, ready for business.





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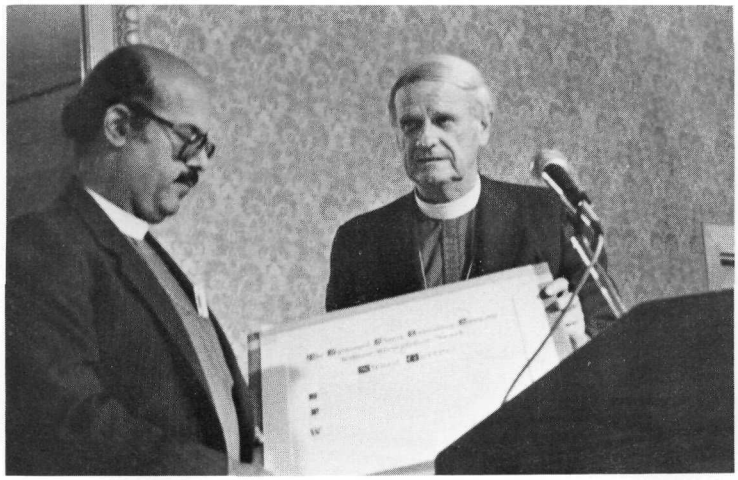

Clockwise, from top left: Bishop Tony Ramos accepts the Stringfellow award on behalf of Steven Guerra, Grand Jury resister still in jail, from Bishop Coleman McGehee at the Episcopal Church Publishing Co. dinner; the Rev. Jean Dementi and Sister Margaret Ellen Traxler, who shared the William Spofford award; Bishop Robert L. DeWitt receives the William Scarlett award from Bishop Paul Moore, Bishops McGehee and Downs applauding; Michael Murray, who accepted the Vida Scudder award given posthumously to his aunt, Pauli Murray, is shown with his wife; from left, Gloria Brown of the ECPC Board, Sturdie and Eufemia Downs, and Carman Hunter, ECPC Board; Roberta Nobleman as the Rev. Jeannette Piccard in "Solo Flight" at Womanspace.

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the church's life and work, expect miracles. This era is like the breakthrough at Pentecost when 12 terrified males were expanded by the Holy Spirit to 120 women and men fully empowered for service."

Certain resolutions passed at Anaheim must have had more conservative Episcopalians thinking that they were in the land of Looney Tunes. The strong role many thought might be exercised by the Institute on Religion and Democracy (played at convention by the Episcopal Committee on Religion and Freedom) fizzled out early as its representatives kept shooting themselves in the foot especially during testimony around Central America and international affairs.

With little effective resistance, resolutions such as those on abortion, AIDS, strong anti-racist stands, Japanese-American redress, sanctuary, dropping of the embargo on Nicaragua and ending contra aid, support of Bishop Tutu and divestment, support of Grand Jury resisters Maria Cueto, Steven Guerra et al — practically all of the issues backed by The Consultation and reported in recent issues of THE WITNESS magazine — were approved handily.

Even where skulduggery was afoot, as in the effort to move the 1988 Convention away from Detroit, the attempt failed. Said one commentator, "Some were afraid they might have to *see* a few poor people in Detroit instead of just talking about them." But Detroit it is for '88.

The telescoped convention, staged in eight days (New Orleans lasted 11 and prior conventions as long as two weeks) received mixed reactions from deputies, some feeling that they were operating inside a compressed accordion and others feeling the time span was just right in view of the significant budgetary savings.

East Coast deputations experienced disorientation the first days as their circadian systems adjusted to the cross country flight. The Rev. Ed Rodman explained to one: "No wonder you're confused. The ocean's on the wrong side and the clocks are all three hours behind."

The new format left far less time for recreation, and various groups set lunches and dinners as best they could in a tightly packed schedule. The dinner sponsored by the Episcopal Church Publishing Company sold out the day before the event, and approximately 500 turned out to hear guest speaker Bishop Sturdie Downs of Nicaragua and honor five leaders in social justice struggles: The Rt. Rev. Robert L. DeWitt, the Rev. Jean Dementi, Sister Margaret Ellen Traxler, Steven Guerra. The Rev. Pauli Murray was honored posthumously.

No one would deny that the tasks ahead are formidable as the Episcopal Church leadership shifts into a more liberal posture. Presiding Bishop Browning will need support as he tries to steer the church into the positions he set forth in his opening address. "It's a tough prospect," said one deputy. "We're enthusiastic and buoyed up here, but when we go home we're going to realize that nothing has changed there."

Aware that "the entire church does not share the vision or own the dream," The Consultation, a coalition of social justice groups which performed admirably at Convention, offered its immediate support to Bishop Browning at a breakfast meeting. On that occasion, the Rev. Barbara Harris, convenor of the group, analyzed the signs of the times this way:

"Prior to 1973 we had a willingness on the part of the Presiding Bishop to move forward on the social mission of the church. Unfortunately, at that time we did not have in place volunteer mechanisms by which this mission could be carried out beyond the staff of the Episcopal Church Center.

"Following 1973, as groups such as the Urban Bishops Coalition, the Episcopal Urban Caucus, Integrity and the Women's Caucus began to develop and the Union of Black Episcopalians became strengthened, we saw emerging a volunteer network. But we found ourselves in an adversarial position with 815 and an unwillingness or inability of the Presiding Bishop to continue the forward movement of social ministry.

"We find the church and ourselves in a most fortuitous position at this time with both a Presiding Bishop who has declared his agenda and his area of concern that coincide with the groups represented by The Consultation, and an able and willing cadre of people as represented by its constituency groups. We need to be attuned to how we can help each other and seek ways to be supportive of each other."

Thus does the Episcopal Church over the next 12 years set about weaving a new garment for humanity. This one will have a few seams to accommodate growth — but right now, it's looking good. ■

A promise to the sunflowers

The sunflowers droop
upon fragile stalks,
hanging their heads in sorrow,
grieving for the summer that is gone;
the wild geese, heading south,
honk their warning
of the frigid season just ahead,
signalling that, once again,
winter is fast coming.

We who cherish springtime
and annually count the long gray weeks
that, seemingly without end,
separate November from April;
who live for the robin's first call
and dream of the fragrance of lilacs,
must not slacken our efforts
for justice and peace
during the impending months
of cold and darkness.

As the scheduled
superpower summit approaches,
culmination of this year
of anniversaries and memorials,
the actions we take can insure
that this winter will not become
the Nuclear Winter,
and that the sunflowers will once again
be enabled to lift their golden faces
to a cloudless sky.

— Mary Jane Brewster

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Continued from page 14

heads. And they find themselves aligned with the United States and the contra forces against a friendly nation, Nicaragua, and allied with a hostile nation, El Salvador, training soldiers that could eventually return to conquer the very land from which they've been trained. What everyone knows is being overlooked is the reality that the basic struggle is between north and south — the haves and the have nots. Hondurans know that guns and troops will never solve the problems of Honduras which are rooted in poverty and a history of colonialism. The only difference between Honduras 25 years ago and Honduras today is that the U.S. fruit companies, mining interests and timber industries have been replaced by the U.S. military interests.

Carlos Roberto Reina is a candidate for President of Honduras in the soon-to-be-held national election. We are fortunate to meet with him. He says many important things, but one in particular stands out. Reina says that Honduran reality is being defined by someone else's reality. The introduction of vast military arms by the U.S. into Honduras will only result in a suicidal direction. Honduras, he says, is being armed to kill hungry people. He reminds us that the U.S. is behind this. He reminds us that his country does not want to be a backyard of the U.S. or a beachhead of Russia. What it wants is not the presence of four armies but the presence of economic aid for food, housing, sewage systems and health and education needs.

In bed I remember what he's said and I recall a portion of the seventh chapter of Matthew: "Is there a man among you who would hand his son a stone when he asked for bread? Or would hand him a snake when he asked for a fish?" Will *we,* in like manner, hand Honduras rifles and grenades when they ask for plows and seeds — or bullets and tanks when they cry out for books and medicine? ■

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Christmas Reflections for First World Christians

Elizabeth Amoah • Henry Atkins
Dorothee Sölle • Jack Woodard

VOLUME • 68 NUMBER • 12 DECEMBER 1985

THE WITNESS

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Letters

'In exquisite taste'

You've done it again! The September issue of THE WITNESS on AIDS is the finest treatment of the subject I have yet seen.

We, here in New York, are becoming more and more affected by the crisis. We need to touch each other across the land and know that there are brothers and sisters who are sharing the sadness and seeking to bring love and justice to the situation.

Your issue was in exquisite taste; some of the articles so well written as to bring tears to the eyes, and yet there wasn't an ounce of sentimentality involved.

The Rt. Rev. Paul Moore
Bishop of New York

AIDS resource for NCC

Congratulations on an especially excellent September issue. Thank you for focusing on the AIDS crisis in a way that provokes a Christian response rather than the homophobic hysteria that is so common today.

As you probably know, the primary outreach of the Metropolitan Community Churches is to the gay and lesbian communities. As part of that we are doing an AIDS resourcing presentation to the National Council of Churches later this year. We would like to use your entire September issue in our information packet as part of that presentation.

The Rev. Nancy Wilson, Clerk
MCC Board of Elders

Gays can be healed

I feel that the church has begun to redefine sin in so many instances, and it frightens me. It seems that what God has called sin and rebellion is now being called good, and in fact being encouraged. The church is clearly adopting humanistic and new age ideas and attaching Jesus' name to them, and it sounds to me like another gospel.

When my husband was in seminary we knew many gays, and I had the very sad experience as seminary nurse, to see one of these unhappy persons destroy himself. There are now ministries within our church which have 100% healing of homosexual persons. But then that requires the recognition of the practice as a sin (as the Scriptures have said it is), repentance and reconciliation, plus counselling. And it does take a little time. God is so loving and compassionate toward all his wilful and disobedient children (into which category we all fit one way or the other), but thankfully He has provided us a way out. The correct solution may not always be the easiest, and it most assuredly would require the crucifying of the flesh of which Paul spoke. I strongly feel that doing it God's way and not man's way will be the most rewarding in the long run.

Carolyn A. Raham
Warren, Mich.

Biblical anchor lost

Recently a copy of the September issue of THE WITNESS was passed on to me — the first I had read in perhaps 25 years, and I was astounded. If this issue is characteristic, it seems to me that THE WITNESS has lost its biblical and creedal anchor and has become a witness not to the Spirit of God but to the Spirit of the Times. First; the assertion in the back page blurb for "A Priest Indeed" that "women made the Episcopal Church whole" is repugnant and heretical in the implication that God created the church incomplete and left it that way until women in 1974 corrected His error.

Second, John Fortunato, in his outrageous lament on AIDS, would have us believe that "evidence that homosexuality is a natural biological variation" is actual, conclusive, and relevant; that homosexuality must therefore be attributed to God's creation; and that homosexuals per se must consequently be catered to in and by the church. His failure to consider the possibility of demonic perversion of the natural order is both interesting and indicative of the quality of his divinity studies; but his failure to call for repentance and for amendment of life according to Biblical standards make his lament hollow, blind, and self-righteous.

Third, lesbian seminarian Gilson confuses a homosexual's being a Child of God with approbation of homosexuality. Her seminary seems not to have taught her the classical Anglican position that a person is made a Child of God in Holy Baptism and, contrary to her claim that "the church is wrong to refuse to ordain gay men and lesbian women," the only entitlement attached to being a Child of God is the potentiality of being an inheritor of the Kingdom of God.

Edgar Alan Nutt
Woodsville, N.H.

Fortunato replies

To the Editor: You asked for a brief response to the Nutt and Raham letters, especially in reference to their notions of homosexuality as a demonic perversion and the curability of homosexuality. My answer may be shorter than you expected.

I tend not to read hateful letters any more (even the passive-aggressive ones that come discreetly wrapped in a benevolent Christian smile). I've found that it isn't good for my soul to ingest other people's bad karma. Which is to say, I didn't read the Nutt and Raham letters.

But insofar as they do include notions like homosexuality as a demonic perversion and the curability of homosexuality, I can respond even without having read them. And my response is this: I no longer stoop to debate even the possibility that my gay brothers and sisters and I might be either sinful or sick simply by virtue of our *being* gay.

I believe this uncompromising tack deftly dumps the negative karma back in the laps of its originators, where it rightfully belongs. I wish them well in the

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healing of their homophobia. I keep them in my prayers.

If any would consider this a cop-out, I ask only this: Is there a conscious woman among us who would any longer debate her God-given equality.

John E. Fortunato
Chicago, Ill.

Gilson responds

Perhaps Egar Alan Nutt has overlooked the theological difficulties posed by his separation of the Spirit of God and the Spirit of the Times. His statement that THE WITNESS has favored the Spirit of the Times over the Spirit of God is dangerously suggestive that the Spirit of God does not keep up with the times. If so, we have an out-of-date God stuck way back there in history.

It was with that same Spirit of God that in 1974 the ordination of 11 women spurred the church further along in its journey toward wholeness. Yes, Mr. Nutt, the church was not created whole by God. Jesus spoke about the *building* ot the church (*Matt. 16*) not the *completion* of the church. And the church was left in human hands, admittedly with the guidance of the Holy Spirit, but nevertheless subject to the same oppressive power dynamics as other human institutions. The church is not whole as long as women are denied vocations to the priesthood on the sole basis of gender.

And so it is with lesbians and gay men whose vocations to ordained ministry are denied on the sole basis of whom we love. The 1979 General Convention statement by some bishops states that lesbians and gay men are Children of God, yet denies ordination to "practicing homosexuals." There are several points to be made here. You assert that we are made Children of God in holy Baptism. I join my voice with 19th century Anglican theologian Frederick Dennison Maurice to say that Baptism does not make us Children of God, but rather proclaims what is already so. I am a woman, a lesbian, and a Child of God. Behind your charge that I have confused my Child of God-ness with approbation of my lesbianism is your assumption that homosexuality is a sin. To that I would reply that as a Child of God and a moral agent in the world, I see the overriding ethic of the Christian tradition to be the ethic of love. It is not the gender of the person with whom we are intimate that is the issue. Rather, the issue is the commitment and quality of our relationships and the extent to which they empower us to come into our inheritance as Children of God. For the bishops to declare that lesbians and gay men are Children of God but, at the same time, deny the vocations to ordained ministry of lesbians and gay men once again denies the wholeness of the church as well as our status as Children of God.

Anne Gilson
Cambridge, Mass.

Typhoid Mary and AIDS

The two articulate and compelling articles on AIDS provide a needed reminder that those who have contracted AIDS deserve our love and compassion. I was moved and humbled and share their rage at the heartlessness of many in relation to the victims of AIDS.

On the other hand, neither of the articles included the equally needed rage at those who by their negligence infect others with AIDS. Nor is there any recognition that society is faced with the most deadly plague in history with a 100% fatality. Just as society was outraged by the "Typhoid Marys" of the past, so must society and the church in the vanguard of leadership, protect itself from those who have the AIDS virus, and know it, yet allow themselves to transmit AIDS to others.

Robert T. Jordan
Alexandria, Va.

Ciannella responds

Robert T. Jordan's concern is valid. A distinction however, must be made between conscious and calculated negligence and that which issues from "normal" human fallibility. I would seriously question the inferred intent in the spread of AIDS. His question leads into the tangled web of the problem of evil.

Since we live in community, human beings are always subject to the acts of others, whether for good or bad. At any time anyone can be both a victim or a victimizer and in both instances the human plea is "Help!" God's answer to this is the cross set in the center of our humanity and our human acts. In this instance of AIDS, the response to the cross is more research, more information and education, more caution and responsible action.

The Rev. Domenic K. Ciannella
Hicksville, N.Y.

Gay issue hits prison

I am one of the Silo Pruning Hooks who tried to disarm a nuclear missile silo near Kansas City last Nov. 12, blessed with a 10-year prison sentence for my efforts of love, justice and peace.

Here in Sandstone Federal Prison the issue of AIDS and homosexuality is a dominant topic of conversation among many. Some inmates flush the toilets only with their shod feet and cover the toilet seats with tissue before they will sit.

I am in prison because I am concerned with the oppression of the global corporate state and the virulent illness of nuclearism which could quickly destroy us all. Others are here because they have been involved with the human appetites and sicknesses related to drugs. All are here because they have been judged to be a danger to society.

Scattered among us are those who are obviously and not so obviously homosexual, who form a significant contingent of convicted felons of various crimes.

Continued on page 23

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Editorial

Truth and the Apocalypse

"And upon the earth, distress of nations in perplexity . . ."

The church has never quite known what to do with those "other" Advent biblical texts read in weekly preparation for the birth of the Messiah. As the power of symbolism and allegory have become more appreciated in recent decades, we have come to understand that the coming of Christ among us constitutes divine judgment (both now and eventually) as well as love incarnate and filled with promise.

But many of us still strain after the meaning of the apocalyptic passages of Advent: "Signs in sun and moon and stars"; men and women "fainting with fear and with foreboding of what is coming on the world, for the powers of heaven will be shaken" . . . it is a hard and mysterious text which *Luke 21:25-28* provides.

Perhaps the text might yield at least some of its secrets if we were to view the ominous trend of current events through its prism. In public discourse about them, truth has become progressively a casualty.

Is this development grave enough to warrant a comparison with the undoing of the cosmos?

It is at least to say that the abandonment of the pursuit of truth will eventually produce cosmic consequences, a way of putting it that the ancient Greeks well understood. So did St. John: After all, the Word made flesh was "full of grace and truth," and Jesus is, in John's Gospel, the Way, the Truth, and the Life. So truth has the aura of the sacred. When it is persistently desecrated or ignored, the fabric of the universe begins to unravel and the powers of heaven are going to shake.

In our country, that may be happening now. First, there is a growing and ominous tendency in our TV news, our newspapers, and in Congressional debate to present only one point of view about a critical event. It is a point of view supporting the rightness of America, critical of any position that deviates from that standard. Mexican poet Octavio Paz summed it up well: "If they could, Americans would lock themselves up inside their country and turn their backs on the whole world, except to trade with it and visit it."

Second, there is an increasing willingness by government, breathtaking in its boldness, to engage in the Big Lie and the Big Distortion. Exulted one prominent newsmagazine after the forcedown of the Egyptian airliner carrying the alleged hijackers of the Achille Lauro — "Getting Even: As Reagan draws the line against Mideast terrorism, Americans celebrate a moment of unblemished success." No major Congressional or media voice was raised to present the view that our country was wrong to coerce the airliner of a sovereign nation to land at a U.S. air base in Sicily. Might was assumed to make right.

Likewise, it was allowable, according to Reagan, that Israeli warplanes would bomb the Palestine Liberation Organization headquarters in Tunisia. But it was *not* that the World Court was about to find the United States guilty of mining the harbor of Nicaragua. So we announced we would not recognize its jurisdiction.

Also deeply disturbing up to now has been the approach of U.S. politicians of all stripes to the Geneva peace summit. We have been treated to a superbowl of propaganda warfare. The object is to push the wily and cunning Soviets back to their diplomatic goal-line and win the cheers of the world of public opinion. Lost in this Madison Avenue approach to diplomacy is the human rationale for a summit meeting — the recognition that together we have to live on the planet as one people, with some degree of mutual trust inevitably emerging.

In domestic affairs, the chief law enforcement officer in the nation, Edwin Meese, denounces the courts repeatedly, calling upon the presumed purity of the original framers of the Constitution as his authority for attacks on civil rights, abortion, and now the Bill of Rights itself, which he would like to apply to federal cases only.

So truth is hawked as a ware in the marketplace and the fabric of the universe is strained taut.

The times demand the proclamation of the truth to ourselves and to a nation behaving before the world and its own people like an ostrich. Together we will need to remember that the Gospel's truth must be proclaimed not occasionally, as from a closet, but again and again, from the rooftops. ■

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Lynd Ward

The birth of a landless peasant

by Jack Woodard

Her name was Nona and she was 45 and very poor. She was one of about 30 — gringos and peasants — sitting in a circle in a crude community center in a Managua slum. It was two years ago and we were talking about base communities. When I asked how Christians got involved in overthrowing Somoza, Nona spoke up, "I'd like to answer that one." She told how the neighborhood mothers had watched year after year as the dictator's soldiers beat down their sons and daughters and dragged them away leaving a trail of their blood in the dust.

Finally one day it became too much simply to watch. She sent word to other mothers: Come to the community center and bring your Bibles. They searched for godly counsel about what to do. And suddenly, she said, it was as though they were seeing Mary at the foot of the Cross *for the first time*. Not as a passive, submissive model of a woman saying sweetly, "Be it done unto me according to Thy will." But as an incredibly courageous person standing by her Son in a dangerous place as He gave His life for His people.

So, she told us, the mothers closed their bibles and went to the underground Sandinistas and said, "We must be part of the revolution." And they were, some at the cost of their lives.

The years of the puppet king, Herod the Great, under the Roman occupation in Israel were like that. There were small religious communities taking the sacred writings very seriously, expecting Yahweh soon to keep the promise of a Liberator. They were communities of almost breathless expectation.

One of these was on the Dead Sea at a miserably hot, barren place called Qumran. Its monks were probably slaughtered by the Romans on a general's order merely because the site and its buildings might have military value in a revolution. Fortunately for Christians and Jews today, the monks somehow managed to hide their library in nearby caves before they were wiped out. The hundreds of sacred scrolls which have been discovered in that area since the early 1950s have provided a bonanza of knowledge about the times and the Scriptures.

Other communities were more oriented to the revolutionary process. There had been major uprisings earlier and others would come a little later. The silent, beautiful ruins on the Masada mountaintop, a few miles south of Qumran, bear eloquent witness to the price of revolution against the Romans. There, they began their siege by building a miles-long surrounding wall so not even a child or a goat could escape to survive defiance of Roman authority.

In King Herod's time, hope of liberation — by God or humans or both — was abroad in the people of the land. The oppressors had no intention of letting it happen. In such a time, in a scruffy village north of Jerusalem, lived a peasant family who had a marriageable young daughter called Mary.

As was the custom, the family had made an arrangement for her marriage to a son of another family — a young man called Joseph. The wedding was near at hand.

Then Mary gave Joseph a stunning piece of news: She was preganant and not by him. That was more than enough to bring down the wrath of the whole community on a betrothed woman in those days.

Knowing what our own reactions would be, we can guess Mary might have

The Rev. Jack Woodard is recently resigned rector of St. Stephen and the Incarnation Church, Washington, D.C.

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given Joseph an explanation something like this:

Right here in Nazareth, one night in our little house, I became aware that Yahweh was speaking to me. At first, I couldn't believe it. But then I was sure that God was asking me to be the mother of the Chosen One. My incredulity turned into fear. I tried to ask questions. Why me? I objected. Pick on some other woman. What will it cost me? Maybe my life? Then I tried to negotiate. Why not wait until Joseph and I are married; that won't be long. Why now?

But the answer kept coming back: You. Now. Yes or No. I knew I was free to say no. But how do you say no to Yahweh when you are sure you are being summoned to live out your purpose in life? Then I realized I was also free to say yes. So I took the deepest breath of my life and finally said "I am willing."

And immediately I knew God was pleased. I became calm and sure. I knew it would be all right. I was certain God's promise to send a deliverer to the poor people — like you and me — was about to be kept. I was filled with joy — except for one thing.

Joseph, I want you to go through this pregnancy with me. Be my partner in the important parenting to be done. Love me and love the baby. Share this joy with me. Trust me and trust Yahweh.

Mary reminds us of Nona: a gutsy, faithful, loving person who had had enough of oppression and was willing to take a huge step toward liberation. Joseph must have been like that too, because he also said yes when he was free to say no.

And as if they did not already face enough problems, word came that they would have to walk many miles south past Jerusalem to Bethlehem, to be counted for the census. So they made the journey together, with Joseph helping Mary stay on the donkey through the narrow valleys where bandits lurked, past military checkpoints, and finally into the ancient village.

There they faced another problem. Mary's body was signalling that she was on the verge of labor. Bethlehem was not their home and it was jammed full of people there to be counted. They had no secure place to go, no friends, no midwife. They must have been fighting panic as they began checking out the crude inns. There could not have been many of them — perhaps only four or five small smelly places already crammed with travelers for the night.

Most innkeepers simply shrugged their shoulders and shut the door to the chill evening desert air. But one could have been kinder than the others. He pointed out that inside his inn, the travelers were sleeping side by side on the floor in one big room. There was no decent, private place for a woman to have a baby. Mary and Joseph must have agreed.

But he went on to say that there was a cave out back of the inn. Someone a long time earlier had smoothed the natural entrance into an incline not too steep for cattle and camels, goats and sheep. Inside were a few animals and a lot of clean hay stacked in shocks after the wheat harvest. At least it was private and out of the wind. He might have encouraged them to prepare a place to have the baby in the hay which must have still smelled clean and sunny. He could have told them the cave stable was theirs for the night if they wanted it. And they could use his well. And maybe he even gave them some supper leftovers from the big pot at the fireplace. And an oil lamp to take in there with them.

So they nestled into the hay, ate the

Church of the Holy Nativity, Bethlehem

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food, drank the cool clear well water and felt much more able to face the birth. By now the pains were closer and it probably wasn't long until the baby's head appeared and Joseph was able to help the infant emerge as Mary pushed. We can see Joseph holding the little boy upside down by his ankles and swatting him firmly. We can hear furious crying bounce off the stone cave walls. We can watch as Joseph lays the baby beside Mary and she enfolds him in her arms.

The Creator of the Cosmos has become a landless peasant.

The whole thing is shocking.

A few miles away in Jerusalem stood the biggest church in the land — the Second Temple. Why not in there in the Holy of Holies? Faithful people were praying there all the time, performing liturgies, offering sacrifices, trying to obey the sacred writings. Why not there? Why in the hay of a stable behind a village inn? From the very beginning, nothing was neat or logical or expected. It was all terribly vulnerable, so awesomely defenseless. It must have looked exactly like the birth of any other peasant baby in a poverty/oppression situation anywhere.

But the essential ingredients were in Bethlehem: One loving God wanting to do for human creatures what we have been unable to do for ourselves. One courageous young woman. One trusting young man. One baby Liberator on some clean hay in a cave. Some common sheep herders somehow knowing freedom was in that cave — bringing all they had: eggs, a lamb, a couple of chickens, and their joyful, wondering faces.

How can that little boy possibly make it all the way to an age sufficient to start the movement? To put the new creation alongside the old order and thus put the lie to coercion, weapons, manipulation, privilege, exploitation, acquisition? To teach a new way to contact Yahweh after He, the movement's founder is executed by the old order?

It is frightening to dwell on how fragile that little family group was and what enormous stakes each man and woman had on whether they survived long enough for the purpose to be carried out. But survive they did. In that successful vulnerability lies the core point of the event for us. It means the way to survive is to be vulnerable. It means the only security lies in risk. From it comes the glad Word that we too will make it through, in spite of our weakness. Because of that paradoxical Word, even today in that Bethlehem village, special bells ring out once each year on the supposed anniversary of what happened in that dim warm cave-stable behind the scruffy little inn with a kind keeper.

If you go there today and descend the stone steps in the Church of the Holy Nativity, you can stand in the very cave where the Liberator's birth took place. The underground revolutionary movement which that Bethlehem baby started when he was ready knew where the birthplace was and kept the memory alive for three centuries until it became possible to build a church there. Now everything is marble and candles and hanging brass lamps. But it is the place.

You can get on a jet and go there. And you can come close to the historical Jesus the Deliverer. An awesome "It really happened" will probably hit you when you kneel in that cave. But you do not have to seek a liberating faith at the other end of a plane ride to Tel Aviv and down some stone steps. You can find a faith like Nona's or Mary's or Joseph's in Managua or Brooklyn or Johannesburg or anywhere. To find that kind of faith, you kneel wherever you live your life and like blind Bartemaeus, you say, "Lord Jesus Christ, Chosen One of God, have mercy upon me, a sinner. Let me see." And truly mean it. And you kneel and say it again. And again. And again — for the rest of your life. And you will become free and perhaps even troublesome to the old order. ■

Back Issues Available:

- **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, Zalmon Sherwood, Anne Gilson, Domenic Ciannella, Madeline Ligammare. September 1985.

- **Capital Punishment:** Articles by Mary Miller, Joe M. Doss, Marie Deans, Thomas Shepherd examining how the death penalty is symptomatic of a violent society; what it means when a prison chaplain loses a friend to the electric chair; the morality of capital punishment; a survivor's view of murder; and a model church ministry to prisoners. April 1985.

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

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Short Takes

The runaway boys

Once there were two brothers who ran away from their mother, one East, the other West. They grew to be giants and they returned home possessed of an overpowering strength of muscle and voicebox. Slapping breast and thigh they bragged to her,

"See how I prance."

"See how I stand on my head."

"No wonder," she replied, "your father was highly spirited."

The two vied for their mother's favor, but she maintained a strict impartiality. "Dear children," she said, "do you remember that when you were in your cradles I used to sing to you,

"Where do you come from, baby dear?
Out of the nowhere into the here."

They felt humiliated. Their blood boiled. But their mother refused to concede that either was superior in prowess to the other. Their fury had to channel itself in another direction, and so they turned against each other. They became consumed by their mutual antagonisms, and ended by totally ignoring the existence of their mother, she who was the essence of twoness.

Their crushed pride called on them for a showdown. And then . . .

There is no record of what happened.

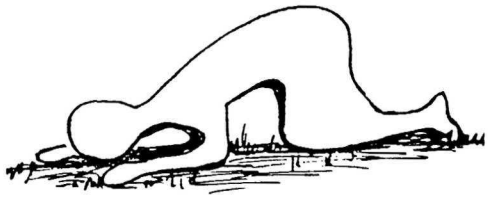
Mariquita Platov
Tannersville, N.Y.

Blood, water on our hands

Were Russians today being forcibly returned to the Soviet Union, or Poles to Poland, Congress and the American people wouldn't stand for it. Why then do they sit idly by while innocent Salvadorans are returned to a country whose death squads long ago would have killed a Lech Walesa? Why do they tolerate a forcible repatriation of Guatemalans to a government widely viewed as the most brutal in the Western Hemisphere . . .

Because it has knowingly deported innocent people to torture and death, the Reagan Administration has blood on its hands, but only because Congress and the American people have water on theirs — water like Pilate's.

William Sloan Coffin
Letter, *N.Y. Times* 1/17/85



"To live we must daily break the body and shed the blood of Creation. When we do this knowingly, lovingly, skillfully, reverently, it is a sacrament. When we do it ignorantly, greedily, clumsily, destructively, it is a desecration. In such desecration we condemn ourselves to spiritual and moral loneliness and others to want," says Wendell Berry in *The Gift of Good Land.*

Quoted in *Breakthrough*
Global Education Associates

Throwing away Jesus

A Russian refugee, professionally a restorer of ikons, came to the United States and found shelter and assistance with a small Franciscan community in Las Vegas, Nev. Since there were no ikons to restore, the sisters finally got her a job clearing tables at the restaurant of a gambling casino. Some days later she returned in tears. "I cannot continue this work," she said. "They make me throw away the body of Jesus." "What do you mean?" the sisters asked her. "*The bread, the body of Jesus. If the bread* on the table is uneaten, they make you throw it away. No one else can have it. It is throwing away the body of Jesus!" The sisters assured her that she should not continue with the job — and they thanked her for helping them see the Lord's presence in all bread, not only in the bread consecrated at Mass.

I find this a haunting story. It is a reminder of how our eyes are usually blind, our ears normally deaf. We live every moment in God's presence, yet so often we fail to be even faintly aware of this presence. We imprison God in little boxes, little patches. We tend to limit our awareness of God to our own Christian territory, but even within that expanse, keep God on a short leash.

Jim Forest, Editor
IFOR Report

Cause of terrorism

Terrorism is not caused by the inherent wickedness of Palestinians. Rather, terrorism continues because Israel puts more energy into discrediting the PLO than it does into resolving the crisis that has been created by the occupation of the West Bank and Gaza. The PLO has been down before — following its defeat in Lebanon, for instance. But in some form or other, the hopes of the Palestinian people will emerge again, not in terms dictated by Israel or the United States, but in their own demands for justice and freedom.

Israelis understand this inevitability much better than do Americans because they live in daily fear of a bomb on a bus or the death of a jogger running along a city street . . .

Only if we can rise above our nationalistic pleasure in winning this one (the rerouting of four Palestinian hijackers by U.S. planes) will we be able to gain the proper perspective that lets us see that while short-term justice is important, long-term justice is the key to peace in the Middle East.

James M. Wall
***Christian Century,* 10/30/85**

Palestinian plight

There are over 4 million Palestinians today. Approximately 1.3 million live under military occupation on the West Bank and Gaza Strip, territories seized by Israel during the 1967 war. The Gaza Strip is a densely populated and extremely poor area with a population of 500,000 Palestinians, of whom 75% are refugees.

Nearly 50% of the Palestinians are under 15 years of age. A second generation of Palestinians has been born without a homeland or government of its own. The grandchildren of the first refugees of 1948 are now parents themselves and they are still refugees.

American Near East Refugee Aid
Washington, D.C.

Quote of note

"I have spent a lot of time searching through the Bible for loopholes."

W. C. Fields

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Toward a critical spirituality

In recent years I have been questioned more and more about my spiritual stance. In public and private conversations, people have asked me, Where do you get your strength? Why do you still have hope after all the defeats? What sustains you?

Frankly, I did not enjoy the questions. I looked closely at those who asked. Was it sheer curiosity on their part? Did they expect me to tell them about my childhood, my mother, or my family situation? Sometimes I detected a kind of envy as though people were asking, "Why am I not as strong as you?" I also often got the impression that those who asked me were not involved in social struggles, but rather bystanders who wondered about us peaceniks and other fools.

I had learned earlier from my Third World brothers and sisters that the Gospel is struggle — "*Evangelio es lucha.*" The Gospel is not, primarily, given to comfort, to lighten the burden, to make one feel good. It is that, too, but first it is for fighting the good fight.

Therefore, when asked about my spiritual strength, sometimes I was annoyed and said, "This is a question from First World people. You ask it because you assume the First World is the whole world. You don't understand that God so loved the Third World that God has already started to free those who live in it."

It took me a long time to learn that the underlying query was not about the state of my psychological well-being. It was a religious question. People asked me about *God* when they wanted to know on which power I relied. When I understood the depth of the question I was even more handicapped. What sense would it make to assure them that "My help is in the name of the Lord who made heaven and earth?" Would this not be considered mere pious talk, stones instead of bread for my hungry questioners? I was facing one of the major difficulties in the use of religious language.

The word God, for example, is on each dollar bill. A Trident submarine was named Corpus Christi, the body of Christ. Take any other religious concept, such as Father, Almighty, Love, Truth, Faith — all these concepts in a pluralistic culture are equivocal by nature. How could we ever hope to communicate what we mean by those words? It does not help my sisters and brothers to tell them that my strength comes from God. I must communicate that indirectly, through images or narratives, so that the sense of truth, love and justice is apparent. Indirect communication invites the partner to find out for himself or herself where the strength comes from. It renounces the authoritarian proclamation in which I, "the knower" pour "truth" into empty vessels. Christ used this method when he said to Pilate: "Everyone who is of the truth hears my voice" (*John 19:38*). This was an invitation to Pilate not just to hear differently, but to *be* different. It was an invitation to die to the system of Roman oppression for which he stood.

Authentic spirituality happens indirectly, in a non-authoritarian way. God lures us into this "being of the truth." Indirect communication needs a critical mind, which is capable of discerning the spirits. Not all God talk, not every gesture of spirituality, not all spiritual life is good.

Do we have criteria to discriminate between different forms of spirituality? I think the Bible offers the criterion of a God who is the God of the poor. God's "option for the poor" is the liberating criterion that frees us from equivocalness in contemporary religious life.

I would like to identify some new forms of contemporary religious life under the title of *narcissist* spirituality.

I recall a sermon preached by a well-dressed, elegant woman in a cathedral in New York City. Talking about creation, she spoke about her cruise to South America, crossing the equator, the open sky, and the marvelous beauty of the southern hemisphere. She was praising the splendor of creation, and the words she used to conclude her description were "It's all ours. It has all been given to us." I was shocked.

Hers was an upper-class sermon without any consciousness of class reality, neither that of others nor that of her own. She displayed no awareness of those who live in the countries into which she ventured. She gave no thought to the people in Chile, but spoke in elaborate language about Chile's impressive terrain from the perspective of a tourist. What I heard her say was that it was all ours to exploit and dominate; "it's all ours," and whoever opposes us has to be silenced,

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Dorothee Sölle, West German theologian, author, and poet is a visiting professor of Systematic Theology at Union Theological Seminary, New York. The above article is excerpted from an address delivered earlier this year as part of the Kellogg Lectures at Episcopal Divinity School, Cambridge.

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by Dorothee Sölle

tortured, and killed; "it's all ours," because the whole world has been created for the enjoyment of upper-class tourists.

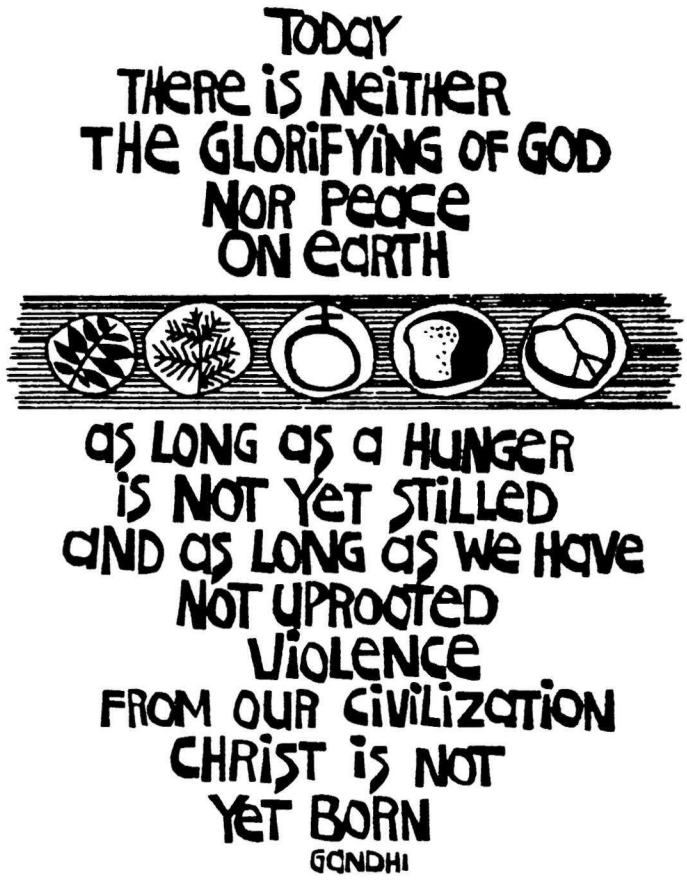
To love God's good earth is to know about the hunger and exploitation of those who share the earth with us. Affirmations of beauty lack truth if they exclude the vast majority of our brothers and sisters. They are false praises, mere abstractions that are isolated from reality.

I would like to give another example of a subjectivist spirituality. Earlier this year there was in West Germany a public event on behalf of the hungry in the Sahel zone. This "Africa Day" was an appeal to spend money for those who suffered under the drought. The West Germans gave more than 100 million marks. On television one could see politicians and experts talking about the needs of the poor. There was an enormous wave of compassion going through those who normally are not aware of the needs of their far-away fellow human beings.

But compassion may take two different directions. One stays free from analysis, separated from rationality and cut off from wholeness. The other is emotion that integrates itself into thought and action and changes the whole self. The first form veers toward sentimentality and soon fades away; the second leads to self-critical analysis of reality. It moves us to ask *why* Africans are in need. Is it a problem of climate or overpopulation or lack of technology? Has it to do with trade conditions, with the role of the leading financial institutions in the First World and its politics toward the poor countries? People who want to remain in the purely emotional stage often fear the economic and political analysis. Their compassion limits itself to obvious misery, to the swollen bellies of Black children. But this form of spirituality is like the seeds in Jesus' parable that fell on rocky ground.

An object-free spirituality is a quasi-religious feeling in which the spiritual object, the Thou, becomes invisible and inaudible. The God of the poor remains absent. The need for self-realization gets the highest priority. There is nothing wrong with the wish to find one's place in the world and to strive for one's identity. Yet, "auto-realization" is a self-contradictory goal which can never be completed without a broader vision of the world in which we live. When we give ourselves to the greater vision of the Kingdom of God, the realization of our potentials and powers will flow out of our involvement with the struggle. "Seek ye first God's kingdom and its righteousness and all things will be added unto you" (*Matt. 6:33*).

We live in danger of succumbing to a highly individualistic spirituality that grows out of a general culture of narcissism and is not capable of transcending it.



Over and against a spirituality of narcissism in the First World, we find signs of hope in a developing spirituality of solidarity with the poor. After some 20 years of Liberation Theology, Christians in the First World have begun to listen

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Jesus Cruz or Jesus Christ?

Public sanctuary: A sign of hope

by Henry Atkins

I spent the last weeks of December 1981, living in a Salvadoran Refugee Camp in La Virtud, Honduras. Over 3,000 refugees were living in the camp during my time there. They had all come out of a situation of violent oppression. The refugees had known rape, the murder of family members, imprisonment and torture. Many had had first-hand experiences with Salvadoran "death squads."

One of the reasons I was living in La Virtud was to serve as a form of protection for the refugees who were still plagued by members of the "death squads" who would cross over the border into Honduras to capture or kill them. Our assumption was that members of the "death squads" would not kill the refugees in the presence of North American clergy.

Several times while I was living at La Virtud, both Salvadoran soldiers and members of the "death squads" came into the camp. One of those times was Christmas Eve. On this occasion, several of us were able to get the soldiers to leave the camp. After the soldiers left, the other two clergy in the camp and I spent four or five hours talking with the Salvadorans about the entry of the soldiers into the camp. Many had come to believe that Honduras was not a place of refuge.

On Christmas Day, most of the refugees gathered to celebrate the birth of Jesus. The three of us who had planned the liturgy had scheduled a time for reflection after the reading of the Gospel. I shall never forget this experience. Around 30 people spoke. They told of having no place to give birth to their children as they were hiding in El Salvador and how many had to hide in caves where their children were born. They then spoke of the experience of Mary and Joseph and how they also had had no place but a cave for the birth of Jesus.

The refugees also spoke of how they were forced to leave El Salvador for the safety of their children, just as Joseph, Mary and Jesus had become refugees by fleeing into Egypt in order to escape the "death squads" of King Herod. The Salvadorans said that if anyone understood their situation, it was Mary, Joseph and Jesus, and that Christmas was a sign of great hope for them, a hope for new life.

These stories remain vivid to me as a backdrop for more recent developments in the United States as it deals with Salvadoran refugees. By way of example:

During the Advent and Christmas season of 1984, Jesus Cruz, a paid informer of the U.S. Immigration and Naturalization Service, spent part of his time writing letters to Salvadoran refugees in sanctuary in the United States who had entered this country through Arizona. The addresses he had for them were care/of the churches that had become public sanctuaries. Cruz told the refugees that he had been given toys to send their children for Christmas and he needed their *specific* addresses so he could send them the presents.

The refugees who responded did not receive toys. Instead they received arrest warrants bearing addresses that they had sent to Cruz. By the end of January 1985, North Americans working in the Sanctuary Movement who had been associated with the refugees on Cruz's list had also been arrested.

The Public Sanctuary Movement which started in this country in 1981 when churches in the Southwest began opening their doors to refugees from El Salvador and Guatemala now includes nearly 300 churches and temples. The churches in this movement have been moved to become public sanctuaries be-

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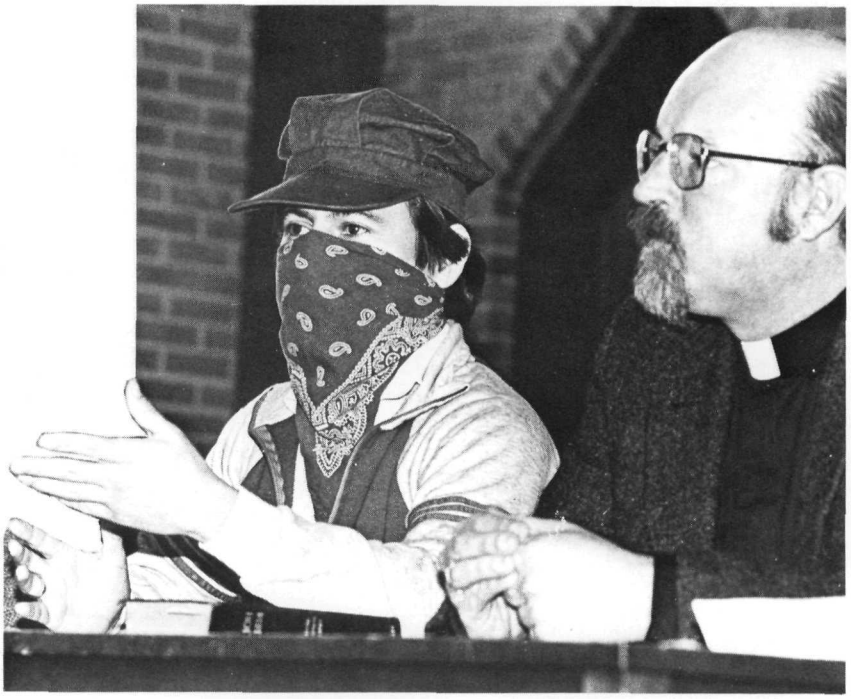
St. Michael's family faces deportation



Salvadoran refugee Ramon Flores and the Rev. Henry Atkins

Ramon Flores, a Salvadoran in sanctuary at St. Michael's Chapel, Rutgers University, is awaiting a deportation hearing after being arrested while attempting to pick up his 7-year-old daughter from a child care program across from the chapel.

Two Immigration and Naturalization Service agents, John Nixon and Lee Morgan, arrested Flores as soon as he stepped off church property.

After the arrest, Nixon asked Flores if he remembered him, and Flores recognized him as the person who had driven him from Phoenix to Albuquerque during his sanctuary run. Apparently both Nixon and Morgan had infiltrated the movement as "underground" drivers, said the Rev. Henry Atkins, chaplain of St. Michael's.

Following the arrest, Flores and his wife, Victoria, and brother, Roberto, were all subpoenaed to testify as witnesses against the church workers on trial in Tucson. Victoria and Roberto Flores are also now awaiting deportation hearings, along with Ramon. Meanwhile, all are in sanctuary at St. Michael's.

Less than 3% of Salvadorans who apply for political asylum are granted it; many are deported and never heard from again, Atkins said.

At a news conference following Ramon Flores' arrest, Atkins spoke of the Sanctuary Movement and its witness to faith. "The people of this country will continue to give sanctuary until the Government sees that neither its policy nor its intimidation and infiltration of this movement will stifle our work for justice and peace."

Asked what he now considers the future, Flores said, "I've tried not to think about it. But if I'm deported, I don't know if I'll make it past the airport in San Salvador. At least I'm still here now. If I had remained in my country there is no doubt in my mind that I would have been one of those who 'disappeared'."

A resolution supporting the sanctuary ministry and the Flores family was passed at the Episcopal Church General Convention in Anaheim recently. It read:

Resolved, that this 68th General Convention of the Episcopal Church be on record as supporting the ministry to the Ramon Flores family of St. Michael's Episcopal Chapel at Rutgers University; and be it further resolved that this convention:

- declares itself in opposition to the deportation of the Flores family;
- urges the United States Government to grant political asylum to Salvadorans and Guatemalans who have fled to the United States because of the violence in their countries; and be it further

Resolved, that the secretary of this convention send a copy of this resolution to the President of the United States, the Secretary of State of the United States, and Senators Bill Bradley and Frank Lautenberg of New Jersey.

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cause of their own sense of ministry and mission, stemming from their understanding that God wills the church to care for the stranger and alien in her midst, to treat this stranger as we would treat our brother or sister (*Lev. 19:33*).

The sense of mission grows out of a theology that realizes that God is present in the poor and the oppressed in their struggle for justice. This theology makes an option for the poor so that the poor might live. "The theology of sanctuary has not been written in academia, it has been written by 'coyotes for the people' who have sat huddled in a dark church holding refugee children in their arms, waiting for the border guards to pass," authors Michael McConnell and Renny Golden said of the Sanctuary Movement.

This movement, which includes thousands of people across the land, is now under attack by modern-day Herods. As this is written, 12 North American sanctuary workers are on trial in Tucson, facing the possibility of both prison sentences and fines. The U.S. Government has spent thousands of dollars to bring these church workers — including priests, nuns, Protestant ministers, and a Quaker rancher — to trial. Informers such as Jesus Cruz have gone into Bible Study groups, prayer groups and celebrations of liturgies to gather data to use against churches in the Sanctuary Movement.

The U.S. Government has subpoenaed the Salvadoran and Guatemalan refugees who were on the Jesus Cruz list to use as witnesses against the North Americans. This has placed the refugees in a most difficult situation. If the Central Americans decide not to testify, they must find another country to take them in, which is hard, or go to jail and face certain deportation, which most believe would mean prison, torture or death for them.

Regardless of the outcome of the trial in Tucson, several matters are now clear: 1) The Sanctuary Movement is doing its work well; not perfectly, but well. Otherwise, the most powerful government in the world, the United States government, would not be moving against it. The most feared part of the Sanctuary Movement seems to be that the sanctuary churches provide a place where the refugees can tell their stories, name their reality. What they say is vastly different from what the U.S. Government wants the people to believe about Central America.

2) It is clear that, building on its Santa Fe document (1980) which stated that the church identified with Liberation Theology must be moved against, the present Administration is moving against the prophetic church in this society. Any church that is not aligned with this Administration is a church it cannot trust. It must be spied upon and its members imprisoned.

3) It is now clear that the Santuary Movement, partly because of the second element, is helping a large part of the "liberal church" in this society become part of the prophetic church as sanctuary churches stand with the poor and oppressed from Central America.

During this Christmas season, the events surrounding the Sanctuary Movement present us with two theological options. One is the theology of the present Administration, the theology of Jesus Cruz. A theology of deception and death. A theology that wills death for the poor of Central America. The second theology is that of the refugees in La Virtud who know that Mary, Joseph and Jesus are with them in their struggle and suffering and that God will one day bring them out of Egypt and let them return to build the new El Salvador and Guatemala where they can live in peace with justice.

This second theology, a theology of life, is now being worked out in the midst of the historical realities of the United States and Central America. It is not an easy theological task that this second option presents, and it will challenge us with a long struggle, but it also offers hope, the hope of peace and good will for all the people of the earth.

Resources

Sanctuary: The New Underground Railroad, by Renny Golden and Michael McConnell. This book portrays the human face of sanctuary through storytelling, while analyzing the political and economic forces trying to stop the movement. Also compares the goals and ideals of the abolitionists who ran the first underground railroad and their modern counterparts. Paperback $7.95. Orbis Books.

Sanctuary: A resource guide for understanding and participating in the Central American Refugees' struggle, edited by Gary MacEoin. Contributors include Elie Wiesel, Jim Wallis, William Wipfler, Elsa Tamez, Richard Shaull, Rabbi Marshall Meyer, Yvonne Dilling. 224 pages. Paperback, $7.95. Harper and Rowe. ■

Crusader

How many windmills have
you met
Don Quixote?
Merciless giants
who beset the innocent.
How many times were you
the windmill?

The terrifying screech
from reluctant bones,
filling the air
With the voice of resistance
spoken to the wind of change.

The wind which whirled you
upside down.
Your insides groaning,
gasping, complaining,
I've never, won't ever,
let me be . . . let me be.

Arms like blades,
seeking to cover
the windows of your soul,
Through which
the Light of the world
poured in . . .
Exposing the cobwebs
on your dusty spirit.

— Ronald E. Lanting

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A Luta Continua – the struggle continues

by Barbara C. Harris

Echoes of Anaheim

The "Welcome Episcopal Church" greetings on the hotel marquees have changed at least a dozen times; the placards designating *House of Bishops* and *Deputies Only* have been replaced by other turf indicators; the rubber chicken banquet menus mercifully have faded from digestive memory and the density of dust on copies of the Blue Book very likely has approached that on some family Bibles. By now the high discourse contained in the Bishops' Pastoral Letter has been read, marked, learned, and, by some, forgotten, and most of the formal reporting on General Convention has been done. But three months down the road, echoes from Anaheim continue to waft on the air.

Certainly one of the great surprises of the Convention was the swift and easy passage of the resolution calling for divestment by the church and its agencies of securities held in companies doing business with South Africa. The weakness of that legislation was its failure to place a "time certain" by which compliance with its intent should take place. Without such a proviso, the natural tendency for the church, many feel, is to move with the rapidity of a glacier or, at best, with about the same "deliberate speed" exhibited by many states in desegregating their school systems in the wake of the 1954 Supreme Court decision. Some have yet to move significantly. As any journalist can attest, there is nothing like the press of a deadline to inspire the completion of an assignment, no matter how complex.

A few dioceses already have moved to implement the South Africa resolution, thereby generating no small controversy and strife at the local level. There are fears of losing capital gains and resentment that individual parishes might, in some way, be "forced to comply" with autocratic and insensitive national or diocesan standards in this regard. Amid that kind of furor one hears another echo — the biblical reminder that "where your treasure is, there will your heart be also."

It remains to be seen what action, if any, will be taken by the largely autonomous Church Pension Fund to divest itself of ties to apartheid through its investment portfolio. That body's compliance with the spirit and letter of the resolution will be difficult to monitor. At least one group in the church, however, has indicated its readiness to mount a campaign reminiscent of 1960's "selective patronage" efforts to force some movement by the Pension Fund if it fails to act with dispatch.

On the darker side of Anaheim (no pun intended) was the shabby treatment of some minority women by convention's "third house," the Triennial Meeting of the women of the Episcopal Church. A flood of widely circulated letters to Triennial officers, their responses, statements and resolutions have landed in postal boxes across the country over recent weeks. They center on the exclusion of ethnic desk representatives to the Women's Task Force from the Triennial Eucharist and from participation in the deliberations of that body — after an invitation to "seat and voice." Strange behavior on the part of a group that came into being largely because its constituency was denied the opportunity to participate in the "high counsels" of the church.

A reorganization and restructure of Triennial, through the adoption of new bylaws, is a step toward avoiding a repeat of the humiliation experienced by those relegated to space behind yellow barrier curtains that clearly marked who was "in" and who was "out" of a gathering that had as its theme *One Body — One Spirit.*

Addressing a recent gathering of Black Anglicans from around the globe, the Rev. Edward Rodman, canon missioner for the Diocese of Massachusetts, recalled a phrase that the whole church might well claim as its watchword. In the early days of the Union of Black Episcopalians, celebrations of the Eucharist frequently were held in the context of a liberation/agape meal and often began with the salutation: "Let there be peace among us and let us not be instruments of our own oppression." "If every service began with that salutation," he said, "and people worked through the implications of its meaning in their personal lives, for the religious community in which they found themselves and for the broader community they were called to serve, our liturgies might take on a more profound reality and force the kind of self criticism and renewal that would make us not only the 'light of the world' and the 'salt of the earth,' but a more genuine manifestation of Christ at work in the world." Amen. ■

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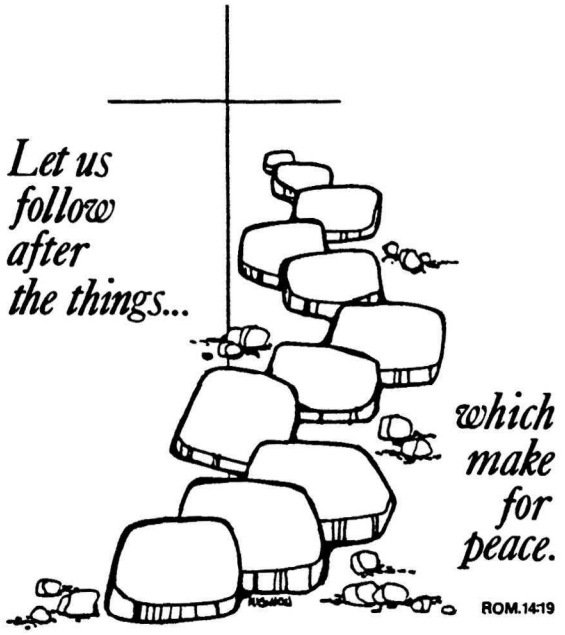

Who will carry the banner?

by Brad Taylor

Journal: Peace vigil, General Electric Plant, Valley Forge, Pa. Sponsor, Brandywine Peace Community, to protest GE's involvement in nuclear technology in its many and varied plants.

Questions I'll have to think about:

Why is the plant so big?
Who are the managers?
Who are the workers?
What do they do inside? Do they know? Do they want to know? How many do and how many don't? Who cares anyway?
The American flag out front — what does it stand for? What does it mean — to me — to them?
Why is it such a beautiful day — sunshine, breezes? What happens to the sun and breezes when nukes explode?

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I cross Goddard Boulevard to join the group of about 50 people standing on the island separating the lanes of traffic across from GE entrance, and watch the traffic fly by. I ask myself "What am I doing here?" When I know the power structure, the movers and shakers are saying we're "kooks, crazies, faggots, space cadets, airheads, commies, bums." I had spent most of my life believing I was in the mainstream — one of them. Now I feel such a desperate need to stand apart — from them.

And yet we are all God's children. Who is God anyway?

And why do the most learned among us fight so desperately to

"prove" this God
or that God
or his God
or her God

If God did create it all, where is God NOW?

Then I thought — I'll go over that yellow rope. After all, that's why I'm here — to witness.

So I joined the group at the far end, furthest from the microphone. A man standing beside me turned and said, "Will you hold the banner?" And I said to him "No." I thought to myself, "If I'd wanted to bring a banner, I would have. Doesn't he know that — doesn't he know that I've spent the last month thinking about what my banner would say? And the best I'd been able to come up with was "Let's have *another* tea party." I thought, that's pretty damn good but

It's too slick.
It's inciting.
It's irreverent.

Anyway — I'm not a carrier of banners. I don't even wear a wedding band. And I asked myself about symbols — wedding bands, flags, anthems, banners, drum beats.

What did my "No" mean — to me, to the man who had asked me to hold the banner. I knew perfectly well I'd have been willing to help if his arm was tired but wasn't sure enough of myself to hold his banner unless I first knew

What does it say?
How long does he want me to hold it?
Where will he ask me to go with it?
Will I be willing?
Will I embarrass myself by asking him to take it back?
Will I embarrass him by not carrying it over the hill?

HOW INSECURE, UNSURE!
OH, CHICKEN! CHICKEN!
CHICKEN!

And after the man had been nailed to the cross
and had died,
and the darkness had descended over the hill,
and the crowd had left
and the latter were asked by the authorities

Did *you* know him? Did *you* carry his banner?

What's the big deal anyway. It's only an office building, or as the sign says "Space Center." How can you be so sure in your mind and in your heart that everything happening under that gigantic roof should be *stopped now, forbidden.*

The beautiful girl played guitar and sang; the words and music were quiet and beautiful.

Across the boulevard were the police, the cameras, the company, security forces, the *yellow rope.*

For an hour they watched us, their cameras recorded each of us, they chatted. Behind the police and the guards were the police cars, the police vans, the bus.

Those among us who looked at the police and the guards and the vans knew that soon our consciences would challenge us to break the law and cross the yellow rope
and be arrested
and questioned
and fingerprinted
and charged
and be read our rights
and be held
and to either plead guilty or be found guilty.

We're thinking and wondering and singing and praying. A mother with three small children — one in arms, two others old enough to hear, to listen, to look, to wonder — stood behind me. Was I wrong not to bring mine? Is she wrong to have brought hers? Does it matter? What will their having been here mean to them when they are older?

And the flag flutters in the breeze and the

DIRECTOR
CHIEF
LEADER
CO-ORDINATOR
BOSS
SUPERVISOR
CAPTAIN

of the FORCES across the boulevard protecting our

FREE ENTERPRISE
PRIVATE PROPERTY
THE LAW
OUR CONSTITUTION
OUR WESTERN CIVILIZATION

stood and watched and went back and forth, sometimes chatted, sometimes joked, sometimes issued orders, but always on the alert lest our force now of three score people, a microphone, a guitar, a half-dozen banners *charge* against his marshalled forces.

In the distance, a mile to the west, stood the high ground, the huts, the chapel, and the monuments commemorating the men who camped at Valley Forge in the winter of our birth as a nation. An army summoned by leaders whose passion was to revolt, to overthrow, to be free of a "foreign"yoke. I looked up on the hill in front of the Space Center and saw the flag patterned after the one made for them by a woman named Betsy in 1776. I thought of how that flag is being taken all over the earth by military forces

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in the name of freedom. In far off places like Korea, Viet Nam, the Eastern Mediterranean, Central America (who were Americans long before we were), and I wondered about why that is being done, and if I don't understand why, how is it possible for the people of those places to understand why?

What is worse, I knew that now my government sends its agents surreptitiously, under cover, un-uniformed across the earth to defend against what — I'm not sure they know. I know I don't. Three years before, after months of trying, I had met with my representative, a ranking member of the House Armed Services Committee, whom I knew to be a good man. After I had said, "Larry, we have enough weapons, we do not need more," he responded, by way of consolation, "Brad, don't worry. We in Congress know what the military is doing. But it's all so sensitive that we cannot share the knowledge with our citizens. *But don't worry.*"

I thought of Ike's final words to his people: "Beware of the military industrial establishment." And of Ben Franklin's remarks to a question from the crowd gathered outside Independence Hall in 1787: "Mr. Franklin, what have you given us?" And his reply, "A republic — if you can keep it." And the Jeffersonian teachings that an enlightened, educated citizenry would be vital to the maintenance of democracy. And of Lincoln ridiculed by "the leaders" of his era for his earthyness, humility and nobleness, leading our nation in cutting out and destroying a cancer which had been a part of its birth.

Then, as noontime came near, they began to cross the boulevard, one by one, then twos, then others into the hands of the law in order that they might be faithful to a law they deemed higher. Irony of all ironies — breaking the law to uphold the law. To face their accusers who would say to them "Why must you break our law? Do you not realize that our community could no longer function if we allowed our people to select which law they would obey and which law they would not?"

I stood and wondered about Jesus before Pilate; Luther before the Pope; Henry, shouting at the Virginia House of Burgesses "And I know not what course others will take but as for me, give me liberty or give me death."

I wondered about all the prophets who in their day were questioned, and ridiculed, and shunned and excluded.

And, being a lawyer, I thought of the laws that down through the ages have been laid down by men and against other men in the name of righteousness, binding them to serfdom and slavery and ignorance and death.

As they continued quietly across the boulevard, I looked again at the aged lady in the wheelchair beside me who had smiled when I had taken her hand during the prayers; at the mother and her children; the man beside me still holding the banner; the girl with her guitar; the ministers; the young — the old; the FORCES OF RIGHT marshalled against us across the boulevard; the flag; the Space Center; its workers, some now watching from afar — managers, lawyers, accountants, public relations people, lobbyists. I thought of the payments known and unknown GE makes to those in power for the privilege of preparing the next series of *weapons of death.*

We joined in more songs, prayers for peace, blessings upon those whose witness was not over but who would be brought before the law and convicted of . . . Of what? Some will say *criminal trespass.* Others will say *They're all crooks and that's all we need to know — lock 'em up.* Perhaps most will say *I don't really understand it, but it's interesting to watch the film clips on the TV news.* Many will say *Who cares?*

And then — a motorist passed on the north bound lane and seeing us and our banners, yelled at us in profanity; but, as though God had been watching it all and had held out a cue card, on the south bound lane there instantly appeared a young man, head and arms out the window, holding a feather and smiling at us as though he understood and loved us.

"We" were no longer. Our beginning had occurred at 11 a.m., our ending at noon. Some had crossed the line; others had stood in support. Those who had crossed the line were now in the bus on their way to be booked. Those who had stood in support had either gone their own separate ways or gotten on a van to be taken to the police station to support those under arrest.

And now I was alone on the silent battlefield. I found a tree to shade me. I stayed looking, thinking, remembering, wondering. I noticed some debris on the site where we had met. I cleaned it up.

All were gone now — we and they.

I wondered about what we all would say that afternoon, that evening — about what had happened; why it happened — to our fellow workers, our superiors, our husbands and wives, our children and their children.

Who had been the Good Guys? Who were the Bad Guys? And why? ■

Bradley Taylor is a practicing country lawyer based in Wellsboro, Pa., county seat of Tioga County.

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On being near the fire

by Elizabeth Amoah

"And there was a woman who had had a flow of blood for twelve years, and who had suffered much under many physicians, and had spent all that she had, and was not better but rather grew worse. She had heard the reports about Jesus, and came up behind him in the crowd and touched his garment. For she said, 'If I touch even his garments, I shall be made well'. And immediately the hemorrhage ceased; and she felt in her body that she was healed of her disease."
—Mark 5:25-29

Naturally the weak, pale woman in this story was poor and frustrated. Added to her physical misery were the requirements of the Israelite ceremonial laws about impurities, as stipulated in Leviticus 15:19.

The plight of this woman would have been even worse had she lived in my country. Among the Akan of Ghana, women used to be considered abnormal during their menstrual period.

The custom was that, during the days of her period, a woman not only had to observe numerous restrictions — she was not allowed to cross the threshold of any man's house, nor was she allowed to perform the regular duties of a wife like cooking the meals — but she even had to leave her own home and live alone in the *bra dan,* the "house for menstruation" at the outskirts of the village.

Hence, one of the euphemisms which the Akan used to describe a woman in her menstrual period was that "she has gone to the outskirts of town" *('w'ako mfikyire').*

The blood of such women was considered potent enough to neutralize or desecrate other powers. Parallel ideas are found in many other cultures.

Because of her disease, the unnamed woman with a hemorrhage whom Mark portrays suffered from financial problems. She also faced social, cultural and religious difficulties. She had to move carefully, in order not to make someone else unclean by coming into contact with him or her.

The unnamed woman in this account has been living with that kind of frustrating isolation for 12 years. She has lost any hope of being healed — until Jesus comes.

On the basis of the rules and regulations set forth in Leviticus 15, the woman is very much aware that she ought not to go out and mingle with the crowd following Jesus.

Yet — whether out of superstition or out of a more genuine sort of trust and faith in Jesus — she is stubbornly convinced that if only she can touch even Jesus' garment all her years of frustration will be over.

Like any other person who has been hemmed in for years by traditions and customs, she debates with herself. Should she try to touch Jesus and perhaps be healed? Or ought she to abide by the religious rules and live with her disease and frustration?

Whatever any of us might suppose to be the appropriate decision in similar circumstances, there is a proverb in Akan that is very much to the point: "It is the person who is very near the fire who feels how hot the fire is." *(nya oben gya no na onyim ma ogya no hyehye fa.)*

This woman has been very near the fire. She knows what she had been going through for twelve long years. She knows how desperately she needs to be cured.

And so she decides to break the rules. She touches Jesus. That challenging and daring action results not only in her immediate healing but also in words of commendation from Jesus: "Daughter, your faith has made you well; go in peace, and be healed of your disease" (Mark 5:34).

In one sense, the story of the encounter between the unnamed woman with a hemorrhage and Jesus is a woman's story. The presence of Jesus, it tells us, enables us to challenge and question all sorts of customs and traditions that enslave us and make our lives frustrated.

But the experience of this woman and the lessons this story teaches us represent a challenge to all Christians. They apply to all kinds of situations of human life.

True salvation always challenges existing laws and regulations. It also requires awareness and effort on the part of the person who seeks it. ■

Elizabeth Amoah teaches in the department for the study of religion at the University of Ghana in Legon, Ghana. This article is reprinted from *One World,* April 1985.

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Gay priest forced to resign

WITNESS author loses N.C. parish

by Mary Lou Suhor

"If we dare to live openly gay lives, we are more often than not excluded, despised, slandered, robbed of human rights . . ."

Those words proved prophetic for the Rev. Zalmon O. Sherwood, the 28-year-old priest who wrote candidly about his sexual orientation in the September issue of THE WITNESS. He was forced to resign less than a month later from Emmanuel Episcopal Church, Southern Pines, N.C., and is currently seeking employment.

Sherwood said that he was faced with the choice of staying and refusing to do any advocacy work for gay rights, or quitting. "I think they were asking me to be dishonest, and I was tired of being dishonest," Sherwood said.

His decision was reported to be "wrenching" to parishioners who attended the Sept. 29 service when their pastor, the Rev. Sam Walker, announced that Sherwood had declared himself a homosexual and resigned.

Sherwood had been at Emmanuel for almost a year and a half and "had all the right stuff," as the *Raleigh News and Observer* put it in a front page story. "An accomplished musician, he related well as a deacon and later as assistant minister . . . at Emmanuel Episcopal Church. Soft spoken and genteel, he mixed comfortably with the flock. He won the parish tennis tournament and played a good game of golf."

It was the *N&O* article which stirred the community by quoting from THE WITNESS and revealing Sherwood's homosexuality.

The Rev. Zal Sherwood

The North Carolina diocesan paper, *The Communicant,* reported that "shock and high perturbation rippled through the 800 member church where Sherwood was curate and music director." It continued:

"A native of Geneva, Ohio and graduate of the Episcopal Divinity School in Cambridge, Sherwood won general approval for his ministry, particularly for his music program and work with young people and single persons. Walker, who declared that Sherwood had breached trust with the parish and urged Sherwood to resign, could still state in an open letter to the parish that Sherwood had 'contributed greatly to the church's overall ministry.' "

When Zal Sherwood's resignation was announced, "tears flowed and parishioners softly wept," said Donald C. Cressman, chair of the parish music committee. "It was a wrenching experience that won't go away." A letter sent to church members, signed by the rector, Senior Warden John Evans and Junior Warden Asbury Coward III, stated: "It is with regret that we must accept his decision to make a public statement of his alignment with the homosexual community and his corresponding decision to resign from this staff in order to pursue a direction of ministry to that community."

But Sherwood told THE WITNESS that he did not resign to minister only to gay persons. "As a priest, I minister to all persons," he emphasized.

The young curate's WITNESS story reinforced his view of the universality of his vocation: "My own experience of marginalization empowers me to reach out to others at the edges of society — battered women, abused children, prisoners, poor and hungry persons, the elderly, persons of color and different faiths. I shall always live at the margins, at times closer, at other times farther from the centers of social, religious and political life. As a gay priest, I do not attempt to disguise my homosexuality behind the disembodied prestige of the clerical collar."

Sherwood's article had come, unsolicited, to THE WITNESS and was viewed by this editor as in integral contribution to the September issue which focused on AIDS and the rights of gays and lesbians. However, aware of the risk and vulnerability which the article posed, THE

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WITNESS contacted Sherwood in a lengthy phone call for a "reality check" concerning his future. He reiterated his confidence in his people, his pastor, and his bishop, the Rt. Rev. Robert W. Estill.

In a subsequent letter to THE WITNESS he wrote, "I appreciate your concern about the future of my priesthood if this article were to appear in THE WITNESS. My ministry is strong and vital at Emmanuel, and most of my parishioners would be impressed that I was able to publish such an article. I'm confident and at peace whenever I do advocacy work for gay men and lesbians."

Ironically, Sherwood's demanding schedule as a parish priest left little time for such ministry. "I was very busy and wasn't able to do that much. I counseled gay people in the parish and community and I am a member of the Triangle Chapter of Integrity, a Durham-based organization that ministers to gay persons," he said.

The Triangle Chapter offered strong support for Sherwood when he was under fire in the diocese. Members sent a letter to Bishop Estill asking him to clarify six points, including how he could say, "I would never knowingly ordain a person who is a practicing homosexual" and also be an advocate of gay rights.

Members urged Estill to reinstate Sherwood, or failing that, to find another position for him such as "a diocesan staff position, preferably as a missioner to the gay and lesbian community."

Estill subsequently met with Integrity, and although he did not change his position, invited the group to name several members to serve as liaison with his office and the community. In a note of affirmation, the Triangle Chapter unanimously elected Sherwood as its chaplain recently.

Shortly after the September issue carrying Sherwood's article had rolled off the press, a resolution stating that sexual orientation was not a barrier to the selection process for ordination was narrowly turned back at the 1985 General Convention of the Episcopal Church in Anaheim. The resolution was defeated by lay deputies in a vote by orders.

Prior to that, a 1979 resolution had stated, "It is not appropriate for this church to ordain a practicing homosexual . . . " Twenty-one bishops at that time signed a statement repudiating the resolution, including Presiding Bishop-elect Edmond L. Browning.

In a telephone interview with THE WITNESS, Bishop Estill said he had voted in favor of the 1985 resolution in the House of Bishops, where it had read that sexual orientation was not "a barrier to employment." Asked if Sherwood's story might have had a different ending had the resolution passed the House of Deputies as amended, Estill said, "I can't speculate about that."

But Estill confirmed that Sherwood was "a first rate young man" who had "done a splendid job" at Emmanuel, and indicated that he was anxious to keep in touch with him in a pastoral way. "The basic issue with Zal was that he did not tell us the truth about himself during the process and there was a breakdown of trust," he said.

In Sherwood's view, the church forces gay and lesbian priests to go underground. Sherwood says that both his rector and his bishop, however, were aware of his homosexuality prior to his ordination to the priesthood. In fact, Sherwood said, Bishop Estill and the Standing Committee of the Diocese withheld canonical residence from him primarily because of the homosexual issue. Sherwood is canonically resident in the Diocese of Ohio.

In THE WITNESS, Sherwood had written that he had "come to accept and love this particular person who I am and the spiritual journey which is my own. In coming out, my life and ministry become a public witness of homosexual Christian maturity and a gift to the next generation."

After his resignation had been announced, Sherwood met with members of that generation — his senior high youth group — to say goodbye.

At the end of his statement he asked two favors, that the youth pray for him, "because I'm feeling afraid about what the future holds for me." He said that in return he would take a list of their names and pray daily for each. "The second thing," he said, "is that you continue meeting as a group and that you love each other when you are together or apart . . . and take care of each other. Love Mr. Walker, love this parish, and most important, love God, the source of all love." ■

I

If everyone
bashed missiles
and if everyone
got 25 years
for bashing missiles,
we'd all live long enough
to serve our time.
The moral being:
find a hammer
and support
your local constabulary.

II

Our prison missalette
is sponsored fore and aft
by morticians.
To squash the word —
or the prisoners —
between death's covers
is indeed
a prodigious undertaking.

— Helen Woodson

(Helen Woodson is serving a prison sentence for bashing a Silo N5 missile.)

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Spirituality . . . *Continued from page 11*

to and learn from the poor, and share their lot through prayer, struggling and suffering. I am aware of the difference between the suffering of the poor and our suffering in the rich world. We may lose our job in the struggle, where they may lose their lives; however, I believe that God calls all of us to work for justice and peace differently in various historical situations.

Meditation, prayer and sharing of our theological-political concerns are signs of a new culture of resistance that starts with resisting the functionalism of our everyday lives where studies, career and family claim priority. Under these claims we stay spiritually dead. "A people without vision perishes," the Bible says (*Proverbs 28:18*). Most of us are spiritual illiterates who have no language for the deep human wish to be one with all that lives which we call "religion." Instead of sustaining the need for a different heaven and earth, we reduce ourselves and become more and more similar to that which we already are. We think the way we always thought, only more firmly and more rigidly. Life becomes the undisturbed repetition of itself, a permanent returning to patterns; it becomes more and more narrow as if it were our own coffin. Authentic spirituality is the break from this repetition.

I would like to recall an image of communitarian spirituality, and describe the traditional Jewish celebration of the Sabbath in the Eastern European shtetl. The Sabbath is an interruption of life's repetitiveness. The shtetl was a world of unbelievable poverty, filth, coldness, hunger and misery. But on Friday night the Queen Shabbat entered the little town and interrupted the usual. A white tablecloth was spread on the table even in the smallest and dirtiest cottage. The candles of Sabbath were lit. Women put on their jewelry. The celebration of the Sabbath kept the people alive in their Jewishness and humaneness. The poor behaved as if they were rich. The burdened and worried people stood up and stretched; they stopped caring anxiously about what they would eat and wear tomorrow. The hardworking peddler or craftsman and his even harder-working wife interrupted their daily toil. The people rested. The day was dedicated to the remembrance of creation and the remembrance of liberation out of Egypt. The people commemorated who they were: sons and daughters of the Highest as the psalmist says, "little less than God, crowned with glory and honor."

Where is our Sabbath? Where do we interrupt ourselves and break the circle and stop the self-repetition? Spirituality is breaking away from our wickedness, our egocentricity, our being immersed in work and family concerns. Spirituality means that I begin to become the keeper of my sister and brother. I stop functioning, I perceive the distracted. I listen to the cries of the tortured. It is my "coming out" of that personal apartheid which keeps other people away from me. Spiritual discipline means to interrupt oneself.

That leads to the second break we need — away from our own despair. I interrupt my own routine sense of self-pity and powerlessness. I remember the saints: Oscar Romero, Ita Ford, Dietrich Bonhoffer, Martin Luther King and so many others. I remind myself of what is more than I. I listen to the voices of the tradition. Perhaps I read the Bible, perhaps I pray, perhaps I write a letter.

Spirituality means that we interrupt our wickedness and our despair — our being cogs in the machine of oppression, and our powerlessness. In naming the objective side of sin I fight the subjective side of it — my despair — as well. This spiritual self-interruption needs a form, it needs words and gestures, rules and rituals. It is here where religious institutions have something to offer. They provide us with the language to articulate our hopes and fears. They tell us how people before us have interrupted the circle of egocentricity and despair. It might be saying too much that they teach us to pray, but they remind us at least of other people who prayed and cried and laughed and sang hallelujah.

Recently I went to a solidarity meeting for Third World people in Switzerland. A young teacher listened to my rather pessimistic analysis of the situation and then asked why I had come to Zürich that night. Since there was not any hope whatsoever, he told me, he did not know why I was standing there.

When I reflected on my own hope and where it comes from, I told him about a book I had just finished, Winnie Mandela's autobiography. Winnie is the wife of Nelson Mandela, the acknowledged leader of Black people in South Africa who has been imprisoned for more than 16 years. I related one detail of repression that especially shocked me. The children of political prisoners are allowed to visit their parents only if they are under two or over 16 years old. In other words, the children of Nelson Mandela have not been allowed to see their father from their second to their 16th year. I wondered how sick a person or a group of lawyers and politicians must be to invent such a law. But then I recalled that Winnie Mandela's book had given me something more than the knowledge of repression. There was not one paragraph in that book without hope and steadfastness of mind. If people who fight more than 30 years for human dignity do not give up on hope, do not doubt the final victory of justice in South Africa — what legitimate reason could we have to give up on hope? If they go on under torture and murder — how could we possibly become resigned? If they believe in God — what right have we to deny God's power in history? If they cry even though silenced and fight even though tortured and live even though murdered — how could we betray the Spirit? The poor are our teachers. ■

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Letters . . . *Continued from page 4*

There are Fluffy and Stephie and Didi of notorious fame here, but also Wilbert Lawyer and Mike Magic (not their real names) who are not so well known.

Lawyer and Magic speak openly to me and realize I have no hang-ups with their sexual preference. They know and accept their own homosexuality and they live their lives as best they can.

Up to now there has been no case of AIDS in Sandstone prison, but the undercurrent of dread can be felt among us.

I hope your special issue will alleviate some of the homophobia which prevails among so many of us. Questions which continually keep coming to my mind are: How would Jesus relate to these issues? What would He have to say to us?

Your September issue has been inspired by the Holy Spirit and is indicative of the mind and teachings of Jesus Christ. Thank you and keep up your good work. I appreciate your publication.

The Rev. Paul Kabat
Sandstone, Minn.

Texas vs. gay rights

I applaud the courage of the Rev. Zalmon Sherwood and Anne Gilson in choosing life! Homophobia is indeed present in our culture. Here in Houston there was such an outpouring of hate last Jan. 19 in the defeat of the gay civil rights ordinance that I still shudder when I think of it. In August the Fifth Circuit Court of Appeals upheld the Texas sodomy law (outlawing homosexual activity and making the private life of gays illegal). As I write, Houston is in the midst of a vicious mayoral race where the fear of AIDS is being used as a political tool to defeat the mayor and city council persons who support gay civil rights.

I know of people's fear and ignorance of AIDS. I live in an area with a large gay population. Some people at work have suggested that I not be allowed to share the coffee room because of where I live and the chance of my coming into contact with a gay person and spreading AIDS at work.

Jerry A. Boyd
Houston, Tex.

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Joseph Holland
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THE HUMAN ENTERPRISE: A CHRISTIAN PERSPECTIVE ON WORK

by Richard W. Gillett, Contributing Editor, THE WITNESS

"This book is remarkable for its synthesis of theological, humanist, and technical-economic material — even more for the accessibility and wit of its prose. Essential reading for those concerned about the struggle by working people, their churches and their local governments to build a new economic life for themselves in the wake of the de-industrialization of America."

Bennett Harrison, MIT, Co-author:
The De-Industrialization of America

"Human work is a key, probably the essential key to the whole social question," stated Pope John Paul II in his Encyclical On Human Work, issued in 1981. In the industrialized countries, most prominently the United States, this observation comes at the precise moment when a profound transformation in the substance and shape of the workplace is occurring. Characterized most often as a shift from traditional blue collar industry to a service and information-oriented work force, the shift also has other characteristics which qualify it a genuine revolution in the workplace.

Richard W. Gillett's book addresses critical questions, such as the role of transnational corporations in the reshaping of the workplace, the role of technology, the militarization of the economy, the alienation of work and racism and sexism in the workplace. The frame of his reference for his inquiry is the basic significance of work in the Christian tradition.

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