

The **+** WITNESS

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NEW YORK CITY

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FOR CHRIST AND HIS CHURCH

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Story of the Week

NCC Study Seeks to Determine What Laymen Think of Church

By Tracy Early
RNS Correspondent

★ For the first time in its history the National Council of Churches is making an organized attempt to find out what lay people think the church should be doing.

The study has revealed that the concept of laymen functioning as the church's ministers in the world, a commonplace in theological writing of the past generation, has not gotten through to the ordinary layman in the parish.

"In their minds the church is the minister and the activity in the local church building, and anything beyond that is pretty dim," says James Kuhn, chairman of the 25-member lay committee making the study.

The committee's study has also confirmed the general impression of many observers that little rapport exists between the average layman and national church structures.

"In all the regional discussion groups," Kuhn reports, "not more than once or twice was there any mention of the national structures — and then it was only about certain social pronouncements that upset people."

As raw material for their study, called the Listening to Lay People Project, the commit-

tee is receiving reports of discussions by lay groups in some 25-30 U.S. and Canadian cities.

Kuhn gave the NCC general board a preliminary report on the three-year study at its June meeting in Washington, D. C., and expects to make a final report next spring.

A professor in the Columbia University graduate school of business, Kuhn serves as an elder in his local United Presbyterian church in Englewood, N. J. In an interview he discussed some of the committee's preliminary findings.

"The implicit judgment of our committee so far is that we don't think much of the national structures," he says. "The higher church bodies serve the professional clergy — that is what the church has meant to most laymen and to most of society."

Actually the NCC currently has lay leadership in its top posts. Edwin Espy, its general secretary, is a layman, and the newly-elected president, Cynthia Wedel, is a lay woman. Furthermore, the chief executive officer of Kuhn's denomination, William P. Thompson, is a layman.

"But that wouldn't cut any ice with the layman in the parish," Kuhn replies. "To him they are still church professionals."

Where laymen are often divided into two camps — liberal

and conservative, or social activists and pietists — Kuhn's observations have led him to differentiate three main groups.

Both those who believe in social action and those who think they should express their ministry as individuals are in agreement that the church should minister to the world, he says. But he finds a third group that thinks of the church only as an organization serving its own members, with the minister as someone to hold their hand in times of trouble.

The church should embrace both groups that believe in a ministry to the world, Kuhn believes, and provide opportunities for them to gain insights from each other.

But the church would probably be better off, he feels, if it lost the third group — though the financial adjustments during the transition would be painful. The NCC and several denominations are already experiencing a considerable amount of pain as their receipts decline and inflation continues.

"A dead church with money is worse than a live church without it," the business professor contends.

Believing that the church should embrace both activists and pietists, Kuhn calls for more issue-oriented groups outside the churches. These would allow laymen of various churches to work together on problems such as ecology or fair housing in which they were par-

ticularly interested, but without splitting the churches over whether they should be committed to particular programs of social action.

The laymen's distrust of national church structures is visible in his committee's deliberations, Kuhn reports, with some members questioning the value of just handing the NCC another report — perhaps to be filed away and forgotten with many others from years past. "The young people particularly are tired of talking and drawing up reports," he says. "They want the committee to do something."

"But it wouldn't bother me if all we do is come up with a report," he says. "As in legislation moving through Congress, sometimes years are spent on studies and making a record on some issue. Then when the time comes that people are ready to act, it is there. With the crisis in the church, the time may be close when one report may have more impact than in the past."

Cameron P. Hall, staff director of the project, also defends the value of the study. The regional discussion themselves have helped the churches in the local community, he says, and created the excitement of "participating in a process that is without precedent."

A Presbyterian minister and former NCC staff member, Hall came out of retirement to direct the project — which he largely initiated. The leaders of denominational lay organizations appealed for such a study, he says, and United Church Men, an NCC affiliate, provided most of the funds for it.

"Whatever may be the merits, or their lack, in the report that will come from the national committee," says Hall, "this is assured: it will be the first time the churches will have a report about and, even more important, by lay people."

Adults Rather than Youngsters Cause of Most Social Unrest

★ Adults more than young people are responsible for contemporary social unrest, a Southern sheriff, a seminarian and a hospital chaplain agreed.

The three men addressed the annual southeastern conference of United Methodist Men at Lake Junaluska, N. C. and were quite unanimous in their assessments.

Adults, said Sheriff Bill Morris of Memphis, must make "ourselves and our works worthy of the trust and confidence of our children." Once the bases for respect are there, he added, adults must communicate it to youths because "we have given them good cause to question us," especially in regard to dual standards of conduct.

Millsaps Dye, a student at Candler School of Theology, Atlanta, advised adults that the best way to "pull the teeth of those who would destroy society" is for the older generation to get social changes underway.

Chaplain Jerry Meredith of Atlanta's Grady Hospital suggested that parents and other adults should "learn what it means to be human and quit trying to be God."

Sheriff Morris told the 2,000 laymen that many modern ills have come about because children have been allowed to grow up believing in "politics without principle, pleasure without conscience, knowledge without effort, wealth without work, business without morality, science without humanity and worship without sacrifice."

The best way to reverse these patterns, he said, is for adults to set their own houses in order. He urged parental firmness and consistency, along with more listening, more "yes" replies, more encouragement than ad-

monishment and an adult rediscovering and assertion of faith in the "spiritual, non-utilitarian values on which American life has rested."

Dye, a native of Mississippi, explained youthful concern for those in society who "feel the pinch of conditions over which they have no control," especially those economics which place profit and property above people.

He said the system looks something like this to youth: the government determines what society will be, laws enforce it, schools train persons to fit it, families perpetuate it and churches "seem to endorse it with God's blessing."

Alternatives open to the young, he continued, are to "play the system," to strike out as individuals who are hurt or angry, or to work to change or destroy the system.

He opted for working to change it, since in Dye's view institutions are tools, not ends in themselves.

More attention by the church to the causes of drug abuse was the main theme of Meredith, a former addict and youth gang member. He said the church must not run from people who are trying to get away from anger and pain by escaping into pleasure.

"We need people who can be vulnerable enough to be hurt," he stated, "to fall on our faces, to admit we need each other and to take the risk involved in loving others."

HOUSTON CONVENTION

★ What is being planned for General Convention will be presented in our next and subsequent numbers.

Objection to Violence Depends On the Situation Involved

★ An American theologian has called for application of the principle of selective conscientious objection to the question of using violence to bring about social change.

Instead of giving a general answer for or against, said Robert McAfee Brown, Christians should decide each case on the basis of the particular situation.

That would mean that white Christians in America might see the search for non-violent methods as their role, without asserting that blacks or other oppressed peoples of the world should make the same decision.

"We do not have the right as white, middle-class people to tell the blacks or Brazilians what they should do to gain justice," said Brown in lectures at the Union Seminary's summer ministers conference.

But the former Union professor suggested that non-violence was the appropriate method for American whites, even in the face of black violence. "As Martin Luther King told blacks in the '60s to respond to angry white mobs in suffering love," he said, "now perhaps whites should be prepared to respond to angry black mobs in suffering love."

In recent years, selective conscientious objection has been advanced as a basis for draft deferment when a man had moral objections to the Vietnam war but not pacifistic objections to all war. In urging the wider application of the principle, Brown outlined criteria for deciding whether violent struggle is justified:

- Its purpose would have to be justice for the dispossessed.
- It should be used only as a last resort.
- It should have a reasonable

chance of success and not lead to a senseless slaughter.

- The means used should be in proportion to the ends sought.

- Those engaged in the struggle should give constant attention to what will happen when the violence is ended.

In connection with the final point he repeatedly stressed the warning of the Italian author Ignazio Silone that the persecuted tend to become persecutors.

Brown, who teaches at Stanford University, declared that violence on the American campus was not justified under his criteria, particularly the requirement of a chance for success.

"On a California campus violence will not bring a chance for the better, but will be counter productive," he said. "It would only help to re-elect Governor Reagan."

He also warned against the tendency of campus protest to escalate. "A group of students wanting to protest on some issue starts with a pledge of non-violence," he said. "Then it becomes violence against property if necessary, but no violence against people. Then it becomes, violence against a few people here to see that violence against many people in Southeast Asia stops. After that most anything goes."

Furthermore, he commented, violence against property can itself be violence against the person — as in the case of the professor who lost the product of 20 years work when his research notes were destroyed.

Brown warned against turning a critique of violence into a rationalization for the status quo, however. "The question is

what are the best means to bring about change," he said.

His lectures, entitled *Violence and the Christian: New Dimensions of an Old Problem*, dwelt heavily on the problems of the third world.

Parodying remarks by Vice President Agnew, Brown said the problem of violence had existed ever since Cain called Abei an effete snob and a rotten apple to be cast out of the barrel.

"What is new about the problem," he said, "is that for the first time the powerless realize that they need not remain powerless, but can forge the tools of their own emancipation."

With two-thirds of the people of the world going to bed hungry every night, he said, many people are advocating the use of violence to accomplish change because they see the present system as one of "covert" or "structural" violence.

Though he declined to criticize those who resort to overt violence in an attempt to change the "covert violence of the status quo," he cited United Farm Workers leader Cesar Chavez and Archbishop Hedler Pessoa Camara of Brazil as men who had won gains for the oppressed by non-violent methods.

Christians should take sides actively, Brown said, even if they reject violence. "It is not enough for the church to play a mediating role."

As examples, he said that the church should take sides with the grape pickers in California against the growers, that campus ministers should align with black students rather than with the conservative Young Americans for Freedom, and that in Washington Christians should oppose protective tariffs.

Brown, who said he was a pacifist at the beginning of world war two but changed and entered the navy as a chaplain, has been an active participant in

demonstrations against the Vietnam war.

At a chapel service he conducted during the ministers conference, he accepted the draft card of Robert Bacon, a graduate student at Princeton University. He had counseled with Bacon while he was a student at Stanford. He said that he would send the draft card with a covering letter to the selective service headquarters in Washington. The act would presumably make him liable to prosecution for aiding Bacon in violating the law.

The government has not prosecuted any such case, however, since it lost its highly publicized suit against Dr. Benjamin Spock and other prominent anti-war protesters.

STUDENT COLLECTION KILLED BY LAWYERS

★ A committee of the Episcopal Church has decided to "suspend" and refer back to the executive council a special offering to aid students working for political candidates in fall elections.

The voluntary contribution was scheduled for the third Sunday in September. It was originally approved by the Executive Council last May, and said it would "support student strike activities, including their political education campaigns."

Charles M. Guilbert, council secretary, wrote to church leaders to announce that the executive and finance committees had decided to "suspend any further action" and to bring the matter back to the council in October.

"The committee's action," he said, "was taken after receiving an opinion from attorneys of the Domestic and Foreign Missionary Society that donors to such a fund or funds would not be allowed to claim their gifts as tax-exempt and the attorneys judgment that the administration of

such an offering 'with political implications' would be 'inappropriate' for members of the staff of the Executive Council, which is a tax-exempt organization."

Impetus for the action in May followed Cambodia and the decision of many schools to give students time off in the fall to work for political candidates. Opposition and support for the collection were reported in many parts of the country.

CESAR CHAVEZ UNION SIGNS CONTRACTS

★ After five years of strikes, boycotts and finally negotiations spurred by Roman Catholic bishops, an end is in sight for the California table grapes dispute.

The union, led by Cesar Chavez, accomplished what it called its "greatest victory" when the union signed a contract in Delano with 26 growers in the San Joaquin Valley. They represent 50 per cent of the table grape industry growers and the contract they signed covers more than 6,000 grape pickers.

This agreement means that only about 20 per cent of the growers have failed to come to terms. Chavez made it clear that he would not call off the worldwide boycott of non-union table grapes until the last growers had signed.

Growers still holding out are in Fresno and Tulare Counties. As a result of the major breakthrough with Delano area growers, the others are expected to enter contract negotiations.

However setbacks are possible since the teamsters union is in the state organizing farm workers. It has already unionized 7,000 workers in the lettuce areas and is active with melon pickers.

Chavez says the teamsters action violates a 1967 agreement in which his union was to have the right to organize all farm

workers in the state. He called the teamsters action a "sneak attack" and declared that "our organization is the victim of a deliberate attempt to stem the forward movement of Mexican, Filipino, and black farm workers."

Spokesman for Delano growers denied that the boycott was their main cause for seeking a settlement. However, it was admitted that the boycott had seriously affected the marketing of non-union grapes.

The contracts signed were similar to all recent settlements with the exception that the hourly wage will be \$1.80 an hour with an increase of 25 cents over a three-year period. Most of the previous contracts were for \$1.75 per hour. Other fringe benefits are the same — 20 cents for each box picked, a 10-cent contribution an hour to the union's health plan, and two cents a box to an economic development project. The contracts also include stringent safety requirements on the use of pesticides.

- - People - -

THEODORE O. WEDEL, one of the most widely-known personalities of the Episcopal Church, died of a heart attack on July 21, at an Alexandria, Va., hospital. He was 78 years of age. A simple service at Washington Cathedral was for immediate family and friends, and a memorial service is planned for the fall. John E. Hines, Presiding Bishop, said; "Dr. Wedel was one of the most distinguished and influential churchmen, both in the Episcopal Church and in the field of ecumenical Christianity. As one-time warden of

(Continued on Page Ten)

THE WITNESS

EDITORIAL

The Church Press

"CHURCH publications are now flooded with decrees, pronouncements, findings of study groups," Alan Geyer charged in a lecture at the Pacific School of Religion at Berkeley University. "We pretend that moralistic rhetoric is action."

The editor of *Christian Century* urged religious publications to replace "institutional trivia" with action-oriented material relevant to informed readers of this age.

He noted that like the government and other big institutions, "the church has its own tremendous credibility problem."

In a talk entitled *Religious Journalism on the Brink*, Geyer conceded that it is just possible that religious journalism is on the brink of a breakthrough in relevancy and significance.

However, he warned that church publications must learn to perceive the church as a political institution, and accept conflict as an essential ingredient in political movements.

"Conflicts and controversy are the lifeblood of the secular news media, but religious publications avoid reporting conflict, especially internal church conflicts," Geyer observed.

"Unless religious journalism becomes more political in style and stance, it will wither and die away," he held.

He said reports emanating from church conventions "sound more like a secretary's minutes of the meeting" rather than revealing "who wins and who loses and what the stakes really are."

The real story of a church meeting may be what does not get done, he said. Geyer is a Methodist pastor and former political science professor.

Discussing the current financial problems of religious publications, the editor reported that many Protestant and Catholic periodicals have lost one-third to one-half of their circulations in the 1960s.

He stated that other economic factors hurting religious publications included cuts in church subsidies, inflation, declining revenues in advertising

— especially in the fields of book publishing and religious hardware.

As a possible solution, Geyer encouraged a coalition of efforts. He had remarked in an editorial that the "sheer number of mediocre journals" is no guarantee that the real issues of the day will be treated competently.

The Enemy Is Us

By Alfred B. Starratt

Rector of Emmanuel Church, Baltimore

THE IMPORTANT THING to remember about ecology is that everything is vitally connected to everything else. This isn't news to people who worship regularly at Emmanuel since, for many years, we have been teaching the theology of pantheism. Central to pantheistic doctrine is the scientific truth that existence is not a collection of separate entities which happen to share the same location in time and space. Pantheism teaches that the one creative power differentiates himself into the endless variety of forms of existence, and that all of these forms are variations of a single reality. Just as a single powerful white light in a motion picture projector is the source of all the forms that are presented on the screen, so God is the single source of all the forms apprehended by our five senses. Every man, every animal, bird, and fish, every star, stone, planet and vegetable, every insect and microbe, all forms of existence without exception are variant modes of divine activity.

Behind all the variety of experienced forms, therefore, there is only one being — the infinite divine continuum of creative power. Hence all multiplicity, all views that see the world as a collection of independent items each with its own self-subsistent life, are based upon illusion. There is only one life, and we all share in it. The pelican and the poodle, the porpoise and the goldfish, the oak and the human baby — all are variant forms of a single life. And that life is the life of God.

The unity of all forms in the single ocean of being was unknown to men of the west until fairly

recent times. Our scientists discovered it in the study of the nature of reality. They found that the universe contains only a single substance that in some of its forms is called matter and some of its forms is called energy, just as the chemical molecule H₂O in some of its forms is called water, in others ice, and in others a gas called steam. It follows from this discovery that each one of us is part of nature. We are nature acting in a certain way at a particular time-space location. What happens to nature happens to us. What happens to us happens to nature.

This is what ecologists have been saying for some decades, and it is what all of us are now being forced to realize under the threat of extinction. When men were a small part of the biosphere we had little noticeable effect upon the rest of nature. But now we are overrunning the earth and we have devised means of using vast resources of power by converting potential energy into active forms that can meet our needs. Our high standard of living in the United States is made possibly by energy conversion at a rate hundreds of times greater than among primitive peoples. Each American citizen in his lifetime uses up a vast amount more energy than each primitive tribesman. At last we have begun to throw the whole of nature out of balance by both our numbers and our way of life. As Pogo said, "We have met the enemy, and they are us!"

All of this means that the solution of our environmental problems will be possible only by changes in all aspects of our way of life. No single change will be adequate. For example, it doesn't really solve our problem to have congress vote ten billion dollars for water purification if the president at the same time supports the expenditure of tremendous sums for new super highway construction. Believe it or not, super highways are a very large contributor to environmental poisoning. Not only do they cover more land with tar and cement and encourage the spread of urban real estate developments over ever wider areas, but they also support the air pollution of an ever increasing number of automobiles. As Norman Cousins said in a recent edition of the Saturday Review: "The nation is in serious need of expanded transportation facilities. The best way of meeting this need, however, is not by constructing yet more super highways but by providing modern, efficient, comfortable systems of mass transportation. America is being strangled by traffic congestion. . . If congested traffic could be relieved only by adding to the burden of poison in the en-

vironment, then something might be said for it. But it is clearly within the scientific and technological capacity of the United States to devise and construct modern means of mass transport without at the same time incurring profound pollution liabilities. . . The nation could do worse than to call a moratorium on super highway construction until it takes care of its desperate need for modern mass transportation systems."

Words such as these remind us all of the interlocking nature of environmental problems. From now on, each of our decisions as a people should be judged in the light of its effect on the balance of the ecological system. For if we don't begin to care for the way our chemicals kill fish and birds, and our production of carbon dioxide is slowly changing the atmosphere, we won't have to worry about the future of our grandchildren — for they will have no future.

The religion of pantheism reminds us of our responsibility for the well-being of the total environment. Thus good contemporary theology can become a motivating power for good ecological behavior.

Establishment a Hindrance

By Norvin C. Duncan

Priest of Asheville, North Carolina

JEHOVAH called the establishment into being and he used it. But when they failed he took away their mission and gave it to another people. God speaks to all mankind. "Blessed are they who have ears to hear." Space forbids details of his appearing within and without his temple. The Catholic Church has produced saints, and God has spoken through it. But, its claim to monopoly, along with the claim of the Anglican Communion, is being shattered today. Protestantism was a movement of the Holy Spirit. God could not be shut up in dogmas, doctrines, rites and ceremonies — nor shut up in musty temples no matter how costly and ornate. What we as Episcopalians should be concerned about today is our Lord's own concern for people — for fences which keep the select in and the masses out.

There is too much in the Episcopal Church today of identities with the old establishment for comfort. The whole church suffers from the same, but our responsibility is what we have to consider. We are bound to much of the past which is irrelevant today. The masses are aware of our exclusiveness. We are tied in our outlook towards

other ministries to the Lambeth Quadralateral, as witnessed by confirmation of those from other communions and by dogmas and tradition to the catholic tradition with a pope at the top and non-recognition of validity of Protestant ministries. I have just read a proposal to use a Roman mass. The Protestant Episcopal, the church into which I was baptized, confirmed, and ordained a presbyter, shared an experience with the Protestant Reformation. There were values in this experience which should be kept within the church, yet a well organized group has whittled away at these values until they are almost eliminated. More and more the establishment seeks to save its life, not the world. We know what happened to the old establishment. God may be, at this moment, in the process of taking it away from us and giving it to another.

Neglect the Country

THIS EXCLUSIVENESS has touched my own ministry in a way which leaves me with a deep sense of a dying exclusiveness. Many years of my ministry were spent in mill towns, and I was brought up in the country. I know the people in these areas, love them, and want to see more of them in the Episcopal Church. We failed the country, following like the English sparrows, to nest in towns and among the affluent. Relatively, we have no real country work, and when we lost the country, we lost the most substantial part of America. In my work I found it difficult to win members to our church because in the minds of these people our identities were with the groups and classes which controlled situations which deeply effected their lives.

Also, dogmas, constitutions, canons and rubrics fenced me in. I could not adapt to needs of the moment. The whole process of change in the Episcopal Church is too slow to permit confrontation and change in a rapidly changing world. By the time we get new legislation the issues are long past, and new ones confronting us. In the reports at our diocesan conventions for two years in succession, the committee on the state of the church frankly stated that the Episcopal Church could not communicate to people in rural and industrial areas, and recommended that we abandon those areas to other communions who could communicate.

Yet we keep on saying "I believe in the Holy Catholic Church". Just how catholic is a church that cannot reach the people who heard Jesus

gladly — they understood him. The violence, frustration, divisions, etc. which confront the church today along with the fact of the rapid growth of groups like the Church of God, etc., are telling us in no uncertain terms that somewhere along the line the establishment has failed.

We are in judgment now. We brag of our wealth, skyscrapers, cathedrals, great churches with expensive equipment, richness in appointments, and flush with elaborate vestments and liturgical movements. But the more we have of these the more we are under condemnation, because they have become the ends of the establishment, and their symbolism unapplied to human needs. I was encouraged when I heard of movements within the church to make parishes eucharistically centered, and a new emphasis on the spiritual life, until I realized what was meant — enlistment of people, talent, and money to support the institution. The movements, self-centered, were not spilling over into the community — into removal of slums, poverty, hunger and disease. Jesus Christ has been trying for a long time to get into the establishment and work within it; but the fluffy garments of ecclesiasticism, and the exclusiveness in dogmas and legalistic fences have kept him out. Today he may be weeping over his church as he wept over Jerusalem, and he may be seeing our temples destroyed. Many pages of our history are filled with glory; many of them are filled with shame.

Many in the Episcopal Church, especially clergy, are proudly boasting of an exclusiveness of our apostolic succession and viewing with disfavor an invalid ministry in other communions, even when those communions bear unmistakable evidences of the work through people of the open vision. For two thousand years Paul has been recognized as an Apostle, and no hands of the establishment were laid upon him. What we need is not so much a union of communions as a unity among all who profess and call themselves Christians. We occupy a paradoxical position. We state in our instructions that all baptized persons are members of the church, yet when those from other communions wish to enter into our fellowship, it must be through the establishment. A bishop's hand upon the head, symbolizing a gift bestowed, not a hand grasp of fellowship in recognition of the work of the Holy Spirit.

What we plead for is not the abolishment of the establishment, but that the church be the church

and let God speak through it, and live in it, as Jesus lived and wrought in Galilee. The bishop could still be the bishop, but his authority could be exercised in a wider range of love and acceptance; receiving into the fellowship all those who bore evidences of the manifestations of the Holy Spirit in belief in Jesus Christ and acceptance of him as Lord and Savior. God is love; "and everyone that loveth is born of God and knoweth God."

We might thus paraphrase Edwin Markham and say:

He drew a circle which fenced me out,
Leaving my salvation in serious doubt;
But Christ, in my heart, had the power to win,
We drew a circle which took him in.
And together we found when this was done,
That in God's love we were as one.

PEOPLE: —

(Continued from Page Six)

the College of Preachers and president of the House of Deputies he was a valued friend, teacher and counsellor to more of the Episcopal clergy than any other single person in the church. His perceptive writing helped many a struggling clergyman and many lay people through the turbulent 30's and 40's. The impact of his creative ministry will remain."

DANIEL BERRIGAN, the fugitive Jesuit priest, changes his domicile, meeting with peace groups, writing, and holding underground conferences with the press. Explaining his ability to escape capture by the FBI thus far, he said it is "because the FBI are over-technologized and dehumanized. It's like the U.S. army, with all its material, can't win over a North Vietnamese people who have a passion for their land and community. You could say that my survival is a triumph of the love and humanity of the people who shelter me over the FBI, who are merciless but extraordinarily unimaginative men." Fr. Berrigan said one of the reasons he is evading the FBI is to "break down the myth of omnipotence of the people in power—to prove the powerlessness." But he added: "I must say that the FBI are the politest bloodhounds I've ever had on my trail," he said,

adding that a large number of them are Catholics and "they never lose their Catholic manners" with respect to priests. His latest appearance was at the United Methodist church in Germantown, Pa. where, in a 20-minute sermon he said "It is impossible to remain a Christian and abide by the law of this land." The pastor was on vacation and his associate said he has not been aware that Fr. Berrigan was to appear. Asked if he objected to the visit, he replied, "We have a free pulpit." Berrigan was introduced by the Rev. John Raines, a professor at Temple University. After speaking, Berrigan left the church by a side door and was driven away in a car.

LORD GRANTCHESTER, a Liberal, a barrister, a politician and a businessman with strong links to the United States, will attempt later this year to get the Church of England's Establishment status changed and have it converted into a "private" denomination with Queen Elizabeth no longer its official head. He hopes to present a bill in the House of Lords after Parliament's three months summer recess. The measure would be a "private member's bill," one not sponsored by the government. It would end the patronage system whereby incumbents can be appointed to benefices on the nomination of certain private individuals,

colleges and institutions. If Lord Grantchester's measure were passed — and passage would be necessary in the House of Commons as well as Lords — it would also end the system whereby top Church of England dignitaries are appointed — or nominated — by the crown on the recommendation of prime minister. Under this system, 26 of the Church of England's 43 diocesan bishops are entitled to sit in the House of Lords as "Lords Spiritual," but Roman Catholics are not — at least, not by right because of their status.

FERNANDO CHAVEZ, son of farm labor leader Cesar Chavez, has been indicted by federal grand jury for refusing to submit for induction. Judge M. D. Crocker issued a court summons for young Chavez to appear before him August 24 for arraignment. He refused induction on April 23, 1969 at the induction center in Fresno. He informed the officer in charge that he was refusing on the grounds that he opposes violence in any form. In a statement read to a group of farm workers from the San Joaquin Valley who accompanied him, he said that he "could not conceive of myself as killing anybody." The local draft board in Delano, the Chavez statement said had denied him a hearing. "Because of my poverty, I have been denied my rights," he

said. "All I want are the same rights that the son of a rich man gets." Among the farm workers who accompanied him to the induction center was his mother. His father was unable to be present. Later, Cesar Chavez said that he would stand by his son in his refusal to accept induction, stressing that he believed that Fernando was "very sincere" about the philosophy of non-violence, which the farm leader has long espoused.

MICHAEL RAMSEY, archbishop of Canterbury, expressed "profound relief" that his government had postponed its final decision to sell arms to South Africa. He said he was relieved that the government had declared its readiness to take time and give mature consideration to all the facts and arguments which commonwealth countries were submitting. Eugene Carson Blake, general secretary of the WCC, earlier condemned the proposed British action as "clearly unacceptable to Christian moral convictions." In a letter to the British Council of Churches, he said the sale of arms by Great Britain would have "the symbolic effect" of aligning Britain with "racist and oppressive regimes" in southern Africa.

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