

# The **+** WITNESS

I JULY, 1972

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## Story of the Week

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# Massive Restructure of Anglican Ministry Advocated in England

★ Sweeping restructuring of the Church of England ministry, with compulsory retirement at 70 for all clergy in freehold appointments from archbishops downwards, as a means of meeting the church's financial problems was suggested in two paralld and related reports published simultaneously by the Anglican Church.

One report, on the church's needs and resources, listed problems resulting from inflation, manpower shortage, and so on, and said: "It is for the church to consider whether the wiser course would not be to press ahead with restructuring the ministry to enable the most effective use to be made of a smaller number of fulltime clergy."

The second report, on terms of ministry, spelled out measures to secure a more equitable structure for clergy remuneration and making use of available manpower and recommended a compulsory retirement plan. It added:

"It will of course remain open to bishops and clergy over the age of 70 to hold appointments which are not freehold — for example, as assistant bishops, priests-in-charge and assistant curates or to undertake occasional duty. In these cases the clergyman acts by virtue of a license from the diocesan bishop,

who may at any time revoke it. In other words, the individual clergyman is not in the position of being the sole judge of his witness to continue."

The two reports, which will come before the July session of the general synod, spell out bluntly many of the problems facing the church today.

Thus the report on needs and resources warns that the church's present commitments, which cost about \$145 million in 1970, will, if they are to be continued, cost at least \$200 million in 1975 — "and might cost a good deal more" if the inflation is worse than currently envisaged.

"Of this increased provision the church commissioners — who manage the church's assets — cannot be expected to be responsible for more than one-third at the most. This means that each church member must by 1975 at least be giving nearly half as much again as he gave in 1970. This is the scale of the financial problem needing the church's urgent attention."

Of the church's resources in terms of manpower, an official summary made these points: "If the laity are to be asked for more money they must be satisfied not only that the level of clergy remuneration is appropriate but also that the number employed is reasonable.

"The number of clergymen employed in parishes is now nearly 300 — or 2 per cent of the 15,000 in service — less than in 1963. In recent years there has been a traffic jam in the movement of clergy, and curates have often had to wait a long time to get their first appointment as vicar or rector. There are a number of reasons for this, including the creation of team ministries in some dioceses.

"A drop in the number of ordinations each year is expected to continue. By no means all those ordained go into, or remain in, the parochial ministry. In all the circumstances, the church has two possibilities: a special nationwide effort to encourage more men to offer themselves for the ordained ministry; more rapid progress with the restructuring and redeployment of the ministry."

The report itself says: "We believe that it is only if the church resolutely sets its face towards achieving the new shape of ministry which the situation calls for that it can successfully challenge church members to respond with their money on the increased scale required."

The report on terms of ministry cites measures to be taken to secure a more equitable salary structure. It recommends that the church commissioners become a central stipends authority with a three-fold role: the review and adjustment of the pay of diocesan, suffragan and assistant bishops, deans, pro-

vosts and residentiary canons; consultation with and advice to dioceses on the pay of other clergy and lay workers; and submission of pay plans to the general synod.

Of the employment of available manpower, this report says "available manpower is not being efficiently used when, for instance, the clergy per population ratio in one diocese is 1 to 1,273 while in another neighboring diocese it is 1 to 6,083.

The report says that local efforts to improve this situation must be coordinated centrally. To deal with this, the bishops are asked to set up working committees, with specialist advisers, to produce plans for the fair sharing of available clergy between the dioceses.

To make it easier for individual clergymen to move from one post to another, the introduction of an adviser on appointments is recommended. He would be a clergyman directly responsible to the Archbishops of Canterbury and York.

This report also urges reform of the patronage system, whereby an ordinand's nomination to a post can depend on the choice of a college or similar institution, an industrial concern, a landowner or other private person.

It says there is a need for

more effective cooperation between the patron, the diocese and the parish in making an appointment to a benefice and recommends that parish appointment committees should be formed to take over these responsibilities. Alternatively, both the bishop and the parish should be able to veto the patron's nominee.

Dissolution of pastoral relationship is also dealt with in this report. At present there are two grounds on which a clergyman can be required to leave his permanent post — if he has committed an offense or if he is found incapable of carrying out his ministry through age or infirmity. The report recommends a third ground — deterioration of the pastoral relationship between an incumbent and his parishioners.

"There are not likely to be any such cases, but they may exist either because of the attitude or behavior of the parishioners," it says.

The reports are by teams of specially appointed advisers to the Archbishops. The team on needs and resources was headed by the Rt. Rev. Launcelot Fleming, former Bishop of Norwich and now Dean of Windsor, and that on Terms of Ministry by Bishop Patrick Rodger of Manchester.

Issues of most concern to the task force were the effects of social injustice, ecocide — including such things as indiscriminate bombing and use of herbicides — and the population explosion on ecology.

Talking across an oval table in Stockholm cathedral, theologians, local clergy and Christian physicists, engineers and sociologists agreed for the most part that the key issue in social justice is redistribution of the world's wealth.

Of particular interest was the controversial report of the club of Rome, in which scientists attempt to prove that the world's economic growth is as limited as the amount of dirt and water on the globe.

Redistribution of wealth becomes a priority for Christians to consider with little further growth possible, the churchmen said.

The religious task force protested the omission of ecocide from the conference agenda. A letter commended Prime Minister Olof Palme of Sweden for raising the issue before the U. N. assembly.

U. S. anthropologist Margaret Meade, an Episcopalian, joined the task force in making the protest, also signed by clergy or staff of the American Baptist Convention, United Church of Christ, Lutheran Church in America, United Methodist Church and the United Presbyterian Church.

Many of the churchmen also agreed that over-population must be discussed as part of the environmental challenge. This view was in contrast to the official position of the U.N. meeting.

Fr. Robert Brungs, head of the institute of environmental studies at St. Louis University and an observer for the Vatican, joined the task force discussion on several occasions.

After several days, he said

## Churchmen Consider Issues Facing World Environment

By L. I. Stell

*R. N. S. Special Correspondent*

★ Parallel forums and meetings sprang up around the United Nations Conference on the Human Environment with churchmen taking an active role in the unofficial proceedings which were often in protest against the conference agenda.

Many ecologists and some delegates to the historic gather-

ing felt the U. N. sessions did not deal with the issues. An observer for the Vatican concluded that governments seem totally unable to come to grips with the problems and save the environment.

A small but well prepared religious task force on global environment was active throughout the conference. Most of this group of 30 were U. S. Protestants.



that he "no longer believed that the environment could be saved on a governmental level. The long-term real effects are not going to happen here in the U. N. sessions."

The priest thought the churches might do more than governments to solve ecological problems. He said that if only 10 per cent of the earth's 1 billion Christians would be made aware of present dangers to the environment a real start towards solutions might be possible. He said Christians have "more international potential" than any other group.

Asked where the needed 100 million Christians sensitive to environment problems would come from, he said: "Laymen are the ones who will not only make the difference as to whether we survive, they will also be the leaders. Only they have the technical and social expertise. If you look at history, you will see that even the spiritual movements have come from the laymen. The troops are going to lead the hierarchy."

Gary Herbertson, head of the task force and a United Methodist clergyman from Laguna Beach, Calif., said that loving God and neighbor — as commanded by Christianity — also means loving the earth on "which we are completely dependent."

At one point, while the official delegates were at loggerheads on what proposals the U. N. conference would make,

the religious task force closed a session by holding hands and praying.

Herbertson made the following statement about the involvement of the church in environmental issues:

"The human institution most representative of the diversity of values in society at large is the church. Though a given congregation may be most homogeneous, the church at large mirrors the age, with its economic, ethnic, national, educational and political pluralism of earth's society.

"The human institution which is most committed in ideology and — at its best — in deed to humane, long-range whole-earth values, is the church.

"The human institution with the largest volunteer constituency meeting regularly and under professional leadership is the church.

"One of the few institutions which claim to support man and his future without self interest and without political and economic bias is the church.

"The only institution that claims a transcendent point of reference and sources of authority for viewing and guiding man and his history is the church.

"Therefore on a world sociological scale, the church is a unique institution for facilitating the changes which are necessary to maintain and enhance life on the planet."

and Recife said it cannot be denied that Christianity thrives among the 10 per cent of the world's population which enjoys 80 per cent of the world's resources.

"What have we done with the gospel of Christ? All the religions, worried by the need for financial resources with which to carry out missionary work, relief work, and social action, have fallen prey to the capitalist machine," he said.

During his visit, the archbishop — known simply as Dom Helder — preached at Liverpool's metropolitan cathedral, met with peace groups and with Cardinal John Heenan of Westminster, and spoke to some members of British Parliament.

The archbishop, a controversial figure at home and abroad for his advocacy of non-violent overthrow of existing socio-economic structures in the third world, said that Christians are shamed by church investments in firms that exploit the underdeveloped countries.

He charged that churches are often directly linked to multinational corporations which "arise as a symbol of technology at the service of profit, and as the culminating achievement of super capitalism."

Asking with what moral authority churches can demand change if they are linked to fundamentally anti-Christian structures, the prelate called for a clarity of vision to see that Christianity often ends up by supporting the structures of oppression.

Describing aspects and attitudes of Marxism and socialism in communist countries, he asked: "Can anything be expected of Christianity?"

The archbishop claimed that when those in the capitalist world failed to follow the lead of the "great and powerful writings of Vatican II," they had the shock of seeing the best

## Christianity Serves Privileged Brazilian Archbishop Declares

★ In two fiery public addresses in England, the Brazilian Catholic prelate, Archbishop Helder Pessoa Camara, called Christianity "the religion of the privileged minority" and lashed out at oppression and enslave-

ment whether they derive from communism or capitalism.

Speaking in Liverpool and London as a guest of the justice and peace commission of Britain's Catholic bishops, the diminutive Archbishop of Olinda

of the socialists take up these ideas "with the greatest of interest and respect."

"This is not a case of wanting to exploit Christianity, not to bind it to one system," the archbishop observed, "but to try to find in Christianity an unequalled fount of inspiration."

Speaking of the Cuban situation and its relationship to the capitalist world, the Brazilian prelate said: "The United States panicked in the face of what took place in Cuba. The great nightmare for the United States was that all Latin America might go the same way . . . This, in fact, would be terrible."

Dom Helder said that although Cuba has made some advances such as the elimination of illiteracy and internal colonialism, "on the other hand she has paid the price by becoming a pawn of Russia . . . Nothing could be further from real liberation."

While noting that the socialist empires of Russia and China impose dialectic materialism by force and adopt militant atheism, the archbishop said: "Religious freedom in capitalist countries only exists insofar as religion, concerned with maintaining social order and authority, upholds the prevailing situation."

"When, in conscience, it denounces injustice and the structures of oppression, then religion is regarded as dangerous, subversive and communist," he pointed out.

He said that religion is asked to "remain in society, limit itself to the cult, and to evangelize without interference in social problems." The prelate termed such a situation pharasaic.

"The capitalist empires and the socialist empires meet at this point and are truly worthy of each other," the archbishop declared. "Both alike incite and feed conflict among smaller nations, aiming at the division of the world into zones of influence."

Appealing not as a foreigner but as a brother to all Christians throughout the world, the prelate said: "Take care, Christians, my brothers. Beware of invoking the fear of communism as an excuse for avoiding change in the structures which confine millions of the sons of God in a sub-human condition."

"It is not honest to say that to tamper with the structures is certain to lead to a plunge to godless communism," he added.

"Let us not pretend to use the name of Christ, the liberator—he who came to free us from sin and the consequences of sin, from selfishness . . . For his name is so great, so profound, so vast, so pure, that it can only be used against all forms of enslavement."

He called on the churches to "marshall all the moral force they can" to try to end the manipulation of man, "to denounce injustices from whatever system . . . in the secure conviction that without justice there will be no peace."

pute in Arizona, Msgr. George G. Higgins of Washington, D. C., told the priests he thought the Arizona situation may be worse than California because of a new state law regularizing union organization.

"This is a law that the workers think is oppressive," he said. And even though the Arizona growers have strongly defended the new law as allowing workers to choose their own union, he noted, "there is only one union in the farm workers' field—it's the United Farm Workers."

The union, headed by Cesar Chavez, who just completed a lengthy fast to gain farm workers rights in Arizona, has been in dispute with the Arizona growers for some time. The union has staunchly denounced the new union organizing law, which prohibits secondary boycotts, as repressive and a denial of basic civil rights.

Higgins, an official of the U. S. Catholic conference and a consultant to the U. S. Catholic bishops ad hoc committee on farm labor, was in the farm worker disputes in California.

"As consultants," he said, "we try to encourage the parties to get together and work out contracts. We sat in as observers during negotiations from 1965 to 1970, when the first contracts with the United Farm Workers were signed."

"That's a long time to be carrying on a fight, and I see signs of the same situation in Arizona," he added.

Stressing that farm labor disputes cannot be resolved by priests or bishops but only by workers and growers, Higgins said: "We're just trying to prepare the way for negotiations. The growers have their problems, too."

"Since signing contracts, some California growers have been complaining about the

## United Farm Workers Supported Through Action of Churches

★ A Roman Catholic priest who specializes in labor disputes declared that Arizona growers should learn from the California experience that contracts are

the only solution to farm worker problems.

Speaking at a meeting called by the Phoenix Catholic diocesan priests senate to discuss all facets of the farm-labor dis-

(Continued on Page Ten)

THE WITNESS

# Followship

Corwin C. Roach

*Director North Dakota School of Religion*

JUST RECENTLY I attended an ordination service where the new proposed service was used. In the thanksgiving after communion occurred "the followship of your Holy Spirit." At first, I thought this must be just another example of the modern English which the revisers are employing to update the Prayer Book. Since it was in mimeographed form and there were other cases of undoubted errors, I decided after some meditation that this curious phrase was due to the typist, another homiletically provocative misprint.

Followship is indeed a catchy word and there is something to be said on its side. Certainly there is an important place for followers in the Christian faith. We need a little followship, particularly upon the part of those chosen to be our leaders and guides. They should not ask of others what they have not done themselves. The dictionary tells us that follow comes presumably from a combination of "full" and "go". A follower, then, is one who will go the whole way, "go for broke" in our slang phrase. The church needs men and women who are completely dedicated, wholly committed.

The phrase as it appeared in the service booklet was "the followship of your Holy Spirit" and certainly the newly ordained priest, as indeed every Christian, is called to unswerving service of God and his will. God demands our complete allegiance. The difficulty comes when we substitute something less than God as the authority which claims our obedience. No man, no matter how great and good he may be, can be followed without question.

This is the problem when the state asserts its authority, "Theirs not to reason why, theirs but to do and die." But even in the church it is often difficult to determine the priority. Like the infant Samuel it is easy to confuse the voice of God and that of the priest.

Something more than blind obedience to authority is needed. We must determine the nature and character of that authority before we submit to it.

Neither Jesus nor Paul was content to accept the Pharisaic followship without question. Indeed, both lost their lives as they refused to follow the religion of their fathers. This is the paradox. The

truest followers of Christ may well be those who refuse to follow the past. Witness Wyclif, Hus, Luther, Wesley.

Followship, it might be argued, is only another name, albeit unusual, for discipleship. Yet there is a subtle difference between the two that may widen into a chasm. A disciple is a follower who is concerned to learn. The word meant in its origin "to take apart completely," to analyse or dissect. If we are to follow we must have some idea where we are going. Discipleship is compounded of devotion and direction. That is why the church insists upon a rigorous course of study for those who will be priests and why, in the ordination service itself, there is a promise of faithfulness "in the reading and study of the Holy Scriptures." A disciple, then, is not a blind follower but one who knows the what and wherefore of his Christian profession.

In this same service booklet there was another misprint, "naive" for "nave". Unfortunately, too often those who sit in the nave deserve that other spelling! The fault may be theirs or that of the priests who have failed to instruct them. The result is that we have a followship where the priest is authoritarian and the people submissive through ignorance or indifference. Water cannot rise above its source. If we are to have a disciplined priesthood, we need an educated and concerned laity. We cannot rest content with a "naive followship".

According, the prayer is on safer ground when we read the word, fellowship. Yes, I looked it up in the dictionary along with the other two words. Fellowship is very close in meaning to the Greek word "Koinonia" of which it is the translation. The latter referred to a stock company or association of shareholders. Similarly, a fellow is one who lays down his money or property for a joint undertaking. He is a partner, one who shares in an enterprise. In a fellowship we are bound together by a common interest but there is room for the give and take, the taking apart which is the nature of true discipleship. In the process we learn from one another.

In the first ordination service as recorded in John 15:15, Jesus told his disciples, "I call you servants no longer; a servant does not know what his master is about. I have called you friends, because I have disclosed to you everything that I heard from my father."

Not servants, but friends; not followers, but fellows; not naive listeners, but alert disciples; this is the Christian ideal.



# How My Mind Changed About God

By Alfred B. Starratt

*Rector of Emmanuel Church, Baltimore*

WHEN I WAS very young I was told that I had a very loving father who lives in heaven above the blue sky. I saw pictures of the place, all done in pastel colors. I remember that there were lots of clouds like very soft white pillows filled with goose down, and everybody had wings and wore long white nightgowns that concealed their feet. I rather liked the style of dress because when I was a boy people used to laugh about the size of my feet. "When they were passing out feet Alfred thought they were flowers and he took two big bunches!" It was comforting to know that in heaven no one could see your feet. It was only in later years that I discovered that my feet are beautiful — but that's another story.

I was told that you never saw God in such pictures because nobody knew for sure what he looked like, but my mother said that he probably had a long white beard because he was very old, and that she had heard that he has a kind of glow of glory around him which makes him look like a sort of illuminated sign. She also told me about having a guardian angel. Every child has one assigned to him to take care of him. I had no trouble believing in such additional inhabitants of my invisible world. I believed in fairies, elves, goblins, dragons and giants — all of them invisible but all equally real. In the long winter nights when the house shifted its weight a bit and gathered its old bones together to ward off the cold, adults would hear the creaking and think of shrinking boards and pipes, but I knew better. The unseen inhabitants of our house were walking around treading a bit too heavily now and then, but keeping the people within safe from dragons.

Later in Sunday School I learned that God had once upon a time been much more active — perhaps before he invented angels to do all the work for him. Not only did he make the world, but he also caused a flood after telling Noah how to build an Ark. He chose one group of people as his favorites and helped them escape from Egypt. For a long time he did miracles for the good guys and made all kinds of awful things happen to the wicked ones. I was particularly impressed with how he watched little boys with an all-seeing eye

and kept a record book in which he listed all your sins so that he had good reason to send you to hell on judgement day.

My teachers also told me about Jesus who loves me because the Bible says so, and how Jesus died on a cross so that God wouldn't send me to hell. I used to wonder why God didn't punish Jesus for upsetting all those divine plans about roasting sinners, but once when I asked about it the teacher became angry. This taught me that some things in religion are "holy mysteries" and you are supposed to believe in them without asking questions.

By the time I was ten or eleven I didn't like God very much, but I thought Jesus was great because he was on my side. I read a book by Bruce Barton called *The Man Nobody Knows*. "Nobody" includes Bruce Barton, I discovered when I later did historical research in the New Testament documents. But at the time I was so impressed that I thought I might like to be a minister. Then I had a mystical experience that was beyond my capacity to put into any frame of meaning, but which also convinced me that God is hidden in everything on earth. I no longer believed in an old gentleman in the sky, but I couldn't say that in the presence of adults because everyone talked as if he were real.

I chose to go to theological school as an alternative to training for teaching philosophy because of the influence of friends I made in an Episcopal summer camp. In Cambridge I had no problems with outgrowing Sunday School piety and getting a more mature understanding of theology as did some of my fellow students. In those days my God in verbal knowledge — as compared with direct experience — was the philosophical concept of a limited God as taught by my philosophy professor in college, Edgar Sheffield Brightman. This concept satisfied logic, but it could not express my experience.

Then came Harvard Graduate School. I worked for a Ph.D. in "The History and Philosophy of Religion" and had to learn to be at home in religions of the Orient. Here for the first time I became acquainted with ideas of God that matched my awareness of the indwelling infinite self of the universe.

How my mind may develop further on this subject in the years ahead, I do not know. I mention the above changes only as a reminder that some people go through many successive stages of religious understanding, and that such development

is normal. A child thinks in anthropomorphic terms. Young people often succumb to religious hero worship. Young adults demand logical consistency. Older people can live with the paradoxes of life and they often find suggestive metaphors that express their own real values more satisfying than the systematic products of cold reason.

From where I now stand the important thing in any person's religious ideas is not so much their present concepts as their capacity for continuing growth. Are they trapped in an iron cage of dogma, or are they open, questioning, and searching? We are so small. Reality is so unimaginably vast. There is room for continuing growth through a whole lifetime — and beyond.

## Sacrifice for Sin

By George W. Wickersham II

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

THE COLLECT speaks of our Lord as being "both a sacrifice for sin, and also an ensample of godly life."

None of us has any difficulty in understanding how Jesus was an example of godly life, but many of us, I am sure, are not altogether clear in our minds as to what is meant by his designation as a "sacrifice for sin."

The idea of sacrifice is one of the most ancient in religion. Pagans thought of it as a means of currying favor with the gods. Romans going off to war sacrificed animals in the Temple of Mars, the god of war. Those with romantic inclinations made similar offerings to Venus, the goddess of you-know-what. Agamemnon, King of the Greeks, seeking favorable winds for the fleet setting out for Troy, sacrificed his daughter, Iphigeneia, to the gods. If the gods were placated by this, the Queen, Clytemnestra, was not.

Sacrifice took various forms with different peoples. In the Hebrew nation at the time of our Lord it took two forms. The first was that of a thank-offering. Jesus referred to this when he directed a leper whom he had healed to show himself to a priest and to offer for his cleansing that which Moses had commanded. If we look at Leviticus 14, we find that this was rather elaborate. The second was that of a sin-offering. Our Lord ran into this head-on when he cleansed the Temple. Most of the doves and sheep sold there were sold for this purpose.

Jesus objected to turning the Temple into a

market place, as well as to the squalid practices connected with it. Deep in his mind, however, I am sure that there lurked a basic antipathy to the practice of sacrifice for sin. More than once he quoted Hosea, "for I desire steadfast love and not sacrifice, the knowledge of God, rather than burnt offerings."

### Dangerous Ideas

THERE IS after all a rather obvious danger connected with the practice of sacrifice for sin. It leads people to think of sin as something which can be paid for.

Anyone who has raised children knows that no amount of money, no material gift, could ever pay for what parents must put up with. In fact, many parents are unwilling to put up with it; hence: problem children.

Still, there are many Protestants, many Catholics, many Christians of sundry stripes who believe that Christ's sacrifice on the cross somehow paid God back for our sins, as if that was possible.

Further, our Lord clearly taught that God is a forgiving God. Well, where there is forgiveness, there is no thought of payment, even when payment is possible.

In what sense, then, can Christ himself be a "sacrifice for sin"?

### Sacrifice of Self

I BELIEVE that our Lord's sacrifice was a sacrifice for sin in the same sense that a parent's patience and suffering are sacrifices for the immaturity of her children, in the same sense that a teacher's patience and suffering are sacrifices for the ignorance of his pupils, in the same sense that your patience and suffering are sacrifices for the thoughtlessness of your neighbors.

The great Negro drama, "Green Pastures", is remarkable for the way in which it underlines the contrast between the concept of God which you find in earlier passages of scripture and the concept which you find in later ones.

You begin with a God who lost patience with a sinful people, and sent a flood to eradicate them. You end with a God who to an equally sinful people nevertheless sent his son.

I will never forget the expression on the face of the father as the angels told him what was happening on Calvary. You understood in a flash how Christ's sacrifice was a sacrifice for sin.

No angry God was requiring a price from men. Not hardly. The shoe was on the other foot. Angry men were requiring a price from God.



## Basic Principle

IT IS SO IMPORTANT to remember that the principle of sacrifice for sin is basic in human life. If God had been unwilling to pay it from the beginning, there would be no human race. If you and I were unwilling to pay it from day to day, children would not be raised, pupils would not be taught, neighbors would not be dealt with. Indeed, we would all probably be at each other's throat.

## UNITED FARM WORKERS:—

(Continued from Page Six)

union's lack of professionalism in administering contracts," the priest observed.

But he emphasized that the growers he has contacted have cited problems concerning contracts but have not suggested abandoning the contracts themselves.

### Film Supports Chavez

A documentary film designed as an aid in building support for the United Farm Workers has been produced by the board for homeland ministries of the United Church of Christ.

"It is our earnest hope that this motion picture will stir the conscience of America and bring justice to the farm worker," said Howard E. Spragg, executive vice-president of the board, at a preview of the film.

Entitled "Viva la Causa," it is a 26-minute, 16mm color film, showing organizing efforts by the United Farm Workers. It includes statements by Cesar Chavez, farm workers and growers and songs by Joan Baez at a rally. It is to be distributed by the national farm worker minis-

try, an agency of the National Council of Churches.

John L. Regier, associate general secretary of the NCC and head of its division of Christian life and mission, also spoke at the film preview and expressed support for Chavez in his "attempt to lead seasonal farm workers out of economic bondage."

He noted that the NCC general board recently directed all NCC units to refrain from buying lettuce that had not been picked by the United Farm Workers.

And he said that William Kuhfuss, president of the national farm worker ministry and a United Church of Christ layman, was being invited to attend the next board meeting of the agency to "discuss Christian responsibility in relation to the poverty of seasonal farm workers."

Jose Gomez, New York boycott coordinator of the United Farm Workers, said at the preview that the union would use the film extensively in its attempt to build support for the

All peaceful and productive relationships come at some cost. This cost is actually the sacrifice required by sin, because we are all sinners. You cannot undertake the slightest project in your community without incurring some hostility. Unless you are willing to experience this hostility, to carry this cross, to pay this price, you will never accomplish a thing.

This is why the collect refers to Christ as "both a sacrifice for sin and also an ensample of godly life." You simply cannot separate the two.

lettuce boycott among churches, labor unions and other groups. He indicated in an interview that the United Farm Workers intended to defy the recently passed Arizona law prohibiting secondary boycotts.

"Some may find it strange that a labor union should call upon the church for help," he said, "but in reality there is a very natural affinity of the church to the United Farm Workers. Both the church and the union are for justice."

## WALMSLEY JOINS TRINITY PARISH

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on Aug. 31. It is expected that a new general secretary will be elected before the end of the year.

Walmsley will join the staff of Trinity Parish in New York City, with special responsibility

for the downtown ministries of the congregation.

In his service as executive of the Mass. council he has served as an initiator and spokesman for the ecumenical movement in the state.

## God Has a Place in Schools Says Ecumenical Commission

★ An ecumenical commission made up of eight Roman Catholics and eight Protestants said that the major question in Ontario is not whether religion shall be taught in public schools — but what religion, and how?

The ecumenical study commission recommended that the Ontario government scrap its requirement for religious opening exercises, but insure that "God has a place in the school."

Many schools have already stopped morning recitations of the Lord's Prayer, the singing of hymns and Bible-reading. Commission representatives say that's a good idea, but they insist on continuing religious instruction — by which they clearly mean Christianity.

Since 1944, under Ontario law, provision has been made for two half-hours of religious education weekly in the public schools. These periods may be taught by regular teachers or visiting clergy. Under Canada's constitution, Ontario's Roman Catholics are guaranteed their own parochial schools, separate from the public system.

The study by the 16-man commission was published with the help of an \$11,500 grant from a foundation.

The report cites an Ontario education regulation that "... the schools of Ontario might exist for the purpose of preparing children to live in a democratic society which bases its way of life upon the Christian ideal." The commission feels a formidable percentage of parents agree.

In 1971, the education ministry authorized grade 11 and 12 courses in the five major world

religions — Hinduism, Buddhism, Judaism, Islam and Christianity. History teachers will launch the courses in many Metro Toronto schools in September.

To date, this has been the only action taken since 1969 when a government appointed committee on religious education in the public schools of Ontario brought down 12 recommendations. The Mackay committee, as it was called, advocated moral education to replace religious education.

The Mackay committee was appointed after the ethical education association, Jewish groups, Seventh-day Adventists and several bodies protested against the two half-hours of what they called Protestant indoctrination. Parents have the right to exempt their children, but opponents charged this only served to emphasize differences among pupils.

The ecumenical study said that while children "are not allowed to be introduced at school to the basic principles of the Christian faith, they are constantly being indoctrinated in the faiths of secular humanism and allied religions.

"It is undoubtedly this awareness that is arousing such disquietude among increasing numbers of socially alert Christian parents in this province — and elsewhere in Canada."

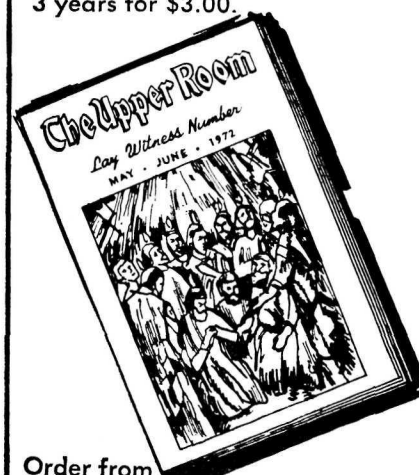
Edward J. Brisbois, a member of the commission who also sits on the Ontario Catholic bishops' committee on education, commented that most of his colleagues were upset by the negative tone of the Mackay report.



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