

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

Martin Holladay • Pat Merchant • Gene Sharp

VIOLENCE:

Gene Sharp

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

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 Ger-

many, 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

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 anti-homosexual 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.

THE WITNESS

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THE WITNESS

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Credits

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THE WITNESS is published monthly. Editorial office: P.O. Box 359, Ambler, PA 19002. Phone (215) 643-7067. Subscription rates \$12 per year. \$1 per copy. THE WITNESS is indexed in the American Theological Library Association's *Religion Index One: Periodicals*. Copyright 1985 by the Episcopal Church Publishing Company. Printed in U.S.A. ISSN 0197-8896.

The pervasiveness of violence

by Patricia L. Merchant

LIt 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



The Rev. Patricia Laura Merchant is assistant at St. Luke's Episcopal Church, Atlanta, and former director of the Center for Raped and Battered Women, Richmond, Va.

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 portrays 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 archetypes of males

Mark Gerzon in *A Choice of Heroes* portrays five archetypes 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

Violence is global

94 percent of all women in the **Sudan** are nonliterate; two out of three of the world's nonliterate 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.

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 incor-

porate 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

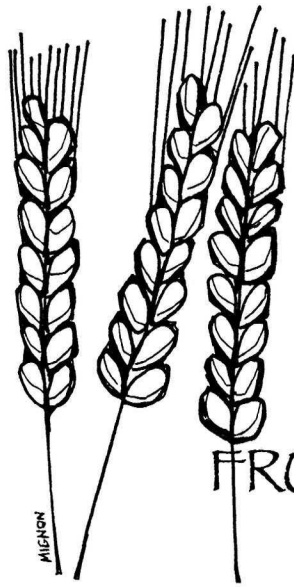
committed has been to teach us to hate ourselves." The same statement could hold true for women — both Black and White. We have had no sense of our history and have learned to hate ourselves and believe that we have no worth.

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.

—Reprinted from *Daughters of Sarah*, Vol. 8/No. 3



THE SEED
THAT FALLS ON
GOOD GROUND
WILL YIELD A
FRUITFUL HARVEST.

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

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.

“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 cliché. 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. ■

(Reprinted from April/May 1985 Fellowship, the magazine of the Fellowship of Reconciliation, Box 271, Nyack, NY 10960.)

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*. ■

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, long-time 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!



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 respon-

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*.



sibility 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.

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, non-cooperation, 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

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 unrunnable 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.

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 con-

fidence 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.

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 Kellern dead at 80

Funeral services for Marion M. Kellern, professor emerita of pastoral theology and Christian education at Virginia Theological Seminary, were held at the seminary chapel July 1. Dr. Kellern died of cancer June 27 at the age of 80.

Dr. Kellern 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. Kellern 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.



Baleo

"Immediately following the Exodus, there will be a question-and-answer period."

— Circuit Rider, 6/85

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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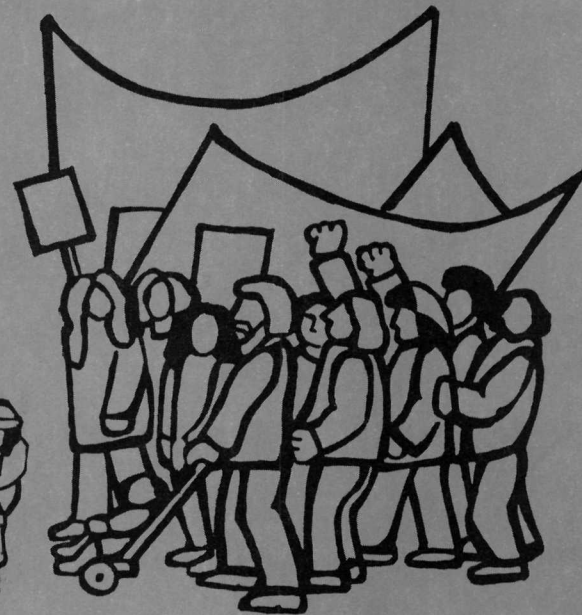


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