

The **+** WITNESS

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Story of the Week

Clergy and Lay Leaders Confer With Chavez on Grape Strike

★ More than 250 clerical and lay leaders from throughout the country assembled in Delano, Calif., to discuss the current status of the five-year-old grape strike and boycott.

Held under the auspices of the California migrant ministry, the Franciscan province of Santa Barbara and the California board of rabbis, participants heard reports from officials of the united farm workers organizing committee and the Rev. Lloyd Saijtan, pastor of the United Methodist church of Palm Springs. Saijtan assisted the U.S. Catholic bishops committee in their meditation efforts in the Coachella Valley.

Farm worker leader Cesar Chavez praised churchmen for their support in obtaining settlements so far achieved. He said that the "practical help religious groups have given" has enabled the union to survive many crisis. But he warned that the churches must do more if they are to keep the workers believing in them and in their teaching of social justice.

"The clergy do not realize their powers," Mr. Chavez said. "Signing their name to statement of support is not enough. It doesn't count among the workers. Only an activist clergy can have influence in the social message of the gospels.

"While the clergy have power, they also have fear. It is this fear which leads to their intimidation by the enemies of the farm workers. This fear leads many churchmen to say less about the terrible conditions under which many of our people live. It is not only a question of fear over the farm union problem. There are also the problems in the church itself and the civic community."

Chavez said a large measure of the success of the recent contracts with growers in the Coachella and San Joaquin Valleys, was due to the mediation efforts of the bishops committee.

"But it wasn't always like that," Chavez said. "In the five years of the struggle since the strike began, the church, even our own, has stood aside or supported the growers against the workers. And if it wasn't for the migrant ministry under the leadership of the Rev. Chris Hartmire of Los Angeles, the strike would have failed long ago. The union would have been defeated."

Chavez reiterated his opposition to violence and said that his union seeks only peaceful means to obtain contracts with the growers.

"But if the growers won't listen to us," he said, "I cannot guarantee peace. The workers

are seeking justice, so long denied to them. The workers look to the church for both moral and active support in the struggle. If all reasonable means fail, the workers will more particularly blame the church for not doing enough in using its influence."

Chavez pointed to the many unknown farm workers who carry the daily burden of the strike and boycott; who travel from ranch to ranch and from city to city, living on subsistence, often misunderstood and yet determined to win their long struggle using non-violent means.

"They are the heroes of our struggle," he said, "In them we all have a challenging example of man's deep religious impulse to serve his brother — even at cost to himself.

"Many people think we have won, but in truth we are just beginning. Most grape growers still haven't signed contracts; and there are hundreds of thousands of rural poor people in our country who need the dignity and security of an organization of their own. We intend to reach them."

Saijtan told the participants that the recent contracts between the farm workers and the growers in the Coachella Valley were working well.

"I have visited all the growers involved and they report that relations with the union are going well," the Methodist clergyman said. "What is more, the growers report that the

workers are taking a great interest in the quality of the grapes. They want to make sure that grapes with the union label are the best and they are very particular in their work. There are great relations between the growers and the workers and both sides tell me they are happy with the way the contracts are working out."

The minister also said that all the contracts have been overwhelmingly ratified by the farm workers involved. Only two or three employees have left the ranches under contract and they were not at the farm worker level.

"Perhaps the only sour note is in the fact that the growers accepting the union are not getting the support in their own community, especially among their fellow growers who refuse to recognize the union."

Much of the meeting focused on the details of the recent negotiations between the union and the eight table grape growers. It was reported that approximately 5 per cent of the table grape industry is now under contract. Grapes harvested under union conditions will be packed in wooden boxes carrying a union label. Chain stores are being urged to handle union grapes only and to label the grapes on the shelves so that consumers can make conscientious choice.

In response to a question about the legality of handling union grapes only, Jerry Cohen, union attorney, indicated that some chain stores are ordering union grapes strictly on the basis of quality. Union contracts ban the use of those pesticides that persist in the human body and in the environment — DDT, Aldrin, Endrin and Dieldrin. The contracts also require toilets in the field and adequate hand washing facilities for the workers. Cohen concluded that union picked grapes therefore

have less poisons on them and are more sanitary.

The contracts also provide for increased wages, overtime pay, a health and welfare plan, an economic development fund to assist workers displaced by age, sickness or by machinery, cool water and sanitary drinking cups, a hiring hall, job security, grievance procedures, safety clothing and equipment, medical supervision for workers handling pesticides and other benefits.

The churchmen were urged to assist in selling union label grapes because they are picked under decent and dignified wages and working conditions. Representatives from Los Angeles told of the interreligious committee to aid farm workers that is visiting the owners of all major chain stores urging the purchase of union label grapes. A number of Roman Catholic religious orders have assigned priests and nuns to work full-time in the continuing boycott effort.

Many church groups have contributed money and food to support summer workers in the strike and boycott. Others have pledged to seek such resources. As Chavez told the religious leaders: "We need your help and we ask for it because we need it; but in the most basic sense you are part of us; our struggle for the poor is also your struggle; you belong with us."

Major Grower Signs

The union achieved its greatest victory so far when it signed a contract with Roberts' Farms, a few days after this meeting.

Owned by Hollis Roberts, the farms cover nearly 50,000 acres in five California counties and employ some 4,800 workers. Six hundred acres of grapes are involved, along with 17 other agricultural crops. It is one of the largest walnut and almonds producers in the world and also has

large acreages in citrus and peaches.

All the products will carry the union label, and the union has assured the firm that supporters of the boycott will now be encouraged to promote them all.

Chavez declared that the negotiations were the best he had ever experienced. He lauded Mr. Roberts and the other principal negotiators for their understanding and acceptance of the contract terms, adding, "it's going to be a very good relationship because all of us on both sides are going to make it work."

ASK BUNKER'S RETURN FOR QUESTIONING

★ Three churchmen and a Congressman joined in asking the federal government to bring Ambassador Ellsworth Bunker home from Saigon to answer before Congress questions concerning "his role in the current suppression of South Vietnamese dissenters."

The group charged at a press conference that the Thieu government is carrying out arrests, murders and tortures against opponents in a way which surpasses the "worst" of the former Diem regime.

Ambassador Bunker was alleged to have refused to see American relief workers who sought to ask his intervention in behalf of tortured students. Opposition to President Thieu was said to be lodged mainly among students, who were said to feel that the U.S. ambassador interfered in "Vietnamese internal affairs."

Making the charges were United Methodist Bishop James Armstrong of the Dakotas; Fr. Robert Drinan, dean of Boston College law school, currently on leave to campaign for Congress, Alfred Hassler, head of the Fellowship of Reconciliation and Rep. John Conyers, Jr. (D-Mich.)

Finds a Lot of Christianity In Teaching of Mao Tse-tung

★ Maoism was compared with early Christianity at a clergy and ministers group discussion sponsored by the Hong Kong Christian council. The comparison was drawn by Leo Goodstadt, a member of the diocesan convention working party which rejected a recommendation that the Roman Catholic Church in Hong Kong should explore the possibilities of a dialogue with Communists.

Goodstadt cited several fundamental thoughts of Chairman Mao Tse-tung that overlapped the basic teachings of Christianity. These included the ideas of man's perfection, that the spirit of man was capable of overcoming any adversity, and the principle of changing a man's point of view through reasoning.

"Like Christianity, Mao thinks of revolution in the long term," he said. "He looks with disgust and contempt on those who work for rewards in this life while the good Christian believes in working for rewards in the after-life.

"The principle of the communes is similar to that followed by early Christians who believed in holding things in common.

"As Mao is anti-capitalist, so was medieval Christianity. He also shares the Roman Catholic view that science and technical advancement should serve mankind."

Listing basic differences between the two ideologies, Goodstadt contrasted the Christian view of the right of the individual with the communist view that the individual serves society.

"The two have much in common," he said. "If an early Christian were to come back to the world today he would find a

lot in common with Mao Tse-tung."

Earlier the Rev. Ray Whitehead, a lecturer at Chung Chi Theological Seminary, said Christians should study left-wing criticism of Christians to see if it is valid.

"The churches must take these criticisms seriously in preparation for a future dialogue," he said.

The discussion was attended by more than 60 people including Protestant and Roman Catholic clergy, nuns and laymen.

The question of a dialogue with the communists has become a controversial issue in Hong Kong Catholic circles since

it was first raised in a recommendation from a discussion group of the current diocesan convention. The dialogue proposal was dropped on the advice of Bishop Francis Hsu of Hong Kong.

At present, diocesan discussion groups are examining subjects ranging from education to the Catholic liturgy. They are also debating documents compiled by drafting commissions appointed in 1969. Membership of the groups is drawn from the diocesan convention which has 420 delegates, some appointed by the bishop and the rest elected or appointed by parishes.

The convention aims to fulfil a two-fold purpose — to seek out the aspirations of local Catholics and to make them better informed about their church and society.

Festival of Alternate Life Styles Causes a Happening

★ A suburban San Francisco church with a most unlikely name has a most unlikely approach to the area's hippie community.

For three days running, a Festival of Alternate Life Styles was scattered over the 13-acre grounds of the Mount Diablo Unitarian church, attracting a cross-section of widely differing groups — including the entire square suburban community.

Blue, red, and yellow buses and vans, psychedelically decorated began lumbering into the church grounds on Friday, well stocked with pamphlets, photos and displays. And, as one group said frankly: "We're looking for people."

It was a chance to recruit, compare notes, and hopefully soften the hostility the hippie communities feel from middle class suburbanites.

But as they explained fea-

tures of their "ways of life" it appeared their various life-styles differed more from one another than from the conventional "cats."

The festival did end, however, on a note of deep togetherness — a spontaneous anti-war-in-Cambodia service.

Kicking off the fair was a group of young people from "The Re-Education Center," an 80-member commune which owns five houses.

They sang their "family" songs extolling "love and truth" and passed out bumper stickers reading "Give Man a Chance." The site of their new utopia, the "International Ideal City" is a 600-acre farm in Mendocino county, financed largely by a communal printshop.

"We don't mind getting our hands dirty," they explained. "Our motto is, not to speak

about a heavenly kingdom but to actualize it." In that spirit, the first project for the Utopia is a septic tank.

The center was promptly challenged by "The National Reconstruction Party" a commune-on-wheels, whose delegates piled out of their big blue "campaign bus" to voice disagreement with "this self-improvement, capitalistic approach."

The party's aim, by contrast, is to move about, feed the poor, set up free medical clinics, and "reconstruct this country out of poverty and pollution."

They have a "50-year-plan" in which their leader will campaign for the U.S. presidency in 1972.

"The Ant Farm," a living group in Sausalito, "blew people's minds" by blowing up a house-sized plastic "environment," their contribution to the national shelter problem.

Temporary, flexible, cheap and indefinitely capable of being multiplied, the "environment" was kept buoyant and comfortable by a pulsing air pump, as dozens of the curious flowed in and out of it.

"It would have been great for the Woodstock festival," they said, "where it rained practically all the time."

"The Center for Ecological Living" instructed successive batches of people on how to build new "good life" habits, from what to eat and wear, to building compost heaps and recycling cans and bottles.

"The Food Conspiracy" drummed up membership for its cost - and - health - conscious-food-buying clubs in Berkeley and Diablo valley.

"The East Bay Shark", a mime troupe, drew laughs with its contemporary version of a Noah's Ark for today's social deluge.

Others answering the festival invitation included "The Family Store," information on the astonishing number and range of

handcraft shops in the area; "The Institute for Human Abilities," communal living plus courses such as "sensuality" and "hexing"; "The Morehouse Commune," "responsible hedonism"; "Switchboards" of East Oakland and San Francisco, help, relating to drugs, crash pads, jobs, suicide prevention, medics or cops; the "Mt. Diablo Peace Center"; Marin county's "Open End," a church-non-church.

Coordinating the fair had its problems, as most of the participating groups had a built-in antipathy for schedules. A public address system and information booth served to disseminate necessary data on "happenings."

Rhythm groups and bull sessions were the most prevalent

gatherings over the grounds.

Robert Birbaum, a psychologist who said he had never been in a church before, led the "Sunday service," and "inspired happening" in which the jam-packed congregation somehow found themselves tossing balloons to the beat of bongo drums.

A snake-dance to the patio led to a free make-it-yourself sandwich bar "communion."

An anti-war activity was spontaneous, like the rest of the weekend, purportedly emerging from the concerns of the moment.

Speakers included university students, a priest and the president of a local bank.

Alternate Union Plan Called Retrogressive by Methodists

* Six British Methodist leaders have bluntly rejected as "retrogressive" rather than "progressive" a new plan for church union published by four Anglicans — two Anglo-Catholics and two evangelicals.

The new plan, envisaging the creation of a new United Church from the merging of interdenominational congregations at the parish or local level, was published in a book, "Growing into Union," as an alternative to the currently stalemated Anglican-Methodist union plan. It did not, of course, reflect the policy of the church as a whole.

But this is what the six Methodist leaders say of it in one telling paragraph: "If the plan is carried out locally, as is contemplated, it is likely in almost every case to take the form of a takeover by the parish church (Anglican) of the other denominations.

"The new church would thus be an accumulation of such takeovers, and be itself an Anglican

Church in all but name. All the years of patient negotiation since 1955 — when Anglican-Methodist unity conversations began — have been aimed at preventing just such a takeover from happening, or even seeming to happen."

The six Methodists are the present president and vice-president of the British Methodist conference, the Rev. Brian S. O'Gorman and T. Kenneth J. Leese, respectively; the president-designate and vice-president-designate of conference next year, the Rev. Rupert Davies and Prof. W. Russell Hindmarsh, respectively; Harold Roberts, who chaired the Methodist team in the unity conversations with the Church of England, and Eric W. Baker, secretary of the Methodist conference.

The four authors of "Growing into Union" who the Methodist leaders now take to task are Suffragan Bishop Graham

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THE WITNESS

EDITORIAL

Malthus Had the Answer

By Hugh McCandless

Rector of the Church of the Epiphany, New York

OUR CHILDREN know that the land God gave us should be approached prayerfully and reverently. Already we are feeling the pinch of this complicated question of ecology. When this country was young, things were apparently simpler. When there were more mouths to feed, there were soon by the same token more hands to feed them. When game disappeared from the woods, expansion westward was inevitable. European farmers could thrive on much smaller sections of land than Indian hunters. The Indian was deemed unemployable, and then unassimilable, and then undesirable.

But now some of this simple thinking seems a trap. Our prosperity is boomeranging right back at us. When you buy fish and chips in an English shop to take home, they are wrapped for you in a half sheet of clean old newspaper. But here, when you buy the equivalent — fried chicken to take home — each portion, by my actual count, can be accompanied by a paper plate, two paper ramekins, a tinfoil jelly holder, a gaily printed price list, a decorative paper napkin, three pieces of plastic tableware, a cardboard box, and a plastic carrying bag. On the counter these look much better than an old piece of newspaper, no matter how clean; but in the garbage pail, or town dump, they look much worse. In the middle ages, the steps in front of Notre Dame de Paris disappeared under impacted dust and litter, during five centuries. In the last century, we enlarged Manhattan Island by many acres, with litter. But now, how soon will we bury ourselves?

This largely indestructible garbage that evidences the prosperity of the American Common Man is beginning to kill fish all along the coasts. Someone blandly said recently that the teeming millions of the Caribbean will have to have a revolution in their diet. They are having their revolutions all right, in Cuba and Haiti and then in Trinidad; it is much more than dietary.

Some commentators said that Earth Day observance will not mean much in the end because it

was mostly young white people holding another "hoopla" to express their opposition to their elders, the establishment, and General Motors. This would be like what the epistle calls, "beholding one's natural face in a glass and straightway forgetting" what one looks like.

The Commercial People

THIS FORGETFULNESS, however, is not exclusively the property of young people. Many large companies are saying that they have always been terribly concerned about pollution. They insist that to them the most valuable thing that ever came out of coal mines was not coal, but miners. Many colleges and periodicals are possessively and petulantly pointing out that they were talking about this years ago. And I am doing the same thing right now when I say that religion has always dealt with ecology, ever since the Garden of Eden. When the herdsman Abel was killed by the farmer Cain it was a true picture of commercial sociology.

And of course the western church has celebrated Rogation Sunday for many centuries. It has done this dramatically, by processions, and intellectually, by reminding us in the day's gospel that our prayers for good things are valid only if they are asked in Jesus' name. This means we must pray them as Jesus's disciples, for the purposes of God and the welfare of our fellow men.

But the church, and colleges and magazines, have been fairly calm and unhurried about this problem of the centuries. It is a good thing to see so many young people excited about it; their goals are very vaguely defined, but so is the problem. Two of the most popular paperbacks many of us have read were edited by very young men. Colleges are now planning specific courses on this subject. The subject will not be easy. It is a maze of conflicting forces and counterbalancing facts. Nevertheless, a generation that can put a man on the moon should do a pretty good job of putting population and pollution into perspective.

There are three attacks possible. The first is legal. I think history shows that religion is better staying out of this.

The second is moral suasion or public opinion.

The church does belong here. The Rogation Sunday processions were also public inspections of hedges and ditches, and the landholders knew it. A few centuries before, when certain men of Rome and Alexandria thought the Christian civilization was in a very bad way, they moved away into deserted country and became monks. They gave up family life, but they preserved civilization during the dark ages.

The third attack is inner discipline, and religion certainly belongs here. If enough people can train themselves to moderate their style of life—if enough people can be persuaded to adopt a Franciscan frugality, a monastic moderation, then those people will have a great deal more of this world's goods to use in the service of God and man.

Such people would indeed, in the words of the epistle, be "visiting the fatherless and widows in their affliction, and keeping themselves unspotted from the world." Such people, more than all the law makers and opinion moulders even, are the best hope of this earth and of humanity as a whole. The other solution to the problem is just what Malthus said — war, famine and disease.

What's True Religion?

By Kenneth E. Clarke

Director of Marjorie P. Lee Home, Cincinnati

THE QUESTION is: What is true religion? As you might expect there are almost as many answers as there are people. At one end of the spectrum there is the apostle of license, Henry Miller, whose credo is complete and uninhibited self-expression while at the other extreme there are the biblical and church fundamentalists. Sometimes Miller's writing has the ring of an inspired passage from the New Testament but at other times he sounds more like the antichrist. The biblicists, of course, believe true religion consists of literal adherence to the Bible's teaching, and the orthodox churchmen assert that the doctrine and discipline of the church is the key to religious truth.

But the church itself seems confused today. Liturgies are being revised; God is said to be dead; speaking in tongues has been revived; priests are becoming prophets; old forms of organization are being questioned or scrapped, and sensitivity training is regarded by some as the new vehicle for the spirit.

What's behind all this ferment? Frankly, I believe God is. Most, if not all, of these trends are, I believe, a sign that old mother church is still in her productive years. Confusion is not necessarily bad. It is often a sign of life. When his chosen people become smug and self-satisfied he has a way of turning things upside down. Over and over again he did this through the blistering message of the prophets. Then came Jesus and the creation of a new community; but it eventually became too much like the old one. It has already had one shaking up at the time of the reformation, and now we are in another one. Does anyone doubt that we need it? For a while we thought we had a corner on God. We locked him up in the sanctuary, and as long as we paid him homage occasionally we felt entitled to his blessing. Like the French cynic Voltaire, we were content with a nodding acquaintance. While he was walking down the street a religious procession led by a crucifer passed by. To his companions' amazement, Voltaire tipped his hat. "Are you a believer?" they asked. Voltaire replied: "I salute, but I do not speak."

Isn't that precisely the trouble? We have had a "play" religion rather than true religion — a religion which salutes but doesn't save.

Our salutations have taken many forms. We have built church buildings for our own convenience, and our own kind of people. We have paraded our preachers at public affairs. We have baptized, confirmed, married and buried with pomp and ceremony. We prayed in our schools and put God's name on our coins. We even took polls to see how many believed in him. Is it any wonder some have said: God is dead. In one sense they are right, for a God who can be saluted, polled and used is surely dead. The real God must be encountered and served. He saves but he also demands. He consoles but he also judges.

WHAT THEN is true religion? If you have received the impression that it doesn't have much to do with many of the things we in the church used to think were so important, you are right. It is unbelievably simple but staggeringly demanding. As revealed in Jesus' own life, it is based on just three convictions:

- a deep faith that the power behind the universe is motivated by a love that can be apprehended and appropriated by man.

- An invincible confidence in every man's potential and infinite value as a creature made in God's image.

● a determination to make the good news of God's love incarnate by the exercise of unrelenting kindness.

Granting these are essential, what then?

More than anything else what the church needs today is a revival of faith in the power and presence of the living God. The current attrition in our churches is generally attributed to the emphasis on social and political action. No doubt there is some truth in this, but I am convinced that many have left simply because they really believe God is dead. After Bishop Robinson said: "God is not up there or out there" the Sunday school faith of a lot of people crumbled. Tillich's assertion that "God is the ground of our being" didn't help much either.

But the interesting thing is that it wasn't Robinson or Tillich but St. Paul who said: "In him we live and move and have our being." Paul put it into words but this was the faith Jesus taught and lived. Now this is true whether we know it or not, but knowing it can make a vast difference in our lives. The situation might be compared to living in a house which is wired for electricity. Unless we know it and turn the current on, it won't do us any good. So it is with God. We need to stop wasting time playing religious games or debating his existence, which is just a cunning way of avoiding encounter, and affirm his presence and power in our lives.

As Archbishop Temple once said: "When I pray coincidences happen, when I don't they stop." There is nothing magical about this. It is simply a matter of whether we are hooked up to the current or not.

The evidence of his presence is all around us. Common sense tells us that an instrument such as the human eye is not the product of chance, and our conscience by its very protest against needless suffering and injustice testifies to a moral order. But most of all we know through the love we have received that it is something more than any of us possess or can give out of our own resources alone.

Turning now to Jesus' conviction concerning man's potential and infinite value, what demand does this place on us today? This is an area where I think organized religion has failed badly, and because we have failed the cause has been espoused by others. According to Kenneth Kenniston of Yale, we are in the midst of a new post-industrial revolution which is being led primarily by middle class college students. They are

for the most part disenchanted with the church, for they see it simply as an extension of society's values — values they question. This revolution, Kenniston says, is less concerned with quantities of things than with their qualities. It opposes not technology per se but the worship of technology — the tendency to standardize and homogenize every thing in our culture, to pour all thought and behaviour into a common mold.

One of the unique contributions of the early church was the sense of human dignity and self-respect which it gave to men from all walks of life. Slaves, tax collectors, women of the street, common fishermen and even noblemen and soldiers came to see themselves and their fellows in a new light — as creatures of infinite worth and value because of God's gift of redemption. Once again men need to have their worth reaffirmed. Arnold Toynbee has warned that man is in danger of being demoted to a mere thing — identified not by a proper name but by a serial number.

We may not like some of the things students are doing but they are carrying the ball. It's time we gave them some help in their fight against dehumanization. As one student said: "What is really important is people, humanity."

Finally, true religion places on us the demand to make Jesus' principle of loving kindness incarnate in our personal lives and in our society. It sounds so simple, doesn't it? But when we stop to think about the difficulties involved in restoring a relationship between two people which has been rent by resentment, bitterness, anger and open hostility we may be tempted to dismiss it as an impossible or even absurd ideal.

And when we multiply the broken relationships between individuals by the brokenness of society itself, it seems even more absurd. Yes, I think it really would be absurd except for one thing — the message of the man who hung on the cross. In a world which is full of absurdity, his cross is one of the few things which makes any sense. Of course it doesn't give us any canned answers to our problems, but it testifies to the power of unrelenting loving kindness in the face of all obstacles. It gives hope and without hope true religion is impossible.

There you have it: faith in the love which sustains us, the assertion of man's potential and his unique value, and the practice of unrelenting loving kindness. These are primary. Everything else is strictly secondary, if not non-essential.

DEBATE ABOUT UNION —

(Continued from Page Six)

Leonard of Willesden and the Rev. Eric L. Mascall, both Anglo-Catholics, and the Rev. Colin O. Buchanan of the London College of Divinity and James I. Packer, both conservative evangelicals.

These four, all bitter opponents of the existing Anglican-Methodist union plan published "Growing into Union" as an alternative to that document. The present union scheme is stalemated because, though the Methodists approved it last July by a majority of over 75 per cent, the Anglicans just failed to reach that majority. However, the Anglicans are expected to present the plan for a second voting after their new synodical government system becomes effective in November.

Under the plan proposed by the four Anglicans, local congregations of different denominations — not only Anglicans and Methodists — who were impelled alike by common theological insights and a sense of mission, would unite. Churches and ministers would then be mutually and immediately accepted into a new United Church, which would thereafter grow and spread slowly as more and more parishes, or localities, followed the same line of thought and joined.

The six Methodist leaders, in their statement, say they have looked carefully and with open minds at this plan. They begin by complaining that "Growing into Union" was "worked out without any consultation of Methodists or from Free Churchmen. This is a breach of all ecumenical practice, and results in an Anglican book for Anglicans . . . showing a profound ignorance of Methodist structures, ideas, procedures and ways of thinking and acting, and, at many points, a harsh and

unsympathetic attitude towards Methodism in general."

Going into a deeper analysis of "Growing into Union," the Methodist leaders make the following points:

"The book reveals a serious misunderstanding of the doctrinal parts of the Anglican-Methodist reports of conversations on reunion.

"The book is studded with accusations against the Anglican-Methodist unity commission and the supporters of the scheme of union which have no basis in fact, do little credit to those who make them and certainly do nothing to further the cause of Christian unity.

"The plan for a United Church proposes that Methodism, which is a connection of closely knit societies, should suffer a piecemeal disintegration of circuits and districts. It seems unlikely that Methodism will agree to this, since we do not work or think in such atomistic terms.

"The plan proposes that there should be statement of doctrinal agreement before the United Church is formed. It is very doubtful whether this is even possible in the existing state of theological opinion. Even if it is possible, it is doubtful whether it is desirable.

"The problem of the ministry, which is notoriously the great stumbling block in the way of union, has simply been side-stepped. There is no chance at all that the Church of England would recognize the non-episcopal ministries to be found in the United Church."

The six Methodist leaders make several other points of critical analysis. They concluded by saying that much scorn is leveled in "Growing into Union" at the Anglican-Methodist decision to go ahead with the official scheme of reunion if a majority of 75 per cent is obtained in the Anglican Convoca-

tions and the Methodist Conference, and added:

"Yet it is throughout claimed that the dissentients in both churches have a perfect right to prevent the scheme from going through. It is admitted that the dissentients were in the minority. Does this mean that minorities have a right to impose their will, while majorities, even 75 per cent ones, have not?"

Commenting on the proposals, Archbishop Michael Ramsey said he was very skeptical about them, but thought it important that Growing into Union should be studied properly and its value appreciated before it was rejected.

- - People - -

ROGER BLANCHARD, bishop of Southern Ohio, will become the deputy for program of the national church. He will take office sometime in the fall, following the election of his successor in the diocese. He was chairman of the committee on restructure under which the council and staff are now working, so, to quote the PB, "he is well acquainted with the process through which the national church attempts to achieve its major goals."

SCOTT BAILEY, suffragan of Texas and secretary of the House of Bishops, wants you to know that the last General Convention changed the canons to remove by disposition priests who are on the list in his keeping and have been there for ten years without being restored to diocesan status. There are 53 of them and before he sends their names to the PB, he hopes some might enter again into a diocesan relationship thus

avoiding disciplinary action. Hurry, he says.

EUGENE CARSON BLAKE, in an appeal to persons of all faiths to make world peace a priority, said that religion's role in peace has always been "ambiguous" and has often increased enmity among nations and groups. While the founding teachings of religion unambiguously foster peace, he added, difficulties arise in translating concepts into practice. He said that religion is not the prime cause of human fighting and has not been responsible for war and suffering like that caused by Hitlerism and Stalinism. But he insisted that religious intolerance has and still does make wars more cruel and adds an extra "demonic dimension." He cited the conflicts between India and Pakistan, the strife in Northern Ireland and the Middle East tensions as modern examples of fights made worse by "the religious component."

DANIEL CORRIGAN is now dean of Bexley Hall. He has been acting dean of the seminary since September 1. The Bexley trustees "expressed great appreciation for the very fine contribution Bishop Corrigan has made to the school in the past year, and were pleased he is willing to accept appointment as dean." Of the appointment the bishop said: "There's a great movement in theological education going forward here, and I'm pleased to have some small share in helping it along." From 1960-68 he was head of

the home department and in 1958-60 was suffragan bishop of Colorado.

ROBERT L. DeWITT, bishop of Pennsylvania has more ordained clergy and more applicants for postulancy than he has openings. Typical of his predicament was the placement problem he faced June 6, with the ordination of 18 new seminary graduates as deacons. This is the largest number of ordinands in a single year in more than 20 years, and there are not enough vacancies in the diocese to place all of the new deacons conveniently. While some of the new deacons have been placed in the few positions available in the 180 churches of the diocese, others have secured positions in other dioceses. Several have elected to continue specialized graduate studies. Some have undertaken specialized or experimental ministries not associated with traditional parish structures. Six of the new deacons have been organized into a task force for non-stipendiary ministries. They have each taken secular jobs in various fields, such as teaching and social work, to provide for their living; but they will devote their evenings and weekends to specialized church work in the inner city. The placement problem has arisen because of the large number of men — experienced priests and young men aspiring to become priests — who have flocked to

the diocese in the past several years. They have been attracted by the leadership of Bishop DeWitt who has gained a national reputation as one of the most progressive bishops of the church since he became ordinary of the diocese six years ago.

COLIN P. KELLY 3rd, recently ordained deacon, son of the famous world war two hero, is curate at Trinity, Moorestown, New Jersey. Mr. and Mrs. Kelly and their three children reside in Mt. Laurel, N. J.

MICHAEL RAMSEY, archbishop of Canterbury called for a new Mayflower spirit when he came to preach at a civic service commemorating the 350th anniversary of the Pilgrims sailing to America. Urging greater respect for home life, a greater concern for the country's homeless and for hungry and starving people in other parts of the world, he said: "If all our countries can be like that, there will be less selfish and irresponsible violence and fewer wars. It is hard to describe any country as better than others, for the New World which the Pilgrim Fathers left to create became in time an Old World."

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