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The Conference on the Church & Peacemaking in the Nuclear Age

JIM BRENNEMAN, Associate Conference Director

↑
file

May 4, 1983

Mr. Morton Blackwell
Special Assistant to the President
THE WHITE HOUSE
Washington, D.C. 20500

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President,

World Vision International

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Editor, Sojourners Magazine



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Administration and Planning

Dear Mr. Blackwell,

May I cordially invite you to attend the upcoming Conference on THE CHURCH AND PEACEMAKING IN THE NUCLEAR AGE, May 25-28, 1983 in Pasadena, California. For your information, I have enclosed a Press Packet with detailed information on this unique gathering of evangelicals being sponsored in part by the President's home congregation, the Bel Air Presbyterian Church.

Lodging is available at the Pasadena Holiday Inn at special reduced rates if arrangements are made in advance through the Conference office.

It is important to remember that the CPNA Conference is primarily educational in nature. Therefore, unlike the recent Roman Catholic Bishop's Meeting, no post-Conference consensus/prescriptive statement is being planned. Rather, the airing of different viewpoints and the mutual sharing of knowledge and insights are the goals of this event. This historic Conference places the issue of peacemaking in the nuclear age on the agenda of the evangelical community and marks an important step forward in the ongoing peace education of the Church.

Your expressed interest in and attendance at THE CHURCH AND PEACEMAKING IN THE NUCLEAR AGE: A Conference on Biblical Perspectives is most desired and appreciated. If you are able to attend, please fill out the enclosed Registration form and return it to this office at your earliest convenience. Thank you!

Very sincerely yours,

Jim Brenneman
Jim Brenneman
Associate Conference
Director

enclosure



The Church and Peacemaking in the Nuclear Age

A Conference on Biblical Perspectives

In Pasadena, California, Wednesday, May 25, through Saturday, May 28, 1983

THE CHURCH & PEACEMAKING IN THE NUCLEAR AGE

A Conference on Biblical Perspectives
1539 E. Howard Street
Pasadena, CA 91104

Contact: Jim Brenneman (213) 797-5703
Associate Conference Director

Press Packet

The pursuit of justice and peace is an integral facet of the gospel of Jesus Christ. This national conference will equip the evangelical church for the ministry of peacemaking in the nuclear age.

"Eternal truths have meaning for every situation. That is why this conference is concerned with biblical perspectives and the wisdom of Scripture as they shed light on matters of war, peace, human rights, and the problem of nuclear weapons. Let us remind ourselves that... the wisdom that comes from heaven is first of all pure; then peace-loving, considerate, submissive, full of mercy and good fruit, impartial and sincere. Peacemakers who sow in peace raise a harvest of righteousness' (James 3:17-18)."

W. W. Estlin
 President,
 World Vision International
 Conference Chairperson

The Sponsoring Coalition of the Conference is: Bel Air Presbyterian Church; Calvin College; Christian College Coalition; ETERNITY Magazine; Evangelicals for Social Action; First United Methodist Church, Pasadena; Fuller Theological Seminary; La Canada Presbyterian Church; National Association of Evangelicals; New Call to Peacemaking; Pasadena Covenant Church; Reformed Church in America; SOJOURNERS Magazine; Voice of Calvary Ministries; Westmont College; Young Life International; Youth for Christ.



The Church and Peacemaking in the Nuclear Age

A Conference on Biblical Perspectives
 In Pasadena, California, Wednesday, May 25, through Saturday, May 28, 1983

Endorsements

Billy Graham, World Evangelist

"The Scriptures teach that we are to be peacemakers. The complex issues raised by the nuclear arms race demand the energy and thoughtfulness of the whole Christian community. The first thing we must do is to understand the moral, ethical, and political issues involved. This timely Conference will educate Christians by bringing into focus both biblical mandates and political realities. We will be challenged to discern and respond to God's will for peace and justice."

Richard C. Halverson, Chaplain, United States Senate

"The statement of Jesus: 'Blessed are the peacemakers, for they shall be called the children of God,' suggests an interesting condition qualifying the people of God. Those who profess faith in Jesus Christ ought to take seriously the theme of this Conference."

Rufus Jones, Executive Director, Social Action Commission, National Association of Evangelicals

"This promises to be the most important conference of evangelicals in this century."

CPNA
 1539 East Howard
 Pasadena, CA 91104



Voices to listen to...Voices to learn from...Voices to respond to in this nuclear age



William Aronson
United States Senator,
Colorado (R)
Panelist
Evening Voice



Ted W. Engstrom
President,
World Vision International
Panel Moderator



Watson Grinstead
President Emeritus,
Conservative Baptist
Theological Seminary
Master of Ceremonies



Barbara Eitzen
Assistant Professor,
Palmer Theological
Seminary
Worship Leader



David Allen Hubbard
President,
Palmer Theological Seminary
Evening Voice



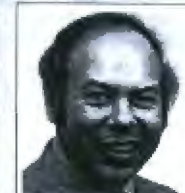
Gen. Robert M. Little, Ret.
Former Vice Chief,
United States Air Force
Evening Voice



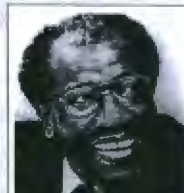
Ken Medema
Composer, Recording Artist,
Bible Study Leader



Richard Moore
Professor,
Calvin College
Panelist



Bill Pransky
Chairman of the Board,
Youth for Christ
Panelist



John Perkins
Founder and
Minister-at-Large,
Voice of Calvary Ministries
Panelist



Rebecca Masley Pippert
Author, Speaker,
Inter-Varsity Christian
Fellowship
Bible Study Co-Leader



Wesley Pippert
UPI Correspondent,
Capitol Hill
Bible Study Co-Leader



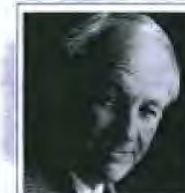
Sid Robb
Chairman,
League on
Religion and Democracy
Evening Voice



Ronald J. Sider
Associate Professor,
Eastern Baptist
Theological Seminary
Panelist



Timothy Smith
Historian, Professor,
Johns Hopkins University
Panel Moderator



John R.W. Stott
Director, London Institute for
Contemporary Christianity
Bible Study Leader



Jan Walka
Editor,
SCOURNERS Magazine
Evening Voice



Barbara Williams-Skinner
Director,
Leadership Development,
Tom Skinner Associates
Evening Voice

Registration

Important:

Our facilities limit registration to the first 1,750 persons signing up for the Conference. You will want to register soon.

This form is for one person. Please make copies for other participants. Thank you.

Name _____

Address _____

City _____ State _____

Zip _____ Phone _____

- \$39.00 Registration Fee
- \$49.00 Late Registration Fee (after March 15, 1983)
- Contribution to assist a low-income participant (\$_____)

To help us plan child care, please indicate your need (Infants through 6th grade):

Age(s) _____

Hours _____

Special services for the handicapped will be provided. Please state specific needs:

When you send my registration confirmation and workshop selection form, please send me information on:

- Holiday Inn or Pasadena Hilton Hotel
- Dormitory space
- Southern California hospitality
- Airport shuttle
- Low-income assistance
- Other _____
- I am able to provide overnight lodging and breakfast for out-of-town participants. Please send me more information.

Make your check or money order payable to Church and Peacemaking and mail to:

CPNA
1539 East Howard, Pasadena, California 91104

If you are unable to attend, please share this brochure with a friend or a member of your church.

Cancellation Policy:
Refunds will not be made after April 25, 1983. If you cancel before April 25, a service charge of \$5.00 will be deducted from your refund.

For more information,
Call (213) 797-4463

The Conference Program...

This Conference will be a redemptive forum of Christians modeling earnest struggling with the complex issues that the nuclear arms race brings to our faith, that God will be glorified by the peacemaking efforts of His people.

Bible study... will open each day, that the Word of God will inform and shape our understanding of the ministry of peacemaking.

Worship... will be an integral part of the Conference program, that together we will celebrate our oneness in Christ, invite and be assured of the Holy Spirit's presence, and glorify God in our struggle to discern His will for peace.

Voices... each evening, evangelical leaders of diverse persuasions will present their personal perspectives on the political realities, the biblical insights, and the Christian's faithful response concerning the Church and peacemaking in the nuclear age.

Panel Discussions... the Conference will include respectful dialogue among Christians who hold conflicting political positions, presenting biblical and practical considerations on "Biblical Faith and Nuclear War" and "Biblical Faith and Military Expenditures."

Workshops... recognized specialists will offer over one hundred workshop topics providing technical information, addressing specific issues, and discussing options for personal response.

Other conference opportunities include: Small Group Experiences/Friday Evening Concert/Insomniac Forums/Discussion Center for Participants and Leaders/Informative Displays/Book Sales/Conference Tapes/Prayer Chapel/Services for the Physically Impaired/Child Care/Special Peace Offering/Films/Resource and Study Information/and a Conference Notebook.

The Conference will take place in Pasadena, California, at three locations within walking distance of each other—the First United Methodist Church, the Pasadena Hilton, and the Pasadena Center.

The Conference will commence **Wednesday evening, May 25,** and conclude **Saturday noon, May 28, 1983.**

Lodging Options:

The Holiday Inn and The Pasadena Hilton: Both are within walking distance of Conference sites. Reduced Conference rate: \$50.00 per night (double or single room). If you request a roommate: \$25.00 per night. Direct airport shuttle service available to and from these hotels.

Dormitory Rooms:

Share a room at William Carey International University in Pasadena. \$8.00 per person, per night. Breakfast and shuttle service available. Spaces limited.

Southern California Hospitality:

Bed and breakfast with area families or individuals.

Indicate your need for accommodations on the registration form. Send in your form as quickly as possible, and make all housing arrangements through CPNA to guarantee reduced rates and roommate options.

***The Church & Peacemaking
in the Nuclear Age***

A Conference on Biblical Perspectives



1539 EAST HOWARD STREET
Pasadena, California 91104

NEWS RELEASE

contact:

Jim Brenneman
Associate Conference Director
(213) 797-5703

*** FOR IMMEDIATE RELEASE ***

NUCLEAR ARMS RACE FOCUS OF NATIONAL EVANGELICAL CONFERENCE

For the first time since the splitting of the atom, a large representative group of 2000 evangelicals will meet to address the nuclear arms race. THE CHURCH AND PEACEMAKING IN THE NUCLEAR AGE: A Conference on Biblical Perspectives will take place in Pasadena, California, May 25-28, 1983. Registration for this four day national gathering is \$49 and is available on a first come, first served basis. Reserve a seat NOW by sending a check or money order to: Church & Peacemaking, 1539 East Howard Street, Pasadena, California 91104.

The unique emphasis of this Conference is its balanced educational approach. Differing responses to the nuclear arms race will be presented by leading evangelicals who represent conflicting political persuasions. An unprecedented coalition of over 50 evangelical organizations is contributing to the diversity of this event. More than 135 practical and technical workshops will be provided. THE CHURCH AND PEACEMAKING IN THE NUCLEAR AGE: A Conference on Biblical Perspectives has every potential of being a major watershed in evangelical thought regarding faith issues raised by the nuclear arms race. Plan now to attend!

« Keynote Speakers Described »

William Armstrong: United States Senator (R) from Colorado. In his first term of office, Senator Armstrong has distinguished himself as a member of three major economic committees: Budget; Finance; and Banking, Housing and Urban Affairs. He is a member of St. Matthews Lutheran Church in Aurora and is an advocate of a strong national defense. (*Panelist*)

David Breese: President of Christian Destiny, Inc. of Wheaton, Illinois. Dr. Breese is an internationally known author, lecturer, and radio broadcaster in the field of evangelism. He has authored a number of books including DESTINY, HIS INFERNAL MAJESTY, KNOW THE MARKS OF CULTS, and LIFE'S NOT WHAT I THOUGHT. He is a regular speaker on "Pause for Good News", a daily five minute radio presentation, as well. (*Panelist*)

Ted W. Engstrom: President of World Vision International in Monrovia, California. Dr. Engstrom is also the former Editorial Director and General Manager of Zondervan Publishing House and former Executive Director of Youth for Christ International. He has written a total of 31 books including biographies, youth helps, devotionals, and management aids. His book, MANAGING YOUR TIME, is a best-seller with over 250,000 copies in print. Dr. Engstrom is Chairman of the Executive Committee for THE CHURCH AND PEACEMAKING IN THE NUCLEAR AGE: A Conference on Biblical Perspectives. (*Panel Moderator*)

Vernon C. Grounds: President Emeritus of Conservative Baptist Theological Seminary in Denver, Colorado. Dr. Grounds now teaches full-time at the Seminary in the areas of ethics and counseling. He is the author of several books, including THE REASON FOR OUR HOPE, and EVANGELICALISM AND SOCIAL RESPONSIBILITY. His major avocation is counseling to which he devotes as much time as his teaching and lecturing responsibilities allow. (*Master of Ceremonies*)

Roberta Hestenes: Assistant Professor and Director of the Christian Formation and Discipleship Program at Fuller Theological Seminary in Pasadena. An ordained minister in the United Presbyterian Church, U.S.A., she is also an Associate in Ministry at the La Canada Presbyterian Church in La Canada, California. Rev. Hestenes has been active in evangelical women's concerns, is a member of the Social Action Commission of the National Association of Evangelicals, and is also a member of the Board of Directors for World Vision International. (*Worship Leader*)

David Allan Hubbard: President and Professor of Old Testament, Fuller Theological Seminary, Pasadena, California. Dr. Hubbard is also Executive Vice President of the Fuller Evangelistic Association. He is recognized by many as the long-time speaker the program, "The Joyful Sound", a national radio broadcast. He is a member of the American Academy of Religion and a prolific writer whose recent works include, THE BOOK OF JAMES: WISDOM THAT WORKS, RIGHT LIVING IN A WORLD GONE WRONG, and PARABLES JESUS TOLD. (*Evening Voice*)

General Robert Mathis, Ret.: Former Vice Chief of Staff of the United States Air Force. He has also been Project Engineer and Chief of the Electrical Branch of the Air Force Weapons Laboratory at Kirkland Air Force Base in New Mexico and Commander of the Rome Air Development Center at Griffiss Air Force Base in New York. Since retiring from the Air Force in June 1982, General Mathis has established Eagle Mount, a retreat center and camp for the physically and mentally disabled in Bozeman, Montana. (*Evening Voice*)

Ken Medema: Singer, composer, pianist. Mr. Medema has been writing and singing his own songs since 1970 when he began composing original material for his work as a music therapist in a psychiatric hospital. He is now involved in a full-time singing endeavor, and his music has taken him across North America, Europe, Africa, and Australia. Some of his recordings include: SONSHINY DAY, THROUGH THE EYES OF LOVE, and KINGDOM IN THE STREETS. (*Bible Study Leader*)

Richard Mouw: Professor of Philosophy, Calvin College, Grand Rapids, MI. Dr. Mouw has written three books: POLITICAL EVANGELISM, POLITICS AND THE BIBLICAL DRAMA, and CALLED TO HOLY WORLDLINESS. He has also published several articles in Christianity Today, the Christian Century, and New Covenant, and is an editor for The Reformed Journal. He serves on the Board of Directors of the Grand Rapids Youth Ministry, as well. (*Panelist*)

Earl Palmer: Senior Pastor, First Presbyterian Church of Berkeley, CA. Rev. Palmer serves as Adjunct Professor at Fuller Theological Seminary and New College for Advanced Christian Studies. He served six years in Manila as pastor and teacher at the Union Church and Seminary in the Philippine Islands. Three biblical commentaries on Romans, Revelation and the Gospel of John, as well as a variety of other books and articles, can be included among his many publications. (*Evening Voice*)

Bill Pannell: Associate Professor of Evangelism and Director of Theological Studies for Black Pastors, Fuller Theological Seminary. Dr. Pannell also lectures internationally and is Chairman of the Board for Youth For Christ U.S.A. Some of his publications include MY FRIEND THE ENEMY, and "A Call to a Simpler Lifestyle," in LIVING MORE SIMPLY, BIBLICAL PRINCIPLES, AND PRACTICAL MODELS, ed. Ron Sider. (*Panelist*)

John Perkins: Founder and Minister-at-Large of Voice of Calvary Ministries. Dr. Perkins is well known as an international lecturer, and as a Community Cooperative developer. He has written numerous articles along with several books. LET JUSTICE ROLL DOWN, A QUIET REVOLUTION, and his most recent book, WITH JUSTICE FOR ALL, reveal the cumulative acumen of this sharecropper turned author. He serves on both the Board of InterVarsity Christian Fellowship and the National Black Evangelical Association. (*Panelist*)

Rebecca Manley Pippert: Author, Speaker, National Consultant on Evangelism for InterVarsity Christian Fellowship. She is the author of OUT OF THE SALTSHAKER, which sold more than 100,000 copies in its first two years, also PIZZA PARLOR EVANGELISM, and a chapter in THE RECOVERY OF THE SPIRIT IN HIGHER EDUCATION, ed. by Robert Rankin. She is bilingual and has spoken on four continents. (*Bible Study Co-Leader*)

Wesley Pippert: Reporter, United Press International, Capitol Hill. He was the principal UPI reporter for President Carter's campaigns in 1976 and 1980, and the principal reporter for Watergate. He is the author of THE SPIRITUAL JOURNEY OF JIMMY CARTER and is a regular speaker at colleges and universities, and professional organizations. (*Bible Study Co-Leader*)

Ed Robb: Chairman, Institute on Religion and Democracy. He served as a United Methodist Pastor for twenty years and an evangelist for fourteen years, and he is the Executive Director of the Ed Robb Evangelistic Association. His Association publishes a quarterly magazine, "Challenges to Evangelism Today". He is also a trustee of Asbury Theological Seminary and recently toured the Soviet Union and preached in Estonia. (*Evening Voice*)

Ronald J. Sider: Associate Professor of Theology, Eastern Baptist Theological Seminary. He is the author of many books, including RICH CHRISTIANS IN AN AGE OF HUNGER: A BIBLICAL STUDY, CRY JUSTICE: THE BIBLE ON HUNGER AND POVERTY; and most recently, NUCLEAR HOLOCAUST AND CHRISTIAN HOPE, A BOOK FOR CHRISTIAN PEACEMAKERS with Richard K. Taylor. He is also President of the Evangelicals for Social Action. (*Panelist*)

Timothy Smith: Professor of History at Johns Hopkins University. Dr. Smith is an ordained Nazarene minister, and founded The Immigrant Archives and The Center for Immigration Studies while a professor at the University of Minnesota. Recently he has directed a team of younger scholars in a comprehensive study of "The American Evangelical Mosaic." He has just finished a major book on THE BIBLE IN AMERICAN CULTURE. (*Panel Moderator*)

John R. W. Stott: Director, London Institute for Contemporary Christianity. Dr. Stott is also Rector Emeritus of All Souls Church in London and is a noted biblical expositor. His most recent publications include CHRISTIAN COUNTER-CULTURE, GOD'S NEW SOCIETY, and BETWEEN TWO WORLDS: THE ART OF PREACHING IN THE TWENTIETH CENTURY. Since 1970 he has travelled extensively overseas, especially to the Third World, and he is also the Chairman of the Church of England Evangelical Council. (*Bible Study Leader*)

Jim Wallis: Editor, Sojourners magazine. He is also founder and pastor of Sojourners Community in Washington, D.C., a ministry which focuses on rebuilding the Church at the local level, serving the poor, and peacemaking. Mr. Wallis' recent books include THE CALL TO CONVERSION, WAGING PEACE: A HANDBOOK IN THE STRUGGLE TO ABOLISH NUCLEAR WEAPONS, and REVIVE US AGAIN. (*Evening Voice*)

Barbara Williams-Skinner: Director of Leadership Development for Tom Skinner Associates. She works with current leaders in the political, entertainment, business and other sectors; with future leaders on Black college campuses; and with young people on city streets through Youth programs. Prior to joining TSA she was the Executive Director of the Congressional Black Caucus. (*Evening Voice*)



The Church and Peacemaking in the Nuclear Age

A Conference on Biblical Perspectives

In Pasadena, California, Wednesday, May 25, through Saturday, May 28, 1983

Workshops

Introduction and Instructions

PLEASE READ CAREFULLY

This Workshop Selection Booklet describes 116 Workshop Leaders and 137 topics that will be offered at the Conference. The topics are grouped and coded in 4 major categories: I. Biblical, Theological and Historical Perspectives; II. Political and Military-Industrial Topics; III. Acting for Peace; and IV. Human Ecology. Each major category is further subdivided to describe the nature of the workshops in that category. Human Ecology is a catch-all classification. Leader descriptions follow in alphabetical order with the code(s) for the workshop(s) offered by the leader.

Workshops will be offered during 4 sessions: a 2 hour period and a 1 1/2 hour period on Thursday afternoon, and two 1 hour periods on Friday afternoon. We ask that you read this booklet carefully and select 8 preferred workshops. Indicate your choices on the grey form in your packet and return it to CPNA by April 15th (as soon as possible if this date has already passed). Workshops will be scheduled according to the demand indicated on your forms. You may keep a record of your choices on the last page of this booklet. NOTE: Your choice indication will facilitate scheduling only and does not commit you to these selections.

Topics that sound similar may differ in perspective. Consider these differences and consult leader descriptions for each workshop. Topics that overlap in content will be scheduled for different sessions. Final topic selection procedure, workshop schedule, rooms, and maps will be printed in the Conference Notebook presented to you at Check-In on May 25th. BRING THIS WORKSHOP SELECTION BOOKLET TO THE CONFERENCE TO INSERT IN YOUR NOTEBOOK. NO NEW BOOKLETS WILL BE ISSUED AT THAT TIME.

The purpose of this Conference is to encourage respectful and earnest dialogue among Christians in order to understand the differing perspectives on the ministry of peacemaking and to equip Christians to respond obediently and effectively to their discernment of God's will for peace and justice. Therefore, we request that each participant plan to attend at least one workshop in which you will be challenged to listen, dialogue and learn about a perspective different than your own.

We look forward to a rich time of learning from a variety of respected and gifted Workshop Leaders. Please complete the grey selection form to help us meet your interests in scheduling the space and number of sessions for each topic.

CPNA
1539 East Howard Street
Pasadena, California 91104

1983

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Biblical, Theological, and Historical Perspectives

BIBLICAL STUDIES:

Exploration of views on war and peace in the Old and New Testaments. (BB01-BB11)

THEOLOGY:

Questions of the relationship between God and Creation -- addressing ethics, ecology, ecclesiology (the Church), and eschatology (the end times). (BT12-BT39)

HISTORY:

An historical approach surveying political data, intellectual thought and Christian heritage. (BH40-BH48)

Biblical Studies (BB)

BB01. THE BIBLE AS BASIS FOR OUR PEACE WITNESSING. A survey of key biblical motifs and suggestions for peace witness as part of evangelism. How to discover what the Bible, centered in Jesus Christ, teaches about peacemaking and war. Dale Aukerman.

BB02. CHRISTIAN HOPE AND NUCLEAR HOLOCAUST. Defining our Christian hope as the threat of nuclear destruction continues to increase. In what ways should biblical teachings on the return of Christ shape our discipleship with regard to nuclear arms? Can we, biblically, hope for a worldwide turning back from "wars and rumors of wars"? Dale Aukerman.

BB03. BIBLICAL THEMES FOR PEACEMAKING. Biblical themes which undergird peacemaking as well as those passages which are often appropriated to subvert the call to be peacemakers are examined. Themes such as creation, sin, redemption, and hope will be related to biblical shalom in the

context of our present situation. Dale Brown.

BB04. WHAT THE BIBLE MEANS BY PEACE. Tracing the biblical understanding of peace through the Old Testament teaching of "shalom", the New Testament's teaching of reconciliation, and the declaration that Christ is our peace. What is the relevance of these insights for our response to the nuclear threat? Wes Granberg-Michaelson.

BB05. BREAKING THE RAINBOW: OLD TESTAMENT PERSPECTIVES ON THE SANCTITY OF CREATION. Man's relationship to God's creation and the consequent repercussions of destroying that created order are developed from the Pentateuch through the major and minor prophets. Nuclear issues and environmental concerns are considered in light of the Old Testament. John Hartley.

BB06. GOD, COUNTRY AND THE BOMB: CHRISTIAN PATRIOTISM IN A NUCLEAR AGE. Exploring the different theological, historical and political perspectives to the questions of biblical obligations for the Christian toward his or

her country, loyalty to one's nation, God's use of the United States in the world today and the relation of biblical faith to the strategic balance of power. Jerry Herbert.

BB07. ARMED WITH THE GOSPEL OF PEACE: THE VISION OF EPHESIANS. Discovering the relationship of social, political, and personal reconciliation to the gospel of Ephesians. A vision of a "unilaterally disarmed" church and the non-violent weapons of resistance given Christians in their struggle against real evil. Ched Myers.

BB08. THE NUCLEAR THREAT AND RESPECTING GOVERNMENT (ROMANS 13). A study of submission to government concerning the nuclear arms issue in the light of Romans 13. Is it legitimate to disagree with the government on this issue, and to do it not only individually, but also publicly? Bob Pietsch.

BB09. THE HOLY SPIRIT AND PEACE: A BIBLICAL STUDY. A study, in sequence, of the biblical doctrine of the Holy Spirit in relation to the promise of shalom. Particular attention and concrete application to the three Hebrew words "holy", "spirit" and "shalom". Timothy Smith.

BB10. NEW TESTAMENT PERSPECTIVES ON PEACEMAKING. An outline of New Testament theology on biblical peacemaking. John Toews.

BB11. YAHWEH-WARRIOR/JESUS-PEACEMAKER? A look at the biblical pictures of the God of the Old Testament as a warrior venting his wrath against the enemies of his people as compared

to the Jesus of the New Testament. Does Jesus the peacemaker harmonize or contradict the Old Testament view of God? Lynn Wood.

Theology (BT)

BT12. JUST WAR AND NATIONAL DEFENSE TODAY. An examination of the insights of the just war theory and a critical assessment of their relevance to nuclear deterrence and defense. Bernard Adeney.

BT13. THE MORALITY OF NUCLEAR DETERRENCE. Attention is given to the major moral arguments on nuclear deterrence. Special emphasis directed to the just war theory. Mark Amstutz.

BT14. JESUS, MODEL OF POWER: A PARADIGM FOR PEACEMAKING. The generally held assumption that power is in limited supply (with the conclusion that real power=control) is challenged by Jesus' use of power and by the early Christian's understanding of the Spirit of God. His power is in unlimited supply and leads not to control, but empowerment. The biblical basis for this claim is explored as well as some of the implications for our life together. Scott Bartchy.

BT15. SURVEY OF CHRISTIAN VIEWS ON WAR AND PEACE. An introduction to the traditional approaches to war and peace (pacifism, just war, and crusade) and an attempt to explain sympathetically the strongest arguments for each position. Emphasis will be objective rather than critical. John Bray.

BT16. THE WISDOM OF PEACE THROUGH STRENGTH. A development of "peace through strength" which holds that nuclear capability was bestowed upon the United States as an effective human means for the continuance of a free society in the face of expansionist and tyrannical enemies. David Breese.

BT17. PEACEMAKING AS A MILITARY MAN. An indepth and personal look into the struggles and commitments of a Major General's understanding of biblical peacemaking in a nuclear age. Clay Buckingham.

BT18. POWER VS AUTHORITY: STYLES OF SOCIAL CHANGE. A study on how biblically centered authority is gained and exercised as opposed to the use of power. How does one discern the difference between the "authority" Jesus directs us to exercise in order to change the world, and the "power" traditionally recognized by the world? Tony Campolo.

BT19. PEACEMAKING: THE ROLE OF MILITARY CHAPLAINS. A survey of the history of military chaplaincy and discussion of the theology and Church/State issues relating to military chaplaincy and biblical peacemaking. Specific emphasis on conscience questions and the future of military chaplaincy. Dick Carr.

BT20. SCIENCE, CHRIST AND THE NUCLEAR ARMS RACE. Evaluating the complex issues of weapons systems and nuclear technologies. Questions will be addressed concerning the use of nuclear technologies as a gift from God and the ways in which we determine the will of God, both personally and nationally. Franklin Dixon.

BT21. LUTHER, CALVIN AND ANABAPTISTS ON WAR AND PEACE. A panel discussion drawing on post-Reformation perspectives of peacemaking rooted in Lutheran, Calvinist and Anabaptist traditions. Jan Gathright, Paul Jewett and Bob Kelly.

BT22. STEWARDSHIP AND THE ARMS RACE: REDEEMING THE EARTH. Biblical and theological perspectives concerning humanity's intended relationship to the creation. A consideration of how the nuclear threat has evolved from man's desire to have dominion over nature. Biblical resources are presented for a redeemed relationship to the earth. Wes Granberg-Michaelson.

BT23. WAGING PEACE: CHRISTIAN WITNESS. A discussion of the position which holds that nuclear war is completely unacceptable to the Christian as a means to conflict resolution. Emphasis will be placed on the Christian's responsibility for supporting efforts toward peaceful settlement of conflict. Norval Hadley.

BT24. THE VICTORY OF THE LAMB: OLD TESTAMENT THEOLOGY OF THE SUFFERING SERVANT. "Peace through weakness" is explored as the divine means of conquering evil. Is the Suffering Servant in Isaiah 52-53 a normative model for the Body of Christ? Old Testament theology and biblical examples of the historical acts of God in combating evil are integrated to develop a biblically centered response to the nuclear issues. John Hartley.

BT25. CAN NUCLEAR WAR EVER BE JUST? A direct address of the nuclear threat in terms of just war criteria-- arguing on that

basis for a form of nuclear pacifism. A consideration of the biblical mandate to government regarding the sword and resistance to evil. Arthur Holmes.

BT26. JUST WAR THEORY: BIBLICAL AND HISTORICAL ROOTS. Exploring the development of the just war theory and the biblical, theological and historical elements involved. Counter arguments to the just war theory are examined and compared. Arthur Holmes.

BT27. JUST WAR: CAN A CHRISTIAN FIGHT? An evaluation of the just war theory in light of the Bible and biblical theology, developing acceptable guidelines for determining the extent to which Christians may be involved in warfare. Jim Hutchens.

BT28. GOVERNMENT: GOD OR SERVANT OF GOD? The tension and conflict between the needs of people and the demands of government are explored in order to discern how to "speak truth to power". Both biblical and historical examples will be considered. Donald Kaufman.

BT29. GOD AND NUCLEAR FEAR: THE NATURE OF THE CHRISTIAN SOLUTION. A biblical study of the interaction between God and nations for developing an understanding of the nature of the Christian solution to the world's present fears of nuclear war and technology. Questions that revolve around the misconceptions of nuclear physics will be considered. Al Kraus.

BT30. GOD AND THE DEAF EAR: THE CHRISTIAN SOLUTION IN A PAGAN WORLD. Any viable Christian solution to conflict and fear in a

technically complex nuclear age will depend on the work of God. How can such solutions become acceptable in a world which generally ignores the workings of God? Questions that revolve around the misconceptions of nuclear physics will be considered. Al Kraus.

BT31. DIETRICH BONHOEFFER: INSIGHTS FOR PEACE. In his early adult life Dietrich Bonhoeffer was a near-pacifist. A decade later he participated in the resistance movement and assassination attempt against Hitler. What was his teaching on peace and what does it say to us in the 1980's? F. Burton Nelson.

BT32. THE BOMB AND THE END TIMES. Will the bomb initiate or prevent "the end times"? A survey of the relationship between eschatology and nuclear holocaust. What are the current popular positions relating the two? How should we live in light of our final hope and the nuclear threat? Bob Ohman.

BT33. THE CHURCH AS RECONCILER. The function of the Church as an agent of reconciliation will be examined with particular reference to Ephesians 2:11-19. The implications of Paul's theology in relation to world peace will also be applied. Larry Shelton.

BT34. HOW SHOULD CORNELIUS FIGHT? A discussion of how biblical principles should affect participation in war. The discussion format will be based on the assumption that a Christian may participate in combat. The primary focus will be on conventional warfare with some aspects of nuclear warfare considered. Alexander Shine.

BT35. MAY A CHRISTIAN BE A SOLDIER? An exploration of the fundamental question of pacifism vs. non-pacifism, primarily from a biblical perspective. Both positions for and against the pacifist position, based on scripture, will be outlined. The case in favor a Christian participating as a combatant in war, in accordance with the will of God as revealed in the Bible, will conclude. Alexander Shine.

BT36. PEACEMAKING: FUTURES HUMAN AND DIVINE. An analysis of the challenges and opportunities likely to confront those working for peace in the 80's and 90's. Biblical images of the future of God in relationship to peacemaking are developed. Attention is given to the impact of eschatology on nuclear fatalism. Biblical alternatives to eschatological determinism are outlined. Tom Sine.

BT37. THE THEOLOGICAL BASIS OF PEACEMAKING. Basic biblical principles speaking to the questions of violence and the ancient "means-ends" debate will be addressed. Prayer, power, national security, salvation, justice and eschatology are discussed in the light of the biblical call to be peacemakers. John Stoner.

BT38. HAS GOD USED THE THREAT OF NUCLEAR WEAPONS TO KEEP THE FREE WORLD FREE? An examination of the Christian responsibility to keep the free world free for the sake of the Great Commission. The Soviet threat and the preservation of Christian freedom in the light of biblical history will be considered. Paul C. Watson.

BT39. THE ETHICS OF NUCLEAR PACIFISM. A brief survey of the

range of positions taken by Christian ethicists on the general problem of war and the specific problem of nuclear weapons, assessing the claims of each in the face of both the threat of nuclear weapons and the threat of totalitarianism. George Weigel.

History (BH)

BH40. WHAT ABOUT THE RUSSIANS? A focus on the historical development of the Soviet Union as a nation and as a "super-power" in the nuclear age. Particular attention is given to the development of the Soviet strategic weapons programs and defense budgets. What is the nature of the "Soviet threat"? John Bernbaum.

BH41. THE EARLY CHURCH AND THE PROBLEM OF WAR. A look at how the Christian Church related to the questions of war and the military during its first three centuries of existence. Suggestions as to how a modern Christian might use this information in understanding the problem. John Bray

BH42. ARMS CONTROL AND DISARMAMENT: AN HISTORICAL SURVEY OF SUCCESSES AND FAILURES FROM 1000 B.C.-1983. A focus on what elements of past experience might be applicable for the 1980's nuclear issues. A critical reflection on SALT, the Non-Proliferation Treaty and Nuclear Weapons Free Zones. Richard Burns.

BH43. PEACEMAKING IN THE EVANGELICAL TRADITION. A brief look at earlier ministries of social change in the evangelical tradition will be used to support the contention that concern about

an evangelical commitment to social transformation is a recent distortion of the more classical evangelical traditions. Donald Dayton.

BH44. WOMEN AND WAR. Battlefields and wars have been viewed as men's doings, while women stayed at home to wait. A biographical look at women as perpetrators of war in foxholes, uniquely burdened victims, soldiers, camp followers, prime ministers, and war widows provides a vivid and different picture of war. Jo Ellen Heil.

BH45. MISSIONS AND THE ISSUES OF PEACE. The missionary adventure of the Church has often been identified with Westernization, colonization and the military. A peacemaking approach to missions is discussed as opening fresh opportunities worldwide as well as breaking stereotypes of the gospel as "foreign". Paul Hiebert.

BH46. THE MYTH OF CHRISTIAN AMERICA: CIVIL RELIGION AND MILITARISM. An examination of the belief widely propagated by preachers and Christian writers that God in some way uniquely chose America to carry out his work in the world, but in recent years we turned away from the path of national righteousness. This study encourages participants to seek a more balanced understanding of America's achievements and failures in the past and to channel this into the cause of peace. Richard Pierard.

BH47. THE NEW ABOLITIONIST MOVEMENT. The story of the conversion to peace now occurring in virtually every part of the American Church. The "New Peace Church" is deeply ecumenical, but its roots are deeply biblical and

spirit profoundly prayerful. Developments in the evangelical community, the Roman Catholic Church, and the mainline denominations will be discussed. Historical parallels of revivalism and abolitionism in the 18th/19th centuries will be probed. Jim Wallis.

BH48. PEACE VS SECURITY: THE HISTORIC AMERICAN DILEMMA. An explanation of the broad currents in American culture, shaped by historical experience, which have led to certain emphases in America's attitudes and policies toward the world. The profoundly paradoxical American heritage of redemptive impulse is presented as key for understanding peacemaking in our place and time. William Woodward.

Political and Military-Industrial Topics

POLITICAL SCIENCE:

Description and analysis of a wide range of political theories and national and international approaches to world peace. (PP01-PP18)

GEO-POLITICS:

War and peace issues in specific regions -- addressing matters such as proliferation and third world implications of the arms race. (PG19-PG27)

ECONOMICS:

Economic issues of the arms race that affect us practically, politically, spiritually, and globally. (PE28-PE31)

WEAPONS SYSTEMS:

Technological information for the layperson -- exploring the complexities of weapons systems politically and personally. (PW32-PW38)

Political Science (PP)

PP01. NON-VIOLENCE AS A LIFESTYLE. An evaluation of "deterrence" as a strategy. Non-violent strategies of action are proposed along with a Christian mission for peace in developing a network of global participants in evangelical action. Myron Augsburger.

PP02. NUCLEAR DETERRENCE AND THE QUEST FOR PEACE. An examination of the role of the nuclear stockpile in deterrence, the role of nuclear weapon research in deterrence, the changes that have been made in the nuclear stockpile, the dangers of conventional war in an era of "nuclear freeze", and with the above in mind, what avenue should Christians support in the quest for peace. Delmar Bergen.

PP03. ALTERNATIVES TO NUCLEAR DETERRENCE. An examination of the alternatives to nuclear power as a deterrent force and the probable consequences of each suggested alternative. Also a discussion of the moral issues involved. Clay Buckingham.

PP04. INTERNATIONAL LAW AND PEACEMAKING. An exploration of the role of international laws, treaties and human rights conventions as they apply to the task of creating and maintaining peace, and creating conditions of human justice in which peace thrives. Lynn Buzzard.

PP05. HOW TO STOP WORLD WAR III: GRASSROOTS PEACEMAKING. A practical discussion of remedies and solutions to proliferation issues, changing nuclear strategies, U.S. vs. U.S.S.R. hostilities and economic collapse. Jesse Chiang.

PP06. NUCLEAR WEAPONS AND THE DEMISE OF THE NATION. Are we moving toward a new world order? The increasingly apparent effect of nuclear weapons and technology rendering the notion of sovereign, independent nation-states obsolete is examined and discussed. Specific attention will be given to the issue of whether or not Christians should continue to identify themselves with their respective nations or a more transnational orientation. Dean Curry.

PP07. NUCLEAR ARMS CONTROL: WHAT HAVE WE DONE AND WHAT SHALL WE DO? An assessment of proposals and agreements on limiting nuclear arms from World War II to the present. The successes, failures, obstacles, and measures that are most important, urgent and viable for the future are explored. Robert DeVries.

PP08. THE FREEZE INITIATIVE: WHERE TO NOW? "The Freeze Initiative" successes and the idea's genesis are studied with a view to the future. What can the community of faith do from the grassroots to effect change in the culture at large? Tom Getman.

PP09. PROVIDING FOR THE COMMON DEFENSE. An evaluation of current U.S. defense policies, based upon an assessment of Soviet military expansion, modernization and force projection. Discussions of nuclear weapons policies and the problem of a bilateral freeze in obtaining overall nuclear arms reduction will be included. Doyle Larson.

PP10. HISTORY OF U.S. DEFENSE POLICY AND STRATEGIC DOCTRINE 1950-PRESENT. A descriptive survey of defense policy and

strategic doctrine development and current status. John Lawyer

PP11. CIVIL DEFENSE: LIFE GOES ON? A philosophical and practical response to government civil defense proposals. Lois Lorentzen.

PP12. CIVILIAN BASED DEFENSE: A NON-VIOLENT ALTERNATIVE FOR DEFENDING FREEDOM AND DEMOCRACY. Creative alternatives to violence and force are proposed which insure a biblically centered defense. Ron Sider.

PP13. INTERNATIONAL POLICIES AND THE DEMAND FOR GLOBAL JUSTICE. Global justice is considered as a divine demand that directly touches and obligates today's states -- especially the most powerful. Is the nuclear weapons spiral carried on in disregard of the norm of global justice? James Skillen.

PP14. SECURITY AND MORALITY IN PLANNING FOR U.S. DEFENSE. Seeking security for one's country is often contrasted with acting morally. Nuclear weapons development accentuates this conflict. Is there a moral way to provide national security? Such questions will be discussed critically. James Skillen.

PP15. WEAPONRY VS. WORDS: AMERICA'S PREPARATION FOR AN INVINCIBLE FIRST STRIKE. A documented presentation of the evidence that America has for the past twenty years pressed every possible advantage in the nuclear arms race, pointing toward the conclusion that our nation's unannounced nuclear policy is to prepare for an invincible first strike. A series of ethical

questions posed over and against the pragmatic acceptance of a paramount emphasis upon the defense of our nation's liberty and wealth regardless of the cost to other people will conclude the session. Timothy Smith.

PP16. THE SOVIET THREAT AND THE COLD WAR. A survey of the diverse interpretive histories of U.S./Soviet relations with special focus given to the nature of the "Soviet threat" according to these interpretations, providing the background to understanding Soviet behavior in the world. Economic reasons for cold war policy and priorities will also be considered. Bron Taylor.

PP17. TWO WORLD VIEWS: AN IRRECONCILABLE CLASH. A short presentation of the history of Russian imperialism, its goals and methods, and the nature of its conflict with the free world. Communist and Marxist ideals are described through the personal experiences of an exiled Romanian pastor. Josif Ton.

PP18. DEMOCRACY AND THE ARMS RACE. An exploration of the moral case for democracy and whether it can be defended without endangering the future of the human adventure. The conflict between the democracies of the western world and totalitarian power of the Soviet Union, its allies and client states, is developed. Discussion will be encouraged. George Wiegel.

Geo-Politics (PG)

PG19. NUCLEAR NATIONS VS. NON-NUCLEAR NATIONS: THE PROLIFERATION ISSUE. A focus on the ideas behind the Non-Proliferation Treaty and the two subsequent review sessions. The status of the non-nuclear nations seeking nuclear weapons is discussed. Richard Burns.

PG20. NUCLEAR WEAPONS IN THE HANDS OF THE NOT-SO-MIGHTY: A RECIPE FOR DISASTER? A description of the extent of nuclear proliferation and the nature of its threat to world peace with specific attention given to strategies aimed at limiting the spread of nuclear weaponry. Dean Curry.

PG21. WAR AND PEACE IN CENTRAL AMERICA. A presentation of first hand experiences in the Central American countries of Costa Rica, Nicaragua, Honduras, Guatemala and Mexico. Attention is given to the views of the Central American people and leaders on war and international politics as they relate to the nuclear issue. Ron Frase.

PG22. NORTH-SOUTH ISSUES IN THE ARMS RACE. A penetrating look at the interconnectedness between hunger in the world and militarism. Peacemaking issues are addressed in the light of third world hunger. Discovering ways to avoid using elitist first world fear of war as an escape from global responsibility will be developed. George Johnson.

PG23. GLOBAL ECUMENISM AND WORLD PEACE. The endeavors by world Christian bodies to pursue peace

among the nations with special attention to the World Council of Churches are examined. F. Burton Nelson.

PG24. THE U.S.S.R AND PEACEMAKING. A first-hand report of the groups within Russia who are concerned about mitigating the possibility of nuclear war. The intense desire among the Russian people to avoid another holocaust like that of World War II will be presented. Faith Sand.

PG25. WAR AND PEACE IN LATIN AMERICA. Christians in Latin America are presented as under double jeopardy: victims of militarism and victims of the consumer society. Questions concerning how U.S. military/defense industry profits from such increased militarization worldwide are considered. Faith Sand.

PG26. PEACE AND RECONCILIATION IN AFRICA. A provocative look into the perspectives and experiences of African Christians working through the struggles of reconciliation from within a non-pacifist culture. The African Christian offers unique wisdom concerning peacemaking in the Western world. David Shenk.

PG27. THE NUCLEAR FREE PACIFIC. An overview of the Nuclear Free Pacific movement and a presentation of the concerns and issues raised by the presence of U.S. nuclear bases and testing in the Pacific Islands. Nancy Terasaki.

Economics (PE)

PE28. SWORDS INTO PLOWSHARES: A PERSONAL JOURNEY OF CONVERSION. A personal description of a journey of "beating swords into plowshares". A process of individual conversion from making nuclear weapons delivery systems to becoming an environmental engineer. Applications for the wider society will be examined with a discussion of the social and economic opportunities lost due to the arms race. Tom English.

PE29. BOMBS BREED POVERTY: THE ECONOMIC IMPACT OF THE ARMS RACE. Examining the arms race affect on poverty in the U.S. and third world countries. This study will be related to Christian faith commitments. Patricia Hoffman.

PE30. JOBS AND PEACE: ECONOMIC CONVERSION. An exploration of the relationship between the "bread and butter" issues and the Christian's quest for peace. Past conversion attempts, legislation, conversion studies and prospects for the future will also be considered. Karen Litfin.

PE31. GUNS VS. BREAD: THIRD WORLD DEVELOPMENT. An examination of the developmental needs of most third world nations, the present levels of grants and aid to these countries, and a comparison of the latter with military expenditures in both the western block and the third world. Possible requirements that should be placed on recipient nations of future grants and aids are proposed. Stanley W. Moore.

Weapons Systems (PW)

PW32. COUNTERFORCE WEAPONS--WHY SUCH A FUSS? An analysis of the first strike nuclear weapons systems under present development by the U.S. and the Soviet Union. The impact of these weapons on the relationship between the two "super-powers" and international diplomacy will be discussed. John Bernbaum.

PW33. THE ROLE OF THE CHRISTIAN IN NUCLEAR PROGRAMS. A personal description of how one Christian, who has worked for many years with nuclear weapons and nuclear tests, deals with the moral questions involved. Lively discussion about a Christian's "proper" role follows. Robert Brownlee.

PW34. WHAT DO NUCLEAR EXPLOSIONS LOOK LIKE? Informative discussion and movie presentations of actual nuclear explosions with a view toward developing a realistic understanding of the forces involved. Robert Brownlee.

PW35. THE MOMENTUM OF NUCLEAR WEAPONS TECHNOLOGY. The extent to which technology itself is a factor in arms build up is examined through specific case studies of important weapons programs-- MIRV, cruise missiles, accurate warheads and space weapons. Robert DeVries.

PW36. HIGH FRONTIER: AN ESCAPE FROM THE MUTUAL ASSURED DESTRUCTION DOCTRINES. An inside description of the High Frontier Project developing non-nuclear strategies for the use of U.S. space technology in countering the Soviet military threat. The

developments of the High Frontier defense systems in space are presented as an escape from the "balance of terror" doctrines. Daniel Graham.

PW37. SHOULD CHRISTIANS WORK FOR WEAPONS MANUFACTURERS? Examining arguments for and against each position taken with regard to such questions as: (1) Should Christians contribute their technical skills to destructive enterprises? (2) Can Christians help build weapons to "keep the peace" within specified limits? (3) Are technically trained Christians obligated to protect their country by providing the best weapons possible? Positive ways to use technical skills to make peace in the world will be suggested. Walt Hearn.

PW38. NUCLEAR WEAPONS EFFECTS. A non-technical approach surveying the available information and data on nuclear weapon effects. Films and discussion will be included. Wally Johnson.

Acting for Peace

PEACEMAKING IN THE CHURCH SETTING:

Denominational, congregational and intercongregational strategies for equipping the Church for peacemaking -- touching on ministries such as evangelism, discipleship and preaching. (AC01-AC18)

EDUCATION AND CONSCIOUSNESS-RAISING:

Education is one step toward peace among teenagers, on campus, in churches, and in communities. Workshops will explore issues of communication, obstacles to peace-education, methods and models. (AE19-AE26)

PRAYER AND SPIRITUALITY:

Christian response through confession, intercession, and petition -- peacemaking as an inward and outward journey. (AS27-AS29)

PUBLIC WITNESS:

Models for public witness including tax resistance, lobbying and civil protest. (AW30-AW35)

Peacemaking in the Church Setting (AC)

AC01. RAISING PEACE ISSUES IN A TRADITIONAL CHURCH ENVIRONMENT. Social issues are often threatening in traditional church settings. Approaches and attitudes are suggested which help to "keep the peace" while raising the issues of peacemaking in the nuclear age. Frank Alton.

AC02. MAKING PEACE: STARTING IN THE LOCAL CHURCH. A personal account of the formation of a peace ministry in a small, inner-city Christian Reformed Church. The various aspects of growth, discipleship and service will be covered along with self-education on global and national aspects, networking with national and local groups, direct action, education in the local church, discovering the violence

in ourselves, and a ministry of non-violence in the neighborhood. Gene Beerens.

AC03. PEACE THROUGH PLURALISM. A discussion of the biblical imperatives for cooperative ventures in peacemaking with the other world religions and a look at the peacemaking efforts throughout religious history. Does God expect an "inclusive" effort or do Christians go it alone? Dick Carr.

AC04. PEACEMAKING STRATEGIES IN THE LOCAL CHURCH. A look at the role of pastors and lay leaders in developing programs designed to educate, motivate and mobilize members of local congregations in peacemaking. The biblical basis of peacemaking will be developed along with the dynamics of dealing with controversy and conflict in the local church. Gary Demarest and lay leaders.

AC05. THE ARMS RACE AND EVANGELISM. Discovering the motivations for Christian response to social needs and the relation of that response to evangelism. Special attention is given to how the arms race and evangelism have meaning for each other. Hank Dunn.

AC06. CHRISTIANS AND MILITARY SERVICE: DRAFT COUNSELING WITH YOUTH IN THE CHURCH. An overview of attitudes and different approaches towards draft counseling with emphasis on the Christian perspectives on military service. Ample time will be allowed for discussion, questions and group interaction. Resources for draft counselors will be presented. Dave Edinger

AC07. BEGINNING STEPS TO PEACEMAKING. An introduction to the approach of the United Presbyterian Women on getting started in peacemaking. A survey of the resources developed will be shared. Marion Evans.

AC08. MAKING DISCIPLES AND MAKING PEACE: CHRISTIAN FORMATION IN THE NUCLEAR AGE. A penetrating inquiry on how to relate the great commission of making disciples with the need to be active as peacemakers in the world. Suggestions for disciplers and educators on how to help Christians grow "inwardly and outwardly" will be presented. Roberta Hestenes.

AC09. PEACEMAKING IN A HAWKISH DENOMINATION. An analysis of practical ways to engage in peacemaking in "non-peace" denominations. Such matters as attitude, approach and strategies will receive attention. The

history of the Southern Baptist denomination is used as a case study. E. Glenn Hinson

AC10. PEACEMAKING IN THE LOCAL CHURCH: THE RISKS OF "HOLLANDITIS". Practical methods of encouraging informed and open discussion of peacemaking by members of local congregations are discussed. Focus on how such dialogue can move forward and lead to action without destroying the unity of the Church. The risks of a broad-based interchurch peace witness are identified. The Interchurch Peace Council of the Netherlands is used as a case study. David Hoekema.

AC11. THE YOUNG AND THE PEACELESS: CONNECTING WITH YOUTH. An exploration into the problems and possibilities of presenting peacemaking in a youth ministry environment. Creative solutions to the dilemmas of working with youth on such a topic will be suggested. Peacemaking program resources currently available will be examined. Tic Long and Youth Specialties staff.

AC12. HOPE FOR THE FAINTHEARTED. The biblical basis for Christian hope under the nuclear threat is presented with ways to encourage congregations and persons in the saving grace of God. George Regas.

AC13. THE PERILS AND REWARDS OF PREACHING FOR PEACE. The dilemma of preaching with integrity on the controversial issue of peacemaking is addressed. Pitfalls and opportunity are weighed for the struggling minister. George Regas.

AC14. AN EVANGELICAL'S RESPONSE TO THE CATHOLIC BISHOPS' STATEMENT. Philosophical questions are raised concerning the morality of nuclear war with an aim at ecumenical interaction on the Catholic Bishops' pastoral letter on the morality of nuclear war. Malcolm Reid

AC15. WORKING FOR PEACE IN THE LOCAL CONGREGATION. Practical and workable strategies for peace ministries proven in local evangelical congregations are presented and discussed. Ron Sider.

AC16. DENOMINATIONAL RESPONSES TO THE ARMS RACE. Tactics and materials used by various denominations in presenting the problem of nuclear arms and the arms race to their members are reviewed. Both successful and unsuccessful methods will be examined. Charles Strikwerda.

AC17. STAGES OF CONGREGATIONAL INVOLVEMENT IN PEACEMAKING. The progressive stages of development that churches experience as they begin to address the peace issue will be analyzed. Objectives and activities for each stage, along with anticipated responses, are discussed. Practical ideas and examples of worship programs appropriate to the peace issue follow. Toni Stuart.

AC18. PEACE IN THE WORLD -- JUSTICE IN THE CHURCH. An examination of the relationship between the prophetic ministry of protest and the witness of lifestyle. Greed and consumerism are discussed as the root elements of any violent and unjust system to which the Church must not only resist, but stand as a viable, social alternative. Lem Tucker.

Education and Consciousness-Raising (AE)

AE19. OVERCOMING NUCLEAR PARALYSIS: CULTIVATING HOPE. A discussion of the social, psychological and theological obstacles to peace action. Successful strategies for building hope in local contexts will also be studied. Ted Brackman.

AE20. SUPPORT AFTER THE CONFERENCE: CONNECTING WITH PEACEMAKING ORGANIZATIONS. An introduction for participants to several select peacemaking organizations, with an indepth look at these organizations, their backgrounds and purposes. David Bunker.

AE21. EVERYTHING YOU WANTED TO KNOW ABOUT THE NUCLEAR ARMS RACE, BUT WERE AFRAID TO ASK. Working toward a better understanding of the terminology of the nuclear arms race, its history, what future options are possible, and how individual, personal action can significantly influence the arms race. Tom English.

AE22. DEVELOPING PEACE EDUCATION IN A SEMINARY SETTING. The opportunities and difficulties in establishing and conducting peace education within seminary settings are reviewed, drawing upon case studies. Questions are discussed regarding curriculum and course structure. Leroy Friesen.

AE23. CAMPUS STRATEGIES FOR PEACEMAKING. An exploration of effective strategies within campus settings which develop and foster a biblically centered peacemaking ministry. Doug Gregg.

AE24. RUNNING AWAY FROM NUCLEAR WAR: RELIGIOUS AND EVERYDAY EXCUSES. Identifying the religious, theological and psychological reasons for avoiding and denying the realities of the nuclear age. Suggestions for responding to and dealing with these excuses in local congregations will be included. Donald Kraybill.

AE25. *NUKESPEAK*: THE LANGUAGE OF NUCLEAR TECHNOLOGY AND THE SHAPING OF THE AMERICAN MINDSET. Exploring how we "talk" and are "talked to" about the nuclear question conditions how we think, feel and act toward the problem of the arms race. Special focus is given to the elaborate and intricate communicative filters which have developed historically in the selling of the nuclear technology to the American public. Mitties McDonald.

AE26. DEVELOPING GLOBAL AWARENESS WITH TEENAGERS. A presentation of creative teaching methods and materials useful in developing global awareness among teenagers toward the nuclear arms race issues. Jane Olson.

Prayer and Spirituality (AS)

AS27. CHRISTIAN PEACEMAKING: JOURNEY INWARD AND JOURNEY OUTWARD. A discussion of how the inner work of spiritual growth and the outer work of active peacemaking together allow us to grow as Christian peacemakers. Specific examples from the experiences of some of the more than one hundred World Peacemaker groups in congregations across the country. Andrea Coolidge.

AS28. PRAYER AND PEACEMAKING. The influence of both corporate and individual prayer on peacemaking will be examined. Fear and anxiety are identified as interior causes of violence and war. Prayer will be considered as our response to God's divine love which alone can cast out fear. Insights will be offered from great women and men of prayer. E. Glenn Hinson.

AS29. SPIRITUALITY: A FOUNDATION FOR PEACEMAKING. A holistic approach to peacemaking must have as its basic resource a disciplined prayer life that includes scripture, meditation, retreats, confession and fasting. Spirituality for the Christian begins with the person of Jesus Christ as found in the Scriptures. Cynthia and Morris Samuel.

Public Witness (AW)

AW30. DRAFT CHOICES: MY COUNTRY RIGHT OR WRONG, THE JUST WAR, OR BIBLICAL PACIFISM. A non-technical discussion of the three choices facing potential draftees and all Americans today. Pros, cons and consequences of all three will be evaluated with emphasis on the biblical and historical context of each. Ralph Beebe.

AW31. FAITH INTO PRACTICE: PEACE LEGISLATION. The backgrounds, purposes, current status and future directions of Bread for the World, the National Peace Academy and the World Peace Tax Fund are described. Panel discussion followed by a question and answer period will address proposed legislative alternatives for peacemaking. Mary Ann Farrell, Bill Lincoln, and Bill Strong.

AW32. WAR TAXES: A DILEMMA OR AN OPPORTUNITY? How can Christians resolve the word/deed contradiction of "praying for peace" while "paying for war"? A review of the options we have for responding to federal taxes which support a "budget of death" will be presented. Donald Kaufman.

AW33. CONSCIENTIOUS OBJECTOR: FAITHFUL CHRISTIAN AND PATRIOTIC AMERICAN. An overview and inquiry into the moral, ethical and spiritual questions involved in conscientious objector status. Ed Metzler.

AW34. CIVIL DISOBEDIENCE AND CHRISTIAN EVANGELISM IN THE NUCLEAR AGE. A critique of the varying forms of public protest of the arms race by Christians. Direct action, civil disobedience and symbolic witness are analyzed in light of the prophetic biblical tradition. Ched Myers.

AW35. LOBBYING FOR PEACE. A presentation of methods for attempting to influence legislation, with examples of current legislation issues. Ed Snyder.

Human Ecology (HE)

HUMAN ECOLOGY:

Issues pertaining to the interrelationships of human communities and peacemaking. (HE01-HE16)

HE01. FIGHT LIKE A MAN: PEACEMAKING AND MASCULINITY. Human aggression is male aggression. Male aggression is examined in light of the biblical concept of manhood as exemplified by the personhood of Jesus. Can world aggression ultimately be altered as new models of masculinity are incorporated into cultural definitions of masculinity? Jack Balswick.

HE02. PEACEMAKING IN THE FAMILY: COUNTERING DOMESTIC VIOLENCE. Facts and figures on domestic violence and its causes are probed with suggestions on creative conflict resolution techniques to counter such violence, both when the problem already exists and as a preventive measure. Domestic violence within and nuclear violence without are explored as twin problems with common roots. Patty Bunker.

HE03. CHRISTIAN CONCILIATION. An examination of the role of churches, pastors and Christian laity in providing alternatives to the courts for the resolution of legal disputes following the challenges of I Corinthians 6 and Matthew 18. Lynn Buzzard and Laurence Eck.

HE04. BEYOND THE NUCLEAR ISSUE: BIBLICAL PRINCIPLES OF CONFLICT RESOLUTION. A survey of the biblical principles of individual and corporate conflict resolution, drawing upon specific case studies from within the Bible. The impact

and application for individual, family, community, national and international settings are discussed. Dick Carr.

HE05. WILL I GROW UP?: THE PSYCHOLOGICAL IMPACT OF THE THREAT OF NUCLEAR WAR ON CHILDREN. Do we discuss the threat posed by nuclear arms with children? If so, how? How can children relate their religious training and beliefs to the issues? Can we give any reassurances to children? A summary of the research and literature on the above topics will be covered to provide some guidelines for parents and teachers. Film included. Robert and Blanche Friedman.

HE06. PEACEMAKING AND FEMINISM. A discussion of the relationship between sexism and militarism and the historical role women have played in peacemaking. Sharon Gallagher.

HE07. VIOLENCE AND THE SPIRIT OF TECHNOLOGY. Drawing especially on the sociological and ethical analysis of Jacques Ellul, connection between the technological milieu in which we live and work and the presence or threat of international violence will be addressed. David Gill.

HE08. LIFESTYLES THAT MAKE FOR PEACE. An exploration of lifestyles in America that attempt to break away from competition, possessiveness and chauvinism.

Personal experiments with a family-centered Christian focus, a shared-role marriage and an ecologically sensitive economic pattern will be drawn upon. Walt and Ginny Hearn.

HE09. THE MEDICAL EFFECTS OF NUCLEAR WAR: THE LAST EPIDEMIC? A sobering look at the medical consequences of nuclear weaponry and nuclear war, including how these weapons are affecting us today and whether civil defense is a rational response to the possibility of nuclear war. Randy Howard.

HE10. C.S.LEWIS ON PACIFISM AND PEACEMAKING. Does one have to be a pacifist in order to be a peacemaker? A discussion of an unpublished article by C.S.Lewis, "Why I Am Not a Pacifist", and an outline of the steps Lewis takes in making moral decisions. Lewis' attitude toward nuclear weapons will conclude. Robert Hurd and Paul Ford.

HE11. MEDIATED NEGOTIATIONS: NEW TECHNOLOGIES AND NEW APPLICATIONS. The practical dimensions of negotiation theory and skills will be explored. Special focus given to the components of negotiations and the causes of resistance to proposed solutions. Bill Lincoln.

HE12. RACISM AND MILITARISM: MAKING THE CONNECTION. Racism and militarism are two negatives which reinforce each other. Without the threat of physical force and violence racist domination and oppression would be impossible to maintain. People of faith must understand gospel imperatives in such a manner that racial injustice and militarism are viewed as twin evils we must resist. Mark Ridley-Thomas.

HE13. FACING WAR AND NUCLEAR DEATH. It has been said that the "Great Nuclear Debate" is not about weapons, warfare, or the struggle between East and West, but concerns the meaning of life and death. Are we facing a horror in any way different from previous kinds of death? A review of the current political and philosophical literature on nuclear death, contrasted with traditional orthodox interpretations of a biblical philosophy of death. Coming to terms with death and laying hold of a biblically centered purpose in life can lead us into "battle" against any weapon. Paul Rood.

HE14. PARENTING FOR PEACE AND JUSTICE. A holistic approach to family life which helps families become more conscious about peace and justice issues. Concrete suggestions are provided which help raise the issues and address them as well as help the Christian family to reach beyond itself to help bind the wounds of the world. Cynthia and Morris Samuel.

HE15. PSYCHOLOGICAL FACILITATORS FOR NUCLEAR MADNESS. An examination of the psychological defenses people use to avoid recognizing their own complicity in preparing the world for unprecedented destruction. The presentation looks at denial, emotional numbing, rationalization, blind obedience to authority, and idolization of power, as they relate to human failure to address the threat of nuclear holocaust. The need for courage, caring, and compassion exemplified by Christ is reinforced. Douglas Schiebel.

HE16. ACCEPTING THE UNTHINKABLE:
PSYCHOLOGICAL MECHANISMS, THE
FIRST LINE OF DEFENSE. An
introductory survey of the
psychological processes by which
we cope with discrepant or
stressful information pertaining
to the threat of nuclear accident
or war. Findings from research on
cognitive dissonance and
speculation on the role of defense
mechanisms are incorporated.
Richard Stevick.

Workshop Leaders

ADENEY, BERNARD. Assistant Professor of Social Ethics at New College, Berkeley, California. Dr. Adeney conducted his studies and research at the Graduate Theological Union. BT12

ALTON, FRANK. Associate Pastor, Minister of Mission and Evangelism at Bel Air Presbyterian Church. Dr. Alton spent 1 1/2 yrs. in Latin America and has led mission tours in Latin America, Africa and Europe. AC01

AMSTUTZ, MARK. Dr. Amstutz is Professor and Chairman of the Department of Political Science, Wheaton College, Illinois. BT13

AUGSBURGER, MYRON. Dr. Augsburg is Pastor of Washington Community Fellowship. He is President Emeritus and Adjunct Professor of Theology at Eastern Mennonite Seminary, Harrisonburg, Virginia. PP01

AUKERMAN, DALE. Author of Darkening Valley, A Biblical Perspective on Nuclear War and Coordinator for the Brethren Peace Fellowship in Union Bridge, Maryland. BB01, BB02

BALSWICK, JACK. Professor of Sociology and Family Development, Fuller Theological Seminary. Dr. Balswick taught for fourteen years at the University of Georgia. He has authored several books, articles and professional articles including "Changing Female/Male Roles in Christian Perspective". HE01

BARTCHY, SCOTT. Dr. Bartchy studied at Harvard and is now Adjunct Professor of Early Christian History at U.C.L.A. as well as Visiting Associate Professor of New Testament at Fuller Theological Seminary. Dr. Bartchy's research has been focused on the relations of religion and society in the world of the earliest Christians. BT14

BEEBE, RALPH. Professor of History and Chairman of the Department of Social Science at George Fox College, Newberg, Oregon. Dr. Beebe is a contributing author of The Wars of America: Christian Views and co-author of Waging Peace: A Study in Biblical Pacifism. AW30

BEERENS, GENE. Pastor and founder of Christ's Community Christian Reformed Church, an inner city church in Grand Rapids, Michigan, and coordinator for North American Community of Communities. Rev. Beerens is a graduate of Calvin College and Seminary. AC02

BERGEN, DELMAR. Associate Division Leader of the Applied Physics Division at Los Alamos National Laboratory. Dr. Bergen is responsible for the theoretical weapon program activities which include nuclear test designs, new warhead designs and other weapon related studies. He is the former Special Scientific Advisor to the Assistant to the Secretary of Defense. PP02

BERNBAUM, JOHN. Director of the American Studies Program for the

Christian College Coalition in Washington D.C.. Dr. Bernbaum studied at the University of Maryland in European and Russian History. He has served as an Historian-Contributing Editor for the Foreign Relations of the United States, Historical Office of the U.S. Department of State. BH40, PW32

BRACKMAN, TED. Mr. Brackman is employed by a private community mental health center as a psychotherapist. He is a community organizer and educator with Second Mile Ministries in Tacoma, Washington. AE19

BRAY, JOHN. Senior Pastor, Pasadena Covenant Church. Dr. Bray is also Adjunct Associate Professor of Church History at Fuller Theological Seminary. BT15, BH41

BREESE, DAVID. President of Christian Destiny, Inc., Wheaton, Illinois, a national organization committed to the advancement of Christianity through evangelistic crusades and various media forms. Dr. Breese is an internationally known author, lecturer, radio broadcaster and evangelist and will serve as a panelist in a Conference plenary session. BT16

BROWN, DALE. Professor of Christian Theology at Bethany Theological Seminary, Oak Brook, Illinois. Dr. Brown is author of The Christian Revolutionary and contributing editor of Sojourners magazine. BB03

BROWNLEE, ROBERT. Program Manager of Activities associated with nuclear tests at the Los Alamos National Laboratory. Dr. Brownlee's studies at Indiana University in Astronomy and

Astrophysics, and many years of experience in nuclear weapons programs, have made him aware of the complex facets of nuclear energy. PW33, PW34

BUCKINGHAM, CLAY. Clay T. Buckingham is a retired Major General of the U.S. Army. He is a member of the Association of Military Christian Fellowships and the Officers' Christian Fellowship. Major General Buckingham's assignments have included tours at home and abroad. BT17, PP03

BUNKER, DAVID. Assistant Pastor at Fresno Seventh Day Adventist Church, California, and leader of local chapters for Evangelicals for Social Action and Fellowship of Reconciliation. AE20

BUNKER, PATTY. M.A., Marriage and Family Ministries and currently working as a chaplain and therapist at Kingsview Psychiatric Hospital, Reedley, California. Patty has professional experience in domestic violence programs. HE02

BURNS, RICHARD. Professor of History at California State University, Los Angeles; Director, Center for the Study of Armament and Disarmament since 1963. Dr. Burns is General Editor of the National Endowment for the Humanities' sponsored A Guide to American Foreign Relations since 1770. He has published more than twenty essays on international law, diplomatic history and foreign policy theory. BH42, PG19

BUZZARD, LYNN. Executive Director of the Christian Legal Society, Oak Park, Illinois, committed to biblically centered conciliation

ministries. The society has established Christian conciliation services in over forty cities nationwide. Lynn is co-author of Tell It To The Church: Reconciling Out of Court. PP04, HE03

CAMPOLO, TONY. Professor of Sociology at Eastern College in St. Davids, Pennsylvania. BT18

CARR, DICK. Retired Major General of the U.S. Air Force and Former Chief of Air Force Chaplains. Major General Carr is an ordained clergyman in the United Church of Christ. He is currently President of Quality of Life Consultant firm, Washington, D.C. and Special Assistant to the President of World Vision International. BT19, AC03, HE04

CHIANG, JESSE. Professor of Political Science at Seattle Pacific University and long time advocate of nuclear disarmament. Dr. Chiang is a prolific writer and essayist presently developing his most recent book, Stop World War III. PP05

COOLIDGE, ANDREA. Coordinator of World Peacemakers and a member of the Church of the Saviour, Washington D.C.. Dr. Coolidge has worked and taught in the areas of peace education, integration of faith and work life, and Christian sexual ethics. AS27

CURRY, DEAN. Assistant Professor of Political Science at Messiah College, Grantham, Pennsylvania. International Politics is Dr. Curry's academic specialty with research interests in the area of strategic policy and the international political economy. PP06, PG20

DAYTON, DONALD. Assistant Professor of Historical Theology at Northern Baptist Theological Seminary in Lombard, Illinois. Dr. Dayton is a contributing editor to Sojourners and The Other Side magazines. He is author of Discovering an Evangelical Heritage. BH43

DEMAREST, GARY. Senior Pastor at La Cañada Presbyterian Church and Adjunct Professor in Ministry and Preaching at Fuller Theological Seminary. AC04

DEVRIES, ROBERT. Professor of Political Science at Calvin College in Grand Rapids, Michigan. PP07, PW35

DIXON, FRANKLIN. Associate Project Manager, Mirror Fusion Test Facility at Lawrence Livermore National Laboratory. Dr. Dixon is a physicist with a military background in the Strategic Air Command as well as a graduate of theological studies from Diocesan Graduate School. BT20

DUNN, HANK. Director of the Washington Work Association, Inc., a mission of the Church of the Saviour, Washington D.C., dedicated to creating jobs for the unemployed through business development. Rev. Dunn is a graduate of Southern Baptist Theological Seminary in Louisville, Kentucky. AC05

ECK, LAURENCE. National Coordinator of the Conciliation Service for the Christian Legal Society in Oak Park, Illinois, committed to biblically centered conciliation ministries. The society has established Christian conciliation services in over

forty cities nationwide. Laurence is co-author of Tell It To The Church: Reconciling Out of Court. HE03

EDINGER, DAVE. Staff Coordinator for the Peace Education and Disarmament Program, Pacific Southwest region of the American Friends Service Committee. AC06

ENGLISH, TOM. Director of research and development and computer services, Dames and Moore. Formerly a nuclear weapons delivery systems engineer, Dr. English is currently an environmental engineer. PE28, AE21

EVANS, MARION. President of Synodical of Southern California and Hawaii, United Presbyterian Women, and extensively involved in resource development for peacemaking. AC07

FARRELL, MARY ANN. Legislation Coordinator for the Interfaith Center to Reverse the Arms Race, in Pasadena, California. Mary Ann is also a representative for Bread for the World. AW31

FORD, PAUL. Founding Director of the Southern California C.S. Lewis Society and special lecturer in New Testament Spirituality and Theology of C.S. Lewis at Fuller Theological Seminary. Paul is author of Companion to Narnia. Ford brings insights from within the Roman Catholic tradition. HE10

FRASE, RON. Chaplain at Whitworth College in Spokane, Washington. In the last two years Ron has spent time in Costa Rica, Nicaragua, Honduras, Guatemala, and Mexico. His experiences include interviews

with various people in the U.S. State Department, two ambassadors, and many local leaders in Central America. PG21

FRIEDMAN, BLANCHE. Consultant in Early Childhood Education; formerly Coordinator of Training for Nursery School and Public School Teachers, Blanche served on the Department of Psychiatry at Cedars-Sinai Medical Center. She is an Instructor in the University of California Extension Program. HE05

FRIEDMAN, ROBERT. Assistant Clinical Professor of Psychiatry in the School of Medicine at the University of Southern California. Dr. Friedman is a staff psychologist with the Southern California Permanente Medical Group. HE05

FRIESEN, LEROY. Professor and Director of Peace Studies at Associated Mennonite Biblical Seminaries in Elkhart, Indiana. AE22.

GALLAGHER, SHARON. Editor of Radix magazine and Adjunct Professor of Media and Women's Studies at New College, Berkeley, California. Sharon is also a columnist for Eternity magazine. HE06

GATHRIGHT, JAN. PhD candidate in Church History at Fuller Theological Seminary. Jan's Church History focus is in Quaker History and Theology. She is currently the Coordinator of Word Processing at Fuller Theological Seminary. BT21

GETMAN, TOM. Legislative Director to Senator Mark O. Hatfield. Tom is a graduate of Wheaton College, Illinois. PP08

GILL, DAVID. Dean and Associate Professor of Christian Ethics, New College, Berkeley, California. HE07

GRAHAM, DANIEL. Lieutenant General Graham is Director of Project High Frontier, a project of the Heritage Foundation seeking to formulate a strategy for the use of U.S. space technology in countering the Soviet military threat. He is the former Director of the Defense Intelligence Agency. PW36

GRANBERG-MICHAELSON, WES. Former Chief Legislative Assistant to Senator Mark O. Hatfield and former Managing Editor for Sojourners magazine. Wes is now the Associate for Global Resources and Environment, for the Reformed Church in America. He resides in Missoula, Montana. BB04, BT22

GREGG, DOUG. Chaplain and Assistant Professor of Religious Studies, Occidental College, Los Angeles. Dr. Gregg's studies at Yale and the University of California were in Social Ethics. AE23

HADLEY, NORVAL. Director of Ministry Services, World Vision International. Dr. Hadley is experienced in World Vision ministries of child care, disaster relief, development, evangelism, and in church denominational work. Hadley founded the New Call to Peacemaking movement. BT23

HARTLEY, JOHN. Professor of Old Testament and Chairperson of the Department of Religion and Philosophy at Azusa Pacific University, California, and Visiting Professor of Old Testament at Fuller Theological Seminary. Dr. Hartley has

published in journals and is currently completing a commentary on Job. BB05, BT24

HEARN, GINNY. Adjunct Faculty of New College, Berkeley, California, and serves on the staff of Radix magazine. Ginny has published two books: What They Did Right: Reflections on Parents by their Children, and Our Struggle to Serve: The Story of Fifteen Evangelical Women. HE08

HEARN, WALT. Adjunct Professor of Science at New College, Berkeley, California. Dr. Hearn serves on the staff of Radix magazine, and is editor of the American Scientific Affiliation newsletter. He is currently working on a book for alternatives for middle-class American Christians. PW37, HE08

HEIL, JO ELLEN. Southwest Board Member of the Evangelical Women's Caucus and Library Assistant for Ventura County schools office. Jo Ellen completed graduate studies at California State University at Northridge in American and European Women. BH44

HERBERT, JERRY. Associate Director of the American Studies Program for the Christian College Coalition in Washington D.C.. Dr. Herbert studied Political Science at Duke University and has published many professional papers. BB06

HESTENES, ROBERTA. Director and Assistant Professor of Christian Formation and Discipleship at Fuller Theological Seminary. Rev. Hestenes is a member of the Board of Directors for World Vision International and an ordained minister in the United Presbyterian Church. Roberta has spoken widely on "Women and the

Ministries of Christ". Roberta will lead worship during the Conference. AC08

HIEBERT, PAUL. Professor of Anthropology and South Asian Studies in the School of World Mission at Fuller Theological Seminary. Dr. Hiebert served many years as a missionary. BH45.

HINSON, E. GLENN. Professor of Church History at the Southern Baptist Theological Seminary, Louisville, Kentucky. Among his writings are The Integrity of the Church and The Reaffirmation of Prayer. Dr. Hinson is an editor of the Baptist Peacemaker quarterly. AC09, AS28

HOEKEMA, DAVID. Assistant Professor of Philosophy at St. Olaf College, Northfield, Minnesota. Dr. Hoekema has published extensively in the application of philosophical insights to the issues of public concern. Hoekema speaks frequently on nuclear weapons and the church's role in peacemaking. AC10

HOFFMAN, PATRICIA. Director of Hunger and Militarism Program of the Interfaith Hunger Coalition of Southern California. Patricia is an elder in the United Presbyterian Church. PE29

HOLMES, ARTHUR. Professor and Chairman of the Department of Philosophy at Wheaton College, Illinois. Dr. Holmes is editor of War and Christian Ethics and has written many articles on the subject. He is also a contributing author of War: Four Christian Views. BT25, BT26

HOWARD, RANDY. Staff physician in the Family Practice Department of Glendale Adventist Medical Center and on the clinical faculty of Loma Linda University. Dr. Howard is an emergency physician for the Los Angeles area and a member of Physicians for Social Responsibility. HE09

HURD, ROBERT. Professor of Philosophy and Ethics at Loyola Marymount University, Los Angeles. Dr. Hurd studied at De Paul University in Chicago, Illinois. He is a composer, vocalist and founder of the musical group, *Anawim*. Dr. Hurd brings unique peacemaking insights from within the Roman Catholic tradition. HE10

HUTCHENS, JIM. Dr. Hutchens is Pastor of Christ Church in Arlington, Virginia. He served as a military chaplain in Vietnam. He currently serves on the Board of Trustees and faculty of Dominion Theological Institute in McLean, Virginia and is chaplain of the District of Columbia National Guard. BT27

JEWETT, PAUL. Professor of Systematic Theology at Fuller Theological Seminary. Dr. Jewett is an ordained clergyman in the Presbyterian Church and has authored numerous books and articles. BT21

JOHNSON, GEORGE. Director of American Lutheran Church Hunger Program in Minneapolis, Minnesota; former parish pastor in California for 19 years. Dr. Johnson recently studied development education and world hunger in Sweden with the Claremont School of Theology. PG22

JOHNSON, WALLY. President of Computer Code Consultants. Dr. Johnson was a weapons designer from 1953-1960 at the Los Alamos National Laboratory. He is presently involved in nuclear weapon effects studies. PW38

KAUFMAN, DONALD. Pastor with Bethel College Mennonite Church. He and his wife served for eight years in a relief and service ministry in Indonesia with the Mennonite Central Committee. Donald has authored two books, What Belongs to Caesar? and The Tax Dilemma: Praying for Peace, Paying for War. BT28, AW32

KELLY, BOB. Adjunct Instructor of Historical Theology, Fuller Theological Seminary. Dr. Kelly is an ordained clergyman with the Association of Evangelical Lutheran Churches. Bob has recently published the article, "Theology of the Cross and Social Ministry". BT21

KRAUS, ALFRED. Dr. Kraus is a nuclear physicist and graduate of California Institute of Technology. He has taught many college courses in nuclear reactor theory and radiation effects. Dr. Kraus is currently a consultant for private industrial firms. BT29, BT30

KRAYBILL, DON. Chairman and Professor of Sociology at Elizabethtown College, Pennsylvania. Dr. Kraybill is author of Facing Nuclear War: A Plea for Christians. AE24

LARSON, DOYLE. Major General Larson is Commander of the U.S. Air Force Security Service, a major command with headquarters at Kelly Air Force Base in San Antonio, Texas, providing signals

intelligence, communications security, and electronic analysis warfare services. Formerly Larson was the Senior Military Representative of the National Security Agency at the Pentagon, the principal military spokesman for support to the Office of the Security of Defense, the Joint Chiefs of Staff and the military departments. PP09

LAWYER, JOHN. Chairman and Professor of Political Science at Bethel College, St. Paul, Minnesota. PP10

LINCOLN, BILL. Professional mediator and former Federal Commissioner, U.S. Peace Academy Commission. AW31, HELL

LITFIN, KAREN. Coordinator Orange County Offices for Californians for a Bilateral Nuclear Weapons Freeze. Co-founder of the Orange County Peace Conversion Project and former Instructor, Chapman College Political Science Department. PE30

LONG, TIC. An associate with Youth Specialties and on the staff of the Wittenburg Door magazine. AC11

LORENTZEN, LOIS. PhD candidate, University of Southern California in Religion and Social Ethics. PP11

MCDONALD, MITTIES. Former Assistant Professor of Communications, Azusa Pacific University. Dr. McDonald's experience includes research and speech drafts for U.S. Senator Adlai Stevenson. Mitties is an active speaker for the Interfaith Center to Reverse the Arms Race. AE25

METZLER, ED. National Coordinator for the New Call to Peacemaking, Elkhart, Indiana, and Director of Peace and Social Concerns for the Mennonite Church. AW33

MOORE, STANLEY W.. Professor of Political Science at Pepperdine University, Malibu, California and fellow of the American Scientific Affiliation. Dr. Moore has published books and articles on Political Science. PE31

MYERS, CHED. Member of Bartimaeus Community, Berkeley, California and graduate student of the Graduate Theological Union. Ched has been widely involved in disarmament activism and education, both domestically and internationally. Myers has published articles in the Christian Century and other periodicals. BB07, AW34

NELSON, F. BURTON. Professor of Theology and Ethics, North Park Theological Seminary, Chicago. Dr. Nelson is Vice President of the International Bonhoeffer Society, English Section. He has written numerous Bonhoeffer articles in journals and a doctoral dissertation, "The Ecumenical Movement and the Problem of World Peace". BT31, PG23

OHMAN, BOB. Chaplain at Westmont College. Ordained minister in the United Presbyterian Church. Dr. Ohman has a unique and broad denominational background. He is a graduate of Dallas Theological Seminary and Fuller Theological Seminary. BT32

OLSON, JANE. Founder and Board Member of the Interfaith Center to Reverse the Arms Race. Ms. Olson has spoken to many high school

groups and is presently assembling educational materials for teachers and teens on global awareness and knowledge of the nuclear arms race. AE26

PIERARD, RICHARD. Professor of History at Indiana State University, Terre Haute. Dr. Pierard is author or co-author of works in the area of public manifestations of Christianity, including The Unequal Yoke, The Cross and the Flag and The Wars of America. He has published numerous articles in magazines and scholarly journals. BH46

PIETSCH, BOB. Associate Pastor, Trinity United Presbyterian Church, Santa Ana, California and Minister of Community Outreach. BB08

REGAS, GEORGE. Rector, All Saints Episcopal Church, Pasadena, California. Throughout his ministry, Dr. Regas has maintained a highly outspoken public profile on issues of biblical peacemaking. AC12, AC13

REID, MALCOLM. Professor of Philosophy at Gordon College, Wenham, Massachusetts. Dr. Reid's area of specialty is moral philosophy. AC14

RIDLEY-THOMAS, MARK. Executive Director of the Southern Christian Leadership Conference of Greater Los Angeles. Mr. Ridley-Thomas is currently pursuing a PhD in Social Ethics at the University of Southern California. He is a consistent advocate of multi-racial unity, a social activist and leader. HE12

ROOD, PAUL. PhD candidate in Political Science at the

University of Chicago with a focused interest in political philosophy and American politics. He served as a research assistant in Congress and is the author of several articles and essays on the moral and ethical basis of nuclear war strategies. HE13

SAMUEL, CYNTHIA. Episcopal priest and Marriage, Family and Child counselor as well as Director of the Family Ministry Project, Cathedral Congregation of St. Paul, Los Angeles. AS29, HE14

SAMUEL, MORRIS, Jr. Canon Pastor to the Cathedral Congregation of St. Paul, Los Angeles, and a psychotherapist. AS29, HE14

SAND, FAITH. Former Assistant Editor of Missiology. Faith was a missionary to Brazil for fifteen years. As a freelance writer, she has traveled widely and published in many religious magazines and journals. Her area of specialty in graduate studies is Missiology. PG24, PG25

SCHIEBEL, DOUGLAS. Senior Clinical Psychologist with the Orange County Health Care Agency and Chief of the Newport Beach Mental Health Clinic. Dr. Schiebel was previously on the clinical faculties of Harbor U.C.L.A. Medical Center and Fuller Theological Seminary Graduate School of Psychology. HE15

SHELTON, LARRY. Director of the School of Religion and Professor of Historical Theology and Interpretation at Seattle Pacific University. BT33

SHENK, DAVID. Secretary of Home Ministries for the Eastern Mennonite Board of Missions and

Charities in Salunga, Pennsylvania. Rev. Dr. Shenk taught in the Department of Philosophy and Religion at the University of Nairobi. His experiences and research there have been compiled into a recent book, Peace and Reconciliation in Africa. PG26

SHINE, ALEXANDER. Lieutenant Colonel Shine is Commander, Second Battalion, Second Infantry Training Brigade, U.S. Army in Fort Benning, Georgia. He was Professor of Military Science at Wheaton College (78-82) and served in combat in Vietnam. The Lieutenant Colonel is a member of the Officers' Christian Fellowship and the Christian Military Fellowship. BT34, BT35

SIDER, RONALD. Associate Professor of Systematic Theology, Eastern Baptist Theological Seminary and President of Evangelicals for Social Action. Among Dr. Sider's extensive publications are: Rich Christians in an Age of Hunger and Nuclear Holocaust and Christian Hope. Sider is a lecturer at large on biblical peacemaking and a keynote speaker for the Conference. PP12, AC15

SINE, TOM. Professor of American Intellectual History at the University of Washington and Seattle Pacific University. Dr. Sine is a "futurist", an itinerant speaker, and consultant for corporations, Christian agencies and government agencies. Tom is author of The Mustard Seed Conspiracy. BT36

SKILLEN, JAMES. Executive Director of the Association for Public Justice, Washington, D.C., and author of Christians Organizing for Political Service.

Dr. Skillen is editor of Confessing Christ and Doing Politics. PP13, PP14

SMITH, TIMOTHY. Professor of History at the Johns Hopkins University and Director of the Program in American Religious History. His prize winning doctoral study at Harvard, published under the title Revivalism and Social Reform on the Eve of the Civil War, altered long held views of American religious history. Dr. Smith will serve as a panel moderator for a plenary session at the Conference. BB09, PP15

SNYDER, ED. Executive Secretary of the Friends Committee on National Legislation, Washington, D.C. for 27 years. He spent two years in Southeast Asia and is a registered lobbyist. AW35

STEVICK, RICHARD. Assistant Professor of Psychology at Messiah College, Pennsylvania. Dr. Stevick is currently involved in research of stress levels of high risk groups of the Three Mile Island nuclear accident. HE16

STONER, JOHN. Executive Secretary of the U.S. Peace Section of the Mennonite Central Committee, Akron, Pennsylvania. Dr. Stoner is an ordained minister in the Brethren in Christ Church. He is a contributing author in Waging Peace. BT37

STRIKWERDA, CHARLES. Associate Professor of Political Science at Calvin College, Grand Rapids, Michigan. Dr. Strikwerda has done extensive research on the various positions toward the arms race taken by forty denominations. AC16

STRONG, BILL. Former Executive Director and current Treasurer of the World Peace Tax Fund. Bill served three years on the staff of the National Evangelical Council, Lima, Peru. AW31

STUART, TONI. Co-Director of the Southern California chapter of Clergy and Laity Concerned. Ms. Stuart is an active member of the Episcopal Church and mother of three children. She is experienced in encouraging individuals called to help their churches become active in the work for peace and justice. AC17

TAYLOR, BRON. PhD candidate in Religion and Social Ethics at the University of Southern California. Mr. Taylor is the former Interim Director of the Interfaith Center to Reverse the Arms Race and has written reviews and articles in Radix, The Reformed Journal, Encounter and others. PP16

TERASAKI, NANCY. Member of Agape Fellowship, an Asian-American community in Los Angeles, providing social services and Christian outreach to the Asian Community and Indo/Oriental refugees. PG27

TOEWS, JOHN. Professor of New Testament and Dean of Academic Affairs at Mennonite Brethren Biblical Seminary, Fresno, California. BB10

TON, JOSIF. Exiled Romanian church leader and one of today's most outspoken voices for Christian freedom in eastern Europe. He studied theology at Oxford University in London, England. Ton is currently President of the Romanian Missionary Society, responsible

for the translation and publishing of Christian literature in the Romanian language. PP17

TUCKER, LEM. President of Voice of Calvary Ministries in Mendenhall, Mississippi, pioneering Black Christian community development through the Church. AC18

WALLIS, JIM. Editor of Sojourners magazine and lecturer at large. Mr. Wallis has authored several books on biblical discipleship: Agenda for Biblical People, The Call to Conversion and Revive Us Again. He is also editor of Waging Peace. He serves as a pastor of Sojourners Community in Washington D.C.. Wallis is a keynote speaker for the Conference. BH47

WATSON, PAUL C.. Retired Brigadier General from the United States Air Force, having served as Director of Personnel for the Joint Chiefs of Staff. General Watson has received numerous military decorations and awards, both domestic and foreign, during his thirty years of military service. BT38

WEIGEL, GEORGE. Scholar -in-Residence at the World Without War Council of Greater Seattle. Mr. Weigel has lectured widely on issues of theology, ethics and public policy. He is a member of the Executive Committee for the Institute of Religion and Democracy. BT39, PP18

WOOD, LYNN. Ordination candidate in the United Presbyterian Church and Peace Representative for the Nevada Presbytery with a graduate studies focus in Old Testament. BB11

WOODWARD, WILLIAM. Associate Professor of History at Seattle Pacific University, and the State Command Historian of the Washington Army National Guard. Dr. Woodward's research focuses on the character of American culture and how these traits affect public policy. BH48

PLEASE INDICATE THE 8 WORKSHOPS YOU WOULD MOST LIKE TO ATTEND ON THE GREY FORM ENCLOSED IN YOUR PACKET.

For your own records, record your selection here. Bring this booklet to the Conference to insert in your Conference Notebook. The Notebook will advise you of the numbers, schedule, and final workshop selection procedure.

Personal Record

	<u>CODE</u>	<u>TOPIC</u>	<u>LEADER</u>	<u>SESSION & ROOM #</u> <u>(To Be Announced)</u>	
1.	_____	_____	_____	_____	_____
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Special thanks to Don Ashe and his family for the many hours he volunteered at his word processor in compiling this booklet!

CPNA evokes response!

CHRISTIANITY TODAY Magazine

"Evangelicals jump with both feet into the debate on nuclear arms . . . the conference slated for next spring highlights the new momentum."

Billy Graham, World Evangelist

"The complex issues raised by the nuclear arms race demand the energy and thoughtfulness of the whole Christian community. The first thing that we must do is to understand the moral, ethical, and political issues involved. This timely Conference will educate Christians by bringing into focus both biblical mandates, and political realities. We will be challenged to discern and respond to God's will for peace and justice."

Mark O. Hatfield, United States Senator, Oregon (R)

"It is a deep personal encouragement to me that Christians from across the political spectrum are gathering in Pasadena to share insights about the morality of the arms race and the role of the peacemaker."

Elizabeth Nordquist, Co-Founder, Evangelical Women's Caucus/Southwest

"This Conference will be a unique historic opportunity for Christian women and men with evangelical roots to listen, to learn, and to wrestle prayerfully with one of the most urgent issues facing humanity in our time. All of us need the information, interaction, and inspiration that this gathering will provide."

Arthur Evans Gay, Jr., President, National Association for Evangelicals

"Christians must speak to the great issues of our exciting and dangerous day. I commend you this Conference which is committed to presenting a dangerous issue with an even-handed approach."

Richard C. Halverson, Chaplain, United States Senate

"The statement of Jesus: 'Blessed are the peacemakers, for they shall be called the children of God,' suggests an interesting condition qualifying the people of God. Those who profess faith in Jesus Christ ought to take seriously the theme of this Conference."



-over-



More . . .

WORLD VISION Magazine

"The Conference's purpose is to bring about a mutual sharing of knowledge and insights that can lead to many forms of biblically sound, Christ honoring response to the nuclear-age facts of life and death. The potential for good is immense."

John Perkins, Founder and Minister-at-Large, Voice of Calvary Ministries

"If Evangelicals believe the Bible, God as Creator, and that His people are to be stewards of creation, then this Conference is a must!"

Toni Stuart, Co-Director, Southern California/Clergy and Laity Concerned

"This Conference shows every promise of being the vehicle for the redemptive dialogue and education so badly needed within our churches. It is well planned and demonstrates respect and care for each individual and each individual's point of view. Christians who wonder about nuclear weapons and the Church's role in peacemaking should make this Conference their highest priority."

David Allan Hubbard, President, Fuller Theological Seminary

"The alarming prospect of nuclear war should motivate Christians from diverse traditions to study and act collectively and responsibly. This Conference offers an innovative, balanced approach to modern issues of war and peace."

Jay Kesler, President, Youth for Christ

"Many youth fear there will be no future. We must not only be ready to present the gospel of eternal life to them, but we must also do all we can to assure their futures as persons. I am excited to be involved with these distinguished colleagues struggling with the deep issues connected with the nuclear threat."

Helen Caldicott, President, Physicians for Social Responsibility

"I definitely support and endorse this Conference on the church and peacemaking in the nuclear age. I hope it is a tremendous success and extremely educational."

*Rufus Jones, Executive Director, Social Action Commission,
National Association of Evangelicals*

"This promises to be the most important conference of evangelicals in this century."

The Church and Peacemaking in the Nuclear Age

A Conference on Biblical Perspectives



1539 E. Howard Street • Pasadena, California 91104

Fact Sheet

Contact: **JIM BRENNEMAN**
Associate Conference Director
(213) 797-5703

- What** THE CHURCH AND PEACEMAKING IN THE NUCLEAR AGE: A CONFERENCE ON BIBLICAL PERSPECTIVES
- Where** PASADENA, CALIFORNIA : Plenary sessions will be held at the First United Methodist Church, 500 East Colorado Boulevard and workshops at the Pasadena Center and The Pasadena Hilton Hotel, just 4 blocks south of the Pasadena Foothill (210) Freeway.
- When** WEDNESDAY evening, MAY 25, through SATURDAY noon, MAY 28, 1983.
- Who** Registration is open to all on a first come/first served basis.
- Cost** \$49.00 per registrant (does not include food or lodging).

Statement of Purpose

THE CHURCH AND PEACEMAKING IN THE NUCLEAR AGE: A CONFERENCE ON BIBLICAL PERSPECTIVES will examine issues related to the nuclear arms race from diverse Christian perspectives. The Conference will consider the arms race from a particularly evangelical point of view, emphasizing the witness of the Scriptures as they shed light on such serious matters. The following questions provide a framework of inquiry for the Conference:

The Situation:

What is the present level of development of nuclear weaponry in the United States and the world? The Conference will educate Christians in the complex ways of geo-politics, military-industrial economics and defense technologies.

The Biblical Insights:

How should we understand the problem of nuclear weapons in light of the biblical teaching on war, peace, and human rights? The Conference will gather Christians who are committed to living an obedient Christian life and to discerning how the Bible informs such living.

Our Faithful Response:

How should we, as individuals and Christians and as the corporate Body of Christ, respond to the situation in light of the biblical insights? The Conference will challenge Christians to open themselves to the persuasion of the Holy Spirit, so that they might individually and collectively seek to influence societal priorities in response to the Holy Spirit's persuasion.

The Conference Board of Directors affirms the following:

the Lordship of Jesus Christ and the authority of the Bible,
that biblical teaching reveals God's will for peace and justice,
that the biblical mandate calls the Body of Christ and individual Christians to serve as peacemakers,
that the ministry of peacemaking is understood differently by various Christian traditions,
that the respectful and earnest discussion of peacemaking among differing Christian traditions will edify the Church, and
that such a dialogue within the Church will equip Christians to respond obediently and effectively to the leading of the Holy Spirit.

With the advent of nuclear weapons there is a crucial need for the Church to provide both faithful political reasoning and moral integrity. THE CHURCH AND PEACEMAKING IN THE NUCLEAR AGE: A CONFERENCE ON BIBLICAL PERSPECTIVES seeks to examine the ministry of peacemaking as it relates to the problem of nuclear weapons. This assembly is designed to foster respect among Christians who hold conflicting political positions, and to identify options for acting in response to the Holy Spirit. The Conference will provide a format for the full airing of biblical mandates and political realities, to the end that God will be glorified by the peacemaking efforts of His people.

Highlights

EVENING PLENARY SESSIONS will include a variety of leading evangelical voices sharing their personal perspectives on the Church and peacemaking in the nuclear age.

MORNING FORUMS will be comprised of panel discussions on "Biblical Faith and Nuclear War" and "Biblical Faith and Military Expenditures." Panelists will represent differing views on the issues discussed.

Each morning session will open with a *BIBLE STUDY* and each evening period will begin with a *WORSHIP SERVICE*.

More than 130 *WORKSHOPS* will be offered during 4 afternoon time-slots.

OTHER CONFERENCE OPPORTUNITIES include small groups, a concert, insomniac forums, discussion center, resource displays, book sales, a film festival, Conference tapes, a prayer chapel, services for the handicapped, and a Conference notebook which includes resource/study information.

Speakers

WILLIAM ARMSTRONG	United States Senator, Colorado (R)	PANELIST
DAVID BREESE	President, Christian Destiny, Inc.	PANELIST
TED W. ENGSTROM	President, World Vision International	PANEL MODERATOR
VERNON GROUNDS	President Emeritus, Conservative Baptist Theological Seminary	MASTER OF CEREMONIES
ROBERTA HESTENES	Director and Assistant Professor, Christian Formation and Discipleship; Fuller Seminary	WORSHIP LEADER
DAVID ALLAN HUBBARD	President, Fuller Theological Seminary	EVENING VOICE
ROBERT MATHIS	General; Former Vice-Chief, U.S. Air Force	EVENING VOICE
KEN MEDEMA	Composer, Recording Artist	BIBLE STUDY LEADER
RICHARD MOUW	Professor of Philosophy, Calvin College	PANELIST
EARL PALMER	Senior Pastor, First Presbyterian Church of Berkeley	EVENING VOICE
BILL PANNELL	Chairman of the Board, Youth for Christ	PANELIST
JOHN PERKINS	Founder and Minister-at-Large, Voice of Calvary Ministries	PANELIST
REBECCA MANLEY PIPPERT	Author; National Consultant in Evangelism, Inter-Varsity Christian Fellowship	BIBLE STUDY CO-LEADER
WESLEY PIPPERT	UPI Correspondent, Capitol Hill	BIBLE STUDY CO-LEADER
ED ROBB	Chairman, Institute on Religion & Democracy	EVENING VOICE
RONALD J. SIDER	Associate Professor of Systematic Theology, Eastern Baptist Theological Seminary	PANELIST
TIMOTHY SMITH	Director, Program in American Religious History, The Johns Hopkins University	PANEL MODERATOR
JOHN R.W. STOTT	Director, London Institute for Contemporary Christianity	BIBLE STUDY LEADER
JIM WALLIS	Editor, SOJOURNERS Magazine	EVENING VOICE
BARBARA WILLIAMS-SKINNER	Executive Director, Leadership Development Ministry, Tom Skinner Associates	EVENING VOICE

Sponsoring Coalition

Bel Air Presbyterian Church, Calvin College, Christian College Coalition, ETERNITY Magazine, Evangelicals for Social Action, First United Methodist Church of Pasadena, Fuller Theological Seminary, La Canada Presbyterian Church, National Association of Evangelicals, New Call to Peacemaking, Pasadena Covenant Church, Reformed Church in America, SOJOURNERS Magazine, Voice of Calvary Ministries, Westmont College, Young Life International, Youth for Christ.

History

It was in the summer of 1979 that Chuck Shelton, then a Fuller Theological Seminary student, first formulated the concept blueprinting this Conference. A little more than one year later (November 1980), he presented the initial prospectus to Susan Baldauf, also a student at Fuller.

In January of 1981, Chuck and Sue began to meet daily to pray about the Conference. By March, a Planning Team of peers joined them as prayer partners and helped to expand the organizing task. As graduates, both Chuck and Sue were encouraged, along with the Planning Team, by enthusiastic verbal support while at the same time disheartened by their lack of identity and financial base. August saw the circulation of Conference prospecti to some 80 Christian leaders nationally and their overwhelming response affirmed the timeliness of such a gathering and indicated tentative financial, organizational, and promotional support.

Twenty representatives of prospective convening organizations met in January of 1982 in New York, Chicago, and Los Angeles to consider committing the energies of their organizations to the event. On May 5th, they reconvened in Pasadena to give firm shape to the vision. THE CHURCH AND PEACEMAKING IN THE NUCLEAR AGE: A CONFERENCE ON BIBLICAL PERSPECTIVES was now formally launched by a Board of Directors representing a broad coalition of evangelical organizations and churches. Chuck and Sue officially undertook the Executive Directorship of the Conference as co-leaders. A month later the Executive Committee of the Board met to invite a balanced platform of speakers and to hire two additional staff members, Jim Brenneman as Associate Conference Director, and Rebecca Jarrett as Administrative Assistant.

September marked the regathering of a 30 member volunteer Planning Team which continues to meet monthly to plan and coordinate many of the Conference details. October followed with the incorporation of CPNA by the State of California opening the means by which non-profit status could be established. Shortly thereafter, Bob Stone joined the staff as a part-time Intern to provide needed assistance to the ongoing preparations.

The conspicuous initiative of God and the affirmation and contribution of the broader Church community have sustained the work of this vital undertaking. THE CHURCH AND PEACEMAKING IN THE NUCLEAR AGE: A CONFERENCE ON BIBLICAL PERSPECTIVES models a corporate effort by Christians who do not always agree on the biblical response to the nuclear arms race, but whose unswerving commitment propelled a vision seemingly too ambitious to be attained into reality.

Board of Directors

TED ENGSTROM, Chair

President, World Vision International

JOHN BRAY, Treasurer

Senior Pastor, Pasadena Covenant Church

WILLIAM PANNELL, Vice-Chair

Chairman of the Board, Youth for Christ

NORVAL HADLEY, Secretary

Founder, New Call to Peacemaking

FRANK ALTON

Associate Pastor, Bel Air Presbyterian Church

JOHN BERNBAUM

*Director of American Studies Program,
Christian College Coalition*

PAUL CEDAR

Senior Pastor, Lake Avenue Congregational Church

GARY DEMAREST

Senior Pastor, La Canada Presbyterian Church

ROBERT DUGAN

*Director, Office of Public Affairs,
National Association of Evangelicals*

IRVING GARRISON

Lay Person, First United Methodist Church

VERNON GROUNDS

*President Emeritus,
Conservative Baptist Theological Seminary*

PETE HAMMOND

*Director of Special Ministries,
Inter-Varsity Christian Fellowship*

ROBERTA HESTENES

*Director and Assistant Professor of Christian For-
mation and Discipleship, Fuller Theological Seminary*

DAVID ALLAN HUBBARD

President, Fuller Theological Seminary

MARVIN JACOBS

Associate Pastor, Lake Avenue Congregational Church

WALLACE JOHNSON

President, Computer Code Consultants, Los Alamos

RUFUS JONES

*Executive Director, Social Action Commission,
National Association of Evangelicals*

BILL KALLIO

Executive Director, Evangelicals for Social Action

JAY KESLER

President, Youth for Christ

BOB MITCHELL

President, Young Life International

RICHARD MOUW

Professor of Philosophy, Calvin College

F. BURTON NELSON

*Professor of Theology and Ethics,
North Park Theological Seminary*

ELIZABETH NORDQUIST

Co-Founder, Evangelical Women's Caucus/Southwest

ROBERT OHMAN

Chaplain, Westmont College

JOHN PERKINS

*Founder and Minister-at-Large,
Voice of Calvary Ministries*

WILLIAM PETERSEN

Editor, ETERNITY Magazine

SHAREE ROGERS

Educational Consultant, San Gabriel Presbytery

RONALD SIDER

President, Evangelicals for Social Action

JIM WALLIS

Editor, SOJOURNERS Magazine

ROBERT WHITE

*Minister for Social Witness,
Reformed Church in America*

DAVID WINTER

President, Westmont College

The Conference Leadership...

The Sponsoring Coalition

A *Sponsoring Coalition* of convening organizations has assumed primary responsibility for structuring the Conference, including its purpose, planning, and budget. The Board of Directors (see "Fact Sheet," p. 2), representing the Sponsoring Coalition, is responsible for supervision of the staff and for overseeing the financial solvency of the Conference. Each organization in the coalition has pledged significant organizational, promotional, and financial support. The following organizations comprise the Sponsoring Coalition of CPNA:

Bel Air Presbyterian Church	National Association of Evangelicals
Calvin College	New Call to Peacemaking
Christian College Coalition	Pasadena Covenant Church
ETERNITY Magazine	Reformed Church in America
Evangelicals for Social Action	SOJOURNERS Magazine
First United Methodist Church	Voice of Calvary Ministries
Fuller Theological Seminary	Westmont College
La Canada Presbyterian Church	Young Life International
Lake Avenue Congregational Church	Youth for Christ

Affiliate Organizations

Conference *Affiliates* are organizations which assent to the Conference Statement of Purpose and contribute their energy and resources to supplement the leadership provided by the Sponsoring Coalition. Such contributions include financial and promotional assistance, volunteer help, workshop leaders, and other kinds of participation as negotiated with each Affiliate. These organizations are:

All Saints Episcopal Church, Pasadena	Interfaith Center to Reverse the Arms Race
American Scientific Affiliation	Lifewater
Asbury Theological Seminary	Mercer Island Methodist Church, WA
Association for Public Justice	New College
Baptist Peacemaker	North Park Theological Seminary
Bethel College	Northern Baptist Theological Seminary
Brethren Peace Fellowship	Occidental College
Eastern Baptist Theological Seminary	RADIX Magazine
Evangelical Women's Caucus/Southwest	THE OTHER SIDE Magazine
Fellowship of Reconciliation	Trinity Presbyterian Church, Santa Ana
First Presbyterian Church, Berkeley	Whitworth College
George Fox College	World Concern
Human Concerns Committee, Fuller Theological Seminary	World Peacemakers



The Church and Peacemaking in the Nuclear Age

A Conference on Biblical Perspectives

In Pasadena, California, Wednesday, May 25, through Saturday, May 28, 1983

PROGRAM SCHEDULE

(Vernon Grounds, Master of Ceremonies)

Wednesday, May 25, 1983

1:00 pm	Child Care, Discussion Center, Resource Area open
1:00 - 5:30	Check-In
2:00 - 10:00	Film Festival begins (8 hours, ongoing)
2:00 - 4:00	Leadership Orientation
5:30 - 6:45	Break
6:45 - 7:00	Arrival in sanctuary
7:00 - 9:15	Plenary Session #1 Welcome: Mayor Loretta Glickman Worship: Roberta Hestenes, leader Evening Voice: David Allan Hubbard Evening Voice: Earl Palmer
9:15 - 9:30	Break
9:30 - 10:30	Insomniac's Forum
10:45	Church closes

Thursday, May 26

8:00 am	Child Care, Discussion Center, Resource Area open
8:45 - 9:00	Arrival in sanctuary
9:00 - 11:15	Plenary Session #2 Bible Study in song: Ken Medema Panel: Biblical Faith and Nuclear War David Breese, Richard Mouw, Ronald Sider, Timothy Smith
11:15 - 1:00 pm	Break
1:00 - 3:00	Workshop I
3:00 - 3:30	Break
3:30 - 5:00	Workshop II
5:00 - 6:45	Break
6:45 - 7:00	Arrival in sanctuary
7:00 - 9:15	Plenary Session #3 Worship: Roberta Hestenes, leader Evening Voice: Barbara Williams-Skinner Evening Voice: Robert Mathis
9:15 - 9:30	Break
9:30 - 10:30	Insomniac's Forum
10:45	Church closes



over

cont'd

Friday, May 27

8:00 am	Child Care, Discussion Center, Resource Area open
8:45 - 9:00	Arrival in sanctuary
9:00 - 11:15	Plenary Session #4 Bible Study, Romans 12: 9 - 13:10, John R.W. Stott Panel: Biblical Faith and Military Expenditures William Armstrong, Ted Engstrom, William Pannell, John Perkins
11:15 - 1:00 pm	Break
1:00 - 2:00	Workshop III
2:00 - 2:30	Break
2:30 - 3:30	Workshop IV
3:30 - 4:00	Break
4:00 - 5:00	Small Groups
5:00 - 6:45	Break
6:45 - 7:00	Arrival in sanctuary
7:00 - 9:15	Plenary Session #5 Worship: Roberta Hestenes, leader Evening Voice: Ed Robb Evening Voice: Jim Wallis
9:15 - 9:30	Break
9:30 - 10:30	Concert: Bob Hurd and <i>Anacardim</i> or Insomniac's Forum
10:45	Church closes

Saturday, May 28

8:00 am	Child Care, Discussion Center, Resource Area open
8:45 - 9:00	Arrival in sanctuary
9:00 - 9:45	Plenary Session #6 Bible Study, Matthew 5:38-48 Rebecca Manley Pippert, Wesley Pippert
9:45 - 10:15	Break
10:15 - 12:00 noon	Voices Gathered: Vernon Grounds, Roberta Hestenes, David Allan Hubbard, Robert Mathis, John Perkins, Jim Wallis, Closing Worship: Roberta Hestenes, leader
12:00	Conference Adjourns
1:00 pm	Child Care, Discussion Center, Resource Area close

Check-In: Pick up Conference Notebooks.

Child Care: Open daily except between 5:30-6:30 pm.

Discussion Center: A coffee-house setting open daily except during plenary sessions.

Insomniac's Forum: Time to address questions to a variety of resource people for late-nighters who haven't had enough already!

Resource Area: Displays and Book Sales, open daily except during plenary sessions.

The Church and Peacemaking in the Nuclear Age

Background Data

- ▶ Christians have taken three basic stances toward war and peace during their nearly twenty centuries of history. This is due in large part to the fact that the Bible is not totally unambiguous about what constitutes an appropriate Christian response to military questions. The three historic positions are:

Pacifism: The pacifist believes that war and killing are unequivocally incompatible with the Christian message of love. See "A Nuclear Primer," p. 1ff in the attached November 1982 *HIS Magazine*. This article summarizes the conclusions of Ronald Sider and Richard Taylor, both committed pacifists.

The Just War: The Just War theorist emphasizes the inevitability of war in a fallen world and attempts to regulate its evil propensities in the most just manner possible. A war is to be "just" in its intent and initiated only for the purposes of self-defense or of righting the wrongs of injustice. Its conduct forbids the taking of innocent civilian lives and all indiscriminate violence, massacres, looting, and atrocities. The traditional Just War advocate presupposes controllable conventional weaponry but may allow for a nuclear arms buildup on the grounds of deterrence ("peace through strength") or may decry such a buildup as being incompatible with Just War tenants ("nuclear pacifism"). See the articles "Peacemaking, the Best Medicine," by John R. W. Stott and "It Pays to Increase Your War Power," by Col. Don Martin, Jr., pp. 6ff, *HIS Magazine*. Both men argue from the traditional Just War perspective but reach differing conclusions as to the morality of nuclear arms buildup. See also the *HIS* interview with Senator Mark Hatfield, pp. 17ff who also operates from within this tradition.

The Crusade: Fighting in war is seen by the Crusader as a sacred duty and may be seen as an appropriate instrument for establishing democracy and/or any other governmental system. War is initiated and terminated by God's expressed will to His "chosen" people. Ayatollah Khomeini, in his calling for a crusade to establish an Islamic state in the name of God, provides one such example of a living Crusader. Few, if any, evangelicals knowingly advocate such a narrow, zealous stance.

- ▶ From only two nuclear weapons in 1945 to well over 50,000 in 1983, the nuclear arms race has continued to escalate bringing with it renewed debate around the issues of security, defense and the use of power.
- ▶ The nuclear arms race has also clearly emerged as a crucial issue for Christian faith in the 1980's. Among pacifists and just war proponents alike, the threat of nuclear holocaust and the theological questions raised by this danger are increasingly being addressed.
- ▶ People are now facing the nuclear arms crisis as responsible Christian citizens rather than leaving it to the technicians and politicians alone. The mounting concern and call to peace is beginning to grow among evangelical* Christians as well.

*The word "evangelical" is an historical and socio-religious term within Christianity that in its most basic meaning underscores a commitment to the Gospel (Grk., *evangelion*). The evangelical movement has its roots in the Protestant Reformation of the 16th Century and in 17th Century Pietism. The parameters of the "movement" are defined by doctrinal emphases rather than denominational boundaries. Evangelicals affirm personal commitment and devotion to God, the Lordship of Jesus Christ, the authority of the Bible, and the indwelling presence of the Holy Spirit for determining obedient conduct and service in society.

- ▶ THE CHURCH AND PEACEMAKING IN THE NUCLEAR AGE: A Conference on Biblical Perspectives represents a broad coalition of evangelicals who feel an urgent need to address the spiraling arms race from a biblical perspective. Planners, Conference speakers, and projected participants all represent a wide range of contrasting viewpoints. Although there is no party line, there is a common desire to seek God's will for peace. This is the first time that a large representative group of evangelicals will meet to address the nuclear arms race and could prove to be one of the most important Church-related events of 1983.

Monthly Magazine of
Inter-Varsity
Christian Fellowship
November 1982 □ \$1.95

HIS

**SPACE
INVADERS**



**Nuclear
War: It's
No Game!**

**Mark Hatfield
on the
Arms Freeze**

Bombs Away . . . a Way?

**True Confessions of
a Video Games Addict**

Cat-and-Mouse God

A



Ye *Atom's* Power
May *Earth* deflower.

B



'This *Bomb* Explode;
Farewell, *Abode*.

C



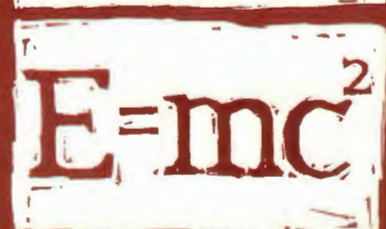
A *Conflagration*
Could *Wreck* our nation.

D



To save thy *Farm*
Thou must *Disarm*.

E



Olde *Einstein's* Thought
With *Peril's* fraught.

F



Ye *Fallout's* Harm
Should cause *Alarm*.



A NUCLEAR PRIMER

BASIC FACTS ABOUT AN EXPLOSIVE ISSUE

Ronald J. Sider & Richard K. Taylor
Adapted from *Nuclear Holocaust & Christian Hope* (IVP)



On August 6, 1945, the American B-29 bomber *Enola Gay* dropped a thirteen-kiloton atomic bomb on Hiroshima, Japan. It flattened the city and killed over 100,000 people.

By today's standards, the bomb dropped on Hiroshima is tiny. The relatively small Soviet SS-N8 rocket carries more than seventy-five times the destructive power of the bomb dropped on Hiroshima. If that rocket were to explode over the White House in Washington, D.C., [continued on page 4]

LETTERS

Evidence and Interpretation

I am writing in response to "Of Miracles and Molecules" by John Duff (April 82).

Mr. Duff states, "If the scientific evidence is strong, and if we don't find convincing evidence in Scripture to the contrary, we can even accept evolution as a description of how God created." I agree with this, but one must be careful what one labels "scientific evidence." Much evidence is simply interpretation of scientific data and not evidence at all.

Evolutionists and creationists look at the same scientific data and come up with differing conclusions about nature and its origin. This is because of the differing assumptions they begin with. Creationists start with the assumption of a special creation; evolutionists, with life by chance.

Macroevolution itself is not a scientific fact nor can it be repeated as an experiment. It can't be investigated by the scientific method; it is a historical interpretation of the development of life. Because of this, it takes faith to believe in it.

The creationist also uses faith to believe in his interpretation of the data, for special creation is also a historical interpretation.

I greatly enjoy HIS and commend you for your ministry.

*Michael K. Farrar
Anderson, California*

Mr. Postman, Mr. Postman

Pat Ward's article "The Bond of Love in an Age of Easy Good-bys" (May 82) hit me where I live. Many of my best friends are thousands of miles from me, and I sometimes despair of writing letters, wondering if writing is worth all the hard work. Thank you for reaffirming this commitment.

*Sue Brown
London, Ontario
Canada*

HIS Goes to the Doctor

I received your Subscription Renewal Form in April. I noted it and laid it aside for later attention, but secretly thinking, "Now that you are retired prematurely and not yet gaining the 'Old Age Pension' from National

Security, this is the time to bring these subscriptions to an end. You must cut back luxury items."

But just yesterday, a stroke of real inspiration arrived from you folks—namely, the "HIS Sampler" (June 82). It completely "stole my heart away," to quote from an old song.

The art appeal was so irresistible, I took it down to the doctor's surgery. I turned to the back cover, having just had time to read the brilliant sketch "The Fish that Discovered Water" when the doctor called. I passed it to my neighbor, a complete stranger, and left.

After twenty minutes with the doctor, I went out, forgetting all about the magazine. Later, I returned to retrieve it. By this time it had obviously passed well along the line, and I collected it from the now-empty waiting room. My prayer is that several were able to look at it and grasp something of its striking message.

*Alec M. Young
Glasgow, Scotland*

Over Forty and Still Fresh

I have read up through the center staple of the June 1982 issue of HIS, and I just had to stop to say thanks!

I have only been reading HIS for about a year, so I was forty years behind. It has truly been a blessing to read these articles that are every bit as relevant and applicable today as they were in 1963, 1954, 1971 and 1967.

*Candy Beavers
Houston Baptist University
Houston, Texas*

A Much-Needed Reminder

This letter is in response to your "pontification on what the Bible has to say about alcohol" (April 82). No, you did not put your collective feet in your mouths. I was pleased with your thorough handling of "a tricky question."

The tenor of the article conveyed a much-needed reminder that we need to have a well-considered opinion on whether to have an occasional brew and where to consume same.

Through several years of IVCF involvement, I have been exposed to

various mind-stretching situations, including a variety of views on this subject. Although my decision on the issue has been intact for some time, a clearly articulated study such as this one is welcome.

*Vernon Vickruck
Dalhousie University
Halifax, Nova Scotia*

Mistaken Marxist

Harry Cheney's review of *Reds* (May 82) is, all in all, somewhat balanced. But what difference does it make if John Reed "did not have the light of history to see by"? This hardly justifies his defenses of Stalin's atrocities. The tragedy is that Reed could not make the connection between Stalin's actions and the philosophy of communism, which are not incompatible.

John Reed was not only "mistaken"; he was a man who refused to see, as is any Marxist that persists in Marxism. It indeed may be better (on a personal level) "to have lived and died for what you believe than to die without ever believing anything at all." But what's more important is how your beliefs have affected those around you. In John Reed's case, it seems the world view he held so dear has caused the slaughter of untold millions, all in the name of progress, of course.

Reds is a fine film as far as cinematography or the delicious acting of Jack Nicholson go. But as to the various philosophies it propounds, I can only say I'm thankful *Chariots of Fire* won this year's Oscar.

*Doug LeBlanc
Louisiana State University
Baton Rouge, Louisiana*

We love to get mail. Especially mail with a personal touch. So when a letter from an insurance company arrived addressed to Mr. H. Magazine, we tore it open with alacrity. "Dear Mr. Magazine," it began.

Of course, we're even more delighted to get your letters. But you don't have to be so formal. Skip the "Mr. H. Magazine" business. You can just call us "HIS."

Send your letters to HIS, 5206 Main St., Downers Grove, IL 60515. Be sure to include the name of your school.



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A Ray of Hope

1 **A Nuclear Primer** *Ronald J. Sider and Richard K. Taylor*
Basic facts about an explosive issue.

6 **Peacemaking, the Best Medicine: A Case for Nuclear Pacifism** *John R. W. Stott* What stand should Christians take amid the frightening realities of the nuclear age?

It Pays to Increase Your War Power: A Case for Nuclear Deterrence *Col. Don Martin, Jr.* Life in these United States can only be protected by maintaining a strong nuclear deterrent.

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17 **Should We Freeze the Arms Race?** In this HIS interview, Sen. Mark Hatfield says yes—and tells why.

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PRIMER [cont. from p. 1]

every building within a mile and a half around the White House would be destroyed. That would include the Lincoln and Jefferson Memorials, the Capitol building, the Smithsonian Institution and the National Gallery of Art. Ninety-eight per cent of the people within that immediate circle would die. Outside the immediate blast zone, buildings would collapse and burn out to Georgetown University to the west and Washington National Airport to the south. People as far away as Alexandria, Va., and Takoma Park, Md., would suffer third-degree burns. In the Washington metropolitan area, 60,000 people would be killed and 800,000 injured.

A similar bomb exploded over the Empire State Building in New York would destroy almost every building on Manhattan Island. Such a bomb exploded at ground level in Detroit would kill 250,000 people, injure half a million and destroy seventy square miles of property. The radioactive fallout could be carried by the prevailing winds southeast to Cleveland and Pittsburgh.

In an all-out nuclear war, eighty per cent of the U.S. communities with populations of 25,000 or more would be hit by at least one nuclear bomb. Rural areas would be targeted because of the missile launch sites and military airfields located there. In rural Missouri, for example, 150 U.S. Minuteman missiles are buried in farmers' fields. In a nuclear war, Soviet missiles would be aimed to destroy these Minuteman launch silos. The area destroyed by the Soviet missiles targeted on the Minuteman silos in Missouri would be larger than the state of Delaware. The prevailing westerly winds would carry radioactive fallout across St. Louis (where it could kill over one million people), Louisville, Cincinnati, the Appalachians and Richmond, Virginia.

Triple Killers

These nuclear bombs destroy people and buildings with their blast, heat and radiation. The heat from a chemical explosive is about three thousand degrees centigrade. But the heat from a nuclear blast can be more than ten million degrees centigrade. This heat will ignite, melt and incinerate everything within close range. And the heat waves expanding from the center of the explosion, like ripples from a stone dropped in a pond, can cause burns even miles away. Some survivors of the Hiroshima and Nagasaki bombings who were far from the blasts

received burns in the pattern of their clothing. (The different colors absorbed heat at different rates.)

The heat from an atomic bomb blast can produce a fire storm like that which resulted from the saturation bombing of Dresden in World War II. The fire storm at the center of an atomic blast would be fed by hurricane force winds produced by its own heat. This fire storm would spread out from the center of the blast.

The expanding, high-temperature ball of gas at the center of the explosion is what creates the destructive blast of a nuclear weapon. The blast from a one-megaton weapon (one megaton = one thousand kilotons; the Hiroshima bomb was thirteen kilotons) would destroy everything within a mile and a half from ground zero (the point of detonation). Up to five miles from ground zero there would be partial destruction with heavy debris flying through the air and buildings collapsing.

Nuclear radiation would cause sickness and death well beyond the area affected by the blast and heat of a bomb. Depending on weather conditions, the radiation from nuclear explosions can cause death over one hundred miles from ground zero. And radiation sickness can affect people living many hundreds of miles away. Long-term effects of radiation may include genetic defects, spontaneous abortions and an increased incidence of cancer.

Crumbling Society

In addition to the immediate effects of the heat, blast and radiation from a nuclear explosion, there would be secondary effects from the devastation upon society. Immediately after the explosion, there would be a tremendous need for medical assistance and fire fighting. But a bomb dropped on a highly populated area would destroy these necessary services. The bomb dropped on Hiroshima in 1945 killed or injured 270 of the city's 298 doctors. All of the hospitals and first-aid stations were either demolished or badly damaged. Ten thousand people converged on one hospital and found only six doctors to care for them.

Under the best circumstances, severely burned patients require highly skilled medical care in special acute-burn centers. The entire United States has only twelve specialized burn centers which can treat two thousand severe burn cases. But one nuclear explosion could produce over ten thousand severely burned people.



Like the medical centers, much of a city's fire-fighting capacity would be destroyed by a nuclear attack. The remaining fire fighters and equipment would have a hard time getting through the rubble-strewn streets. And the nuclear explosion would destroy much of the underground water system, making it impossible to use fire hoses.

Epidemics would break out after a nuclear attack since sanitation systems would be disrupted and there would be too many casualties for proper burial. Business and agriculture would largely come to a halt—industrial plants providing key parts and food processing would be destroyed, and fields would be contaminated by radiation.

Nuclear war would also affect the government since so many of the organizational structures which maintain an ordered society would be destroyed. The ensuing chaos might result in the end of democracy.

MAD Policy

If nuclear weapons are capable of so much destruction, why do modern governments possess them? The answer is *deterrence*. The idea, fostered particularly by the Soviet Union and the United States, is that if each side has enough weapons to annihilate the other, then neither side will dare to start a war. This policy is appropriately called *MAD* (mutually assured destruction). The assurance that even the winner of a nuclear exchange would be devastated to a degree beyond the worst natural disaster should prevent the possibility of nuclear war. But there are no guarantees. So long as nuclear weapons exist there is the constant possibility that nuclear holocaust could begin.

Furthermore, so long as we rely on our nuclear capabilities to protect us by deterring our opponents, we lock ourselves into an ever-costlier arms race. The nuclear standoff could end as soon as one side possessed *first-strike capability*. That is, if one side could on the first strike knock out all of the other country's ability to retaliate, the stronger country might well decide to attack. At this point no country possesses this first-strike capability. But both the Soviet Union and the United States are constantly upgrading their weapons and surveillance systems in order to guarantee that the other country does not achieve first-strike capability. And both countries are trying to obtain first-strike capability for themselves.

This constantly escalating arms race drastically

drains the economies of both countries. Despite drastic cuts in public aid programs, student loans and grants, programs for the arts and humanities, and so on, the Reagan administration has been unable to balance the federal budget largely because of its insistence upon increasingly high defense expenditures and because of the high interest rates which result in part from deficit government spending. On the other hand, West Germany and Japan, countries which because of treaties made after World War II spend a minimum of government money on military defense, have very strong economies and modern, high-technology civilian industries.

Both the United States and the Soviet Union justify increasingly high defense expenditures to their populations on the basis of the need to catch up and maintain the *balance of terror* between the two opposing nations.

Who's Ahead?

Comparing the nuclear arsenals of the United States and the Soviet Union is a bit like comparing eagles and bears. The Soviet Union possesses nuclear capability which rests primarily in very large *ICBMs* (Intercontinental Ballistic Missiles which have a range of more than four thousand miles). An ICBM can be launched from the interior of one country and hit the interior of the other.

The Soviet Union possesses about 1,400 ICBMs, half of which are *MIRVed*. (*MIRV* stands for "multiple, independently targeted re-entry vehicle." A *MIRVed* rocket carries three or more atomic warheads in its nose and each of these warheads can separate from its carrier and land on a separate target.) Thus, the Soviets have more than five thousand atomic bombs mounted on their ICBMs and aimed at the U.S.

The United States has 1,054 ICBMs pointed at the USSR. Over half of these Titan and Minuteman missile systems carry three *MIRVed* warheads apiece, giving the U.S. more than two thousand nuclear bombs on its ICBMs.

While the ICBMs are land-launched, both countries also possess nuclear weapons launched from bombers. The USSR has 156 long-range piloted bombers which carry over 600 bombs, and 150 medium- to long-range bombers capable of carrying atomic weapons. The U.S. possesses 414 bombers which carry more than twenty-five hundred nuclear bombs. Some of these bombers [continued on p. 23]



John R. W. Stott

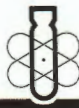
Peacemaking, the Best Medicine

A case for nuclear pacifism

Col. Don Martin, Jr.

It Pays to Increase Your War Power

A case for nuclear deterrence



Nobody can predict with any accuracy how much devastation a nuclear war would cause. It would depend on a number of factors. But the U.S. Congress document *The Effects of Nuclear War* (1979) says that "the minimum consequences would be enormous" [see article on p. 1].

It is against this background of horrendous casualties that we need to hear again the words of Jesus: "Blessed are the peacemakers, for they shall be called sons of God" (Mt 5:9). Peacemaking is a divine activity, and we can claim to be authentic children of God only if we seek to do what our heavenly Father is doing. Thus, the basis for peacemaking is theological: it derives from our doctrine of God.

To be sure, the God of the Bible is a God of both salvation and judgment. But not equally so, as if these were parallel expressions of his nature. For Scripture calls judgment his "strange work"; his characteristic work, in which he delights, is salvation or peacemaking.

Similarly, Jesus reacted to willful perversity with anger, uttered scathing

denunciations upon hypocrites, drove the moneychangers out of the temple. He also endured the humiliation and barbarities of crucifixion without resistance. Thus we see in the ministry of the same Jesus both violence and non-violence. Yet his resort to violence of word and deed was occasional, alien, uncharacteristic; more characteristic was nonviolence. The symbol of his



ministry is not the whip but the cross.

It is on the ground of this theology—of this revelation of God in Christ and in Scripture—that we Christians must all be opposed to war and dedicated to peace. Of course, throughout the centuries different Christians have formulated their conclusions differently. Some have been total pacifists, arguing that the example and teaching of Jesus commit his disciples to renounce the use of force in any form and to follow instead the way of the cross—that is, nonviolent love. Others have seen that according to Paul, officers of the state are "ministers of God" appointed to reward good conduct and punish bad. They have argued that Christian citizens may share in the state's God-given role and have sought to extend it into the international arena in terms of the "just war."

Just-War Criteria

The notion of just war may be said to have at least four essential aspects:

1. *The cause must be righteous.* That is, the war must be defensive, not aggressive; its goal must be to secure

Massive demonstrations throughout Europe pressure national leaders to reject deployment of U.S. missiles.

American pacifists demand unilateral nuclear disarmament.

Noted pastor urges government to cut back on nuclear arms.

These and similar news reports over the past year reflect a growing fear that nuclear holocaust lurks just over the horizon.

At the same time, international tensions and conflicts range across the face of our world. Many of these troubles could bear the seeds of nuclear devastation. America finds herself deeply involved supporting states such as Israel, Saudi Arabia, Pakistan, South Africa and El Salvador, all of which seem to represent vital interests. We cannot control the actions of these states, yet war in any one of them could lead to direct military action between America and the USSR. Furthermore, Soviet and American military elements meet one another directly in Europe, at sea, in the air and in space. The peace of the world hangs by a tenuous thread.

One reality should be apparent to thinking people who know something of world history since World War II: the Soviet Union desires to dominate the peoples of the world and to impose its utopian vision upon them.

Part of the motivation for this desire springs out of Soviet concerns for national security. Another driving force is Marxist-Leninist ideology, which provides a religious fervor to Russian ambitions. Still another factor is Great Russian concern over their status as a minority within the USSR. All these forces blend with others to create a nation that acts like an empire.

While the Soviet Union clings as tenaciously as ever to its dream of a communist world empire, the will of the West to defend long-held values seems to be diminishing. And over all this looms a Soviet military power that is relentlessly increasing its quantitative and qualitative superiorities over the Western nations.

We cannot discuss the morality of American nuclear forces without keeping that picture clearly before us. Our nuclear forces do not exist in a political-

military vacuum. Decisions to improve our nuclear forces, to maintain them as they are vis-à-vis Soviet forces, to seek mutual reductions, or to disarm unilaterally—all carry serious moral consequences.

Nuclear Pacifism

Responsible nuclear pacifists recognize the threat to peace and freedom posed by the Soviet empire. They also understand the instabilities that characterize relations between nations. They see the fragility of what little peace does exist in our world today.

Because of these insights, they seek the abolition of nuclear weapons. They reason that war among the more powerful nations is inevitable, that such clashes will surely involve nuclear weapons, that this may well escalate to a full-scale exchange of strategic weapons and that *the resulting devastation would be immoral no matter what the alternative might be.*

Let us develop and critique their argument in more detail.

Is war among the major military powers inevitable? Both biblical and historical evidence suggest that it is,



PEACEMAKING

justice and peace; and it may be justified only as a last resort after all attempts at reconciliation have failed.

2. *The means must be controlled.* Two key words have been used regarding the limitation of violence. One is "proportionate"—that is, the degree of injury inflicted must be less than that incurred. The other word is "discriminately." Police action is essentially discriminate, namely the arresting, bringing to trial, and punishment of specific criminals. Similarly, a war could not be in any sense just unless directed only against enemy combatants, leaving civilians immune. This principle is enough to condemn the saturation bombing of German cities in World War II (as Bishop George Bell of Chichester had the courage to argue in the House of Lords), and the fact that Hitler started it is no excuse.

I believe the same principle is sufficient to condemn the use of strategic nuclear weapons. Because they are indiscriminate in their effects, destroying combatants and noncombatants alike, it seems clear to me that they are

ethically indefensible, and that all Christians, whatever they may think of the possibility of a just use of conventional weapons, must be nuclear pacifists. As the Roman Catholic bishops expressed it at Vatican II: "Any act of war aimed indiscriminately at the destruction of entire cities or of extensive areas along with their population is a crime against God and man himself. It merits unequivocal and unhesitating condemnation" (*Gaudium et Spes*, para. 80).

3. *The motive must be pure.* In no circumstances does Christianity tolerate hatred, cruelty, envy or greed.

4. *The outcome must be predictable.* There must be a reasonable prospect of victory and of gaining the just ends for which the war is fought.

My point, however, is not so much to weigh the respective arguments which some adduce for total pacifism and others for the just war position, but rather to emphasize that the advocates of *both* positions are opposed to war. Both should be able to affirm the statement made by the Anglican bishops that "war as a method of set-

ting international disputes is incompatible with the teaching and example of the Lord Jesus Christ."

So then, although just war proponents may seek to justify engagement in war in certain restricted circumstances, they should never seek to glorify it. They may acquiesce in it with the greatest reluctance and the most painful qualms of conscience, but only if they perceive it as the least of all the alternative evils. And we should steadfastly refuse to glamorize war; war remains inhuman, unchristian, bestial. It is peacemaking we are to glorify. In brief, the only possible way Christians can try to justify war is to present it as the only possible way to make peace.

Practical Peacemaking

But what can it mean to be a Christian peacemaker amid the frightening realities of the nuclear age? What practical peacemaking initiatives are possible?

1. *Christian peacemakers must recover their morale.* There is a tendency among today's church members either

WAR POWER

though we do not know when such war will occur or which great powers will be involved. Certainly there is a fearsome potential for violent collision between the political, economic and ideological interests of NATO and the Warsaw Pact nations, between the USSR and Red China, and among a number of nations with relatively minor nuclear forces.

As American Christians, our primary concern lies with the morality of American actions. We have little control over the nuclear threat posed by a USSR-China conflict. Our nuclear deterrent exerts practically no control over use of nuclear weapons by Israel, South Africa, India, Pakistan or other smaller nations. It cannot prevent terrorist use of such weapons. So our discussion focuses on the NATO-Warsaw Pact confrontation, and particularly on American efforts to deter Russian use of nuclear weapons.

Limited War

Assuming that Russian-American confrontations will lead to military action, the next question is whether nu-



clear weapons will be used. Our answer here must be tentative.

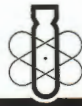
In the first place, such clashes may not involve direct conflict between American and Russian military forces. A more likely event is armed conflict between American allies and Soviet-sponsored states, such as the efforts of Central American nations to resist Cuban-supported insurgents. Amer-

ican forces could participate in such wars, though for the near future, a compelling danger would be needed to insure congressional authorization for continued use of U.S. forces.

Such military actions offer little danger of widespread use even of tactical nuclear weapons, much less of strategic weapons. It is in direct U.S.-USSR military conflict that such danger arises. Here the nuclear pacifist holds us to a valid concern. Direct military action between our nations *may* occur. Such action would not necessarily involve nuclear weapons, but continued fighting would lead to higher risk of their use.

The same logic applies to their next point: that a limited use of tactical nuclear weapons will inevitably lead to strategic nuclear exchanges. We do not know if that argument is valid. In fact, the option of using smaller weapons may preclude a panic response that might lead to immediate employment of larger weapons.

At the same time, we must agree that this sequence is *possible*. U.S. and USSR conflict *could* lead to use of tactical nuclear weapons and thus, in



to grow so accustomed to the balance of terror that we lose our sense of outrage, or to become so pessimistic that we acquiesce with a feeling of helplessness. But to give up either feeling or hoping is to have parted company with Jesus Christ. We need to join others in seeking to reverse the arms race.

2. *Christian peacemakers must be more diligent in prayer.* Do not dismiss this statement as a piece of pietistic irrelevance. For Christian believers it is nothing of the sort. Jesus our Lord specifically commanded us to pray for our enemies: do we? Paul laid down, as the first duty of every gathered congregation, the responsibility to pray for our national leaders, so that "we may lead a quiet and peaceable life" (1 Tim 2:1-2). He thus attributed peace to prayer. Today virtually every church has a period of intercession in its public worship. Is it perfunctory or real? Supposing the whole church family during this period were to unite in fervent, concentrated prayer for rulers, for enemies, for peace, freedom and justice in the world? What might God

not do in response?

3. *Christian peacemakers must supply an example of a community of peace.* It is impossible for Christians to maintain a credible witness for peace in the world unless the church itself is seen to be a community of peace. If charity begins at home, so does reconciliation. We need to obey the teaching of Jesus *first* to be reconciled to our brother and *then* to come and offer our worship (Mt 5:23-24). We need to forgive our enemies, mend our broken relationships, ensure that our homes are havens of love, joy and peace, and banish from our church all malice, anger and bitterness.

God's purpose is to create a new, reconciled society. He wants his new community to challenge the value system of the secular community and to offer a viable alternative. Not that this is easy. God's own peacemaking involved the blood of the cross.

4. *Christian peacemakers must contribute to confidence building.* There has been much study of the postures of aggression which human beings adopt when they feel threatened. But not

enough study has been done on the behavior of states under threat. Have you ever asked yourself how much Soviet behavior may be aggressive not so much because they are ambitious for power as because they feel threatened? How far could their aggressive stance be a sign not of imperialism but of insecurity?

On this matter opinions differ sharply. Some believe the Soviet Union is committed to world conquest by force. They point to Korea (1950), Hungary (1956), the Cuban missile crisis (1962), Czechoslovakia (1968), and to Afghanistan, Angola, Ethiopia and other countries today. They are convinced Russia is utterly unscrupulous in its imperialistic design.

Others believe that although world conquest is indeed the Marxist goal, the Soviet Union is committed to the battle of ideas and to political infiltration, and that the nation's main concern is the security of its far-flung borders. The Soviet Union has good reason to be jumpy, they add, since already twice this century its territory has been in-

[continued on page 12]

turn, to a full-scale nuclear attack on major cities of the NATO and Warsaw Pact nations.

The probability of such events does not affect the moral question. We must deal with the implications of what is possible.

What Is It Worth?

The most demanding question of the nuclear pacifist is: "Is anything worth the death and destruction that would be visited upon the earth by strategic nuclear warfare between major powers?" The pacifist answer is an unequivocal "No!"

This answer raises a complex set of questions. What should America do? Should we agree with the Soviets to mutually reduce nuclear armaments on *any* terms? If so, what assurance do we have that they will fulfill their part of the agreement? Their ideology and their past actions suggest that they would use such an agreement to press forward with their goal of overwhelming military superiority over Red China and the West. Would this preclude the possibility of a strategic nuclear exchange? Certainly not.



Should we disarm unilaterally, while persuading our NATO allies and the Soviets to follow our lead? What would this decision do to the NATO alliance? Would it shatter common defense efforts that have helped to preclude a Soviet takeover of all Europe since World War II? There is good evidence that it would.

Where would America stand,

stripped of its own nuclear deterrent, with the Western European nations looking more and more to the East for assurances of peace (at least on European soil)? Would we be able to defend Western values and interests with only conventional forces in such circumstances?

What indications do we have that unilateral nuclear disarmament would accomplish our intended purposes? None. We do not even know that an American president would capitulate to Soviet demands in order to preclude nuclear attack on our cities, though such action would seem likely.

Political decisions in the 1970s led to a unilateral reduction in American development of new nuclear weaponry and a "pause" in modernizing our nuclear forces. What was the Soviet response? Unfortunately, the hopes of our political leaders—that Soviet leaders would show an equal restraint—proved unfounded. If anything, they viewed our restraint as a sign of weakening will and as an opportunity to extend their advantage. We are left with a worrisome vulnerability to im-

[continued on page 12]

MEDIA MIND



Media Mind is a compilation of the "thoughts of the age" as reflected in the press. This month, we interrupt our regular programming to bring you a special report on nuclear arms.

■ THE RIGHT DECISION

More than at any time in history, mankind faces a crossroad. One path leads to despair and utter hopelessness; the other leads to total extinction. Let us pray we have the wisdom to choose correctly.—Woody Allen, quoted in **College People**

■ ALL YOU NEED IS . . .

Bishop [John] O'Connor [assistant to Terence Cardinal Cooke] sees a "silent majority" in the church as supporting [his just war position], but so far he has had to bear the brunt of the attack. He says he is getting weary of debating pacifists because some of them don't do their homework on the church's traditions and on U.S. national-security policy.

"When you try to give a rational presentation and all you get back is the Gospels' manifestation of love," he says, "I think that's inadequate." —John J. Fialka in the **Wall Street Journal**

■ A LIFE OF ITS OWN

One of the most chilling aspects of the nuclear arms race is that it appears to have a life of its own. We have lived so long with a balance of terror as the prevailing climate of international life that we are tempted to take it for granted; we become numbed to the acceptance of the arms race as inevitable. As a result, the irrational assumptions behind the highly sophisticated calculus are not sufficiently challenged. Enormous technical and human resources are channeled into the production of engines of destruction whose ultimate success depends on their never being used. At the same time, fundamental human needs go unanswered. We live in a world where \$500 billion a year is spent on weapons of war and only \$35 billion on human

needs: hunger, medical care, education. Many have called this dangerous and wasteful misuse of resources insane, yet nations appear trapped into a system of escalating military costs that almost seem beyond the control of individual leaders or governments. Part of the force behind this relentless growth is the inner logic of technological discovery; the search for the more deadly accurate weapon can apparently be as compelling as the search for a cure for cancer.—Joseph A. O'Hare in **America**

■ DETERRENCE IS MORAL

To condemn the use of nuclear weapons is . . . not logically of the same character as to condemn their possession. One may ask then: Is it moral to maintain a system whose very existence threatens use if it is immoral ever to use such a system? That depends on the purpose of the system. If the purpose of the system is to use nuclear weapons for military or political purposes *other than deterrence*, a case might be made that such a system is immoral. If the purpose of the system is to deter the use of nuclear weapons, the threat inherent in the system aims at a high and even indispensable moral purpose and does so in a morally sound way. To achieve its purpose, the deterrent system need not be used for any other purpose than deterrence; more emphatically, its purpose is only fully served when, having achieved deterrence, it has become obsolete and is retired unused.—Michael Novak in **America**

■ UNLIKELY ATTACK

In the first place, the Soviets have conventional forces in close proximity to virtually all of their national interests that may require defense. Thus they (unlike the U.S.) would have no reason to resort to nuclear weapons for their protection.

Second, from their World War II experience, their leaders know how devastating conventional war can be. They also know that nuclear war would be many times more so—that

they would lose in a few hours more than they lost in four years fighting the Germans.

Third, they could not afford to fight or even "win" a strategic war with the U.S. In so doing, their losses would so paralyze the nation as to make it easy prey to nearby neighbors—wolves ready to take advantage of a stricken bear. Such enemies would include Chinese, Afghans, Turks, Germans, and Poles beyond Soviet borders and non-Russian minorities within.—Gen. Maxwell D. Taylor in the **Washington Post**

■ THE PRESIDENT SPEAKS

On balance the Soviet Union does have a definite margin of superiority. I think that a freeze would not only be disadvantageous—in fact even dangerous—to us with them in that position, but I believe it would also militate against any negotiations. . . . The Soviets' great edge is one in which they could absorb our retaliatory blow and hit us again.—Ronald Reagan in **Time**

■ BE SURE TO WRITE A THANK-YOU NOTE

The atomic bomb is a marvelous gift that was given to our country by a wise God.—Phyllis Schlafly in the **New York Times**

■ QUESTIONS, QUESTIONS

There are two ways that have been thought of: you can offer the white flag or the other cheek; or you can point a crossbow, or a gun, or a missile, back at the man who has one pointed at you.

This is not Christian, though. And this raises yet another unanswerable question, namely, how do *nations* apply Christian principles? Does society forgive the rapist seventy times seven? Does Israel turn the other cheek to the P.L.O.? Does Finland say to Russia: We are a mild and peaceable people and therefore we won't send out these ski troops to try to stop you; but please be kind and honor our Christian consciences and go home. Does Belgium say this to Hitler? Does



the North say to the Confederacy: Really, now, you must pull yourselves together and free those slaves. We won't fight you about it, but we must insist.

What do you do on the national level? What do you do?

It is questions like this that deprive me of the luxury of espousing the tidy and self-congratulatory slogans being offered now by what sails under the most recent antiwar ensign.—Thomas Howard in the **New Oxford Review**

■ LESSER OF TWO EVILS

Already a growing number of clergymen assert that any use of nuclear forces, against any target, even in response to a Soviet use, is immoral, and so is the threat to use them under certain conditions, which is the basis of deterrence. As a practical matter in today's world, this amounts to asserting a moral duty to eschew effective resistance to a gross evil, Soviet tyranny.

Any of the wide variety of possible uses of nuclear weapons would be dreadful. However, it is reckless to decree that any use, even any possession for deterrence purposes, is necessarily a larger evil than the long night of centuries that would follow the extinguishing of Western cultural values by armed totalitarianism.—George F. Will in **Newsweek**

■ NO GREAT LOSS

There is some indication that the Reagan administration would not be that upset if Congress killed the MX or B-1. "Scuttling both would look bad," says a White House aide, "but the elimination of one could be absorbed politically." And, strategically? "Strategically," says this Reagan advisor, "neither is absolutely vital. The submarine-based missiles and the improved Minuteman give us enough protection. It's just that rhetorically we've said they don't. So if the MX and B-1 are shelved or severely curtailed, we'll just have to find a way to make it look like no great loss—which it really wouldn't be."—Michael Kramer in **New York**

■ NUCLEAR SPECIALISTS

A new factor affecting decision-making is the development of a community of nuclear experts who live in a world of their own that others do not understand. The distinction between the nuclear specialists and those outside the field differs from the more familiar

contrast between the role of the military and that of civilians. These experts spend their lives designing nuclear weapons, projecting nuclear strategies, and dreaming about the scenarios of nuclear war. They may as civilians occupy "think tanks," and they may either as civilians or as members of the military work in the Pentagon.

In a recent article Lord Solly Zuckerman, former chief scientific adviser to the British government, writes about the situation with which he was familiar in his country: "The men in the nuclear weapons laboratories on both sides have succeeded in creating a world with an arational foundation, on which a new set of political realities has in turn been built. They have become the alchemists of our times, working in secret ways which cannot be divulged, casting spells which embrace us all" (*Weekly Manchester Guardian*, October 19, 1980).

He adds that "the more destructive power there is, one must assume they imagine, the greater chance of military success." Political leaders are likely to take many more facts and values into account, and this has often been true of military leaders as well, but there is a danger that such leaders may listen to these nuclear experts with their specialized vision, and perhaps in making desperate decisions trust the specialists' judgment about limited nuclear war. Fortunately there is a large and independent scientific community which can warn us all against arcane judgments.—John C. Bennett in the **Christian Century**

■ YAWN

Most of America is sound asleep. Do you know we nearly had a nuclear war on November 9, 1979? A fellow in the Pentagon plugged a war games tape into a supposedly failsafe computer and the computer took it for real. All the American early warning systems around the world went on alert for six minutes. Three squadrons of planes took off armed with nuclear weapons. At the seventh minute the Presidential 747 command post was readied for take-off. (They couldn't find the President. He was to be notified at the seventh minute.) If in 20 minutes it hadn't been stopped, we wouldn't be here right now. Remember 20 minutes is currently the time limit for a retaliatory nuclear attack. There would have been a full-scale nuclear war and it was *back page* in the *New York Times*! But it was front-page

headlines in the London *Guardian*! The rest of the world is petrified! This country is a sleeping giant! It is totally unaware of the incredible power it holds and the magnitude of destruction inherent in its arsenals.—Dr. Helen Caldicott in **New Roots**

■ TABLE TALK

Unless Israel invades the Soviet Union, the vogue for disarmament should last through the summer; it is even possible that the topic might remain current until Christmas. This being so, it will be necessary to think of suitable things to say about nuclear war and nuclear weapons. . . . Allow me to offer a few readymade lines of approach to the topic.

□ Never make jokes in its presence. The nuclear holocaust is a very serious and important topic, and it doesn't speak English. The proper tone of address should be stately, as if you were speaking to the Pope. . . .

□ The topic is always in impeccable taste. Mention it at every opportunity, and nobody can find fault with the interior decoration of your soul. You have chosen the best. What can be more important than the end of the world? . . .

□ Because of its ecumenical manner, the topic comprises all the moral passion previously assigned to the questions of civil rights, women's rights, Vietnam, Watergate and the environment.

□ The topic allows you to think only about important people—generals, best-selling prophets, national security advisers, film stars, television broadcasters, heads of state. You needn't give much thought to the teeming mob of the world's poor. They, too, will be consumed in the nuclear fire, but they can't do anything about it, and their departure will be with as little interest as their arrival.

□ The topic is restful. It stimulates anxiety about a catastrophe that has yet to happen. This is the most comfortable form of despair, far more convenient than trying to deal with a catastrophe already in progress (i.e., the public schools).

□ If somebody asks you to recommend a course of action, you need not worry about your lack of a suggestion. None of the best people know what to do. It is no disgrace to confess your helplessness, but you must do so with an air of profound regret, which, if managed correctly, signifies your appreciation of modernism.—Lewis H. Lapham in the **Chicago Tribune**



PEACEMAKING [cont. from p. 9] vaded by Germans.

Whichever explanation is right, we must agree that each superpower perceives the other as a threat, and that Christians should support any means to reduce this confrontation of suspicion and fear.

The Helsinki Final Act (1975) spoke of "confidence-building measures" (CBMs) whose purpose was to remove the fear of sudden attack and develop reciprocal trust. The kind of CBMs in view were the establishment of demilitarized buffer zones, advance notification of military maneuvers, the exchange of information and observers, and verification measures to enforce arms-control agreements. It seems to me, however, that there is also scope for the development of Christian CBMs. The Mennonite Central Committee arranges student exchanges between the U.S. and both Poland and East Germany. Shouldn't Christian travel agencies organize more tour groups to visit the Soviet Union? It is reliably reported that between fifteen per cent and twenty per

cent of Russians are still church members. Yet the links between American and Russian Christians are minimal. A strengthening of this fellowship could be influential.

5. *Christian peacemakers must promote more public debate.* In England in the fifties and sixties the campaign for nuclear disarmament was headline news. In the seventies the debate died down, but in the eighties it must be revived. Fresh questions need to be asked. Is the nuclear arsenal a deterrent any longer? Does it not now offer more peril than safety? Could it ever be justifiable to buy national defense at the cost of millions of civilian lives? Doesn't the Bible roundly condemn "the shedding of innocent blood"? Isn't national morality in the end more important than national security?

But Christians need at the same time to be realistic. The call for immediate, total, unilateral nuclear disarmament seems to me unrealistic. What Christians could do, however, is to call for a unilateral gesture of disarmament, as an example of the "audacious gestures of peace" for which Pope John Paul II

has canvassed. I believe we should press our governments to make an unequivocal public pledge that they will never be the first to use a strategic nuclear weapon. We could also call on them to declare at least a temporary moratorium on the development and testing of new nuclear weapons systems.

Of course, we shall not succeed in building a utopia of peace and plenty on earth. Jesus said there will be "wars and rumors of wars" (Mt 24:6).

Not till he returns will all swords be beaten into plowshares and spears into pruning hooks. But this fact cannot be made an excuse for building sword and spear factories. Does Christ's prediction of famine inhibit us from feeding the hungry and seeking a more equitable distribution of food? No more can his prediction of wars inhibit us from seeking peace. God himself is a peacemaker. If we want to qualify as his authentic children, we must be peacemakers too. ■

JOHN STOTT preached this sermon at All Souls' Church, Langham Place, London, where he is rector emeritus.

WAR POWER [cont. from p. 9]

proved Soviet nuclear missiles that may never be overcome. And we do not know how Russia's reach for empire will be encouraged by the recent vulnerability in our nuclear deterrent. We have not yet lived under such circumstances very long.

For all these reasons, unilateral disarmament seems to be an abdication of Christian moral responsibility, abandoning the weak (if not the whole world) to totalitarianism.

Arms Reduction

Perhaps the best option is to press forward more vigorously with the policies of all presidents since World War II: seek mutual reductions that can be verified by each side. A host of new uncertainties follows this approach.

First, this policy has yielded only limited results over the past thirty years. We *have* circumscribed nuclear testing. But the numbers, size, sophistication and lethality of nuclear arms have continued to increase.

Second, Russia has sought to circumvent our efforts to verify the limited agreements we have reached. We



have little assurance that Soviet authorities will fully implement verification agreements. Both their ideology and their nationalistic fears for the security of the Russian heartland suggest that they will continue to use such agreements to gain further military advantages over the U.S.

On the other hand, we can be thankful for the moral virtue shown by the United States on this question of verification. Indeed, our very openness causes a problem for Soviet military analysts. A Russian official attending an international conference in Amster-

dam recently on the threat of nuclear arms complained that they could not properly understand the state of American nuclear armaments because *too much information is available!*

America will abide by international agreements on mutual nuclear arms reductions. Our difficulty as a nation lies in convincing the Soviets that we can be trusted *and* in showing them that it's in their best interest to reduce nuclear arms. The nuclear pacifist who works to encourage our nation in this effort can be fully supported by the "nonpacifist" who believes that we must keep a credible nuclear deterrent until mutual reductions occur.

A Biblical Mandate

We face a real and serious threat to human freedoms and to the continuation of a Western civilization erected in large part upon biblical values. Soviet ambitions and fears will continue to drive them to expand their empire. Unless we are willing to submit to their will, we must maintain effective military forces and alliances that hinder Soviet expansionism.

Some may object, "But our trust



The Birth of a Bomb

A scientist remembers

After Lyle H. Jensen finished his Ph.D. in chemistry, he became involved in the Manhattan Project, the U.S. government research that developed the atomic bomb. HIS asked Dr. Jensen—now professor of biological structure and biochemistry at the University of Washington—about his reactions to the bomb . . . then and now.

HIS: How did you get involved in the Manhattan Project?

DR. JENSEN: When I graduated in 1943, we were well into World War II, and there were a limited number of places for chemists to go to work. But I heard about the metallurgical laboratory at the University of Chicago and decided to go there.

In those days, when we heard the word "metallurgy," we wondered if it might have something to do with energy production. The tremendous energy resources of uranium were already known. Since they were rationing gasoline because the army needed it at the front, we thought that this

research was aimed at the peaceful use of atomic energy—powering cars, trucks and buses. So I arrived at the University of Chicago and found that we were going to do a great deal of developmental research on plutonium. (Uranium was pretty well understood by then.)

The secrecy was very strict. Yet I soon learned that it was not the controlled release of energy for transportation that we were working on, but the sudden release of energy for destruction. The enormous energy of the atom had been projected; we knew a chain reaction could be sustained.

Were you and the others concerned about the results of your work?

There was quite a bit of discussion among the scientists about the aftermath of an uncontrolled release of atomic energy. They gathered for weekly meetings on the Manhattan Project. And we had lots of discussions around the lab about how to control the results of the work we were doing. We knew it could be used for peace or for destruction. We talked a lot about it.

That's why I only stayed one year and left at the earliest opportunity. No one wants to be associated that closely with the creation of such a destructive force.

Did your Christian faith play a part in your decision to leave the project?

I don't think anyone can be a Christian and

want to use such a weapon.

Of course, many of the scientists there hoped that it would never be used. But they believed it had to be developed. Some thought that a simple demonstration of the bomb in uninhabited territory would be sufficient. They believed that we needed to show the Japanese our strength in order to stop the war.

If you've never lived through a war, you don't understand what it was like. We had daily news from the front, news that our boys were being killed. And we were doing our part to stop the killing.

Recently columnist George Will insisted that the use of weapons of mass destruction cannot be approved, but that their possession can be tolerated if they are intended to hold in check an enemy's "intolerable evil." Do you think that is valid?

Deterrence works up to a point. But the military never stops there. If they think they can gain an advantage by using such a weapon, they will.

We hoped that the atomic bomb would be used only as a warning. But the military couldn't stop at that. And now, with many Third-World countries having access to nuclear weapons, we find ourselves with a much bigger problem than we ever imagined. ■

must be in God, not in man's armaments!" That is true. We must always remember that God is our hope. But that does not mean we either choose to trust God or to trust in weapons. Another option exists: to maintain strong military forces while trusting in God to help us use them wisely.

When Abram learned that Lot had been captured by the four kings, ". . . he led forth his trained men, born in his house, . . . and went in pursuit as far as Dan. And he divided his forces against them by night . . . and routed them and pursued them. . . . Then he brought back all the goods, and also brought back his kinsman Lot with his goods, and the women and the people" (Gen 14:14-16). Abram's actions were approved by God (Gen 14:18-20).

God calls our nation to be prepared to defend itself against aggressors and evildoers. As we do so, however, we must recognize God as the one whom we trust with our hopes for peace.

The government of the United States has a biblical mandate to maintain its "sword" (Rom 13:4) in condition to be a terror to evil works. Thus we justify internal police forces to deter

and punish evil. Similarly we justify the maintenance of military forces to oppose evil outside of our borders and to provide our citizens with a reasonable security from foreign domination. So long as our police and military forces are organized and employed by the state for those purposes, American Christians are bound by God's command to support them (1 Pet 2:13-17; Rom 13:2-3, 5-6). Otherwise we invite the righteous punishment of the state.

These biblical principles are true of any state and its citizens. The question is, are the forces of *our* country being used for righteous ends, and in righteous ways?

Maintaining a Nuclear Force

Let us apply these principles to America's nuclear forces. America has the biblical obligation of protecting its own citizens from the threat of Soviet domination by blackmail or by armed attack. Where possible, we should seek to defend other nations against such domination.

We cannot match Russia's conventional forces in Europe, even through NATO. The Soviet strategic nuclear

threat is most effectively deterred by a strong nuclear triad (land-based missiles, strategic bombers, sea-based missiles). Therefore, America has spent vast sums of money and of human energy since 1948 to develop and to keep a credible nuclear deterrent force.

American foreign policy has sought to fulfill our obligations of self-defense and to help other nations, especially those that are free from foreign domination. We are not a pure nation. Our means have not always been worthy of our ends. At times we have been insensitive to the true effects of our actions. We have acted as though we could control our destiny and the destiny of others. We could act in such ways again.

But we must recognize a deep moral conviction that forms the heart of our foreign policy. Our ultimate goal is peace and freedom for ourselves and for all others. We do not act from an inherent desire to expand our territory or to see innocent people harmed.

Because of this, and because our present nuclear forces offer an effective deterrent against Soviet nuclear

[continued on page 14]

WAR POWER [cont. from p. 13]

aggression, I believe Christians should support the maintenance of such forces. The purpose and intent of our nation's political and military leaders conforms to biblical demands regarding a nation's responsibilities.

But this does not permit us to be complacent about the world armaments situation. The nuclear pacifists' concerns should also be deep concerns for those who support our current nuclear armaments policies.

The nations of the world *should* reduce their nuclear armaments, especially the USSR and the U.S.A. We should seek ways to negotiate with Russia to this end. We must do so in a way that offers reasonable guarantees that both nations will live up to their agreements.

Are such reductions possible? Is there, in fact, any hope that mankind can control and limit nuclear terror? We cannot see the future. National leaders around the world seem to be confused as to how to accomplish this goal. Perhaps we are already experiencing that "distress of nations" that will characterize the times immediately before our Lord's return (Lk 21:25).

What we can see is that we, as Christians, are responsible to God, to our country and to other peoples around the world. We can seek to be peacemakers by supporting military forces that will deter evil and aggression. We can also be peacemakers by supporting American initiatives to bring about a lessening of international tensions and a mutually agreed upon cutback in the numbers of strategic nuclear weapons.

Even more important, from a biblical perspective, is that Christians everywhere can unite in asking the Father to guide their national leaders in ways of peace. Because we are seated in Christ at the right hand of God the Father (Eph 2:6), we have unique access to the one who directs human history. Intercession with him is the most powerful means available to the Christian to fulfill the biblical injunction to be peacemakers. ■

COL. DON MARTIN, JR., USAF, is editor of Command, the journal of the Officers' Christian Fellowship, in which this article originally appeared in longer form. Copyright 1982 by the Officers' Christian Fellowship. Reprinted by permission.

What Is Inter-Varsity?

On a broad scale, HIS is the monthly magazine (nine times a year) of the college Christian. More specifically, HIS is the official publication of IVCF in the U.S. and Canada.

Inter-Varsity Christian Fellowship is a student-run organization active at colleges, universities, schools of nursing and other educational institutions in the United States and Canada. It seeks to encourage and train students to live and think biblically during their college years as members of their communities and local churches.

Inter-Varsity began in England in 1876, then later spread to Canada and the United States. The three major objectives of IVCF are:

1. Evangelism: to lead others to personal faith in Christ as Lord and Savior.
2. Discipleship: to help Christians grow toward maturity as disciples of Christ, by study of the Bible, prayer and Christian fellowship.
3. Missions: to present the call of God to the world mission of the church; to help students and faculty discover God's role for them.

The Inter-Varsity doctrinal basis of faith, which is signed by all staff members and chapter officers, includes:

- (1) The unique, divine inspiration, entire trustworthiness and authority of the Bible.
- (2) The deity of our Lord Jesus Christ.
- (3) The necessity and efficacy of the substitutionary death of Jesus Christ for the redemption of the world, and the historic fact of his bodily resurrection.
- (4) The presence and power of the Holy Spirit in the work of regeneration.
- (5) The expectation of the personal return of our Lord Jesus Christ.

As a part of all this, HIS began and was named forty-one years ago, an instrument of the Lord Jesus Christ, *his* magazine. It is designed for Christian students—a tool for Inter-Varsity staff members and Christian faculty to use in their ministries on campus.

For more information about the ministries of Inter-Varsity, write to the movement's headquarters at 233 Langdon St., Madison, WI 53703 or 745 Mt. Pleasant Rd., Toronto, Ontario M4S 2N5. They can also put you in touch with IVCF staff and activities in your area.

For more information about HIS or InterVarsity Press, write to the editorial offices at 5206 Main St., Downers Grove, IL 60515.

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UNDER COVER



Will There Be a Future for Our Kind?

The Fate of the Earth

by Jonathan Schell, Knopf, 1982, 244 pp., \$11.95 (cloth).

Time called it "the nonfiction sensation of the publishing season." Book-of-the-Month Club offered the \$11.95 volume to its 1.2 million members at a cut-rate \$2.25 price.

What's so sensational about Jonathan Schell's *Fate of the Earth*? Not the description of the effects of nuclear war. Many authors have described the desolation for us.

And not his utopian political vision. The sovereignty of states has existed since Sumer and Akkad. That system is unlikely to change now.

What is unusual and thought-provoking about this volume is Schell's meditation on the possible extinction of the human race and our duty to unborn generations. For these thoughts, the book is worth \$11.95.

The Fate of the Earth is ostensibly a book about the threat of nuclear holocaust and the choices we have to make in order to avert it.

Beneath the surface, however, it is essentially a quest for meaning. What meaning would the history of our species have, asks Schell, if the superpowers destroyed each other with megabombs that irradiate the environment and deplete the ozone layer? The hardiest grasses and insects would be all that was left of life on earth. Nothing would be left of human civilization.

Schell devotes eighty pages to the philosophical aspects of extinction which he calls "the second death," a phrase he borrows from St. John (Rev 20:6, 14; 21:8).

No known ethical system contains any justification for the death

of the species, Schell argues. The death of one person might be viewed as a good thing if, as Jesus pointed out, one could by dying benefit the whole race. Socrates argued that the highest good is not biological life, but the moral life. For that reason he defended the death of an individual as a potentially good thing.

But one cannot argue that the death of an entire species of morally capable beings can be preferred to their survival. For there is no one left to benefit from their death.

We can say "better dead than Red" about an individual or a group of individuals. For if they fight communism or any other morally reprehensible ideology and sacrifice their lives in the process, there is potential meaning in their sacrifice. They may have stopped communist expansion and saved their survivors from having to live under totalitarianism.

But if in the course of fighting some evil force, the entire race is sacrificed, then there is no beneficiary to collect the benefits. The entire effort is in vain. And Schell wants us to understand that if we begin a nuclear exchange, it is very likely to end in the extinction of the race. What a waste!

But the waste does not stop with the fruitlessness of the human

sacrifice. For if we wipe out the population of the present, we have also sacrificed the productivity of the past and the population of the future.

Schell waxes sentimental over the loss of the human achievement of past generations. If it were all for naught, we'd be obliged to shed a tear for them.

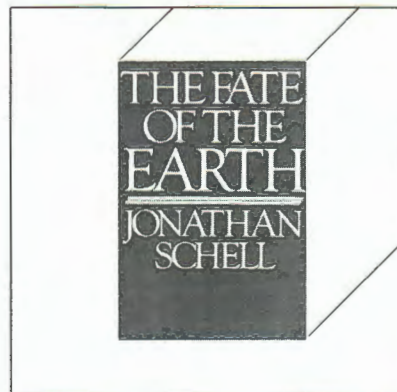
But the curious thought he pursues at some length is that we might annihilate all future generations as well. That is to say, we would prevent them from ever being born, from living useful lives, from contributing to the evolution of the planet.

There is some popular Christian nonsense which imagines the spirits of the unborn waiting in heaven for human parents to get around to providing a body for them to inhabit. I suppose that, in this view, these poor spirits would be horribly deprived if we nuked the future of the race out of existence.

But Schell is no supernaturalist who thinks of divine providence and incorporeal spirits. He is a thoroughgoing evolutionist who sees the achievement of the human race simply as that—the contribution of human effort to the history and future of the world.

In an age when concern for the protection of the individual unborn child seems notably lacking from the popular press, it seems curious indeed to hear a popular prophet weeping over the future of all unborn children.

But Schell is grasping for meaning as a suffocating person gasps frantically for air. Was psychiatrist Victor Frankl right to say that the human drive for meaning is the fundamental drive of existence? Why else would someone who never entertains the thought of a personal God give a fig for



the future?

Human beings find meaning in two ways. First, they may seek to leave some lasting monument to themselves. It may be an achievement (like climbing Mount Everest), or it may be an object (such as a book or a building). But these things provide meaning only as they are appreciated by someone else. The people who read the book, live in the building, or admire the achievement, essentially provide the meaning.

What if there is no one around to appreciate the object? Picture yourself standing on a windswept hilltop amid the ruins of a Greek temple. Although the culture that produced the now-broken marble is defunct, its beauty remains, and you admire it. Now imagine yourself out of the picture. (Try it. It's hard.) You are not there. There are only the wind and the stone fragments. There is no observer. Neither you nor anyone else is, or ever will be, there. When you vanished from the picture, so did any significance for those ruins.

Likewise, if we extinguish the flame of the future race, all meaning, all significance is also extinguished.

Second, humans seek meaning by being important to someone else. Whether by emotional, economic or other attachments, persons achieve significance through relationships.

Now imagine your own funeral. Your waxy face and well-combed hair are on view for those to whom you meant a lot. They weep. They pray. They reminisce about your golden youth. But now imagine them out of the picture. There's no one there but you—and you're dead. So you're not there either. No one will weep for you. No one will feel anything, because there is no one to feel and nothing for them to feel. Not hope, not sorrow, not loss. And there goes your significance, your meaning.

It is not clear from Schell's discussion whether we are to preserve the future for posterity's sake or for our own. Probably for both. But it is clear from his argument

that we must preserve the future of the race or we shall face the extinction of all meaning. Schell suggests we roll up our sleeves and get busy erasing the threat of nuclear extinction.

Christians do not face the same horrific fear of the second death that Schell does. We have a secure hope in the future of God's kingdom and eternal significance in our relationship to him.

But Christians must not allow the hope of the second coming to minimize the fight against the second death. God will usher in the fullness of his kingdom, but he may allow us to choose the fiery path of nuclear holocaust if we persist on our present course. The old spiritual may not be far from the mark: "Not the water but the fire next time."

Nevertheless, Christians must wage peace in an atmosphere of fear and distrust. Just as we do not use the perpetual presence of the poor as an excuse for avoiding the poor whom we can help, so we must not allow the immensity of the task or the probability of our failure to dissuade us from pursuing the preservation of the species.

Schell said it well: "In no saying of His did Christ ever suggest that the two great commandments—to love God and to love one's neighbor—could in any way be separated, or that the former could be used as a justification for violating the latter. In fact, He explicitly stated that religious faith that is divorced from love of human beings is empty and dangerous. For example, he said, 'If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.' We who have planned out the deaths of hundreds of millions of our brothers plainly have a great deal of work to do before we return to the altar. Clearly, the corpse of mankind would be the least acceptable of all conceivable offerings on the altar of this God."

—DN

Nuclear Stockpile

Do you, your small group, or your Sunday-school class want to study the nuclear arms race? The following books and study guides may be of help.

Nuclear Holocaust and Christian Hope by Ronald J. Sider and Richard K. Taylor (IVP, 1982, 372 pp., \$6.95, paper) is a comprehensive book which examines nuclear destruction and deterrence, Christian thought on just war and nonviolence, concrete ways to work for peace, and nonmilitary means of national defense.

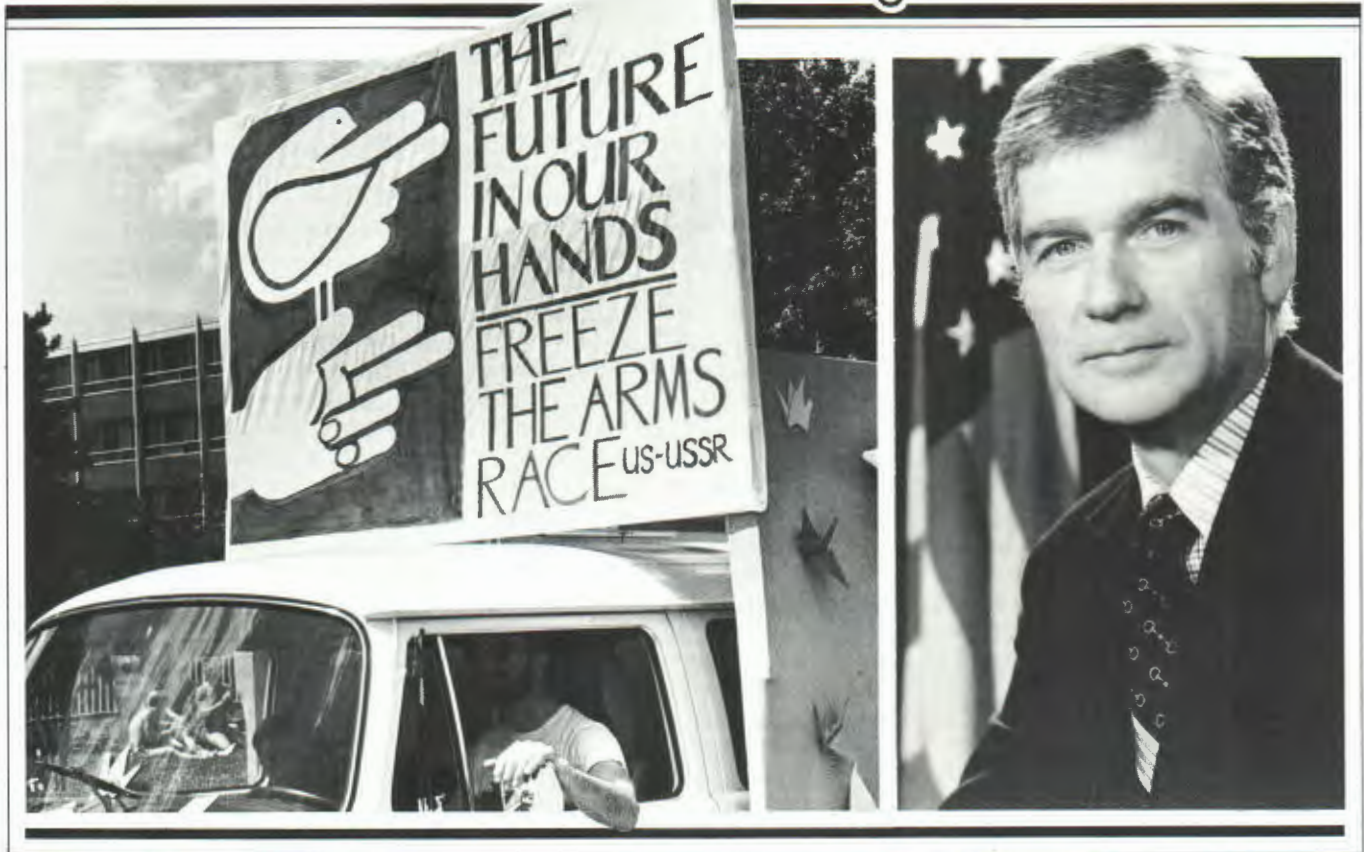
In *Darkening Valley: A Biblical Perspective on Nuclear War* (Seabury, 1981, 228 pp., \$8.95, paper), Dale Aukerman applies major biblical themes—evil, ambition, sacrifice, judgment—to the issues of nuclear war. The short chapters make it easy to read.

Three study guides look helpful. *Countdown to Disaster: A Study in Christian Ethics* (Forward Movement, 1981, 128 pp., \$2.95, paper) is written by an Episcopal priest formerly employed by a defense firm. It's light on Scripture study, but contains six essays on such topics as the cold war, the Russian perspective on the arms race, and military spending and the poor.

The Risk of the Cross: Christian Discipleship in the Nuclear Age (Seabury, 1981, 110 pp., \$5.95, paper) contains five sessions emphasizing prayer and Scripture study, discussion articles and helpful appendices.

Rumors of War: A Moral and Theological Perspective on the Arms Race (Seabury, 1982, 138 pp., \$6.95, paper) has minimal guides for group sessions and unusually rich materials in the appendix.

Want to meet other evangelicals interested in exploring a Christian response to the arms race? If you'll be near southern California in the spring, you can attend the Conference on Church and Peacemaking in the Nuclear Age, May 25-28, 1983. I-V's own Pete Hammond is part of the team. You can get more information from Church & Peacemaking, 1539 E. Howard St., Pasadena, CA 91104.



Should We Freeze the Arms Race?

A HIS interview with Sen. Mark Hatfield

Sen. Mark Hatfield: He waves a mean olive branch." That's how a headline in the Christian Science Monitor described the U.S. senator from Oregon. Sen. Hatfield, now serving his third term in the Senate, has been concerned about the nuclear arms race since the bomb was dropped on Hiroshima. As a young naval officer in the Pacific, he got a firsthand view of the destruction unleashed by that bomb. "When I entered Hiroshima, the charred bodies were still being pulled out of the rubble," he wrote in the Oregonian. "The horror that I experienced burned a lasting impression in my consciousness. . . . I was not the only

person to conclude that unleashing of the atom against human beings was probably the most significant moment in the history of mankind since the crucifixion and resurrection of Jesus Christ."

Sen. Hatfield is sponsoring legislation with Sen. Edward Kennedy that would freeze the production of nuclear weapons. In this interview, he discusses that freeze proposal, as well as his Christian convictions about the arms race.

HIS: How did your experience at Hiroshima affect your view of nuclear war?

SEN. HATFIELD: First of all, I really could not grasp the magnitude of

the powerful destruction that occurred there. It was beyond my comprehension. But I felt ambivalent because I realized that it probably saved my life, as well as the lives of many others staging for the invasion of Japan. I don't think I fully grasped at the time, nor have I since then, the power present in that one small, primitive bomb, which has been replaced by far more powerful and more destructive warheads.

To realize that we have the equivalent of a million such bombs in our arsenal, and the Russians another million, makes it apparent that we are liv-



I am concerned about the accidental launching which could occur and which we would have only half an hour to verify.

ing on the edge of an abyss in which global suicide could occur.

I don't believe that the Russians or the Americans will deliberately plan a launch, realizing the power and the ability of the other to retaliate. But I am more concerned about the accidental launching which could occur because of false signals coming from the advance warning system as they have 143 times in a recent twenty-month period, one time caused by a flight of geese. We have a half-hour to verify these signals and prove them to be wrong before we press the button for a real launch to counterattack.

We're at that crossroads where the Russians are about to move to a new generation of missiles known as the counterforce rockets. And we are about to launch a new generation of counterforce missiles—the MX, the Trident series. When we do that, of course, we change the whole ball game. We're now on the deterrent strategy: each nation is deterred from making a first strike against the other because it knows that great segments of the population would be destroyed. That kind of loss would not be tolerated by any country in the world. But when you move to counterforce missiles, then you aim at the other power's missiles. So instead of initially destroying people, you're planning to destroy the other side's missiles. But that creates fallout, destruction of the ecosystem, and damage to the ozone layer—in effect destroying all life on the planet.

That's the situation we're in and where we're moving. So this is a golden moment in history to seize and to get a mutually agreed upon freeze and the first step toward decreasing our arsenals.

What exactly is the freeze proposal you're cosponsoring?

The freeze is to challenge the Soviet Union to a mutual agreement to halt all testing, all production and all deployment of nuclear weapons as the

first step to a conference on reducing our existing arsenals. So there are two steps: the first step is the freeze; the second, the move toward a reduction of our existing arsenals.

Critics say, though, that we need to maintain a strong nuclear arsenal to deter the Russians from making a first strike.

The implication of that assertion is that we do not have a sufficiency [enough destructive force to deter the enemy] in our nuclear arsenal today, which, of course, is absolutely false. We hear a lot about numbers: the Russians have so many missiles; we have so many missiles. The Russians appear to have more missiles in Europe. But then, when you look at the total arsenal you see that we have more missiles.

But that's not the real issue. The real issues are these: first, the accuracy of the missiles. Ours are more accurate than the Russians'. Another issue is the intensity and deadliness of the missiles. We put more warheads on a missile than the Soviet Union does. Therefore ours represent a more deadly threat. Third, seventy-five per cent of their missiles are land-based, while only twenty-five per cent of ours are. Therefore ours are far more flexible—and far less of a sitting-duck target.

Out of our twenty-one nuclear submarines, two of them have the firepower to destroy every major Russian city. So it's not a question of superiority. We have twenty-five tons of TNT for every man, woman and child on this earth. So what do you gain when you have thirty-five tons for every man, woman and child?

What action should Christian students take in the face of the escalating arms race?

One of the greatest political phenomena in my lifetime is occurring right now, and that's the growing people-movement across the whole world—not just in the United States, but in Asia, Europe, Eastern Europe, even in the Soviet Union. This growing voice of protest is demanding a better allocation of resources and a lessening of the threat of annihilation.

By the end of the century, sixty other nations in the world will be capable of producing nuclear weapons. The two superpowers have not been able to curb in their own lust for such weapons. There has to be a time to

It's not a question of superiority. We have twenty-five tons of TNT for every man, woman and child on this earth.

say no, and this is the moment to do it.

So I think students should join in this worldwide movement. In East Germany, under a communist dictatorship, people have demonstrated against nuclear arms in public streets. They are wearing patches showing a blacksmith and a sword with the German words for "swords into plowshares" on them. The authorities have arrested the demonstrators. But every time they arrest some, another hundred appear.

In that same kind of spirit, the Polish people—without arms, without weapons, without all the armaments that we think we have to have for asserting our influence here—have with a spirit of liberation and solidarity brought down one political regime and are challenging the existing one. That demonstrates again that the spirit of the people can penetrate even the most powerful military police states, dictatorships and godless communist regimes. And that movement can be a part of the great spiritual revolution that we can bring about.

How can students specifically support the arms freeze proposal?

Different parts of the country are providing different kinds of vehicles. In New England, it's been the town-hall meetings. In my home state of Oregon, a referendum is being circulated to put the proposal on the ballot. In California, there's an initiative to put it on the ballot. People are passing around petitions to get signatures. Citizens are organizing forums to discuss the issue across this country—in churches and synagogues, town halls, business organizations, educational institutions. It's an amazing movement that has not been orchestrated by any central committee, but has come out of the people's hearts and minds as evidence of their growing concern.

How do your Christian convictions relate to your concerns about the arms race?



I know of no greater obscenity or blasphemy in the history of mankind than to be in the position to destroy the creation—that we, as part of God's creation, should have such an audacious perspective that we've arrogated to ourselves not only the power, but almost the right, to destroy it. That's one of the very strong convictions of my Christian faith.

And when I look at the role that Christ played as reconciler between God and man (and he was willing to give his own life for that purpose) I think we have no less responsibility to be reconcilers. We are a part of that continuing incarnation. As part of that incarnation—Christ living within us—we should be about the full mission of reconciling people to God and people to people. How can we reconcile if we are specializing in a more efficient way of killing people? And how are we using the Lord's resources when we're increasingly using them to destroy life, rather than sustain it? That's not playing the stewardship role the Bible teaches. We have become the largest arms peddler in the world when people are hungry and cannot find food. Is that obeying the command of Christ to feed his sheep? There is nothing consistent between the ministry of Christ—the passion and love, the mission of reconciliation—and the world's direction of escalating the capability to destroy God's creation. Not to feed the lambs, but to slaughter them. All of these factors run counter to the Christian faith as I know it.

President Dwight Eisenhower once said, "Every gun that is made, every rocket fired, signifies, in a final sense, a theft from those who hunger and are not fed, those who are cold and not clothed." As chairman of the Senate Appropriations Committee, have you observed that statement to be true?

Yes. The Congress and this administration within the last year have made a commitment to spend one trillion, seven hundred billion dollars on military programs in the next five years. That is a phenomenal amount of money. At the same time, we have seen a major reduction in the federal government's role in helping strengthen education. There's a decrease in commitments to health services and nutrition programs for the poor, to people's

housing needs, to all kinds of things that strengthen people as individuals and as a nation.

What we're going to spend on the military in the next five years is three times the present annual budget. That in itself is an example of the imbalance between military and nonmilitary programs.

I'm not a pacifist. I believe we must have a strong military program. But I think we need to look at the ultimate security of our nation.

Dwight Eisenhower recognized that sometimes building bombs will not strengthen security, but actually weaken it. Today America equates money and bombs with security. That did not save the Shah of Iran, that did not save the French after World War I with the Maginot Line, and that will not save America today.

We're vulnerable on other fronts which also comprise our national security, such as a strong productive economy. That's as fundamental to our national security as adequacy of military programs. And we're vulnerable in our overdependency on the importation of energy from the Middle East—a very fragile area that could be disrupted at any moment. Yet we're cutting our programs for energy conservation; we're cutting our programs for development of alternative fuel sources. So we're neglecting many of the areas where our national security is most vulnerable.

A nation's security is also built on its spiritual power and vitality. I feel a great need in this country today for spiritual renewal, not only for the salvation of souls for eternity, but also for the strength of the nation which is ultimately measured by the strength of people's spiritual lives. And you can't buy that in the marketplace; you can't legislate it; you can't create it through bombs. It can only come out of the hearts and minds of people as they come to know their own reconciliation, their own relationship to Christ. That should be the business of the church and Christian people.

So that's also a fundamental part of the arms freeze—not only to influence policy makers to bring about a freeze through petitions and votes—but also to help strengthen this nation through spiritual renaissance and revival. ■

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HERMAN



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"Let's hope we never have to use it!"

LEAPS & BOUNDS



Decisions, Decisions

I just don't understand why any Christian should ever have trouble making decisions. If you're as spiritual as you ought to be, knowing God's will should never be a problem for you.

That's what I thought during the first month or two of my Christian life.

It was easy back then. When I came to Christ as a third-year college student, I was director of the Newports, a popular rock 'n' roll band in Washington, D.C. I received many phone calls from fraternities, schools and organizations wanting to hire the group. At first I simply assumed God wanted me to continue playing with the band and didn't think much about it.

But after about two months my perspective suddenly changed. Studying in a dorm room at Georgetown University, I was suddenly overcome with the conviction that God wanted me to leave the Newports. It wasn't that I reached any great philosophical conclusion, like "rock music is of the devil" (I don't believe that). It was simply that I had an overwhelming sensation that the Lord wanted me to quit this group. I couldn't explain it beyond that.

I quickly told the other members of the group about my decision. Within a week or so after that, I stopped receiving phone calls from people wanting to hire the Newports. There was no human explanation for this. Most of those who would have wanted to engage the group would have had no way of knowing that soon that I had quit.

Whenever I look back to that decision, I'm struck by what an unbelievably simple decision it was.

God, I believe, intervened in my life, made it perfectly clear what I was to do, and then took care of the ramifications of that decision.

About Face

Most big decisions that I've faced since that time have not been nearly as simple.

Several years ago I had the opportunity to leave a church position in St. Louis and move back to Washington, D.C., to begin Nehemiah Ministries. My wife and I agonized over the decision for months. Until the moment of making it, we still questioned what exactly God wanted us to do.

Does this mean I was less in touch with Christ at that time than when, as a young Christian, I made the decision to leave the Newports? I really don't think so.

We tend to think that as we mature in Christ, making decisions will become an easier and easier matter. That is the case with many of the moral decisions of life which are clearly outlined in Scripture. But ironically, with unique personal decisions, the opposite is often true.

Much in Scripture, and much in the experience of many great Christians, suggests that as we grow older in Christ, he allows us the privilege of tackling more and more difficult decisions. He does this, I believe, for the sake of the growth we experience in working through a challenging decision. As young Christians, we are spoon-fed in many ways. But as we begin to grow, God expects us to begin taking responsibility for the big decisions of life. This doesn't mean he is guiding us any less, but his guidance comes through our process of making decisions—providing we do this prayerfully with a heart that really desires his will.

Major Decisions

The life of St. Paul superbly illustrates this point. True, his initial encounter with Christ on the Damascus road and his visit from Ananias left him with little question about what God was prompting him to do (Acts 9). And throughout his lifetime, God occasionally gave him dramatic leading.

But on balance, these times of extraordinary guidance in his life were strikingly few. When we study his decision making in Acts and the Epistles, it becomes clear that most of the time he simply used the mind God had given him and made the most careful decision he could. And sometimes the choices were clearly difficult for him.

Time and again I talk with college students who are tremendously frustrated over knowing God's will. "What major am I to pursue?" "Where does God want me to work when I graduate?" "Whom does he want me to marry?" Implicit is usually the belief that if one were just spiritual enough, knowing God's will would not be such a struggle.

We can take great encouragement from Paul that even the most spiritually mature person faces difficult personal decisions. Even more, we can take encouragement that God's will *can* be found as we make decisions, providing we want his will with all our heart.

We ought to view decision making as a privilege which Christ has entrusted to us. Decision making can, at least, be *easier*, when we can regard it not as a sign of spiritual immaturity, not as a burden, but as a gift from God.—

Blaine Smith, a Presbyterian pastor, is director of Nehemiah Ministries, Inc., a resource ministry helping Christians realize their creative potential.



**J. Randall
Petersen**

I Was a Space Invaders Addict!

I confess. I have been a Space Invaders addict. I am now just a moderate SI fanatic, but in my heyday I supported a \$2-a-day habit.

It started, as many things do, at a bowling alley. The other members of my team took me to the arcade next door—a low, wide room that was very dark. Space-age sounds emanated from a variety of machines. This was Galaxy World. Little did I know that I would spend hours in this darkness, hunched over a Space Invaders console.

The first night, it was over rather quickly. The invaders demolished all my laser bases in a minute or two. But desire had awakened within me. I ran out of quarters early that evening. But the next week, after bowling, I was back and doing a little better. I returned the next night, then three

days later, then after work, then late at night.

I dreamed of the time I would graduate to a second screen of attackers, having shot down the first. Then I dreamed of attaining a third screen. I dreamed of earning an extra laser base at fifteen hundred points. As my scores improved, my dreams grew loftier. Someday three thousand points, someday four thousand points, then the ultimate—topping five thousand and putting my initials on the screen.

I figured I would stop after reaching that pinnacle of delight and fame. But the glory was short-lived. My initials stayed on the screen only until someone unplugged the machine. I had to renew my efforts, to remind the patrons of Galaxy World that J-R-P was a Space Invaders ace.

Invading Menace

About this time my brother and his best friend got hooked. They had discovered Space Invaders on their own, but I had nurtured them. Soon my brother and I were both scoring six thousand points regularly. Our friend lagged slightly behind. Here we were—all three with respectable jobs in religious publishing, three-piece suits and all—converging on a video machine in a room full of colored lights, beeps, crashes and groans. Our friend's wife planned a Space Invaders party for friends at her law school.

The whole thing was becoming less enjoyable, more of an obsession. Driving away from an evening's recreation at Galaxy World, I would have the impulse to fire lasers into oncoming traffic. As I lay in bed at

night, my fingers twitched as I envisioned hordes of attackers descending from the ceiling. Quarters became more than money; they were symbols of inestimable joy, keys to other worlds.

Money was not the problem anymore. Time was. It might take me twenty or thirty minutes to score six thousand points. Two dollars worth of SI would easily take two hours or more. I would head over to Galaxy World after work, join my brother and friend, have a late dinner, and maybe return for a few more games. Our friend's wife was becoming jealous of Space Invaders for taking her husband away from her.

Finally, mysteriously, the appeal declined. My ability peaked at eight thou-

Temptation preys on invented needs. No one *needs* to play Space Invaders. But temptation throws one's mind into a logic warp: "I felt good last time I played Space Invaders. It was fun. I don't feel so good now. Therefore, I will feel better if I play it again." Of course, time spent at the SI screen could be better spent exercising or reading or writing or sleeping or working. In the long run, those activities would make me a better person. But temptation never pays off in the long run.

Temptation lures step by step. Or perhaps we give in step by step. Galaxy World was open till 2:00 A.M., so often I'd be driving back from an evening date when the temptation came. "Well, I'll just drive by Galaxy World

But if we could push buttons and change what happens on that screen, how exhilarating that would be! We would be important! We would change the world, at least the world of this particular screen.

We are a push-button generation in a nation of voyeurs. Christians included. Why go to church when you can watch on TV? Why stand and sing when the choir does it so much better? If Tithe-by-Phone isn't here yet, it's just around the corner. We want to change things, but we don't want to get involved. What better way than pushing buttons that shoot at alien spaceships? Space Invaders is popular partly because it scores a direct hit on a basic human need—making a difference—without forcing us to get involved in the real world.

Sanity in the matter means rejecting the brainwashing of video games (subtle as it is). Real life doesn't happen on a screen. It happens around us every day. We *can* make a difference—not with Laverne and Shirley—but with our roommates and fellow students and family and friends.

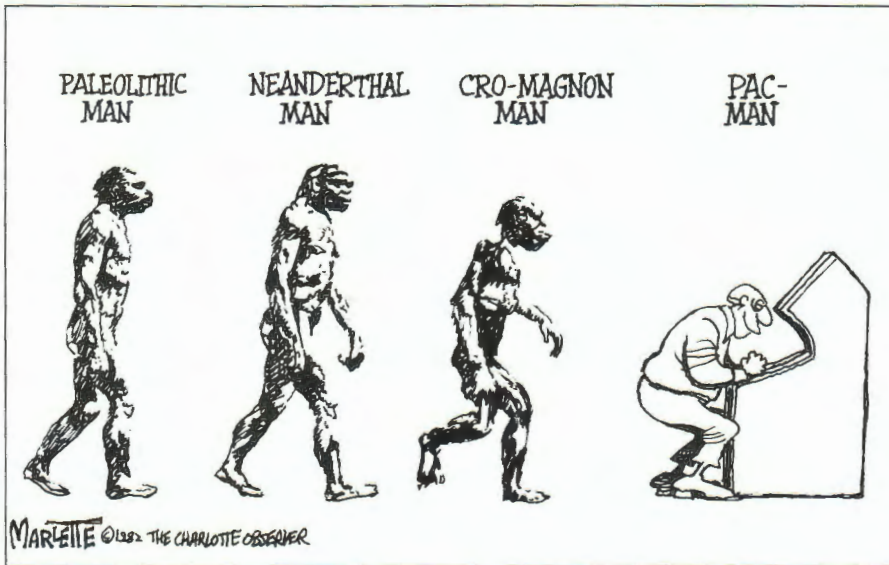
Aliens, Go Home!

The third Space Invaders lesson concerns a "we/they" world view. I was getting hooked on SI about the time Charlie Daniels was singing about God blessing America, a path of righteousness, "and if the Russians don't believe that, they can all go straight to hell." It was a time of rampant, rabid nationalism. Yea, America! Boo, Iran!

In politics and religion, many people didn't want to bother with in-betweens. There's us and there's them. Space Invaders offered a video version of that way of thinking.

Then I realized: no one wins at Space Invaders. Eventually, "they" shoot "us" down. Eighty, eight hundred, or eight thousand points—everyone loses in the end. The idea is to shoot down as many of "them" as you can before you bite the dust. If you do well, you can inscribe your initials in the heavens, but even that won't last long.

And some people associated with the Moral Majority, fending off the steadily creeping secular humanism, believe that they too are bound to lose. Most of them believe the Bible says things will get worse until Jesus comes



sand points. I could not go higher. We turned our attention to other games—Targ, Cosmic Guerrillas, Stratavox. Each had its own allure, particularly Stratavox, in which the aliens talk—"We'll be back! Lucky! Help me!" But no other game could capture us as we had been captured by Space Invaders.

Laser Lust

Every ordeal has its lessons and we learned a few from SI addiction. The first involves the nature of temptation. Although this "addiction" lacks the physical aspect of drug addiction or alcoholism, it still has many similarities to the psychological addictions that both Christians and non-Christians find themselves enslaved to: overeating, sex, swearing, violence or watching television.

on the way home. . . . Well, I'll just step inside to get a whiff of the atmosphere. . . . Well, I'll just play one game. . . . Well, one more."

Discipline at every step is essential in fighting temptation. So is keeping your sight on long-term advantages, not instant gratification.

Remote Control

The second great Space Invaders lesson is launched from the question, "Why all this sudden interest in video games in America?"

We grow up watching screens—TV screens and movie screens. Life happens on those screens, and we are powerless to change it. J. R. got shot, Charlie's Angels got canceled, and Walter Cronkite retired. We had little say in the matter.



to take us out of this whole mess.

There's a logic in there somewhere. Fighting for the world's preservation may be a losing battle, but it has its rewards. There is exhilaration in outlasting the enemy for a time, in playing by the rules, in earning a "Well done, J-R-P."

Yet we must not go through life shooting down our enemies, literally or figuratively. Jesus said, "Love your enemies. Bless those who curse you." That's a lousy way to play Space Invaders, but a good way to live.

I have toyed with the idea of inventing a Christian video game in which you'd fire bouquets of flowers to the approaching aliens. Some would just gobble up the flowers and continue their disastrous descent. But others would accept the flowers and join your side. Sounds good, but I doubt it would ever be big with the bowling-alley crowd.

Pac-Man Fever

I visited Galaxy World again recently after a long absence. (I have moved away from the area.) It seemed darker and louder than I remembered it. It was like driving past the house of an old girlfriend—no flame of desire, just the memory.

Kids were everywhere—running, tripping, staring at screens, madly pushing buttons. Coolly, I dodged them, striding past my old Space Invaders console with hardly a glance. A Pac-Man melody from across the room caught my ear and I dug into my pocket for a quarter.

The game was simple enough—my Pac-Man just ate up a string of dots while being chased by ghosts of various colors. I worked my way through the maze with a certain degree of skill; after all, I used to be addicted to one of these games. Each time my Pac-Man was caught by one of the ghosts, it let out a sorry whine, heard by everyone in the place, I feared. Three strikes and I was out. Oh, well . . .

Glancing over my shoulder to make sure no one was watching or waiting, I quietly slipped another quarter into the machine. ■

RANDY PETERSEN is managing editor of the Bible Newsletter in Philadelphia. He now plays Pac-Man at Towne Pizza almost every day.

PRIMER [continued from p. 5] are being fitted with small cruise missiles which are automatically guided and can be launched as far as fifteen hundred miles from their target.

Both countries also possess nuclear-powered submarines. The submarine fleets of the United States and NATO carry about five thousand atomic warheads, while the Soviet fleet possesses about twelve hundred. In addition to these *strategic* (long-range) nuclear weapons, both countries possess *tactical* (smaller short-range) nuclear weapons for battlefield use.

While these figures indicate that the United States possesses substantially more nuclear weapons than the Soviet Union, the Soviet Union possesses larger atomic weapons. Thus, the United States "wins" the contest based on number of weapons, and the Soviet Union "wins" in terms of weapon size.

Number and size of weapons become insignificant when one considers the devastation that would result from a nuclear exchange. Who actually possesses more weapons or larger weapons makes little difference since both nations would be virtually destroyed by an all-out nuclear exchange.

Some government experts have suggested that it would be possible, perhaps by using *neutron bombs*, to have a "limited" nuclear war. (Neutron weapons create less destruction due to blast and would thus preserve more buildings. People, plants and animals would die from radiation.) In a so-called limited war only military and industrial targets would be hit, with minimal damage to population centers. But in recent years most government experts, including former Secretary of State Henry Kissinger, have come to admit that the prospects for limiting a nuclear war are almost nil. The realization has slowly dawned that any nuclear exchange would quickly escalate to full-scale holocaust.

Christian Response

In the face of this potential holocaust, Christians need to remind themselves of Jesus' words and example: he commanded his followers to love their enemies, and then died as the Incarnate Son of God to reconcile God's enemies through suffering love. The cross is the ultimate expression of God's love for his enemies. In the resurrection

God endorsed the way of the cross as the right way. Since Christ reconciled his enemies as a suffering servant, those who follow Christ should treat their enemies in the same way.

We can begin by actively working for some kind of disarmament. Evangelist Billy Graham said, "I'm glad to hear President Reagan talk about Salt III. I hope the Soviet response will be positive. But I wish they would start discussing Salt X, and that means the start of the destruction of all nuclear weapons and all biochemical weapons, and all weapons that can destroy civilization overnight."

Only two responses to the escalating arms race—transarmament and multilateral disarmament—are wise, viable options for the Christian. A policy of *transarmament* calls for the United States to transform its present military system into a nonmilitary defense system. The nation would dismantle its current nuclear and conventional weapons and substitute a defense and deterrence system called "civilian-based defense." Any aggression would be met by vigorous, though nonviolent, defense and resistance. Thus transarmament rejects the mass killing of modern war, gives a practical strategy for countering evil, and uses tactics in harmony with the ethics of Jesus.

Multilateral disarmament contrasts with unilateral disarmament, in which one nation acts alone and renounces its arms. In multilateral disarmament, two or more nations agree to reduce their weapons. Most such agreements include some procedure to verify reductions so that each side is reasonably sure the other is not cheating.

Christians are called to be part of the force which puts brakes on the arms race and beckons the nations back from the nuclear abyss. To respond, we must participate in large-scale citizens' movements that cry for peace so loudly that the world's leaders cannot ignore us. A "new abolitionist movement" must say no to the arms race as forcefully as the old abolitionists said no to slavery. ■

JOAN LLOYD GUEST, an assistant editor at InterVarsity Press, adapted this article from the IVP book Nuclear Holocaust and Christian Hope by Ronald J. Sider and Richard K. Taylor.

SCENE & HEARD

God and *Film Noir*

The Bible is a study in sharp contrasts. A blinding light divides and defines an ancient darkness. Good and evil vie for the limelight in a play whose final curtain is the end of time. Central to the drama is the history of man, a creature whose outlook is bleak if not black, from Genesis to Revelation. Despair, in the Book, is a strong counterpoint to the ultimate hope of God's message. That there will be wailing and gnashing of teeth at Christ's return is a bitter-sweet reminder of our absolute failure to live autonomously outside of Eden. Biblical authors, Old Testament and New, wrote with a brutal honesty about our general condition. We have all tumbled into King David's desolate pit at one time or another. We have all tasted of the Prodigal's swill.

Our attempts to grapple with mortality have taken many forms, perhaps the most poignant being art. By giving shape to our fundamental natures, the artist illuminates the dark corners where our passions and fears reside. Since the Fall we have lived in a moral shadow and while some have found redemption, most of humanity still cowers at the sound of God's cry: "Where art thou?"

It is this ethical malaise that infected and simultaneously enriched the American cinema in the years between 1944 and 1954 in a motion picture style that has come to be known as *film noir*.

Noir and the Bible

The connection between the Christian community and an artistic movement nearly three decades past is not as tenuous as one might expect. The *noir* films of postwar America were startling in their

unflinching perceptions about the nature of man. Films such as *Double Indemnity* (1944) and *The Postman Always Rings Twice* (1946) graphically illustrate the written word of Genesis 6:5: "The LORD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." *Noir* films, past and present, are unrelieved reminders of what life is like in the land of Nod.

One can pick at random almost any page from the Bible to find a *noir* character or situation. The very first chapter of Proverbs reads like a plot synopsis from one of these dark films: "Come with us, let us lie in wait for blood, let us wantonly ambush the innocent; . . . we shall find all precious goods, we shall fill our houses with spoil" (Prov 1:11, 13).

Moreover, the movement and the Word are similar in that evil is never taken lightly, never romanticized. The wages of sin is death and the characters of the *film noir* get paid overtime. Their actions don't titillate so much as they

instruct. And the lesson being taught over and over again is the futility and destructiveness of lust and greed. Ultimately, the sinner is his own victim. "But these men lie in wait for their own blood, they set an ambush for their own lives" (Prov 1:18). These movies are celluloid Sunday-school flannel-graphs with an emphasis on the darker message of the Bible.

Black and White Film

It was the French critics who first discovered this bleak thematic thread running through the American films of the forties and fifties. *Film noir* means literally, "black film," and it was the images themselves, as well as the story lines, that caught the attention of the French.

Following the stylistic lead of German expressionism of the 1920s and the ground-breaking Orson Welles film *Citizen Kane*, the *noir* directors and cinematographers systematically altered the look and feel of the American cinema. Handsome, well-paid leading men had their good looks obscured



A dark vision of reality: Harrison Ford in *Blade Runner*.

by dark, jagged shadows. Glamorous actresses, who for years had been photographed in soft, flattering light, found themselves in a harsh glare that made their beauty obsessive, even dangerous. The very rooms they inhabited were slashed by exaggerated lines of darkness and light, the visual style reflecting the inner turmoil of the characters. Hollywood films, long criticized for their unrealistic romanticism, had become grim and fatalistic.

The years between 1944 and 1954 saw a fundamental change in the way we look at ourselves in film. The *noir* movement was a renaissance, though a dark one, that produced some of the finest movies in Hollywood history. Works such as *Double Indemnity*, *The Postman Always Rings Twice*, *Touch of Evil* and *Laura* are examples of *film noir* which are classics in their own right. Most great directors of that period contributed to the movement: Alfred Hitchcock, Billy Wilder, Howard Hawks, Robert Wise, Fritz Lang and, of course, Orson Welles.

Seeing through a Glass Darkly

Ignoring the obvious thematic similarities with the Bible, *film noir* should interest Christians on a purely artistic level as well. As theologian Francis Schaeffer points out, art is what separates man from non-man. As created beings, our creativity points to the great

Creator in whose image we are made. Good art—the artifact itself—can like nature be (Schaeffer again) a “doxology” to God. We should never be afraid to stare into our own image, however hopeless it may seem, if the light of truth illuminates the mirror.

For decades the Christian church has been in a strategic withdrawal from all that is secular. Too often when speaking to any given generation, therefore, we find ourselves speaking a different language entirely. We “go into all the world to preach the gospel” only to find, to our dismay, that the world has moved far, far away. Christianity can answer the challenge of *film noir*—but only if we are listening for the question.

Revival Meeting

A re-examination of the *noir* tradition is necessary. And it is timely in light of three recent films that revive the dormant black art—*Blade Runner*, *Body Heat* and *True Confessions*. These motion pictures are important because they are box-office hits as well as artistic triumphs. To judge where a culture is headed (or where it has arrived) it is necessary to discover how it chooses to be entertained—and how its popular artists choose to entertain.

Like *noir* films of the past, *Blade Runner* is a dark vision of reality. As in its stylistic predecessors, the action in this film takes place

mostly at night (or under skies polluted into darkness) on rain-soaked streets. It is a world of neon and dingy rooms slashed by the shadows of Venetian blinds—the kind of low-class joints Sam Spade and Phillip Marlowe called home. The detective-movie genre is, in fact, one more film style on loan from Hollywood. This latest gumshoe is introduced by a first person, non-nonsense narration typical of both *film noir* and the detective genre.

Body Heat is a near remake of *Double Indemnity*. *True Confessions* is a powerful apocalyptic vision of moral decay, of an entire city putrefying in the heat of the southern California sun. At the center of *Body Heat* is the *noir* goddess, usually a blonde with all the heart of a black widow. She entraps her male victims in the sticky web of their own lust and greed. She manipulated Fred MacMurray in *Indemnity* to kill the oppressive husband. She enticed John Garfield in *Postman* to do the same.

The men walk into the trap with their eyes open. William Hurt's speech in *Body Heat*, when he too reaches the decision to commit the ultimate *noir* act, is a brilliant soliloquy on murder in this dark universe. He tells his own blonde goddess (Kathleen Turner) that her soon-to-be-murdered husband has done nothing wrong, nothing to deserve his fate: “We're doing it because it's something we want.”

The depth of corruption continues in *Confessions*. Everyone is involved, everyone tainted. The “Catholic Layman of the Year” is a pimp. The police are on the take. The priesthood has become “a full-time job of looking the other way.” But evil is something that these films cannot turn away from. Like the Bible, *film noir* is saying: “Be sure your sins will find you out.” And they do . . . they do.

Walking in Darkness

Not only are there similarities in theme, but the very look and feel of these movies hearkens one back to the Bible. Darkness is more than the absence of light. For biblical writers and *noir* craftsmen, it is a symbol of corruption and



Their sins find them out: Robert De Niro and Robert Duvall in *True Confessions*.

moral blindness. The Bible warns these characters "... you shall grope at noonday, as the blind grope in darkness, and you shall not prosper in your ways; and you shall be only oppressed and robbed continually, and there shall be no one to help you" (Deut 28:29).

No man. Not MacMurray's friend in *Indemnity*. Not Hurt's friends in *Body Heat*. Not even your own brother (*True Confessions*). They walk in shadows and are unable or unwilling to feel their way to any moral alternative. The condemned of the Bible, we are told, will spend eternity in outer darkness. The characters of these films are already there.

The visual style of *film noir* also parallels the biblical outlook in its dual perspective on the importance of man. Borrowed from *Citizen Kane*, deep-focus photography (where foreground and background are both in focus) is a common motif. This technique can do two things. It can emphasize the primary importance of the individual and his or her relationship to others, by clearly showing the actions and reactions of two (or more) characters regardless of where they move within the film frame. By dominating the scene, they achieve a higher level of value. They move and interact; their very humanity is in focus as well as their physical forms.

This is an important point. People are of infinite value to God ("For God so loved the world..."). But there is an opposite view that both deep-focus photography and the Bible reflect: the insignificance of man. Life is a vapor, and we are but dust. Placed alone within the film frame, the clearly visible walls or streets start to close in on the characters. Rather than emphasizing their importance, they accentuate their fragility and isolation. The two biblical views of humanity are thus represented by the same camera technique.

Love and Lust

Last year's "Best Movie" winner in the Academy Awards likewise showed the importance of the emotional life of its characters.

Ordinary People differs from the *noir* films, however, not only stylistically but in its final outcome. Love heals the ordinary people. The extraordinary people of *Double Indemnity* and *Body Heat* are destroyed by love's opposite—lust. Their obsessions have a life of their own, and these drives finally turn and consume them.

Both approaches to the human dilemma have counterparts within the Bible. *Ordinary People* never cheapens human pain and suffering. *Film noir* never cheapens nor does it shrink from the enormity or the consequences of sin. Both experiences are valid because they both represent a limited truth.

The same cannot be said for *film noir's* seemingly logical companion, the horror film. While sharing some of the same techniques, these two movie traditions differ wildly. In particular, the modern slasher films create characters for the sole purpose of destroying them. There is death in all *noir* films, but accompanying it there is always a sense of loss, of waste. Death in the modern horror movie is nearly always senseless because time is never taken to examine the victims. In the *noir* films, characters are supreme. They are complex individuals with familiar drives. This complexity distinguishes movies like *Indemnity* and *Postman* from cheapies like *Terror Train* and *Prom Night*. Time is taken to examine the motivations behind the actions. Such careful examination is a sure sign of respect for both audience and characters.

Morality Plays

Because of this respect and honesty, the works of *film noir* are ultimately the most moral body of work in American film. *Noir* films assume a moral universe; only then can they proceed to deviate from it. God is conspicuous by his absence. Good is an alternative that is never explored. *Film noir* depends upon the morality of the audience for its drama; the shock is ours alone. There can be no moral conflict when everyone in the film is evil; so MacMurray and Stanwyck, Garfield and Lana

Turner, Hurt and Kathleen Turner, DeNiro and Duvall wind up, in the final analysis, battling the ethical values of the film maker and his society.

We, the viewers, immediately understand their guilt and final destruction because we understand the moral issues these characters rarely articulate. The final result of this interplay between issues and audience is an acute awareness of the dire consequences of sin. Such a moral vision is absent from most modern films which tend to trivialize or romanticize evil.

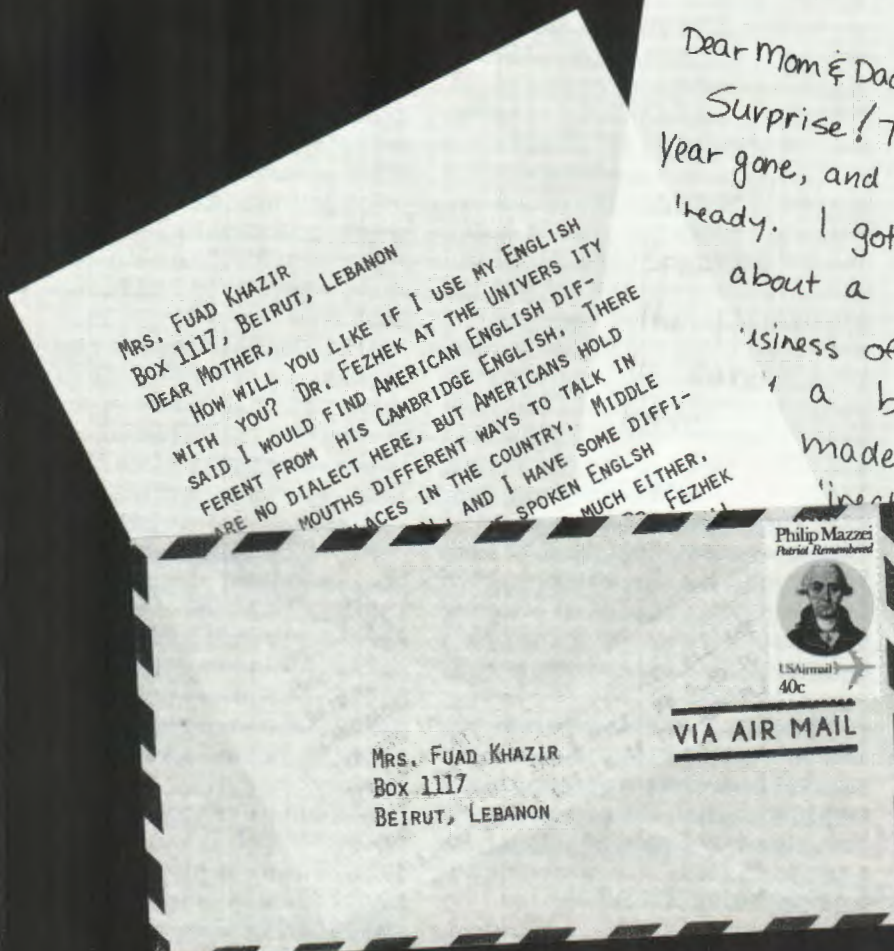
The *film noir* tradition is by no means Christian, although it hugs the borders of the Judeo-Christian universe. Early *noir* characters had the freedom of moral choice and were thus responsible for their own actions. This preoccupation with negative human impulses soon bore fruit, however, in an altogether unbiblical view of our condition. Toward the end of the cycle, in the early fifties, we find the *noir* character in an existential box where all choices are absurd. Beaten low by an unseen foe, he can only react, desperately and without hope. A sure annihilation awaits him no matter what he chooses to do. Action itself becomes futile as the walls of fate close in. There is no exit; all that is left is the amoral responsibility to survive.

There was an unspoken tension in the early films between social norms and private deviations. In the latter films the norms have all but disappeared. There is only what is. The idea of a higher plane of existence is unthinkable. Moral victory is engulfed by a mushroom cloud. *Film noir* lost its way in the darkness of its own images. The tradition, like its characters, forever failed to find that strand of brightness leading to the sun.

The creative fires ebbed and faded, leaving behind a rich heritage of classic motion pictures that approached but never quite attained that absolute standard of biblical truth: "The light shines in the darkness, and the darkness has not overcome it" (Jn 1:5).—Reviewed by Harry M. Cheney, who works at MGM Studios in Hollywood.

Ben & Abdullah

Milo Kaufmann



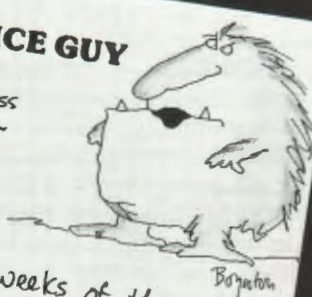
Mrs. FUAD KHAZIR
Box 1117, BEIRUT, LEBANON
DEAR MOTHER,
HOW WILL YOU LIKE IF I USE MY ENGLISH
WITH YOU? DR. FEZHEK AT THE UNIVERS ITY
SAID I WOULD FIND AMERICAN ENGLISH DIF-
FERENT FROM HIS CAMBRIDGE ENGLISH. THERE
ARE NO DIALECT HERE, BUT AMERICANS HOLD
MOUTHS DIFFERENT WAYS TO TALK IN
PLACES IN THE COUNTRY. MIDDLE
AND I HAVE SOME DIFFI-
SPOKEN ENGLISH MUCH EITHER.
FEZHEK

NO MORE MR. NICE GUY

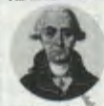
Mr & Mrs. Adam Hotchkiss
Route 2, Fairview, Iowa

Dear Mom & Dad,

Surprise! Three weeks of the
Year gone, and here I'm writing,
ready. I got the money you
about a week ago, and
business office is willing
a balance for a
made the a cappella
director says my
of resonance,
who sits next
says I flat
s name is
oy doesn't that



Philip Mazzei
Patriot Remembered



USAirmail
40c

VIA AIR MAIL

Mrs. FUAD KHAZIR
Box 1117
BEIRUT, LEBANON

Dear Mom and Dad,

Surprise! Three weeks of the year gone, and here I'm writing, already. I got the money you sent about a week ago, and the business office is willing to carry a balance for a while. I made the a cappella choir. The director says my voice has lots of resonance, but the tenor who sits next to me in practice says I flat pretty awful. His name is

Jeremias Crist—boy, doesn't that sound *biblical*—and he's got absolute pitch, besides a pile of black hair on the top of his head that's so black it honestly looks purple. I never saw such black hair.

Speaking of interesting people, there's a bunch of them around here. Across the hall from me is a mousy little fellow with a little head and a

long neck, who can do math like an Apple computer. His name is James Scott. Sometimes a couple of us on the floor will corner him and make him do cube roots in his head. I hear he never made a single mistake in all his high-school math except one time when there was a word problem on the board and he couldn't read the teacher's handwriting. He's not too sociable,

but Middle College just eats up that kind. Give him a year, and he'll be like the old-timers.

Then there's my roommate. Let us observe a moment of silence. You remember that I was going to be given a foreign student at the last minute, when Hugh Ennix transferred. They should have warned me. Don't get me wrong. I'm willing to wait this fellow out. He talks about as much as a turtle. He came a week late, so I've known him two weeks. Every second that he's not in class or scrubbing pots in the dining hall kitchen, he's got his nose in a book. He doesn't go to church. I guess because he's a Muslim. I don't think he's a very devout Muslim though, because he doesn't pray or read his Koran, like Ismael Lubnan. I told you about Ismael last year.

How do you like that! I didn't even tell you my roommate's name yet. It's Abdullah Khazir. Some of us call him Little Abner because he's six-foot-three and looks like the comic-strip character. He's from Beirut, Lebanon, I think he said, in one of those talkative spells when he gave out maybe three sentences. I do hope he opens up a little more. I have a real mission field here.

Ferris Hall
Middle College
October 7

Mrs. Fuad Khazir
Box 1117, Beirut, Lebanon

Dear Mother,

How will you like if I use my English with you? Dr. Fezhek at the University said I would find American English different from his Cambridge English. There are no dialect here, but Americans hold their mouths different ways to talk in different places in the country. Middle College is central, and I have some difficulty understanding the spoken English often. So I do not talk too much either. How does your own English come. Dr. Fezhek said once that woman is born speaking all languages. Do you agree? How does your typing improve? I hope the position with the Consulate is given you. I am sorry to have to work because I need all the time to study, and I will be glad to have you send a little if the new place is granted.

You will not believe how ignorant

*Ben: I can think of
about twenty problems
it would solve for
me if Abdullab
became a Christian.*

everyone here is about our country. I have many jokes to tell. One boy in my dormitory thought Lebanon was in *South America!* That was the worst, but not one in twenty, I believe, could find our country on the map. The students and teachers are very friendly. Women are very privileged here, like you would like to see all Muslim women. Here women will often speak first to a man. The second day I was at college, a girl spoke to me in the dinner line, and I am afraid I acted rather stupidly. You would have enjoyed her questions: Do Muslims live in tents? Weave rugs mostly? Did they eat meat? I had a great laugh. Then a woman teacher, when she learned I was from Lebanon, became very happy, and said, "Yes, yes, that is a *Bible* land. Tyre and Sidon. A Bible land, how nice. The great cedars grow there." I did not say much about the Bible land. Why trouble her. She *was* sorry when I told her that our cedars do not grow tall like some great cone-bearing trees in America. She imagined trees stretching to the skies.

I have made no close friends yet, though there are five other Muslim students here, three from Jordan and two from Egypt. The person I know best is the boy I share my dormitory room with. He is very interesting, all the time joking and talking, but I do not mind his noise. He is a Christian, and he jokes about making a convert of me. His name is Ben Hotchkiss, and pale like a flower. He sings well, with a high voice like a girl's. I like him, though he is a little selfish. When he is in bed at night, he laughs and tells me the light hurts his eyes. I go now to the lounge to study so as not to bother him. He often asks me to pick up his laundry for him, and of course I do not mind giving the favor, but I feel foolish because he acts as if it is not a favor.

Another sorry thing I share with you. Ismael Lubnan from Jordan told

me some boys call me Little Abner, because it sounds like Abdullah. Today I learned that Little Abner in this country is a joke. He is a big foolish country boy.

Ferris Hall
Middle College
November 10

Mr. and Mrs. Adam Hotchkiss
Route 2, Fairview, Iowa

Dear Mom and Dad,

Here's Old Faithful—every two weeks a letter.

The choir sang in chapel this morning, and one of the sopranos fainted dead away and fell off the first riser, and I played the hero by jumping from the top riser and taking her off the stage. It turns out she's got akerophobia or something, and can't stand high places. Maybe she'll have to drop choir, which is too bad because she's got a sweet voice.

I ran out of pocket money last week, incidentally. Four weeks between checks is a long wait. I'm managing this time because my roommate's ship came in. Remember Little Abner from Lebanon? His mother is a very intelligent woman, and she got a good new office job and she sent him some money. I found out about it because he wondered how to cash a bank draft. He's got a heart of gold, really, Muslim or not. I told him my sad story, and he's loaning me five dollars until your next check comes. He can spare it all right. He doesn't spend a nickel up-town.

I guess I haven't told you about yesterday's chapel. It was quite an occasion. Senator Colfox talked about twenty minutes on doings at Capitol Hill. Then he answered questions. I was really embarrassed the way the foreign students jumped on him. They had questions about Latin America and H-bomb testing and balance of trade. Some of those questions I couldn't even understand. Couple times they seemed to think they had him on the hook, and I have to admit the Senator lost his composure. He said "no comment" real crisply once or twice. Our Muslim students got excited when one of them asked the Senator about Israel. About then I got a little impatient. I didn't see any reason why they should pester a guest speaker that way. I can't

imagine what all the excitement was about.

You know the fall Religious Emphasis week begins Monday. A Rev. Blair is coming all the way from California. I hear he's a very powerful preacher. I'm going to see if I can get my roommate out to church. He needs to be shaken up a little. I can think of about twenty problems it would solve for me if he became a Christian, actually. He needs to broaden out a little, become one of the boys. He studies all the time, and I never feel like bringing any friends into the room. Besides that, he's not interested in any of the things I like, so he's pretty dull. I think if he became a Christian, things would be different. Of course I want him to get converted for his sake, too. I'm sure going to try my best to get him out to evening services. You might remember to pray.

*Ferris Hall
Middle College
November 12*

**Mrs. Fuad Khazir
Box 1117, Beirut, Lebanon**

Dear Mother,

Today I was very hungry for your date bread. Too, I was a little sick for home. I am looking at the stamp on your last letter, with the picture of a cedar tree on a hill with the blue sky behind it. I think it very beautiful. On the front campus of the college here there are three evergreens, called Douglas firs. They stand eighty feet tall, but I prefer our cedars. They have a courage, a strength, you don't find in trees here.

Much has happened. Last week a member of the United States Congress spoke at the college. He did not handle the questions from the audience too well, I believe. Ismael Lubnan asked about Israel. He reminded the Senator the country was more than ninety per cent Muslim when the West took it for the Jews. The Senator grumbled, but he had nothing to say. He explained that he was not on every committee in the Senate. I did not understand that. When I asked my roommate, Ben Hotchkiss, he only asked me what all the fuss was about. Then he laughed a little.

I will tell you something interesting about my roommate now. There

***Abdullah: I asked Ben
why, if Muslims
went to hell, there
were so few preachers
in Arab countries.***

are special meetings this week, with a Christian preacher from the West Coast. Ben is very eager to have me go with him. This morning after breakfast he gave me a talk. He asked me if I was a *good* Muslim. I told him I would be when I got through college, and had some time to spare. He didn't know I was joking a little. He was very serious, then, and asked me if I believed in hell. I told him good Muslims did, but my mind wasn't sure yet. Then I asked him a question. I asked, did good Christians believe in hell. Yes, yes, he said. So I asked him a few more questions. I asked if good Muslims, like my father who had died of fever, went to hell. He was sad, and he said he would like not to say. Then I asked, if even the very good Muslims went to hell, why there were so few Christian preachers in Arab countries. Then he was *very* sad and said he didn't know. My last question was maybe a little cruel. I said, if good Christians believed in hell, why did they wait until the time of special meetings to ask non-Christians to church. Perhaps some of those non-Christians like myself would die in between special meetings, when great preachers come from the West Coast. I hope I said nothing too unkind. Mother . . .

*Ferris Hall
Middle College
November 20*

**Mr. and Mrs. Adam Hotchkiss
Route 2, Fairview, Iowa**

Dear Mom and Dad,

I can smell that turkey roasting. Boy, what would Thanksgiving be without pickled chestnuts and a twenty-pound bird and dressing and giblet gravy? I'm hitching a ride with Emory Sykes, and I should be home about one in the morning on Thanksgiving day. Don't wait up for me, though of course I know you will.

The fall semester has been going

along famously. I think I can make a "B" average. Maybe my roommate's taught me something about studying.

I sure am disappointed about that evangelistic series. I was thinking Little Abner would go with me at least once, and maybe make the break. I couldn't soften him up, though. Some things I'll never understand. It seems to me that when a non-Christian sees the Christian life being lived all around him, week after week, he'd get so hungry he'd beg to be fed. Not Little Abner.

Well, you keep praying for him, folks. I'm not getting through to him, but somebody else might.

*Ferris Hall
Middle College
November 22*

**Mrs. Fuad Khazir
Box 1117, Beirut, Lebanon**

Dear Mother,

Forgive me, I am lonely. The students have left campus for the Thanksgiving holidays. There are about four staying in my dormitory. We eat our meals in restaurants, which is costly, and we meet in our rooms and talk about home.

In this country Thanksgiving is a very joyful time, something of a religious celebration, I think. My roommate Ben Hotchkiss talked much about the pilgrims who came to this country in the sixteen hundreds. He said everyone eats turkey at Thanksgiving because the pilgrims shot wild turkeys for food. I do not see any wild turkeys for the shooting. At the restaurant, if I want, I can get a turkey dinner for \$4.95. It would take you almost a day of typing to earn that, Mother.

I fear that I disappointed my roommate by not going to hear that great Christian preacher with him. I was very busy studying, and I saw no good reason to go. Ben does not understand me. I think he will ask for another roommate the second term.

Peace to you, my good mother. I know you hope to learn what American Christians believe. I shall keep my eyes and ears open. Write when you can make time. ■

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Cat-and-Mouse God

Donna L. Wessel

Cindy stopped the car and looked intently at me. "Donna, in order to honor God, you have to give up even your desires. You have to stop wanting to be married before God can give you a husband."

I bit my lip in frustration and growing anger. Cindy was a close friend, but she couldn't understand what I had been trying to tell her for the last hour or so. And I could not understand why she thought God was demanding this

sacrifice of me.

I had heard what Cindy was saying many times before. Many other Christian friends—most of them married—had assured me time and again that God would allow me to marry

only if I stopped wanting it. Cindy meant well. She had encouraged and supported me in many times of loneliness and hurt. She was only trying to tell me what she believed about God and his work. I loved her dearly, but I thought she was wrong. I still do.

Let me clarify what I *don't* mean by a healthy desire for marriage. I'm not talking about the clinging-vine syndrome that keeps us from accepting the end of a relationship. Or the grudging-regret syndrome that has us looking over our shoulder at "the one that got away," paralyzed by the fear that we made a mistake or got cheated. Nor do I mean that all-consuming preoccupation with asking *the* question about everyone you meet: "Is this the one?"

What *do* I mean by a healthy desire for marriage? Simply the desire to know that someone you care for is going to be around for the rest of your life. The desire for a lifelong companion who would stretch you by depending on you, and support you by being committed to you. And an awareness that a hot-water bottle at your feet is not your first choice of ways to keep warm on cold winter nights. A healthy desire for marriage is just wanting one of God's good gifts, without letting that need take over, become the only definition of blessing, or become a demand we place on God.

Living Sacrifice?

Cindy's request presented a problem. It wasn't simply that she was asking me to give up what *she* had, nor that she was asking me to give up what *I didn't* have. Rather she was asking me to forsake, without a clear indication from God, the common pattern of human life. Most people do, after all, get married. And while God calls some of us into singleness, and we need to seek his plans for our lives, he most often reveals those plans only for short periods at a time.

If God makes it clear that he is calling you to a lifelong commitment to celibacy, embrace that choice with joy and love, as you would a marriage vow. But until God presents you with that gift, marriage remains an option, and we can follow God's firm, compassionate leading with the full trust that he will grant us our desires.

The deeper problem with Cindy's suggestion was what it implied about God. To assume that God demands a sacrifice of what we don't have, or to assume that God will demand a sacrifice before he has made it clear that he is doing so, smacks of pagan notions: we must appease the spirits by guessing what they want (usually what they're jealous of) and giving it to them.

Our God's jealousy is of a completely different nature. He will not run in a contest for our affection, though he will woo us eagerly. He will not tolerate a rival, nor allow anything (or anyone) to hold the primary place in our beings. If the desire for marriage at any point blocks our obedience or our love for God, it is an idol and must be smashed. But that is true for all our desires, all relationships, all loves. We must guard the first place in our hearts for our King, but he will let us know if something has to go.

God as Trickster

Further, Cindy's statement reverses the picture of God painted in Scripture. It gives us a cat-and-mouse God who keeps toying with us. Let's say, for example, that you want to get married. Step one: you pray about it; God says no (at least, for the time being). Step two: you work very hard on your attitude and succeed in getting rid of your desire for marriage. Step three: seeing that you're free of that desire, God marries you off to your small group coleader. Final result? Frustration, because now you have something you don't want—marriage. (Sound unrealistic? You cheated on step two.)

Obviously the good folk who advise us to give up our desires do not think of their suggestions in this way. They still see marriage as a good gift of God, and something to receive happily. But with that deep belief in marriage, this process becomes a manipulative tool, a kind of spiritual extortion that is unworthy of our God and our love for him.

Jesus denies the cat-and-mouse view of God in the Sermon on the Mount. In the section on not worrying (Mt 6-7), he gives specific promises to those who ask, seek and knock at God's door (Mt 7:7-8). He encourages us with an analogy: "Is there a man among

you who will offer his son a stone when he asks for bread, or a snake when he asks for fish? If you, then, bad as you are, know how to give your children what is good for them, how much more will your heavenly Father give good things to those who ask him!" (Mt 7:9-11, NEB).

All Good Gifts

True, we do not always know how to ask for what is good for us, and sometimes we ask for things before we are ready for them. But the point is that we may ask and trust God for good gifts. Cindy's suggestion pictures God giving us stones for bread both times around.

Of course, sacrifice is a real and legitimate aspect of the Christian life. There is a cost to discipleship that amounts to our whole lives. We must hold our blessings lightly, not grasp them with fierce possessiveness. But we must not make the mistake of thinking that we can outgive God, or please him by trying to anticipate his commands or by giving him what he has not asked for. We may not define blessing, nor demand it. And when God does require a specific sacrifice, we must learn, with Jesus, to say, "Father, honestly, you know I'd rather not. But I will do what you want me to do, and not hold it against you."

Two facts about God are crucial for Christian singles trying to sort this out. First, God is a God of reality. "For he knows our frame; he remembers that we are dust" (Ps 103:13). One ancient, universal prayer speaks to God "unto whom all hearts are open, all desires known, and from whom no secrets are hid." What's the point of hiding from a God who knows all our needs even before we ask (Mt 6:8)? Second, God is a God of abundant blessing—he "is able to do immeasurably more than all we can ask or conceive" (Eph 3:20 NEB). Such a giver is not about to frustrate us with manipulation or game-playing. We can trust him to provide good for us, and stop trying to out-wit, out-guess or out-give him. ■

DONNA WESSEL, a former I-V staff member in western Pennsylvania, is now a doctoral candidate in English at the University of Michigan.

EDITORIAL



A Ray of Hope

Can even a mushroom cloud have a silver lining?

The gospel is a message of hope. But the strange cloud that rose over Hiroshima on August 6, 1945, could very well be a foreshadowing of the world's doom.

That day is imprinted on the world's memory like the eerie shadows etched on Hiroshima's sidewalks—the only trace of the bomb's victims vaporized at ground zero. Can we find any hope in the possibility of unleashing that destruction again?

When you consider that the ability to destroy God's creation now rests in humanity's hands, it's hard to be optimistic. The first man and woman took a bite of the forbidden fruit and were banished from the Garden. Again in this generation we have bitten off more than we can chew. This time we may be banished from the planet.

The awesome sight of the mushroom cloud fills us with fear and despair. Some choose not to look at it. They hide their heads in some comfortable bomb shelter—a diversion such as aiming for a successful job, sleeping around, or playing Pac-Man.

If we fix our eyes only on the mushroom cloud, we too see only dread and despair. But there's another cloud on the horizon—a cloud of glory. The sight of that cloud can restore our hope. It's the same cloud the disciples saw at Jesus' transfiguration, after which he told them, "Rise, and have no fear" (Mt 17:7). The significance of that cloud can dispel our fear as well. It is a reminder that Jesus will come again—in a cloud, the Scriptures tell us. This cloud forecasts not the world's destruction, but its redemption.

Does that mean we can confidently say God would never allow us to destroy ourselves? I don't think so. We stake our hope on the cloud of glory, yet we keep the nuclear cloud in view. Some Christians point to biblical prophecy concerning the Second Coming to argue that nuclear war will never occur. But we can't prove that from Scripture. God has given us free wills. It was a human hand that plucked the fruit in the Garden. The finger that pushes the button will be human too. God may not destroy us; he may let us destroy ourselves.

Where, then, is the hope? How can God redeem the world if we succeed in blowing ourselves off the face of it? What possible good could come from such a tragedy?

The disciples probably asked themselves similar questions at the crucifixion. The death of Jesus seemed a horrible and senseless tragedy. Yet it was a necessary one, in order to restore the human race to a relationship with God. The hopelessness of the crucifixion became the hope of the resurrection. Cannot God, who turned something as tragic as the crucifixion into something as glorious as the resurrection, bring good out of a nuclear holocaust?

Yet this hope doesn't mean we can sit with our heads in the clouds, as some Christians do. "The non-Christians may get crisped," they say smugly, "but we'll be raptured before it happens." In the *Atlantic*, William Martin wryly observes that to many such Christians "almost any scrap of truly bad news is hailed as another sign that we are in the homestretch of history, so that . . . threats to the political, economic, or moral health of America and the world are greeted with an odd sort of

self-conscious optimism."

Our hope shouldn't be an other-worldly, uncaring hope—though we certainly do look forward to another life. Rather our hope is in God and his plan of redemption for the world. He hasn't abandoned this planet. His love for the world is so great that he invested the life of his Son to keep it from perishing.

Christ calls us to demonstrate that same concern when he calls us to be peacemakers. Our involvement as peacemakers in world issues can accomplish more than we think. James Clotfelter observes in the *Christian Century* that one of the reasons peace movements fail is that they dwell on fear rather than hope. The hope we offer can help sustain the growing peace movement.

We can also be peacemakers right where we are—beginning with the ruptured relationships in our own lives. That means loving the roommate who blasts the stereo while we're trying to study. It also means loving our enemies. Is our personal attitude toward the Russians based on love and hope, or fear and paranoia?

Peacemaking also involves healing the broken relationships around us. A couple I know is contemplating divorce. A close friend has left my church because of another member. I'm trying to be a peacemaker by listening to them and praying for reconciliation.

Finally, being a peacemaker means offering the peace that passes all understanding. We can help restore our friends' broken relationships with God by sharing the gospel of hope with them.

Perhaps God is allowing us to preview the horror of holocaust to jar us into being peacemakers. As we look to Christ, the ray of hope in a dark world, let us wage peace!—BB

Bombed City



Victims waiting to receive aid a few hours after the atomic bomb exploded over Hiroshima.

**Deathwings
wrote their forecast here
in hieroglyphic ruins.**

**Should power remain
estranged from pity,
in this rubble
read the prophecy
of mankind's future havoc.**

It is written in these broken stones.

Lon Woodrum

PREVIEW & ONLOOK

Reflections on the Bombing of Newark

—by Andrew T. Le Peau—

Yesterday's nuclear attack on Newark, New Jersey, by the city of Philadelphia once again raises the issue of nuclear arms control among the cities of the United States. We cannot overlook the instantaneous deaths of an estimated fifty thousand persons and injuries of six hundred thousand caused by the single two-megaton device.

Certainly Philadelphia had just cause for its consternation with Newark. The continued infiltration of New Jersey mobsters into Philadelphia, the intermittent guerilla action against the City of Brotherly Love and, ultimately, Newark's bold attempt last month to capture the Liberty Bell—all goaded Philadelphia into action. Reasonably, its patience could last only so long. But was a nuclear attack a justifiable response? Were there no alternative courses of action that Philadelphia might have first taken?

These are important questions needing careful answers. But we believe other broader questions, referred to above, also require attention. When two dozen major cities in the United States are known to have an arsenal of at least a few nuclear weapons and another ten are suspected of having nuclear ca-

pabilities, we should ask if it is time for the federal government to reassert its influence over local authorities. Should President Robert Redford return to the days before the balkanization of the United States precipitated by the promotion of states' rights and state control?

Let us review the arguments put forth by the proponents of nuclear arms control to see what conclusions we may draw. First, many believe that arms control will reduce the possibility of war in the world. Yet from the days of the nuclear test ban treaty through SALT VII, the number and rate of armed conflicts around the world has only increased. Since 1960 alone there have been 173 border disputes, 387 coups and 79 major wars. Obviously, arms control has done nothing to stop the spread of hostilities.

Second, arms control and reductions would, it is held, reduce the possibility of nuclear horror by accident or design. Yet the chances of such an event are minimal. Of the 20,000 nuclear weapons in existence in the world, only three have ever been used in warfare, less than two-hundredths of one percent. The vast majority of weapons are held by peace-

able citizens of the world who only occasionally use them for testing or sporting purposes—target practice and the like.

Third, many contend that most nuclear weapons are used by parties who know each other well beforehand and not by criminal groups against innocent victims. So banning nuclear weapons from the cities, it is believed, will prevent most nuclear conflicts from arising. We view this argument as patently untrue, for this is an age of communication. The world family of sovereign states and guerilla groups are well known to each other. Certainly conflict will arise among parties who are acquainted and only rarely among those who do not know each other.

Fourth, members of the religious establishment contend that the widespread availability of such devices is antihuman and antireligious. Yet why would the Almighty give us nuclear arms if we weren't to use them? Even what the Lord himself wrote to the church of Philadelphia bears this out: "I have set before you an open door, which no one is able to shut" (Revelation 3:8). And perhaps Philadelphia's victory is prophesied in the next verse: "I will make them come and bow down before your feet, and learn that I have loved you." In light of this, is a ban really in God's will?

And one must consider the outcome of a ban by consenting cities. Who will then have nuclear arms? Why, criminal cities, such as Newark. It will not disarm those who present

the greatest threat. The law-abiding cities will then be without adequate defense.

Ultimately, however, we must turn to the Constitution of the United States whose second amendment guarantees the rights of its citizens to bear arms. Nuclear arms are not excluded. When one also considers that the purpose of the amendment was to prevent the federal government from exercising a military tyranny over the state and local governments by exclusive access to weaponry, then it is clear the cities are well within their rights to protect themselves from the threat of nuclear attack.

Should, therefore, New York City, for example, give up its nuclear arsenal? We believe not. After all, our near neighbor of Philadelphia has already shown it is not ready to exercise restraint in this area!