

The **+** WITNESS

I OCTOBER, 1971

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FOR CHRIST AND HIS CHURCH

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Story of the Week

Hatfield Sees Church Lobbyists As Inept, Rank Amateurs

By John Novotney

*Religious News Service
Correspondent*

★ Church lobbyists were branded as "rank amateurs" in their efforts to influence public policy by a U.S. Senator described by a colleague as "an unashamed witness to his Christian faith."

Mark O. Hatfield (R.-Ore.) made the observation during press conference called by Word Books, publishers of his latest book, *Conflict and Conscience*. He was asked if he disapproved of lobbying in Washington by such organizations as the National Council of Churches.

"It's not that I disapprove," he replied. "It's that I feel that the church which assumes that role — to try to influence public policy — is very amateurish. The church, in that lobbying technique and that type of lobbying — and you notice I emphasize the type and technique, is a rank amateur. They can't compete with the professional secular lobby."

As co-author of the McGovern-Hatfield amendment to end the Vietnam war, defeated in the Senate but supported by many church groups, and during his five years in the Senate, the senator has become quite fa-

miliar with the tactics of church lobbyists.

"Frankly," he said, "I somewhat react against the typical National Council of Churches' lobby which comes to me with resolution in hand stating that this represents X-number of people because they count up their constituency membership.

"Well, I know that they probably haven't talked to more than the church politicians, and those church politicians probably represent a very narrow base of whatever constituency they have."

The 49-year-old senator complained that church lobbyists calling on him see him as "an object to be lobbied, demonstrating nothing more and nothing less."

A more successful approach to senators and congressmen, he suggested, would be for church lobbyists to "see the senator or congressman as a human being and working with and through him as an individual rather than as a corporate entity, confronting him with a lobbying approach.

"Lawmakers who are approached by church lobbyists as though they were a 'corporate entity' . . . sort of treat them gently and say, 'Well, thank you,

padre, and dismiss them and that's about it.'"

"Whereas if they really were moving at the level of the congressman's home district, through his own church relationship if he had one, . . . if not, they don't even have to work through the institution of the church — just showing concern toward him as a human being," Senator Hatfield said.

"You know, we talk about the down and outers; there are the up and outers too. We're lonely people on occasion; we have personal needs, spiritual needs . . . I think any time that I've been lobbied by representatives of the National Council of Churches, not once have I been inquired of as to my own personal needs, not once have I been offered a prayer in giving spiritual counseling or spiritual support," he said.

"These are the ways," Sen. Hatfield affirmed, "in which I think the church or the people of the Christian faith could be influential rather than just the corporate institutional approach of lobbying, which they're really not very well equipped to do anyway."

During a 90-minute press conference, covering a variety of topics in the fields of both religion and politics, the Oregon legislator — whose church affiliation is within the Conservative Baptist Association of Oregon — commented on the relation of his theological position

—conservative — and his political stance — liberal most often.

He said he found the label fundamentalist “very repugnant” not because of the “theological implications” but because of the “manner and relationship.” “As I see a fundamentalist,” the senator said, “he is an isolationist; he tries to isolate himself from all the troubles and the ills and the hurts of the world, and has a very inflexible, rigid position . . .

“But there is an attempt here, I think, oftentimes to be simplistic and lacking in understanding in approaching these problems,” he said, “that if one is ‘conservative’ in his theology, he therefore automatically has to be ‘conservative’ in his political thinking, because they’re using the same label, but they’re using the label in different disciplines. They’re transferring labels from one discipline to another, which of course cannot be done.”

Senator Hatfield said, “This is part of the conflict I find in being identified with so-called conservative theology and with so-called liberal politics. Some of the most vitriolic, critical re-

actions in mail and communications I get come from the ‘Christian brethren.’”

However, he appeared encouraged by the increasing evidence of social concern on the part of evangelical Christians, giving evangelist Billy Graham as an example of one who five or ten years ago “seldom if ever addressed himself to social issues and problems,” but today Mr. Graham “is very much involved, both in statement and deed.”

All he asks, the senator said, is that Christians of all stripes transcend their political views and communicate and establish relationships with one another on a spiritual level.

“And I think it’s possible to do so, frankly, with people of other than Christian religions when we’re talking about spiritual values,” he said. “. . . there is a spiritual side to man that can even with different religions be used as a basis for communication that will establish authentic relations that will permit us to communicate and stress our similarities to minimize the hangups we have on political differences.”

Dedication of Law School Pits Chief Justice Against Kunstler

★ An official dedication, by the Chief Justice of the United States, and a simultaneous “counter-dedication,” featuring a controversial attorney, marked the opening of the new \$11.3 million Georgetown University law center, reflecting what some observers termed a “legal generation gap.”

The starkly modern building, with its columns, glass, green courtyards and splendid terraces, is located a half dozen blocks from the Capitol and replaces a Victorian structure which had been in use since 1891. The oldest Catholic law

school in the nation, it was founded in 1870. It is also the second largest law school in the U.S.

As Chief Justice Warren E. Burger addressed 1,300 guests attending the formal ceremonies inside on the theme, “A Generation of Change,” attorney William Kunstler, who played a prominent and controversial role at the recent upheaval at the Attica State Prison in New York, told some 1,000 persons outside the campus that “Chief Justice Burger represents a vile system, and he speaks for a vile system.”

“The honest observer,” Justice Burger said, “will see that in the past 30 years and more we have experienced more change in human existence than in all the centuries of recorded history . . . The emphasis you have placed on changing legal institutions in the dedication program shows that Georgetown recognizes that our legal methods, as all other parts of a society, must be open to change . . .”

“We Americans,” he continued, “have a tradition of impatience and the urge for the new and untried. Periodically in our history we have a resurgence of a few extremists who would destroy rather than change and adapt our institutions. . . .”

“The basic question before us in the final third of the 20th century is not whether legal institutions will change, but what those changes ought to be and how we ought to make them. The duty of disciples of the law is to preside over orderly change,” the Chief Justice said.

Kunstler, asserting that Justice Burger “is not fit to dedicate this law school, and that is why we are in the streets today,” said the center should be dedicated to those who had died for social change.

The “counter-dedication” was sponsored by members of the student body at Georgetown.

Speaking from the back of a pickup truck, with the Capitol dome as a backdrop, Kunstler said he would dedicate the law center “to the dead along Highway 80 near Selma, Ala., to the dead at Jackson State, Kent State, Vietnam — North and South — to the dead in the swamps of Mississippi and the hills of Georgia. It’s all the same. They are dead and they are owed a brick monument. I have just come out of an experience that has burned my soul to cinder. . . .”

The Attica deaths, Kunstler said, proved again that "the only way you are noticed is when your blood runs in a dusty prison yard." Attica state prison "was a microcosm of the United States" and of "every place where people who are oppressed struggle for a ray of sunshine and a chance to walk erect."

Justice Burger made no reference to the events at Attica, but he briefly described the prison phase as "the most difficult, the most neglected and the least understood" of the criminal justice system.

"No one really understands what we ought to do with the delinquents and misfits of society," he said, "but the real tragedy is that we are not applying what we do know by way of intensive educational training, of counseling, and of aid after release so that a former prison inmate can make the agonizing adjustments that must be made if the release is not to be followed by a return to criminal activity. . ."

Assistance Program

Citing in particular the need for reform in the criminal justice system, the Chief Justice said, "injustice rankles in the human breast and eats away at confidence in the social order. Now for the first time in our history we have taken steps on a large scale to meet these needs.

"For the first time," Burger said, "we have a large scale government-financed legal assistance program that provides a legal counsel for those who otherwise could not afford it. This year nearly \$60 million was appropriated by Congress for that program. . .

"Those who have been discouraged concerning the slow rate of progress, the lack of public concern and involvement — and I confess I have been one of these—" he said, "should take

heart from the tremendous activity of the lawyers, judges and law professors in a wide range of activities," mentioning current projects of the American Bar Association as examples.

New Guarantees

Other evidence of progress he cited is the "application of long available constitutional guarantees to existing situations not previously presented to the courts" and the "application by courts of specific statutes, some of recent vintage and some as old as 100 years or more. . ."

"Although the litigation process," the Chief Justice said, "is one factor in change, it is a slow, painful and often clumsy instrument of progress unless one is content to measure progress in terms of generations and centuries. . .

"Georgetown's approach to legal education in recent years has been to view it in relation to the day-to-day work of government. Today, the more advanced law schools have initiated far-reaching clinical programs in response to the need to teach that facts are the raw material from which legal doctrine is made."

"But with all the gains in legal education, the challenge has not been fully met. These clinical programs do not yet reach all students, Justice Burger said. "Nor have they been fully honed to reach maximum effectiveness. The Prettyman intern program—at Georgetown University' Law School — has shown the way for the training of criminal defense and prosecution counsel and has been a model for others."

Another speaker at the counter-dedication, Rutgers University law professor Arthur Kinoy, criticized an earlier speech in which the Chief Justice called on law schools to teach "the necessity for civility."

Prof. Kinoy asked his audience, "Who is to teach civility to the governor of the state of New York? Who is to teach civility to the state troopers who went into Attica Prison to shoot down, as they said to reporters, niggers?"

Addressing both dedications, official and unofficial, was Alfred Ross, 24, president of Georgetown University's student bar association. "We meet in the shadow of the tragedy of Attica," he said in both speeches. "What happened there was not merely a senseless and brutal massacre of men whose lives had already been unspeakably mutilated and wasted. What we witnessed was but the latest and least unequivocal manifestation . . . that our system of criminal justice has broken down. . ."

"This cannot be a day of celebration," he said. "We students believe this law center should be dedicated to basic changes and reforms in the institutions of law . . . to the eradication of sexism, racism and poverty. . ."

The "counter-dedication" was organized by about 35 Georgetown law students calling themselves the "Ad hoc committee on the law center dedication," which sought support from law students at other local universities. Rep. Ronald V. Dellums (D-Calif.) issued a statement saluting "the courage of the Georgetown dissenters."

Covers Large Site

However, according to a university official, another statement denouncing the student "anti-Burger" ceremony as "a strategy, and not an attempt to insure that all views will be brought to the law center for a considered hearing," was signed by the treasurer of the student bar association, all executive board members of the Georgetown Law Journal and a "majority" of board members of

these other student groups: The Barrister's Council, Delta Theta Phi and Phi Alpha Delta legal fraternities, and the Journal of Law and Policy in International Business.

The law center occupies a one-block site purchased by the Jesuit-operated university in

1965 for \$2.3 million. Bernard McDonough, a 1925 graduate of the Georgetown law school and now chairman of the board of the McDonough Company of Parkersburg, W. Va., gave \$1 million toward construction of the center, the largest donation ever received by the university.

attempt such a plan, but warned that lack of staff and funds by the Anglican Church in the West Indies, coupled with a "fluid situation" politically and socially in many of the independent countries of the West Indies, make such a plan not only difficult but impractical.

"We, in Guyana, plan one year ahead and still have to revise our program two or three times throughout the year," the archbishop said.

Another subject for council members was the development of ecumenism and progress toward church unity throughout the world. Bishop S. F. Bayne Jr., in an address to the council, described some of the problems of those engaged in unity talks.

He said that in recent years there has been almost a complete turn-about with regard to inter-communion. Where once, he said, inter-communion was looked upon as the goal at the end of the road of organic union, more and more it is being looked upon today as an intermediate expression toward unity.

"The practical question in any negotiation is how far to go in organizational unity in order to assure the participation of those concerned. There must be some way of writing in guarantees and protections, but at what point can you stop and say you will trust God to lead us the rest of the way," he asked.

In other action, council members rescinded plans for a \$150,000 Festival of Faith, or Anglican regional congress, that it had suggested for 1974. Instead, concerned by the expense and the purpose of such a congress, the members established a task force to examine further the feasibility of some type of regional congress which would be in accordance with the role and purpose of the council in furthering cooperation among member churches.

Development Plan Discussed By Anglicans at San Juan

★ An analysis of areas of confusion and conflict in church-sponsored work in developing countries high-lighted three days of meetings involving Canadian, U.S. and West Indies church representatives of the worldwide Anglican communion.

It was the third meeting of the Anglican Council of North America and the Caribbean, organized in 1968 to promote mutual consultation and planning in the hope of fostering independence in the churches of developing countries. Seven representatives each from the Anglican Church of Canada, the Episcopal Church in the U.S. and the Church of the province of the West Indies, as well as Latin American observers, attended the meetings.

The Rev. David Woeller, in charge of Caribbean projects for the Church of Canada, told council members that British missionary societies see themselves as continuing interdependent partners with a never-ending commitment to the local church.

"The North American fears that this perpetuates dependence and support of an imposed status quo from the more colonial days," he said. Woeller suggested the local church be more involved in clarifying or resolving the implications in this issue, recognizing that both the assisting and aided churches are

involved in a struggle between those who would perpetuate the past and those who are working for a new manifestation of the institution.

Delegates studied the implications raised by the existing principles and guidelines followed in assisting overseas churches and prepared reports to be acted upon by the council's executive. These principles, now observed, state that:

- Personnel and financial resources would be given only at the request of the churches of the area.

- Projects accepted for support would be part of an over-all planned program with established goals.

- Projects would be provincial or regional in scope to have the broadest base.

- Projects undertaken must contribute to the growth of local leadership.

- The principles of ecumenism should be central to all work.

Both Canadian and U.S. representatives attempted to have the West Indian Church agree to work with them in developing a five-year development plan in consultation with British missionary societies.

Archbishop Alan Knight, of the West Indies, said he would

EDITORIAL

And Whatever You Do

By George W. Wickersham II

Rector, St. Luke's Church, Hot Springs, Virginia

"AND WHATEVER YOU DO," wrote St. Paul to the Colossians, "in word or deed, do everything in the name of the Lord Jesus."

There are few words in the good book which point more clearly to the contrast between the New Testament ideal and the actual practice of most of us.

Do everything in the name of the Lord Jesus? Do you mean what I do on the floor of the stock market? Do you mean what I do with my time off? Do you mean what I do while playing third base on the high school team? How committed am I supposed to be?

In a former charge of my ministry large choirs of young people were the rule on most Sundays. On some Sundays, however, no choirs at all were scheduled. It was on these days that I would look to see whether any of these young people were in the congregations. Had anything from those Sundays in the choir rubbed off on them? Were they beginning to take an individual interest?

Alas, the number of children who responded apart from the group was consistently small. The worship of God, the importance of the church, the role of the communicant — none of these things appeared to have gotten across, save to a miniscule, if exciting, minority.

Our choirs had excellent attendance percentages, incredibly good really, but it became increasingly evident that most of their members had little idea of commitment to Christ.

Considering the effort which I was putting into the choir program in that parish, it was necessary for me to find consolation. This I did by remembering what the master had said about the seed growing secretly. But after twelve years of consistent disappointment I began to realize that part of the trouble had to be me. Once I had accepted this bald, if uncomfortable truth, other insights began to come my way. One in particular became evident.

Commitments of an independent nature are made by surprisingly few people at any time in their lives. They do make commitments, but al-

most never commitments which require initiative. Their commitments are fraught with dependence.

Those Young Wings

MOST OF US begin our lives thoroughly committed to our parents. This is not a matter of decision, but of necessity, although nobler motives may enter in as time goes on. Time does not usually go on very long, however, before a disturbing emotion begins to assert itself within the breast of a child. The disturbance quickly makes itself felt throughout the family. All of a sudden little Johnnie is a monster. Ten-to-one it is because he has become aware of himself and insists sporadically on being an individual. Rejoice and be exceeding glad. This is from God, even though its manifestations appear to be from the devil. Indeed, these unpredictable explosions of personal power bring family patience and wisdom to the test. Is parental love unselfish enough to allow a child to become a person?

The sad truth is that this is a highly critical juncture in a child's life and most parents are in no way ready to handle it.

At any rate, in nine cases out of ten that dependent commitment which appears to be crumbling does not crumble at all. It is simply transferred, or at least a portion of it is — transferred from mother and father to a group of peers, generally known as "the gang". And what is the major purpose of "the gang"? What else could it be but rebellion? Every fledgling in it is engaged in that exhilarating, if somewhat terrifying, process of stretching his or her wings. But the stretch amounts to little, for while we may have become committed to the gang, we have in reality but gone from one nursery to another. Our commitments are still fraught with dependence. Our desire to become people is in direct conflict with our fear of being on our own: hence the protection of "the gang".

Fruit of That Tree

DURING THESE overwhelming years of adolescence another God-given attribute begins to assert itself. This is nothing less than rudimentary capacity to distinguish good from bad. I am constantly reminded of how this ability has deprived us of Eden's garden of innocence.

Moral decisions! They dog our every step. I ought to get up. I ought to brush my teeth. I

ought to take my vitamins. I ought to catch the 8:15. Do you sometimes envy your cat? Consider then the hapless teen-ager who begins to realize that the more of an individual he becomes, the more he faces the necessity of making decisions on his own. Not only does he face making them, but he also faces living them and living them in the fire of inevitable opposition.

All of this is more than enough to explain an eighth grader's mortal terror of being one iota different from anyone else in the eighth grade. It also explains in large degree why I did not see my choristers in church apart from the group. God bless them, these children were not ready — just not ready — to man their own guns.

Life is a mighty undertaking for anyone, let alone an adolescent.

To Be or Not To Be

DURING THE OPENING years of our lives, parents, for better or for worse, make all of the decisions. There are people who never get beyond this. "It was good enough for my dear mother, it's good enough for me!"

School days come along and, for many, "the gang" takes over. We still make no decisions of our own. There are innumerable souls who never get beyond this stage. When "the gang" dissolves, the social set takes over. One does what is done and says what is said. Criticism is the dread of dreads. Never, but never, be different.

Our cemeteries are full of the remains of people who lived their lives virtually without making a decision. They died as they were born: children. The tragedy is that they all died frustrated. We never get over that God-given urge to be a person. Whatever success we may have within the framework of our own little home-made worlds, our inmost natures are still shouting, "Grow up!"

And that is not all that they are shouting. "Tawdry! Tawdry! Tawdry!" If we no longer hear the words, it is because we have plugged up our ears. We plug them with respectability, with alcohol, with anything that will dull the message. No matter how hard we try, however, we never shut out the noise. Our own natures shout us down.

That miserable knowledge of good and evil — what does it want now? Stupid question! Obviously it demands our espousal of the highest ideals in sight: commitment and commitment to the highest.

What this means for the Chinese, I am not sure, or for the Arabs, or, indeed, for anyone else, but

for me it means one thing: dedication to the ideals of Christ. Personally, I know of no higher ideals and until I commit myself to them I am untrue to myself.

"And whatever you do, in word or deed, do everything in the name of the Lord Jesus."

The question is: Do I have the courage?

Westfall Went That-Away

By Wm. B. Spofford Jr.

Bishop of Eastern Oregon

SURPRISINGLY, it took at least ten years to discover that Westfall had died. Anyone, who was interested, knew that there was sickness, of course. For well over a decade, the vital life-signs had been plummeting downward. The precise instruments of measurement recorded that there was less vibrancy and vitality. And then Westfall suddenly disappeared . . . or died.

It had been a long and basically good life. Westfall had shared the history and culture, the happenings and occurrences, of the Oregon desert and ranch-land. The dust of cattle drives and the cinders off of mining wagons had pocked Westfall's face. If that particular dross wasn't buffetting the exterior, then the blowing chaff of wheat and the swirling humus of disked fields did. Westfall probably never did look as though a Saturday-night bath had produced a fresh, new being. But there were those who shared Westfall's life and, dirty or not, they found some meaning for themselves in relating to Westfall. Life in its entirety — conception, birth, growth, marriage, fellowship and brotherhood, and ultimately death — were within the history of Westfall.

At one moment in a life-cycle, Westfall had been reasonably strong, although never a giant. And, as the years passed, the death-dealing agents built up. For a long time, the bones and tissues and lineaments that made Westfall, as they make any body, were healthily adequate. There was, for a time, more bloom, than blight. And then came the turning . . .

Agencies and principalities and powers, beyond Westfall's control and surpassing Westfall's ability to cope, came into play inexorably.

And so, like any classic saddle-tramp, whether called The Virginian or Shane or Monte Walsh or Trask, Westfall bellied-up. There was no funeral,

simply because it took ten years to get the word officially that Westfall had died. As a matter of fact, there was no burial at all.

Simply a word from the U.S. census bureau that, between 1960 and 1970, the last resident had moved out of Westfall. The skelton is still there; a few wooden buildings reminiscent of the town in Shane where Jack Palance gunned down Elisha Cook Jr. The wind still swirls the dust and snow, and boards creek and groan with its passing. It almost sounds as though Westfall were still alive. But it is now official. Westfall went that-away, when the railroad first by-passed it, and then the interstate highway.

Westfall's cousins dot a lot of high mountain ridges and open prairies . . . and they suffered from the same fate. In the new maps of Oregon, it is handled very simply. There is no little circle that stands for Westfall!

Life Is A River -- Or Is It?

By Alfred B. Starratt

Rector of Emmanuel Church, Baltimore

IN AN AUGUST EDITION of the Saturday Review I found a great article by Harvey Mindess on the sense of humor as the most valuable therapy for coping with life. Dr. Mindess — I mean, Mindess — (what a name for a specialist in humor) says that having a sense of humor about yourself is about the best thing there is for keeping what little sanity any of us has.

Of course, in order to have a good sense of humor, he says, a man's personality has to be characterized by flexibility, spontaneity, unconventionality, shrewdness, playfulness, and humility.

That's quite a tall order. It reminds me of some brilliant advice I gave the other day to a fellow starting the study of anatomy. "All the names of bones and organs have either Greek or Latin origin — so all you have to do is learn Greek and Latin and then remembering the names of all the parts of the human body will be a cinch!"

But I like Dr. Mindess's illustration of the type of humility that goes with a good sense of humor. He says it's a traditional story, which means that he didn't make it up, so I can quote it directly:

A wise old rabbi lay dying, so his disciples lined up next to his death-bed to catch his final words. They arranged themselves in order, from the most brilliant pupil to the most obtuse. The brilliant one bent over the

prostrate form and whispered, "Rabbi, rabbi. What are your final words?"

"My final words," murmured the ancient, "are . . . life is a river."

The disciple passed it on to the fellow next to him, and the phrase traveled like wildfire down the line. "The rabbi says life is a river." "The rabbi says life is a river." "The rabbi says life is a river."

When it reached the oaf at the end, however, he scratched his head in perplexity. "What does the rabbi mean, life is a river?" he asked.

That question, of course, traveled back up the line. "What does the rabbi mean, life is a river?"

When the star pupil heard it, he leaned over again. "Rabbi," he implored, for the old man was breathing his last, "what do you mean, life is a river?"

And the rabbi, shrugging, croaked, "So it's not a river!"

"A man who can shrug off the insufficiency of his ultimate wisdom," says Dr. Mindess, "the meaninglessness of his profoundest thoughts, is a man in touch with the very soul of humor."

We clergy don't get paid as well as psychiatrists, doubtless because we aren't worth as much to troubled human beings, but we have been teaching the reverse of that particular coin for a long time. Do you know what the worst sin is? Not the stuff that Hugh Hefner sells. The worse sin is pride. Because pride is destructive. It rots the soul. And pride is only possible for a man completely barren of a sense of humor about himself and his own accomplishments. The proud man makes his Holy Trinity Me, Myself, and I. And if he can do that without laughing, then he is indeed a lost soul.

Pride is the defense of the insecure — the false front of the frightened. Speaking personally, I know that the only times I'm tempted to speak as an authority are those times when I am doubtful of my own worth and so I feel forced to make some one reassure me by giving me proper respect. Isn't that true of you, too?

We talk a lot about self-acceptance. Well, actually it isn't a favorite topic of conversation, but it is a popular cliché in therapeutic circles. I think that a better way of talking about this necessary attribute of a healthy personality is to speak about relaxing toward yourself. You're relaxed toward yourself when you can recognize the foolishness of much of your wisdom; when you can see

the evil that comes out of your good intentions without getting upset; when you can take delight in playing the game of living without having to win the game; when you know that your virtues and vices are all part of the amazing you and that you are not exceptional in either goodness or badness; when you no longer feel the need to play any role for the benefit of others and are quite aware of your own role-playing if you feel the occasion calls for it.

But how do you learn that kind of relaxation, or humility? Harvey Mindess gives one helpful hint. He says that a sense of humor is catching—not from a tv Laugh-In show, but from other people who are able to see the delightful side of themselves and of the world around them. Shun proud people as you would shun the plague lest you catch some of the disease. Spend your time with people who have some capacity to smile at the oddities of life.

CHURCHMEN OPPOSE NUCLEAR TESTING

★ A protest against a proposed U.S. nuclear bomb test on Amchitka Island this month was voiced in a joint statement issued by Anglican, Roman Catholic and United Church of Canada leaders.

"We in North America must join men of goodwill in every nation who are racing against time to try to build a world of justice and peace," the statement said.

It was signed by Anglican Primate, Archbishop E. W. Scott; Archbishop J. A. Plourde of Ottawa, who heads the Canadian Catholic Conference in Ottawa; and the Rev. Ernest E. Long, secretary of the United Church general council.

The churchmen hope to arouse public opinion and influence U.S. President Nixon to cancel the nuclear test.

Archbishop Scott said he hopes there will be active opposition to the test which he said was "uncalled for and unneeded. . ."

Dr. Long said if the whole object were going to result in great scientific findings that would benefit humanity, "perhaps this could be calculated risk. But since there can be no really great profitable findings from this, it seems to me to be an insane thing that a nation would proceed with such a blast at such desperate risk to human beings."

Meanwhile, the Canadian fishing boat carrying the "Greenpeace Mission" to the nuclear test site, is in the open Pacific after cruising along the British Columbia mainland.

CANADIANS ORDAIN WOMEN DEACONS

★ Two women were ordained as deacons in the Anglican Church of Canada at St. John's church, York Mills, in the first service of its kind in the Toronto diocese.

They are the Rev. Margery Pezzack, a deaconess since 1948, and the Rev. Beverley Shanley, a deaconess since 1965.

The two women were ordained by Bishop George B. Snell of Toronto. As fullfledged clergy,

they now have the right to vote at synod meetings, preach and assist at holy communion.

BLACK ANGLICAN BISHOP REJECTS VIOLENCE

★ Rejecting violence as a solution for the racial conflict in his country, a black Anglican bishop from South Africa said that progress would come through better education for blacks and the fullest use of whatever self-governing powers they were given.

"Those who want to help black people in South Africa," said Bishop Alphaeus H. Zulu of Zululand, "should enable black children to get an education."

"When we've produced enough blacks who are educated and also economically respectable," he said at a press conference in the Episcopal Church Center,

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"blacks and whites will sit down and agree that it is to their mutual interest to solve the problems, or else both will be destroyed."

Bishop Zulu, a descendant of Zulu kings who is the first black to head his diocese, said blacks to not know how the government plan for giving blacks independence within their own allotted areas will work; but feel they have no choice but to "make use of whatever the government is offering."

Blacks have asked for integration, he said, but since that has been refused they will try to do as much as they can under the government's plan of separate development, and are asking the government for facilities to carry out self-government.

The 66-year-old bishop emphasized, however, that he favored an integrated society. "I can't accept the theory that blacks and whites can't live together," he said. "If I did, I would cease believing in God."

Bishop Zulu, one of the six presidents of the World Council of Churches, declined to make a statement regarding the Council's controversial grants to organizations fighting racism.

He said that the churches in South Africa still hope to hold a conference with the World Council on the subject, and that they would seek to clarify the question of whether the grants support violence.

Some of the organizations receiving grants under the council's program to combat racism are engaged in guerrilla warfare seeking to overthrow the white minority governments of southern Africa. Council officials state, however, they have been assured the grants will not be used for military purposes, but for medical, educational, and other humanitarian work.

So far, efforts to arrange a conference between the World Council and its South African member churches on the issue have been frustrated because of the inability of the council and the South African government to agree on conditions for the conference.

Bishop Zulu, by virtue of his office as president, is a member of the World Council's policy-making central committee and

of the smaller executive committee.

He said, however, that he did not attend the executive committee meeting last year when the first grants were made, the central committee meeting in Addis Ababa in January, where the anti-racism program was reaffirmed, or the recent executive committee meeting in Sofia, Bulgaria, where a second round of grants was voted.

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