

# The **+ WITNESS**

I APRIL, 1972

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## FOR CHRIST AND HIS CHURCH

*Editorial and Publication Office, Eaton Road, Tunkhannock, Pa. 16657*


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**Story of the Week**


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**Suenens Sees Work of Spirit Throughout His Travels**

By Tracy Early  
RNS Correspondent

★ Cardinal Leo-Joseph Suenens, in a lecture delivered just before his return to Belgium, said he had felt the Holy Spirit at work "everywhere" he had gone in the United States.

This was true, he said, not only in the charismatic movement but in other movements as well.

The cardinal, archbishop of Malines-Brussels, reiterated the theme he stressed in other lectures across the country that a stress on the Holy Spirit would and should characterize church life in the 70's.

The present is a "new charismatic time," he said, and the process of renewal of the church from the inside has started.

But though the emphasis of the '60s, the institutional changes growing out of Vatican II, should take second place, he said, it should not be dropped.

Specifically, he called for continuing efforts to overcome separations between priest and people, bishop and priests and pope and bishops.

But comparing the church with an automobile, he said the Holy Spirit's work in providing contact with Christ was like the

key that provided the contact enabling the car to move.

Cardinal Suenens delivered the annual lecture sponsored by the John Courtney Murray forum. The late Fr. Murray, was a Jesuit scholar who was influential at Vatican II, particularly with regard to the declaration on religious freedom. Approximately 1,000 people attended the lecture, which was given at the Church of St. Paul the Apostle, New York.

Speaking in a humorous vein, the cardinal recounted an incident in which a journalist in Canada wanted to know whether current developments in the church constituted revolution or evolution. Cardinal Suenens said that the answer that came to him, perhaps inspired by the Holy Spirit, was that revolution was "perhaps too strong" a word and evolution "a bit weak."

Though the journalist got no further answer, those attending the lecture got a phrase produced by the cardinal's subsequent reflection — "renovation in depth."

Speaking on the day before spring officially began, Cardinal Suenens also compared the movement in the church to the seasons. The winter is past, he said, but it is not yet spring.

He said the church never ex-

periences revolution in the sense of a break with the past. And he emphasized that the church's past included not only the apostles and later fathers, but also the Hebrew patriarchs and prophets before Christ.

The weak faith of the individual, he said, is supported by the faith of the whole church with this heritage.

But on the other side, he contended that "a certain church is dying" and "a new church is coming out." Though the new church necessarily would have structure, he said that structure should be kept to a minimum.

Introducing the cardinal who is internationally known for his progressive views, Fr. Walter Burghardt declared, "He does need an introduction because he is not all you have heard."

"He is not an enemy of Pope Paul," continued Fr. Burghardt, a professor at Woodstock College, "though he has written that the greatest day in the life of a pope is not his coronation but his baptism."

Burghardt also asserted that despite progressive initiatives Cardinal Suenens was not turning the church into a democracy, rejecting the Christian past or exhibiting indifference to the differences between the churches.

"He is a cardinal," concluded Burghardt, "but he has transformed the meaning of that from prince of the church to servant of the church."

# Growing Role of Faith and Order Features Commission Meeting

By Tracy Early

*RNS Correspondent*

★ The faith and order commission of the National Council of Churches held its annual meeting amid indications that it may be moving toward a more vital and influential role.

Edwin Espy, general secretary of the NCC, told commission members that the council "needs faith and order as never before as its moves toward a wider fellowship."

Particularly in view are discussions of possible Catholic membership in the council. And Espy said in an interview he thought the commission had been greatly strengthened by the addition of Catholic members.

This was the first commission meeting since the national conference of Catholic bishops agreed to name representatives, and all five Catholic members were present. Like its counterpart in the World Council of Churches, the commission is open to representatives of churches that are not council members.

The Southern Baptist convention, which is not an NCC member, was represented by Luther Copeland, professor at the Southeastern Baptist Theological Seminary in Wake Forest, N. C.

Only about half of the commission's 50 members were present, and Espy commented that the Catholic Church was taking its participation more seriously than some of the churches that are members of the NCC. "The Roman Catholic commitment will put the Protestant and Orthodox Churches on their mettle," he said.

The new structure being pro-

posed for the council will also give the faith and order commission a more important role, Espy said. The proposal is scheduled to be voted on at the triennial general assembly in Dallas in December.

The commission voted, however, to ask that its present name be retained. Under the restructure proposal it would be called commission on theological studies and dialogue.

At their meeting commission members were given some hope for an improvement in the agency's financial status.

Severe budgetary problems forced the elimination of the executive director's post last year. The departure of William Norgren, an Episcopal priest, from that post left the commission in the anomalous position of having only Catholic staff members — Sister Ann Patrick Ware and Fr. Richard Rousseau. They could be retained because they received only a nominal stipend of about \$3000 a year, raised to \$6000 this year.

Rousseau will leave the commission after the NCC general board meeting in June to become dean of the Weston School of Theology in Cambridge, Mass. A new staff member is expected to be chosen by September, and either the new appointee or Sister Ann Patrick will be named executive director, Espy said. The 1973 budget provides for both to be on regular salary.

The commission's income, expected to be some \$47,000 this year from the participating churches, is to be increased by \$25,000 from NCC general funds in 1973 if the reorganization plan is approved.

A major reason for the commission's financial problems, Espy said, is that NCC units are

generally funded by their counterpart agencies in the denominations, and few counterparts to the faith and order commission exist.

Commission members gave a considerable amount of time to discussing possible topics on which to sponsor studies — while also voicing some complaints that faith and order studies appeared to have little impact on NCC activity.

With the understanding that finances might allow only one study in the coming year, or perhaps two or three if a foundation grant is secured, the commission approved eight topics, ranking them in order of priority.

First priority was given to "The involvement of the Christian community in conflict and concord," which is related to the theme of the December general assembly, "The demands of the gospel in a world of conflict."

Second was "The theology of the experience of Christ and the Holy Spirit today," and third was "Giving an account of the hope that is in us."

Ranked eighth was the ordination of women, leading one member to suggest that this was no longer considered a problem.

A proposed study relating to black theology was set aside on the grounds that the point of view of black theology would be an aspect of any topic.

One session of the commission meeting heard a panel discussion in which William Jones of Yale Divinity School spoke on black theology, Mrs. Anne Ulanov of Union Theological Seminary in New York spoke on the feminine in theology and Fr. George Maloney, of the John XXIII center for eastern Christian studies at Fordham University spoke on the eastern influence in theology.



# Father Daniel Berrigan Speaks At Fordham on Church Role

★ In his first public appearance since released from federal prison, Fr. Daniel Berrigan, brought greetings "from jail and other places" and made a plea for a new ministry of priests in the nation's prisons.

The Jesuit, released on parole Feb. 24 from Danbury, Conn., prison, said that his prison stay was "one of the truly magnificent experiences" of his life.

In urging a new type of ministry to convicts, Berrigan called for priests and others who "get out of uniform and the system, and minister to the people there during a difficult period of their lives."

He told some 500 supporters of the Harrisburg Seven defendants, which include his brother Fr. Philip Berrigan, that "if we had the support of 100 or 200 priests in 1968, it would have been much more difficult to prosecute" the trial in Harrisburg.

He spoke at Fordham University's Lincoln center campus and proceeds of the talk were donated to the Harrisburg defense committee. During the talk, he urged physical support for activities in Harrisburg during Holy Week, which culminated on Holy Saturday when he celebrate "some sort of liturgy."

The priest, who is on 18 months parole from his three-year sentence for the draft board raid in Cantonsville, Md., in 1968, said neither he nor the Harrisburg defendants "regretted their jail sentences." He stressed that the important thing was "making something of these periods and finding in them the kinds of lives we've been asked to lead."

He charged that what is really on trial in Harrisburg "is the sterility of a society which is

shown wherever the powerless confront the powerful."

The essential question of Harrisburg, he added, as well as the trials of Angela Davis and Daniel Ellsberg is "what are the alternatives by which we might live or, as Bonhoeffer says, 'how is the next generation going to live.'"

He told the audience that "if people like you had been joined to clergy in a relevant way in 1968 you would have asked some of these questions about the role of priests and war."

Looking tired but happy, Berrigan, who was originally named a co-conspirator in the Harrisburg case, said the seven defendants, whom he had just left "were in good spirits during what is a difficult time."

## Jury Dismissed

The jury in the case, after 59 hours of deliberation ended as a mistrial on April 5th when it told Judge R. Dixon Herman that it was hopelessly dead locked.

Fr. Philip Berrigan and Sister Elizabeth McAlister were convicted on two counts but defense attorneys predicted that the convictions would be thrown out on appeal.

There was rejoicing by the defendants and their lawyers.

Also Judge Herman told a press conference that it was his opinion that "this ends the matter."

## RETIREMENTS LEAD TO SEARCHS

★ Hugh McCandless resigned as rector of the Epiphany, New York, and a search committee was created consisting of seven communicants, chaired by Edward R. Wardwell. What they are looking for is spelled out in the article on page seven.

John C. Leffler resigned as rector and dean of St. Mark's Cathedral, Seattle, where a search committee reported on March 26 that it has considered the names of thirty-seven clergy presented to them for consideration. That list has now been reduced to five and those five are presently being investigated in depth and interviewed. The committee expects to be in a position to make their recommendations to the bishop, chapter and vestry within the next thirty days. If their recommendation is approved, a call will then be issued to the priest selected, and it is hoped that the person called will accept.

## JESSE ANDERSON NOW A PRESBYTERIAN PASTOR

★ In a rare ecumenical move, an Episcopal clergyman has been named pastor of a Presbyterian congregation.

The Rev. Jesse Anderson will retain his Episcopal credentials when he takes over duties at the Presbyterian Church of the Redeemer, Washington, D. C., a predominantly black church.

He will also have a seat, so long as he is pastor of Redeemer church, in the National Capital Union Presbytery, the regional governing unit of congregations of both the United Presbyterian and the Southern Presbyterian Churches.

In April 1971, Anderson was one of four black clergymen who were official nominees for the post of suffragan bishop of the diocese of Washington.

Anderson's selection by the Presbyterian congregation, organized in 1958, was announced by Suffragan Bishop John T. Walker, who won the election last April.

"This is a momentous occasion because it marks the opening of a new avenue to ecumenical cooperation and will further the emergence of a full black Christian heritage, theology and wit-

ness in worship, thought and action," Bishop Walker said.

Bishop William F. Creighton of Washington and the Rev. Graydon E. McClellan, head of the presbytery, endorsed Anderson's service with the Presbyterian congregation. McClellan explained that the appointment is possible under a special provision of the United Presbyterian book of order.

Since precedents are few, Bishop Creighton said Anderson's pastorate at Redeemer "must be viewed as exceptional and experimental" and as "a practical step in the growing movement toward Christian unity."

Anderson came to Washington in 1966 to head the southeast enrichment center, a project financed by St. Patrick's Episcopal church. He was an unsuccessful candidate for the District of Columbia school board in 1971.

Redeemer church is described by one lay member as "an activist church, developing and drawing upon the richness of the black experience in religion and cultural activities."

## RECTOR'S WIFE SERVES AS OMBUDSMAN

★ How can racial difficulties in public schools be solved in a manner that all parties involved will accept?

One possible method is to use an ombudsman as an impartial mediator.

This is what the Muskogee public school system has been doing since February. Its ombudsman, the wife of an Episcopal clergyman, has proved effective in reducing tensions.

Mrs. Virginia Hoover investigates complaints from anyone involved with the public schools here — students, parents, teachers, administrators and citizens. She has been empowered to make suggestions which may or may not be carried out.

"That is both my strength and my weakness," she said.

Since being appointed school ombudsman, Mrs. Hoover has solved such problems as black girls locking white girls out of a lavatory at one school — she suggested removing the lock — and white teachers' aides performing chores for white teachers before black teachers — aid requests are now fulfilled in the order they are submitted.

As school ombudsman, Mrs. Hoover works under a federally financed program designed to "soothe the way to a really integrated school system." She has found that the attitudes of parents with "pent-up emotions about desegregation" are frequently contributing factors to the problems that arise.

"Part of my job is to absorb some of their hostility by giving them an official to complain to," she said. "I've found that most people are fairly reasonable when you explain the rules to them."

In relating to faculty, Mrs. Hoover explained, "I try to assure the administrative personnel and teachers that I'm not here to spy on them. I'm just an interested observer. I want them to tell me the facts, not what they think I want to hear."

With regard to the students, she commented, "Most prejudice is just habit. The kids tend to be fair. Usually it's outside pressure causing the trouble."

Mrs. Hoover's qualifications for her job include studies in mental health and social welfare at the University of Cambridge, England, a master's degree in educational counseling and guidance, and doctoral work in psychology.

Her husband, the Rev. Theodore Hoover, was the founding rector of St. Mark's church in Tulsa in 1955. The Hoovers moved to Muskogee with their two sons in January when Mr. Hoover became rector of Grace church, Muskogee.

## DIOCESE PAYS TAXES OF GRACIE

★ The diocesan council of the diocese of Pennsylvania said that its willingness to pay the federal income tax which a staff priest had refused to pay set no "precedent or policy" in dealing with the issue.

In January, the council voted to pay \$545 owed by Fr. David Gracie on his 1970 tax. He had refused to pay half his U. S. taxes as a protest to the Vietnam war.

As it turned out, the money eventually was taken from the salary of Gracie, who deals with urban problems for the diocese.

The council approved and voiced its "respect for Gracie's conscience and his courage in pursuing his vocation as God gives him to see it."

This resolution was presented by a seven-man committee appointed by Bishop Robert L. Dewitt to study the theological implications of tax refusal.

The council voted to set up study projects in all parishes to educate members on the implications of tax refusal and the war issue. Such study will be preparatory to a consideration of the issues at the next diocesan convention in October. The diocesan council holds authority between conventions.

In speaking against the resolution, Richardson Blair said he considered it a "snide way of reversing the January decision" — to pay the Gracie tax. He also claimed that Gracie's activities form a personal vendetta and he wagered that the often controversial priest would not be supported in a diocesan vote.

Nancy Lea, the only member to vote against the study project, said she feared that the program would "boomerang against Gracie and be seen as a referendum."

# Specifications for New Rector

AS A RESULT of meetings between Consultation/Search, Inc., and the whole vestry and with the search committee of the Church of the Epiphany, New York, the following specifications have been drawn to describe the kind of man we are looking for as our new rector.

## Vital Statistics

AGE — prime target is a man 35-45 years old. His age is really an open question depending upon other qualifications.

Race/Ethnic Background — Not a factor.

Marital Status — Not a factor.

Family Status — A very large family would present an expense problem given the cost of apartments in the city. If married, his wife could follow her own professional interests. Her life in parish activities would be entirely of her choosing providing that she not take a domineering role in parish organizations.

Health—A man of psychic and physical energy.

## Use of Time

THE DEMANDS made on the time of any rector fall into five general categories or activities: the parish itself; inter-church, including ecumenical; diocesan; non-church: both in the local community and on a broader basis — statewide or national.

The committee overwhelmingly sees his time as being spent in the parish and in the local community, to the extent of spending 85 % of his time on such activities. Inter-church activities including Protestant council and ecumenical should account for 10 % of his time.

## Desired Strengths

THE SIX roles a rector is called upon to perform were considered. They are the ability and skill as conductor of services, as administrator, as preacher, as organizer, as teacher, and as pastor. Of the six, four were singled out as the strengths he should have to serve Epiphany:

Conductor of Services of Worship, Preacher, Organizer, Pastor.

These four priestly qualities were considered to be equally important with the remaining two running a distant fifth and sixth.

## Personal Characteristics

REGIONAL background — Not a factor.

Social Class — Not a factor. Candidate must

be comfortable in his relationships with all people regardless of their power, influence, or social position.

Political Persuasion — Party affiliation not a factor. Want a man of conviction who is neither bland nor extreme.

Attitudes on Social Issues and Appropriate Role of Church — A person of conviction, yet one who respects the views of others and gives freedom for diversity of opinion; who can listen; who can present to the congregation social issues; who can stimulate and motivate people to action; who is conscious of church/state roles; who has a balanced approach and does not become a "Johnny One Note" and who does not let social action exclude from preaching all other areas of importance.

Intellectual Interests — Should have an interesting "life of the mind," though not an academic intellectual, not one, that is, who is all thinker and no action.

Additionally, he should have some recreational interests or hobbies to which he can repair to avoid becoming stilted in his calling.

## Professional Development

EDUCATIONAL Qualifications — Bachelor's degree from an accredited and "good" theological school.

Graduate Education — Desirable, but not required.

Professional Training — Parish executive for two years. Evidence of continued professional development.

Work Experience — Other than the church, not necessary.

Executive Experience — Two years in or outside the church.

Ecclesiastical Style — Low church, warm, informal.

Urban Experience — Strongly desired, but not required.

Writing Skills — Very useful.

## Ability Priorities

AMONG a list of fifteen abilities, seven have been deemed most appropriate for our new rector: he must be a worship leader, a pastoral counselor, an innovator in church programs, a preacher/speaker, concerned with community relations, an idea man and finally a policy developer.

Abilities considered less important were as fund raiser, director of a staff, a church politician,



an educator/teacher, a community leader, a membership recruiter, a prophetic issue raiser and finally a trainer and skill developer.

This outline reasonably well describes the man we are looking for. Two traits not enumerated above, and yet of importance, are that he be a man fluent in the use of language and that he be masculine in his appearance and bearing.

As we progress in our search, we will submit additional reports to keep you as fully informed as possible.

## Divorce and Remarriage Episcopal Style

By W. Murray Kenney

*Rector of Christ Church, Cambridge*

IT WAS in 1943, the story has it, that a low church prelate, Bishop Scarlett of Missouri, and an Anglo-Catholic — was it the Bishop of Chicago? — enabled the church, after twenty years of controversy, to form our present canons 16, 17 and 18 regarding marriage, remarriage and discipline in recommunicant status. This compromise was, in Bishop Scarlett's words, "To take the bishop out of the judgment seat and put him in the pastoral chair."

Briefly, for those who took the scripture literally, marriage was an indissoluble lifetime contract, made before God — made in heaven as part of God's divine plan — an annulment could be granted. Canon 17 contains various impediments to a godly union. For those who accepted divorce as a possibility adultery was removed as the unforgiveable sin, and the remarriage of any bona fide, dues-paying, baptized church member became a possibility. The reservations were: A year must elapse after the final divorce decree, and then, having been counseled by a clergyman and having assembled all kinds of data concerning the previous marriage, a petition was sent to the local bishop. He was then given 30 days in which to render judgment. The content of the petition and the extent of the necessary documents varied from diocese to diocese, as did the rendering of an Episcopal judgment. This new canon which at least set us off from Rome or our mother, the Church of England which looks at marriage much like Rome, was so liberal that in my first 23 years in the ministry I only presented two petitions for remarriage and only remarried one couple.

I usually discouraged them on the grounds (1) that I couldn't guarantee that the bishop would grant permission, (2) I questioned the wisdom of digging up all the nuances and griefs of the first marriage which might have occurred five or twenty years before. I do recognize that any counseling of those divorced seeking a new marriage must, at some level, discuss the prior failure. I think this is the pastor's job and not the bishop's or his court. It broke my heart once in my early ministry when a vestryman-friend, who had lived alone for twenty years after a short and disastrous marriage, fell in love again. He and his spouse were in their late 40's. It seemed like a fairy story come true. When they came to me — she a non-Anglican — and I tried in love to explain the canon, I could see anger and frustration come to a boil. They were both hurt and indignant.

"Mr. Kenney, suppose we go through with all of this and tentatively set the date and place; would the bishop refuse us?"

"Charley," I replied, "I can't say. The only thing I know is that our bishop is a bit old fashioned and doesn't easily grant permission for anybody to remarry."

They were married. They were not married in our church, and except for an occasional visit his wife never came to church with Charley.

We are all aware of the present ambiguity. In point of fact, I can marry any baptized undivorced Christian off the streets, but if my senior warden or president of the altar guild, both devout and holy churchmen, should seek to be remarried I not only have to put them through the completed petition procedure but the bishop and his advisors may say "no!" If I am determined, I then follow the pastoral but somewhat questionable procedure of calling in clergymen representing our separated brethren who probably reads the Episcopal service while I hover over his shoulder. He acts legally I suppose and it shouldn't be recorded in the parish register. Such strange ecumenics!

Yes, the revised canon law is so liberal and pastoral that I rarely used it until I arrived at Christ Church. Here, about 30 percent of the applications are from divorced persons. Maybe you can call it a disease, but whatever, divorce is everywhere, especially here. In 1966, to my surprise our diocese was rather conservative and even suggested that those who married outside of the true church should abstain from communion for a year or two. Such ridiculous thinking. A pox on any theologian, canonist or bishop who suggests that anybody excommunicate himself.

Precisely at the moment when a man is most troubled, needy and in love, we should not declare that his non-kosher union should inhibit his reception of the Lord's supper. I don't know how we mixed up communion discipline with divorce, remarriage, marriages and other human errors unless these restrictions were born out of defensiveness against pagan cultures. Now, if church congregations consisted of remnant groups persecuted by a secular, big bad world — groups of 50-60 folk — I can imagine the elders in love might suggest acts of public and private penance before the sinners came to the Lord's table. But even in such cell churches I would like this decision to be a voluntary one — a possible action and not an episcopal decree. I would encourage all bishops and clergy and laity never to use the Holy Communion as a discipline for anybody except themselves. If one is in love and charity with one's neighbors, and intends to lead a new life, — is one ever really in perfect relationship with his neighbors? — then in faith and humbly he should partake, irrespective of who married whom.

## CHURCH SEEN IN STATE OF NEW DISCOVERY

★ Declaring that the Catholic Church is in "a state of new discovery" Cardinal Suenens pointed to the growing charismatic movement as an example of "the Holy Spirit leading us back to the reality of Christ."

The archbishop of Malines-Brussels said "we are on the eve of something very big and important in the church . . . while the church has not yet reached the fullness of a spring in May, it has reached something like a spring in February."

Speaking to some 1,500 persons at Our Lady of Grace parish in El Cajon, Calif., the prelate also stressed that Christians themselves hold the key to Christian unity because "the Holy Spirit is alive and at work within all believers in Christ."

"The more Christlike we are, the nearer to Christ we become

As I've said before, if the church doesn't get out of the marriage business entirely — which it probably should do — I think we should be able to remarry or marry any baptized Christian who is qualified by the state and who, after premarital counseling, satisfies me that they have an understanding of Christian marriage and the family. The present canons have several good parts, one of which is to insist on premarital and marital counseling or preparation; another is that no clergyman has to marry anybody if his conscience says "No."

Such a simple, pared down canon would remove all petitions, all long waiting periods, all probing, and especially it would get it out of the bishop's hands and remove it from the confusion of a communion discipline. In fact, I predict that before our General Convention changes the current anachronisms, clergymen individually and in clusters all over the nation will begin to break our church law and marry those baptized Christians whom the state and their consciences approve. Then we can form a society of suspended and/or disposed priests convicted of the pastoral crime of remarrying without Episcopal Imprimatur.

and the nearer we get to each other," he said.

The church, he added, could not exist "if Christ is not in every baptized Christian . . . the soul of the church is the spirit of Christ in us."

The primate, whose talk was sponsored by the San Diego diocesan departments of adult and religious education and the senate of priests, went on to say that the church "is in a state of rediscovery of the true meaning of the church as the people of God."

Stressing the need for co-responsibility — from laity to pope, who have complementary roles to play in following Christ — Cardinal Suenens observed that the church is "entering a new evangelical time and a new charismatic renewal."

He said the charismatic movement may lead Catholics "to discover Christ in their own personal way and to experience a

personal encounter with God. How to love one another with the love of God should be the reason for my life . . . the reason for my hope."

"The need is for Christians to become more and more Christian with the spirit of Christ in us and with the new understanding of Christ."

"We are living in a time when saints are at work," the Belgian declared. "The spirit of God is living more than ever with us . . ."

The cardinal, who was credited with playing a major role in the development of several Vatican II documents calling for church renewal — including the constitution on the church in the modern world — suggested that Christians today ask themselves, "what does Christ and the Holy Spirit mean to me?"

He spoke of both the "visible" aspects of the institutional church which, he maintained, is



experiencing renewal at all levels, and the "invisible" aspects — "the mystery of Christ, both man and divine."

Those who "don't see enough of Christ in themselves say they don't see him in the church and want Christ to work outside the church," he said.

But, he said, "we were created to know Christ and to make him known to others, to love Christ and make others love him" and he indicated that many Catholics today see the charismatic movement as the "Holy Spirit at work leading us back to the reality of Christ."

## CHURCHMEN BACK CHAVEZ AGAINST NLRB

★ Thirteen officials of Churches and religious organizations joined in asking the National Labor Relations Board to halt "unfair action" against the United Farmer Workers Organizing Committee.

The group said it is unfair for the NLRB to try to apply provisions of the national labor relations act to persons — farmer workers — not covered by the law.

The NLRB has filed suit in Fresno, Calif., seeking an injunction against the farm workers, led by Cesar Chavez, to stop secondary boycotts aimed at putting consumer pressure on outlets selling non-union products. The NLRB holds that such boycotts are illegal.

"After 37 years of legislative neglect our government has taken an action that would penalize farm workers under this law that does not protect

them," the religious statement said.

Among the signers were John E. Hines, Presiding Bishop of the Episcopal Church, William P. Thompson, stated clerk of the United Presbyterian Church; Rabbi Maurice Eisendrath, president of the Union of American Hebrew Congregations, and John E. Cosgrove, director of the social development department of the U. S. Catholic Conference.

The injunction sought by the NLRB would stop boycotts and picketing of outlets handling non-union goods, particularly lettuce and wines. The NLRB contends that such secondary boycotts are illegal under existing labor legislation.

According to the statement issued by the religious group, the NLRB is trying to take away from farm workers "their most effective means of non-violent struggle." It also said seasonal farm workers are "among the lowest paid workers in our society."

The protest statement was released by the Rev. Wayne C. Hartmire Jr., director of the national farm worker ministry of the National Council of Churches.

## HOLD A SERVICE FOR PRISONERS

★ Ten clergymen, including one who is an inmate at the state prison, celebrated a liturgy for 30 prisoners at the institution in Graterford, Pa.

The service was part of a day-

long symposium on "the theology of incarceration" held at the prison.

Most of the clergy and inmates taking part were Episcopalians. The Rev. Sid Barnes, Protestant chaplain of the prison, and Richard C. Winn, pastor of St. Augustine of Hippo Episcopal church in Norristown, organized the symposium.

A United Methodist clergyman, the Rev. Barry Lee Walley, is the inmate-clergyman. He is serving a one-to-three-year sentence for passing a fraudulent check, and is due for parole later this year.

In an interview, he commented, "What every prisoner needs is contact, friends, someone to write to him. He needs entertainment, legal assistance. Before he can get out on parole, he needs a job, a sponsor and a place to stay. The churches could help in this, but so far all they've done is send chaplains."

He added that Chaplain Barnes "is trying to change that pattern and get the whole Christian community to respond to the needs of prisoners."

About 75 per cent of 1,400 inmates are black, and most of the clergy and inmates at the symposium were black.

Commenting on this, Winn

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said, "The theology of incarceration for us here is an aspect of black liberation."

He added, "The basic concept is that God in the Old and New Testaments and through Jesus Christ always acts on the side of the oppressed, the enslaved. In the end, prisons themselves are incompatible with the idea of a Christian society."

According to the participants, the symposium was the first in a continuing series. They said they hoped eventually to involve as many lay people, clergy, and church agencies as possible in an effort to help prisoners.

## UNITY SERVICE HELD IN ROME

★ For the first time in modern history, the congregations of all seven English language Catholic and Protestant churches in Rome held a "united Passion-tide service" on Palm Sunday.

The service, conducted at St. Paul's Anglican church, was set up by a joint planning committee of the congregations. Catholics and Protestants have in past years conducted joint prayer services during the annual Week of Prayer.

"But this is the first time to my knowledge that this type of ecumenical service has ever been put together," said one leading Catholic ecumenist.

The Rev. Roger F. Ducker, pastor of the Rome Methodist church, said the service represented the first real fruits of the planning committee's work. The evening service consisted of prayers, the singing of hymns, a sermon and a dramatic reading of the Passion from St. John's Gospel.

Canon William Purdy, expert on Catholic-Anglican relations in the Vatican secretariat for promoting Christian unity, preached the sermon.

"I take it from the fact that the canon is preaching that the secretariat, at least, is delighted with this ecumenical move," said Ducker.

"This is only just a begin-

ning," the Methodist clergyman added. "We hope to be able to arrange more such joint ventures. This is a straight forward, united, active approach to Christian unity."

The planning committee grew out of an informal meeting of the clergymen of the seven churches about three years ago. Since that time, several joint ventures have been held.

"It is a case of the English language churches being not only ecumenical, but downright practical as well in coming to the conclusion that it is only good sense for them to pool their resources in every way they can," said one leading ecumenist, adding: "The churches are working a great deal together on youth projects and on other programs designed to make them more worth while and able to last because of their size and strength alone."

The churches represented in the service were San Silvestro and Santa Susanna, Roman Catholic; All Saints and St. Paul's, Anglican; St. Andrew's, Presbyterian; Roman Baptist church; Rome Methodist church.

## RICH FARMER BACKS ANGELA DAVIS

★ Rodger McAfee, the California farmer who put up his land as bail collateral for Angela Davis, comes from a family of churchmen and is a theological conservative.

McAfee, 33, who calls himself a "soft" variety Communist, is not himself Presbyterian. But he is a grandson of the founder of the First Presbyterian church of Berkeley and the great-grandson of the founder of Park College, a Presbyterian related school in Missouri.

And his cousin is Robert McAfee Brown, the Stanford University theologian and Presbyterian clergyman.

McAfee, who lives in the Raisin City-Caruthers area, made headlines when he put up 405 acres of land in San Joaquin Valley toward \$102,500 bail for Miss Davis.



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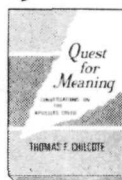
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