

The **+** WITNESS

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Editorial

Sit Down and Think

NEWS: East Germany Churches Influencing
Communist Policies. Inside Report Has
Praise for Much in China. Greater Voice
for Connecticut Catholics. Quakers Ask
UN Seat Go to Peking. Protest Charges
of S. African. Pastor Niemoeller Surprises
Berlin

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FOR CHRIST AND HIS CHURCH

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Story of the Week

East German Churches Now Seen Influencing National Policy

By Ewart E. Turner

*Religious News Service
Correspondent*

★ Official gatherings of both the Federation of Evangelical Churches and the free churches of the German Democratic Republic (East Germany) have taken a positive stand this summer of saying "yes" to the GDR as their acknowledged state.

They have adopted resolutions favoring important foreign policy objectives of the Communist-dominated Socialist Unity Party; condemnation of the Indochina war, the recognition of the GDR as a sovereign state, the summoning of a European security conference, and commending the "peace-loving" efforts of the GDR. Some resolutions have gone further and condemned capitalism as imperialistic and inhumane.

Despite its losses, the Evangelical Church is still the largest mass organization in the GDR, and the only religious body in any satellite country that can still influence national policy.

It was the first experience any Communist regime had with a majority Protestant population. In the GDR the church prevailed on the state to give status to conscientious objectors, the only Communist country allow-

ing such exemption. And it was after a direct appeal from the church in 1964 that East German head of state Walter Ulbricht first allowed senior citizens in the GDR to visit relatives in the West.

East Berlin Bishop Albrecht Schoenherr, chairman of the Federation of Evangelical Churches in the GDR, has spoken for the church in outlining grievances that need correction by the state: discrimination against Christian students seeking higher education, the exclusion of conscientious objectors from higher education, legislation endangering religious retreats and meetings, and discrimination against practicing Christians in employment and housing.

Youth activity in the church has taken an upward turn. The Communist state is the establishment and youth, as in other parts of the world, are critical. Theological students formerly ignored Marxism; now they study it and engage its adherents in dialogue. The Christian student work at the universities goes deeper into faith and doctrine than similar groups in West Germany.

The reality of "congregation" has been discovered under communism. Formerly the parish could depend on the state for

support. Now the state is hostile and dependence is on God and the fellowship of the church community.

Many older members still live in resignation, but the pulsating movement within the church is expressed in the realization, "We must not live in inner emigration." That is, we must not wake up in the morning envying our relatives in Munich or Milwaukee for their freedoms and household appliances, but we must be glad we are here where the battle is joined for the Lordship of Christ.

Before the Wall, there was the option to stay or emigrate. Christians have to stay now. Their triumph in faith is the discovery that staying is witnessing, is fulfilling God's will. A practical sign of the new life in the congregations is the fact that although membership and attendance are decreasing, free-will offerings are increasing.

Christian family life has deepened. Interesting attacks are made in newspapers criticizing grandmothers for seeing to it that children in their families take confirmation instruction.

Parents and grandparents are learning the delicate procedure of talking over the lesson material their children encounter daily in the Communist public schools. This takes skill and understanding, for the teachers try to ferret out from the pupils what the home ideology is. Children still are recruited as

denouncers. Widespread reports also indicate that home devotions and home Bible study are increasing realities.

Ecumenical bonds are growing. The recently formed federation gives the church a new advantage, that of speaking to the state with a united voice.

Relations between Catholics and Protestants are closer. In rural and urban areas joint worship services are being held, as are fellowship nights, youth retreats, lay conferences. There are joint hymn sings and at open air services addressed are given by both Catholic and Protestant bishops.

The "convergence" theory popularized by Arnold Toynbee has found root in East German

church thought. According to this view, antagonistic opponents tend through the passing years to take on each other's coloring. Thus, Communists would become more capitalistic and capitalists would become more socialistic. Marxism and Christianity would share each other's insights.

For the present, the church in the GDR summons itself to service and witness not for or against socialism, but in socialism. The danger is that of becoming a powerless enclave, but the convergence theory is grasped as a straw of hope. Bishop Schoenherr says, "Christians have found living beside and working with Marxists to be a school of God."

Inside Report by NCC Observer Has Praise for Much in China

★ As Chinese Premier Chou En-lai sees it, ending the Indochina war is more important to the American people than the improvement of relations with Peking, according to a U.S. churchman who recently visited China.

The Rev. Raymond Whitehead also said that Premier Chou has not stipulated U.S. withdrawal from Vietnam as a precondition to improved Sino-American ties as some reports have indicated.

Whitehead is a Hong-Kong based consultant on Asia for the National Council of Churches. He, his wife and 13 other Americans spent a month behind the so-called bamboo curtain on the invitation of the Chinese government.

On his return to Hong Kong, Whitehead was interviewed by Religious News Service, primarily on his impressions of religion in China. He found indications of surviving Muslim communities, had no chance to check on "underground" Chris-

tian groups and said he does not expect missionaries to be admitted in the foreseeable future.

According to the NCC staff member, Premier Chou did not base improved relations with America on developments in Vietnam. The Chinese leader's actual words, Mr. Whitehead said, were:

"It might also be said that this demand by Americans for American military withdrawal from Indochina is even stronger than the demand to restore relations between the Chinese and American people, because the people of the U.S. do not wish to sacrifice the lives of their people in a dirty war."

But Whitehead added that Premier Chou believes the establishing of Peking-Washington relations will move better once the war is ended.

Other "obstructions" to thoroughly improved relations cited by the premier included the Taiwan question, Whitehead

wrote. On Nationalist China, which to date is the only Chinese government recognized by the U.S., the NCC consultant said Premier Chou made six points:

The Peking government is the "sole legitimate" representative of China, Taiwan (Formosa) is a province of China, the status of the island is not "unsettled," no version of "two-China policy" is acceptable, the Taiwan independence movement must be opposed and the U.S. must withdraw its military forces from Taiwan and the Taiwan Straits.

The Chinese leader is concerned about Korea and Japan, Whitehead reported; "Korea because no peace treaty has been concluded and Japan because of the revival of militarism that China can detect there."

On the cultural and social situation in China, Whitehead said he believes Americans might "benefit from exposure to the Chinese experience in at least three areas: the approach to healing, nonviolent settling of disputes among the people and the spirit of self-criticism."

He described "acupuncture" — the use of needles inserted at specified points on the body — and "moxabustion" — concentrated heat to affect the nerves — as medical techniques which "will become household words in the west someday."

Acupuncture is used for anaesthesia and Whitehead said he saw four operations, including the removal of a thyroid tumor — from which patients got off the table and walked to the ward.

The approach to healing, he continued, includes the forming of a "combat team" among patient, doctors and technicians. This team gets together for study of Mao Tse-tung thought as "ideological" — or "spiritual" preparation. In all areas of life, said Whitehead, Mao Tse-tung thought prevails.

Self-criticism in the system takes on a kind of "confessional" element, according to the NCC consultant, who described it as "an admission of failure, of having done that which ought not to have been done and of not having done all that should have been done."

"This process brings an impressive wholesomeness and mu-

tuity to any particular school or production unit."

Whitehead was impressed with how self-criticism is used to keep down violence.

He feels that despite ideological differences between the U.S. and China that great good can come from contacts if Americans can "move beyond some of our own hostilities and prejudices."

Greater Voice in Policy Making For Connecticut Catholics

★ The second diocesan Roman Catholic synod, led by Bishop Walter W. Curtis, enacted decrees that will greatly increase lay participation in church activities and encourage a boost in interreligious services and rites.

The changes promulgated by Bishop Curtis will affect some 300,000 Catholics in the Bridgeport diocese and in general follow recommendations and guidelines set down by Vatican II.

The synod decrees among other things, divide the diocese into vicariates, provide an increase in adult education, recognize the need for greater youth participation in the church, and allow increased celebration of masses in the homes.

The documents were developed after two years of public hearings and voting by parishioners. Ten commissions, aided by priests and laity, conducted the study using computers and management consultants.

The extensive study, which keyed on lay participation and addressed itself principally to lay discontent and resistance to Vatican II reforms, was credited with gaining the acceptance and support of the synod decrees.

Bishop Curtis noted, however, that most of the decrees were drafted in general terms to set out guidelines rather than establish specific standards.

"They represent," he said, "not so much a change as thrust in the direction of a more Christian living."

The decrees are to be implemented by a priests' council, which Bishop Curtis said would serve as his cabinet and share in making all major decisions for the diocese. The prelate said that he would retain the final word but did not expect to use it.

Twenty priests will constitute the cabinet, but in time every one of the 200 diocesan priests will serve with the bishop's group. A council of laity, nuns and brothers will also be formed to assist the cabinet.

Among the changes to be implemented will be the use of women as lectors during mass, greater participation by priests in civic affairs, involvement of parents in the religious education of their children and increased draft counseling and information services by church agencies.

DRAFT RAIDERS EXPLAIN THEIR MOTIVATION

★ Five antiwar activists, arrested in Buffalo for allegedly stealing draft records and army intelligence files, were released on bail after declaring that it was their "duty before God and

man to take this action against these records that help make the Vietnam war possible."

Of the five — three men and two women — released, James Martin, a former Roman Catholic seminarian and peace corps worker, was freed on third person recognizance. The four others were released on \$15,000 unsecured bail after spending two days in Erie County jail.

The four were Charles Darst, a student at the University of Notre Dame and brother of Brother David Darst, one of the Cantonsville 9 who was killed in an auto accident; Joseph Hill, 25; Maureen Considine, 21; and Anne Marie Masters, 26, a teacher in job training.

In their statement, released through the Harrisburg Defense Committee in New York city, the five declared that "global oppression at the hands of the greatest military and economic power in world history goes continually on" along with "repression of dissent and resistance here at home. So, in an effort to live lives of non-fear, we too continue to oppose these wrongs."

They indicated in the statement, apparently written before the alleged Aug. 22 raid and their arrest by FBI agents, that the action was aimed at destroying files in draft boards 82 through 89 and in military intelligence. All are located in the Buffalo post office building.

It added that "in times when countries have the capability to wage total war and annihilate all life . . . , a man's duty to his country is far surpassed by his duty to the whole race."

Claiming that "this action springs from a belief that a person's life is sacred," the statement declared that "no government should have such total claims on a man's life as to be able to say, 'man, from the time you are 18 until you are 26, you are our weapon.'"

"This is amazingly contradictory to the gospels," the statement continued, "and to the very American ideals of free conscience and choice."

It was noted in the statement that the suspects could have "used dynamite or fire" or "pacified" the man on guard, which it described as "conventions of

the times." But it added, "these are not our conventions."

In signing the statement, "The Buffalo," it was pointed out that "we take this name because the Buffalo, a once powerful beast of freedom nearly exterminated under the advance of western civilization, is returning today in ever greater numbers — perhaps symbolic of nature's resilient resistance."

Quaker Report Asks U.N. China Seat be Given to Peking

★ The United Nations seat held by the Nationalist Chinese should be transferred to the Peking government, according to a report issued by the American Friends Service Committee.

Release of the Quaker paper was timed to coincide with a visit to Communist China by Bronson P. Clark, AFSC executive secretary, Russell Johnson, a peace education officer from New England, and their wives.

The four went to China at the invitation of the Peking regime and Prince Sihanouk, former Cambodian leader who is living in China.

AFSC headquarters said the report on U.S. China Policy: "A Fresh Start" was due to be presented to Chinese officials in Peking.

While reflecting approval of President Nixon's initiatives in opening up relations with Communist China, the Quaker paper sharply disagrees with the announced U.S. intention to seek a two China policy in the U.N.

In the past, the U.S. has recognized only the Nationalist Chinese government on Taiwan.

The Quaker report says that America should end its mutual defense treaty with Taiwan and remove all troops from the island.

Prepared by a working group of China scholars and published

by the AFSC's board of directors, the report claims that the problem of Taiwan is the major obstacle on the "long road ahead to normal U.S. relations with China."

The document criticized the Nationalist Chinese for giving the Taiwanese only three per cent of the delegates in its legislating body although 85 per cent of the island's population are natives.

"All commentators agree," said the report, "that Taiwan is one of the most rigorously policed dictatorships in the world." The Nationalist Chinese government is headed by President Chiang Kai-shek.

The AFSC contacts in China go back to the 1920s. During the war period in the 1940s, it maintained an ambulance service, in cooperation with the British Friends Service Committee.

DESEGREGATION WORKING OFFICIALS STATE

★ Officials of two Pennsylvania school systems testified that there is dramatic evidence that education for both white and black students may be improved as a result of desegregation programs.

"We know that the system is working because we live with it

every day," Superintendent David H. Porter of Harrisburg told the U.S. Senate select committee on equal educational opportunity.

He said "we have seen the lid about to blow off two junior high schools and have seen the change in students and administrators as we move to the 'middle school' concept. There are still problems with student control and discipline but now the answers are within our grasp."

Superintendent Harry R. Faulk of McKeesport said that as a result of the racial balance program in his district "education for black and white students is a richer and more meaningful experience."

He said that test results show "white students did not suffer as a result of racially balancing the schools," while black students were shown to "achieve better in an integrated school than in a racially-segregated school."

"Schools everywhere are marked with a great deal of tension and disruption . . . At McKeesport we have a relatively calm and quiet situation," Superintendent Faulk noted.

He said "one might assume that all of the community work that had gone into the development and implementation of the plan for racial balance had helped build a climate that was conducive to the settlement of differences through negotiations rather than through violence."

Commenting on "white flight" and the busing controversy, Superintendent Porter said, "there is some flight to the suburbs by white families, but the out migration is nowhere near what opponents of reorganization predicted nor even what supporters expected." He stated that busing was instituted because "there was no other way."

EDITORIAL

Sit Down and Think

A FIERY British preacher who envisions the church as an army marching under God's banner thinks that at the moment the best thing the church can do is "sit down and think."

The Rev. Colin Morris addressed the world Methodist conference in Denver. He is an impatient man, often scolding the institutional church with his criticisms.

But he believes the church will ultimately fulfill its mission and, in order to move toward that goal, must include some reflections on its identity.

Morris is pastor of London's Wesley Chapel Methodist church. He is also an advisor to President Kenneth Kaunda of Zambia, former president of the United Church of Zambia and a widely-read author.

In the past he has verbally flayed the ecumenical movement for what he feels is too much attention to organizational frills and too little commitment to persons. He has blasted the "unyoung, the unpoor" for ruling the world with no regard for the oppressed.

He told the audience that he "bewails and deplores" the church but believes it will ultimately serve God's purpose in the world.

The church is often weak and ineffective, he said, adding that most of its middle-class representatives are too "genteel and respectable" to become righteously angry over injustices and evils.

Yet the church to him is also an actual marching army with banners and needs to reflect on that identity, making sure it does not take "refuge in action from the claims of spirituality."

Morris said that most of the world's evil is not "caused by the exploitation of wicked men but by the consequences of incredibly complicated decisions by seemingly good men."

In such a situation, he stated the church can serve those in need anonymously but it must openly proclaim its message in the name of Christ.

Warnings against entrapment in institutionalism also were voiced by Allan Walker, the Aus-

tralian evangelist, and Robert E. Goodrich Jr., pastor of Dallas' First United Methodist church.

Walker said the church exists for missions but is today "in captivity to itself," unable to communicate its message and lacking in passion for people.

He had a critical evaluation of ministerial training and said that he was "convinced there is no way to fulfill the mission of the church amid a worldwide population explosion through the ordained ministry alone. Only by the enlistment of the laity in direct witness and evangelism can the gospel be adequately proclaimed."

Goodrich's topic was the local church in mission. He said the congregation always stands in "danger of becoming infatuated with itself, directing its efforts chiefly toward its own program and structures."

The Dallas pastor said that "the local church may know some of its finest hours as it establishes a bridge between itself and those who feel lonely, lost, cut-off or shut-out . . . even by the people who bear Christ's name."

Charles Parlin, a New York attorney, also addressed the conference. A former president of the World Council of Churches, he spent considerable time in his address exploring the meaning of contemporary acts and practices performed in the name of religion but which depart from traditions.

He admitted that "confrontations, men in clerical dress leading civil disobedience and getting arrested, disruptions by force of religious services, and even holy communion, portraits of Jesus as a clown or happy eccentric, all do violence to my early concepts."

"Are these new manifestations . . . the beginning of a new revelation to us by God or are some of them merely blasphemous works of Satan?"

The senior partner in a law firm was less than warm toward worship disruptions or extensive church involvement in political and social action.

He said he did not believe the church should ever "identify itself with any social or political order . . . It is significant that Jesus, in those

difficult days through which he lived, did not identify himself, or equate his teachings, with either the political forms or economic principles of his own people, the Jews, or of the Roman army of occupation."

Parlin applauded the zeal of the "Jesus revolution" among young people but said he could not

personally go along with some aspects of the movement.

I can be proud," he added, "to be a member of a church which is broad enough in its outreach and love to embrace new and even exotic forms if they seriously attempt to be true means of communicating the gospel."

Churchmen Protest Charges of S. African Government

★ South African church leaders have protested a government official's charge that "overseas forces" and a "small but active" group of churchmen are trying to bring about bloody revolution in South Africa.

During the recent meeting of the South African Council of Churches, however, it was noted that there would be an "intense confrontation" between church and state unless dialogue between the two took place immediately.

Roman Catholic Archbishop Denis Hurley of Natal issued the call for dialogue and was backed by Owen Cardinal McCann, Archbishop of Capetown, who said that the dialogue must take place "particularly on government restrictions on a number of church workers and the issue of social justice in the country."

Also reacting to the assertions by the South African minister of the interior, Theo Gerdener, were Alex Boraine, president of the Methodist Church of Southern Africa, who said that as long as the government placed people under house arrest and did not define the charges against them, the church would have to protest. "I do not seek violence, and I am quite sure my church does not either; but the government's actions against people within the church make protest almost inevitable," said the former president of the South African Council of Churches.

The Anglican Bishop of Natal, Vernon Inman, said that if the state wished to avoid a clash with the church, it ought to stop deporting and harassing clergymen.

Gerdener had warned that the government would never allow "growing attempts to create a clash between the church and state" to succeed. Such a conflict, he said, "could lead to the breakdown of the very structure on which South Africa's great Christian heritage was built." He contended that the church's "attack" on the government might be creating the sort of atmosphere they wished to eradicate.

The Rev. R. W. Habelgaarn of Athlone, newly elected president of the South African Council of Churches, said that he wanted to win the cooperation of the Dutch Reformed Churches during his year in office. The 51-year old Moravian minister also said he was delighted at the admission of the African Independent Church Association into the cooperative body.

Currently superintendent of the Moravian Church in the Western Cape and president of the Federation of Evangelical Churches in Southern Africa, Habelgaarn has been associated with the Council of Churches since 1959.

BUILDS SEVENTH CHURCH WITH NAVAJO LABOR

★ From staid old Connecticut to places with such bizarre names as . . . Hat Rock Valley . . . the Navaho Strip . . . Monument Valley . . . came H. Baxter Liebler in 1943 to found St. Christopher's Episcopal mission.

Now after almost 30 years and two "retirements," the founder of the first permanent mission to the Navajo People in Utah officially opened the seventh church built under his pastorate — St. Mary of the Moonlight in Hat Rock Valley near Oliato.

After a celebration of the eucharist, an ecumenical reception, featuring famous Navajo fry bread, was held to welcome the 81-year-old priest's many friends.

Formerly pastor of St. Saviour's church, Old Greenwich, Conn., Fr. Liebler founded St. Christopher's Mission in Southern Utah in 1943. He officially retired in June, 1962, when Fr. Wayne L. Pontious succeeded him as vicar. But he remained for four years as advisor and assistant priest.

In 1966, the aging cleric decided to retire to a piece of land he earlier purchased from the Utah government at Oliato near the Arizona border. A house was built by Navajos and neighbors helped dig a well.

After receiving permission from his bishop to celebrate the eucharist at his retirement home, a daily schedule of church services developed.

Pastor Martin Niemoeller, 79, Takes 48-year-old Bride

By Ewart E. Turner

*Religious News Service
Correspondent*

★ The marriage of the 79-year-old Pastor Martin Niemoeller to Sibylle von Sell, 48, is the conversation piece of Berlin this summer.

"It is typical of his independence," said a colleague from the clergyman's days of resistance to Nazism.

Pastor Niemoeller was married on August 12 to Miss von Sell, who was once his confirmation student. His first wife, Else, was killed a decade ago in an automobile accident in Denmark.

The family of his new wife is traditional German nobility. The bride's father, Ulrich Freiheer von Sell, was the last manager of Kaiser Wilhelm II's estate.

Mrs. Niemoeller, however, is an American citizen, and she told West Berlin Bishop Kurt Scharf that she plans to retain that citizenship.

Pastor Niemoeller knew the von Sell family in Berlin where he served a parish from 1931 until his arrest in 1937. While he was in prison, the blonde Sibylle von Sell was pursuing a career as a Hollywood actress. She married an American television producer but the marriage ended in divorce. Her one son is now 17 years old. According to family recollections, Kaiser Wilhelm found it uproariously funny that Miss von Sell wanted to be an actress.

Pastor Niemoeller was deeply depressed after the death of his first wife. She was killed when the car he was driving went out of control. Another woman passenger also died and the clergyman was seriously injured.

He held himself responsible for the deaths, saying to friends,

"I am a murderer." He frequently mentioned his loneliness. The first Mrs. Niemoeller accompanied him on most of his travels after he was released from prison at the end of the war.

In April, 1968, the most noted of the anti-Nazi clergymen was speaking in Brooklyn. To his amazement, Miss von Sell, who had been a playmate of his seven children, was in the congregation. They made a dinner appointment and the result, in her words, "I fell immediately in love with him."

The new Mrs. Niemoeller related to European reporters how she returned to Germany three months after the Brooklyn meeting, visited the churchman in his Wiesbaden villa and became his "gardener, secretary and cook. I drove him places in his car, and now I am his wife."

The decision to marry was not sudden. His five living children had to grow accustomed to the idea and, as he said, "I am slow in decisions. I went with my first wife ten years before I proposed, although as a high-school senior I used to walk a detour after school just to pass by her house."

It was Else Bremer Niemoeller who dissuaded him, after the war had left him disillusioned, from emigrating to a hermit's life in Argentina. Because of her, the then young naval officer — he commanded a U-boat in the war — became a champion of the Christian restoration of Europe.

Two Niemoeller children died during the war, a son as a soldier on the eastern front and a daughter of diphtheria.

After the war, Pastor Niemoller became head of the Evangelical Church of Hesse-Nassau, a

leading world ecumenical figure and one of the world's most controversial churchmen.

His insistence that West Germany must recognize East Germany has led to many enemies in the church and state. He has been roundly criticized for accepting the Lenin Peace Prize from the Soviet Union. At least until the U.S. had a strong peace movement of its own, his blasts against American policy in Vietnam raised eyebrows in the mid-1960s.

Does Sibylle Niemoeller consider 31 years too great a span in a marriage? "Twenty years ago I would have had doubts," she said. "Twenty years ago I would have said, 'I am 48 and he is 79. That is a very old man.' Now it seems quite natural to me.

"I believe the age difference was a great handicap for Martin. At least at first . . . I kept telling him I was born with a father complex. I loved my father endlessly . . . But I have had the good fortune to outlive my father complex."

She said he had a good constitution and comes from sturdy stock.

Pastor Niemoeller was asked about his future plans. "I guess finally now I will retire from activities."

His wife retorted, "No one will believe that. If you look at his engagement book . . ."

BOYCOTT IS ENDED BY HEUBLEIN PACT

★ The United Farm Workers' Organization Committee, headed by Cesar Chavez, has signed an agreement with Heublein, Inc. a major wine producer.

The contract gives the UFWOC jurisdiction over the laborers on 2,000 acres of vineyards owned by a Heublein subsidiary.

Clergy and Laymen Concerned Envisage Expanded Program

★ Clergy and Laymen Concerned (CALC), the interreligious anti-war organization, has dropped "About Vietnam" from its name but that does not mean it feels the religious communities can end opposition to the conflict in Indochina.

The name change reflects what spokesmen see as a "turning point" and expansion of what in 1965 was formed as a national emergency committee of religious activists against the war.

Five hundred CALC members and supporters met in Ann Arbor, Mich., to chart new directions which are broader in scope than the Vietnam issue but include the struggle in Southeast Asia.

"While we are trying to stop the war — which I think is our major concern — we must help people understand the war is not winding down," said Harvey Cox of Harvard, long involved in CALC.

"But it is also very, very important for the entire American people to be confronted with the reality of what happened to us in this terrible period which is why I'm against low-profile withdrawal."

The Rev. Richard Fernandez, director of the group since 1966, said that he thinks CALC must see a link between Vietnam, Pakistan and Brazil.

He predicted a protracted struggle to change American society and said that "if we don't begin to think of things in a more integrated way and show that in our work, the struggle will go down the drain."

Fernandez told the delegates, who ranged from gray-haired men and women to the bearded and braless young, that CALC must achieve more coordination

among its local chapters and in its cooperation with other groups.

Among the likely future concerns will be war crimes, America's "invisible wars," economic justice — including the use of church wealth — and conditions in Veterans' hospitals. All officials make it clear that they will put pressure on churches and synagogues to help in changing U.S. society.

Fernandez said that members know that "the real power is in the corporations, in the military, the White House and non-elected officials.

"We talk about power in terms of helping people to change themselves and the society in which they live, where they live and we're trying to do this in a public way."

In addition to CALC members, the conference drew representatives of various peace and unofficial church groups, such as the Catholic and Episcopal Peace Fellowships and the Fellowship of Reconciliation.

Role of Church

Harvey Cox thinks American churches should play a role in changing U.S. society but doubts that the institutional church is capable of acting as change-maker. He said the church itself must become "fundamentally different" in order to have an impact on the future. His comments were made in a small press session during the conference.

He would like the churches and synagogues to delve into the "pathology of American life," which, he said, brought about involvement in the Indochina war and the "pathological need of this country to expand, control and dominate."

Cox said the war has changed the U.S. in a yet undefined way. "We ought to go back to the very old religious category of penitence which means we ought to try to find out how the war happened and make whatever correction is to be made. It's especially up to the religious community to point out the moral dimension here."

In overcoming the tendency of the U.S. to "control and dominate," the author said the resulting changes will bring "conflict and sacrifice and the churches are not set up to support people in the long period of conflict."

Dr. Cox suggested that models for "religious life in the future" have emerged in the communities formed by opposition to the Vietnam war. "But we're still embarrassed by this and don't know what to do with it," he said.

Among the fundamental changes he thinks necessary is movement toward "emphasis on the sharing of material goods at an intimate level Most churches aren't set up to do that. They're once a week clubs."

The religious communities brought about by anti-war activities, he added, are interdenominational and places where members support one another in times of need.

He said discipline is important in these groups "and there's a kind of brotherliness you don't have to be sentimental about. We've discovered fasting and liturgical things too."

The professor believes strongly that the religious community must face the task of explaining to the American people what has happened to them during the Vietnam conflict.

"People are very puzzled and rather bitter about being misled," he said. "They are in bewilderment. They are waiting

now to hear some explanation of their bewilderment so they can deal with it."

Mrs. Nguyen Thi Bihn, chief delegate to the Vietcong to the Paris peace talks, spoke via telephone on the state of negotiations.

"I would be very glad to come and meet with you," she said, "but I know that it is not yet possible."

Mrs. Bihn, speaking in English and then in French, repeated the seven-point peace proposal of the Vietcong. She stressed that a firm announcement of the withdrawal of U.S. troops was the primary key to the return of American prisoners of war by the end of the year.

The Rev. William Sloane Coffin, Protestant chaplain at Yale and a leading anti-war cleric, acted as one interpreter for the 45-minute connection with Mrs. Bihn.

The Vietcong negotiator answered several questions but the clergy and laymen present found very little new in her remarks.

SIMPLE RITE HONORS BISHOP ANGUS DUN

★ A delegation of eight bishops led mourners in a simple, solemn funeral rite at Washington Cathedral for retired Bishop Angus Dun, who died Aug. 12.

Bishop Dun, fourth bishop of the diocese of Washington, retired in 1962 after 18 years as chief pastor of Episcopalians in Washington and in suburban and southern Maryland. He was 79 years old when he died.

His successor, Bishop William F. Creighton, recited a prayer that summed up some of Bishop Dun's qualities. There was no eulogy.

Bishop Creighton addressed God "who dost stand at the gate of the years" and asserted: "We thank thee for his steadfast witness in spoken and written word to our common faith in the everlasting gospel; for his readiness to share with us as friend and pastor his gifts of wise counsel and judgment; for his leadership in the upbuilding and strengthening of the church and this diocese, and for his stout championship of the cause of the unity of all Christ's people."

The prayer, in slightly different form, was originally used nine years ago at the service marking Bishop Dun's retirement, a cathedral staff member said.

Following Episcopal tradition, Bishop Dun's coffin was curtained from view by the cathedral's pall — a purple cloth emblazoned with a gold Jerusalem cross.



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