

The **+** WITNESS

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NEW YORK CITY

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FOR CHRIST AND HIS CHURCH

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Story of the Week

Executive Council Makes Grants Under the Special Program

★ The February meeting of the Executive Council was historic in one respect. It for the first time took negative action on proposed grants under the special program after they had been recommended for certification by the screening and review committee.

The program has a high priority and seeks to help develop self-determination for the poor in community organizations of their own. It requires that programs to qualify must be under the control and direction of those to be served.

The first organization to receive a set-back, called the Afro-American Society of Greater Atlanta, had been recommended for a grant of \$28,000.

The funds were to be used for the establishment of "freedom schools" for young people and adults, to set up a school for community organizers, and to produce a primer of Afro-American history for national distribution.

The council voted to delay final action on the proposal pending receipt of further information on community support and referred the request for funds back to the committee.

The second to be recommitted was Project CN, a communications network project of New York City. The grant would have been used to finance a

"mobile resources team" working to link together a group of community organizations across the nation working for social change and combatting white racism.

Twenty grants were approved by the Council, calling for a total of \$469,017 from the program funds. One for \$120,000 was the largest and went to the Interreligious Foundation for Community Organization. It was organized in 1966, supported by the Episcopal Church and other Church groups to establish a program of assistance to community organizations with an emphasis on self-determination for blacks and other ethnic minorities. An earlier grant to the organization from the Episcopal Church was for \$200,000.

In spite of a successful record in making grants of \$1,222,244 so far, it has not succeeded in developing a broad base of support from other Churches, and it was necessary for the Episcopal Church late in 1968 to lapse a matching grant of \$500,000.

The new grant of \$120,000 was approved with the understanding that no further undesignated grants will be made "until the ambiguity of the intention of member bodies toward funding of IFCO be resolved."

Presiding Bishop John E. Hines, called IFCO "a great idea,

even if it has not yet reached maturity on ecumenical terms." He pointed out that it is not an Episcopal Church organization and is also being supported by the Presbyterians and Baptists.

Requests from IFCO for the funding of specific programs, contrasted to undesignated grants, will be considered under the usual procedures of the special program.

Another grant of \$75,000 was approved for the Poor People's Corporation of Jackson, Miss. One of the most successful co-operative black enterprises in the country, the corporation has grown from two co-ops, started three and one-half years ago, to 13 co-ops at the present time, representing more than 25 towns and settlements in Mississippi and having marketing outlets throughout the country.

The grant will make it possible to build a strong training program in design, leather goods manufacture, advertising and the fabrication of cotton cloth and metals.

Other program grants approved by the Council were:

Survival of American Indian Association, of Tacoma, Wash., \$25,000 — \$2,000 of this amount already allocated as an emergency grant. An organization formed in 1963 to fight for preservation of treaty fishing rights in Washington and Oregon plans to extend its program to be active on other issues affecting the lives and livelihood of Pacific Northwest Indians. A

grant of \$5,000 on a matching basis was also authorized.

Hayes Valley School Committee, San Francisco, Calif., \$20,000. A summer school program emphasizing black history and black culture has been extended into a year-round program for black children. Funds will be used to employ staff, provide materials and school lunches and help to finance field trips. An additional grant of \$10,000 also was authorized on a matching basis.

Build Black, Washington, D.C., \$5,000. Funds will be used for community organization training for members of a new black group whose plans to unite the Cardoza area of Washington are still in a formative stage.

La Junta, Los Angeles, Calif., \$5,000. A Chicago youth organization, the La Junta program seeks to develop self-awareness for Mexican-American young people and to encourage academic and vocational preparation.

Household Utility Workers Union, New Rochelle, N. Y., \$15,000. The main purpose of the Union, composed of domestic workers, is to establish collective bargaining, minimum standards and benevolent protection for its members. Grant will help establish an office and provide for the employment of two organizers.

Taylor Residents United, Chicago, Ill., \$5,000. The organization is made up of residents of the Robert Taylor homes development, a complex of 28 buildings, 16 stories high, with a capacity to house 160 families each. Grant will be used to provide consultation and training for the development of a specific program for community betterment.

Allies for a Better Community, Chicago, Ill., \$15,000. This is a grassroots organization made up of blacks and Puerto Ricans who are resisting community

pressures forcing them to move from their area in northwest Chicago. Funds will help establish an office to serve as an organizing base, from which it is hoped a housing cooperative can be formed. The committee also recommends a training program for the group.

Western Addition Community Organization, San Francisco, Calif., \$5,000 — interim financing. Grant will be used for the employment of an organizer to coordinate the interests and efforts of 94 Churches and 30 community groups in their legal resistance to urban renewal and their fight for adequate low income housing. A major goal is to put an end to the forced exodus of black people from the western addition area of the city.

Other Grants

Afro-American Culture Center, Columbus, Ohio, \$10,000. It seeks to promote awareness of Afro-American culture through the dissemination of information and artifacts. Funds will be used to help establish an economic base through the merchandising of African and Afro-American products, such as daskikis, earrings and jewelry.

Bootheel Agricultural Services, Inc., Cooperative, Hayti, Mo., \$20,000 — plus matching grant of \$5,000. An agricultural cooperative, it seeks to stabilize the uncertain economic existence of farm workers who average around \$700 a year income. The cooperative also sponsors a buying club and a craft production and marketing operation and carries on an adult basic education program. Assistance from O.E.O., the Delta Ministry and other groups has been inadequate. This project was originally funded by the diocese of Missouri under the joint urban program.

Free Southern Theatre, Inc., New Orleans, La., \$23,645 —

plus matching grant of \$10,000. The theatre, in existence for more than five years, has given performances throughout the deep south, presenting productions that encourage the development of black identity and awareness. In addition to having a touring company it holds workshops in acting, dancing, music, creative writing, stage craft, photography, black history and culture.

Training Leaders

Topeka Citizens Alliance for Better Health Services, Topeka, Kan., \$30,000 — plus matching grant of \$10,000. A union of non-professional mental health aides, the alliance seeks to improve the lot of its members through better pay scales, a contract, union recognition and improved grievance procedures. Its program also calls for the upgrading of its members professional skills.

Indian Training Conference, Gallup, N.M., up to \$8,000. The conference, to be held this spring, will include Indian representatives from all of the western states as well as black and Mexican consultants. The conference will seek to cover such topics as: community organization, welfare, housing, strategy and planning, civil rights and Indian history.

Union of Black Clergy and Laity, Wilmington, Del., up to \$25,000. An Episcopal Church organization, the union will sponsor a series of regional meetings and a national meeting to combat racism in the Church and to stimulate black membership.

The Panther's Den Training Component, Milwaukee, Wis., \$8,000—plus an additional \$4,000 on a matching basis. It is a coalition of four youth organizations and the Reading Academy, a remedial training program which has had financial assistance from the diocese of Mil-

waukee. Funds will be used to provide leadership training for selected individuals.

The United Bronx Parents, New York, \$10,000. Grant will help finance a training program communicating to parents necessary information about school decentralization and community control in the poverty areas of the Bronx.

The United Organization for Community Improvement, Durham, N. C., \$25,100. Funds will be used for providing office and

staff for community organization among the poor blacks of Durham. Work so far has included the development of a black cooperative supermarket.

The Mother's Club, Roanoke, Va., \$19,272. Grant will help to finance continuation and development of a day care center, badly needed by black mothers if they are to be free to work or seek employment. Program may be expanded to include older children in an educational program seeking to develop self-confidence and pride.

Church News Condensed

Edited by W. B. Spofford Sr.

LOUIS CASSELS, Episcopalian, who writes a weekly column on religion for UPI, says the slump in church attendance is because captive audiences are tired of preachers engaging in a reckless competition to see who can administer the rudest shock. Stressing that many churchgoers are "sick and tired of being told what they can't believe," he declared: "They want to know what, if anything, they can believe, and many churches haven't been doing a very good job of answering that question." Cassels maintained that most people "aren't particularly interested in denatured Christianity being offered to them" by theologians "proclaiming the death of biblical theism." He said that some Church leaders prefer to attribute the decline in attendance to a disapproval of the church's social action efforts. He added: "This explanation strikes me as rather self-righteous. It says, in effect, 'we are suffering because we, like Christ, have stood up for the right.' 'My own observation is otherwise. For every layman I know who quit coming to church because he disapproves of social action, I know at least

three who are hanging on and supporting the church only because it is a channel for community service."

BISHOP SCAIFE of Western New York addressed his convention through a tape recording made in a Buffalo hospital. He broke his jaw when he collapsed and fell after arriving from a meeting of the ecumenical commission in New York. He assured delegates in his taped address that he had had a fainting spell — not a heart attack or stroke. "Please don't be alarmed," he said. Bishop Scaife said churches have "a mandate that we cooperate with secular institutions where their missions and ours coincide." "On such problems as war, poverty, race relations, education and regional government," he said, "the church can minister effectively only as it joins forces with other allies." He also called for more attention to youth.

WESTERN NEW YORK has announced that it will not use the facilities of "any private club" for official functions or activities. The statement was made on the basis of a study by the diocesan department of social relations, which claimed that "discriminatory practices,

whether by custom or statute, are the consistent pattern of most private clubs in our diocese." The department sent letters to 16 western New York clubs inquiring about admission policy. It met with three clubs, had its letter acknowledged by four others, and heard nothing from nine.

IF CHURCHES could create a kind of unity in which they maintained communion with each other while still differing on doctrinal matters, they would make a substantial contribution to international relationships, according to an Anglican report. The report, was originally prepared by the Church Assembly's board for social responsibility as a confidential paper to assist bishops discussing international affairs at the Lambeth Conference last year. The bishops then felt it should be made available to a wider Christian public, and it has now been updated and published generally for the first time. It is designed to help Christians in their thinking about the relations between nations. The report ranges over a whole gamut of international relations involving such fields as war and peace-keeping, nuclear weapons, world poverty and financial and economic aid and race relations.

39 ARTICLES got attention at the C of E assembly. Clergy have long had mental reservations when required to subscribe to them. Some advocated getting them out of the Prayer Book entirely, but the report of a committee recommended that they be retained but suggested a shorter form of assent. The vote called upon the two archbishops to bring the report before their convocations. Bishop Joseph Fison of Salisbury, said there should neither be a conspiracy of silence nor a display of exhibitionism about the articles. "The Church of England dare not suppress them, for

they are part of our history," he said. Bishop Cyril Eastaugh of Peterborough, however, said he supported those who hoped the articles would be eliminated from any declaration of faith that the clergy had to make. "The whole historical document should be consigned to an ecclesiastical museum," he declared.

UPPER SOUTH CAROLINA voted full rights to women who can now serve on vestries, be wardens and delegates to conventions.

JOSEF L. HROMADKA is getting a going over by some members of the Christian Peace Conference for his sharp criticism of the invasion of Czechoslovakia by the USSR. At the time he told the Russians that the armed occupation was an "immeasurable disaster." Church leaders in five countries that are members of the conference are advocating that its leadership be taken from Hromadka, one of its founders and currently the president.

C of E will launch a synodical set-up in February, 1971. The General Synod will meet three times a year — February, July and November — instead of the twice yearly sessions of the present Assembly which it replaces. Membership will be reduced from 746 to 543 delegates. Laity will be more actively enlisted. All diocesan conferences will be dissolved and replaced by diocesan synods. The new General Synod will also assume various functions, rights and privileges of the present convocations of Canterbury and York, in which the laity is not represented. These convocations will continue, however, to sit separately.

CHURCH ASSEMBLY approved in principle the formation of an Anglican consultative council, recommended by the Lam-

beth Conference as reported in these pages at the time. Briefly the 50-member body would meet every two years to develop, as far as possible, agreed Anglican policy in the world-wide mission of the Church.

UNION SEMINARY, New York, has sold 6,600 shares of Dow Chemical with an income yield of \$15,840 a year. It was in the portfolio of securities donated by a foundation. Action was taken by trustees against the napalm maker following a study by a commission composed of students, faculty, alumni and administrators.

SAINTHOOD for George Fox, John and Charles Wesley, John Bunyan and David Livingstone is being asked by the liturgical commission of the C. of E. It also recommends that "Sundays before Christmas" and "Sundays before Easter" replace Advent and the nine Sundays before Easter. Idea is to make the calendar more comprehensible to the average person.

WILLIAM R. McKAYE, religion editor of the Washington Post, was the keynoter at a mass-media communications workshop for clergy or their lay representatives of the diocese of Virginia on February 4. The day-long session was held at the Free Lance-Star in Fredericksburg. A panel then discussed what constitutes news and how it can best be presented for the Church through the various media. The workshop was planned by the Rev. William Gray who heads communications for the diocese.

MORMONS ALSO DO NO LISTENING

* Ever have a team of Jehovah's Witnesses or Seventh Day Adventists drop in on you? The question is prompted by a news item from Scotland about a leaflet issued by the Church of

Scotland telling their members that they won't get anywhere discussing religion or morals with Mormon missionaries.

"Invite them in," the leaflet advised, "but only if you possess qualities of patience and tolerance in high degree."

The leaflet is designed to help its 1,250,000 members when Mormons call at their homes. A similar leaflet was issued some months ago to give guidance on dealing with Jehovah's Witnesses.

Mormonism is a very minor religion in Scotland — but a fast-growing one in England. It has, however, shown gains in recent years in Scotland.

The leaflet is entitled, "What to do when the Mormons come to your door." It describes the Mormon visitors as "usually Americans, young, pleasant and courteous . . .

"But, while largely ignorant of what you believe and the way you live, they are trained in a technique for propagating their own faith. They believe they know the truth and, while they may allow you to speak out of politeness, they do not really listen to you, because they believe that they have nothing to learn.

"Any mutually helpful discussion with them on religions or moral issues is therefore impossible."

The leaflet also says that the gospel preached by Mormons "is not the gospel of Jesus Christ."

It also outlines the Church of Scotland's objections to some Mormon beliefs. One page is made up as a message to the Mormon visitor. The page is perforated so that the person being visited can tear it out and hand to the Mormon.

A Church of Scotland spokesman said this technique was similar to one "successfully adopted" for Jehovah's Witnesses visitors.

EDITORIAL

Dr. Illich on Education

MSGR. IVAN ILLICH, founder and head of the center for intercultural documentation in Cuernavaca, Mexico, said that he grants the Roman Catholic Church the right to govern his activities as priest but not as educator.

The recent decision of the Vatican to declare the center out of bounds has caused a storm of attention around the priest.

Questioned by newsmen on developments affecting his center, he said, "My only comment about the Church is that I love it." He refused to discuss his relations with the Church or his concept of the ministry. He did say that he had ceased preaching and participating in ecclesiastical functions when he learned the Vatican frowned on his school. He continues as a priest in full standing.

Msgr. Illich implied that his work as educator was another matter, and he said he would not close the Cuernavaca center. Most of a press conference, as well as an address to 1,000 Christian educators meeting in Chicago, concerned his views on education.

Schools, he declared, are the major obstacle to education in most parts of the world, including the U.S. In his address he asked Christian educators to oversee a process aimed at the disappearance of the school systems as they currently function in the western world.

A new structure for education is needed, he said, if people are to be educated for life in the modern world. He suggested that in underdeveloped countries where youth may get only three years of schooling that it would be better to have intensive month-long training sessions over a period of 30 years.

"We need not take for granted that the only means of educating people are schools," Msgr. Illich said. "There are many ways of educating people which we never even contemplate."

He compared what is in the immediate future for schools with what has happened to the Church in the past century — the Church does not confine religion; schools do not confine education.

Present western school systems, he continued,

divide the world into rich and poor and convince the poor that life is hopeless. In his view, present school structures mean that two-thirds of the people of the world cannot afford an education now and will be unable to do so until the end of the century.

"Improvement" of schools through integration or curriculum changes is not enough, the controversial priest declared. He called for the "disestablishment" of schooling — which he called the "new religion" — and the aid of Christians in achieving a deep thrust for education—"human experience" — outside of formal schools.

The religious world is equipped for the task, he believes, because it has already experienced disestablishment and can draw parallels with its experience.

During the press conference, Msgr. Illich — who asked newsmen to call him "doctor" rather than "monsignor" — discussed some specific educational innovations.

In addition to short periods of intensive study, he said it might be helpful to pay children for learning mathematics and logic through intellectual parlor games. The point, he said, is to build new, workable forms of education. Most forms in vogue today are largely irrelevant.

"I don't believe that the university has much of a future," he said. "We tell a student that he must be a prisoner who participates in the strange packets of learning that we call education, but who does not integrate his learning into life."

Becoming an expert in scholarly details misses "the soul of the people," he commented, reflecting upon the scholarly community in Latin America. "Only a few fall in love with the people of the country and are thereby enabled to truly understand the culture they are studying," he said of Latin American researchers and scholars. "Most . . . are in love with their specialities, but not with the people."

One of the few comments he made on his center was an explanation of why students are not allowed to participate in social action programs. "We don't want to force people into a mold," he said, "we want free dialogue to take place. We don't need models to pattern ourselves after. We need human beings who can live together."

Recognize Cuba: --- Also Red China

By Helder Pessoa Camara

Archbishop of Olinda and Recife, Brazil

THE NO. 1 problem facing mankind is not the clash between east and west but between the north and the south — that is, between the developed world and the undeveloped world. Vast economic interests are sometimes very interested in the waging of war, and often these interests control the mass communications media and their immense impact in the forging of public opinion.

However the religions, and I say religions in the plural, could arouse mankind by using all of their many resources to prove that war is always most absurd, inhuman and immoral. We could take upon ourselves the responsibility of proving that if the superpowers would spend for development what they are spending for war, be it a cold or a hot war, it would become evident that man, who is capable today of sweeping life from the face of the earth, is also capable of assuring for all human beings a standard of life compatible with human dignity.

Religions should combine their forces to proclaim that the only justifiable war must be the war against human misery.

The integration of Cuba in the American community must be made with the necessary precaution, but Cuba must receive due respect for her political option and the acceptance of her autonomy as a sovereign nation.

To whoever is shocked and irritated, protesting in the name of the Cuban exiles and recalling the dangers of the guerillas trained in Havana, let us recall that:

● The more the economic blockade is pursued and the continental excommunication encouraged, the more we will be forcefully confining a people that has given sufficient proof of heroism and capacity to suffer

● The more the situation persists, the more we will be strengthening positions that will not lead towards a better relationship with all peoples; the more we will be nourishing an attitude of sterile hate. The Cubans also are sons of God and we cannot condemn a whole nation to live in a ghetto.

Concerning the recognition of Red China, this was one of the appeals brought to the United

Nations by one of the greatest visitors it ever had, the pilgrim of peace, Pope Paul VI.

How can we leave out of the United Nations a country that is a real continent, whose population is a ponderable fraction of the population of the world?

The Pentagon might give an example to the armed forces of the whole world by organizing a global strategy to liquidate misery from the face of the earth.

The United States, at least, admits the right to criticize and to dissent which is not easy to find in many other countries. North Americans should make a documentary film about the sins of the United States against the rights of man.

I could make this same suggestion to other countries but you still retain the freedom to do this. The film should be objective, without half-truths, and it would be an invitation to other countries to carry out a similar examination and revision of life with regard to the rights of man.

Rewards

By Alfred B. Starratt

Rector of Emmanuel Church, Baltimore

THE TROUBLE with some rewards is that you get them. At least that is what Jesus says in the sixth chapter of Matthew. He talks about people who practice their piety in such a way as to gain public approval. And they get what they want. Or, as he puts it, "They have their reward." The implication is that having settled for such a reward they get nothing more — no mysterious, unexpected blessing over and above the admiration they coveted.

The phrase, "They have their reward," came to my mind recently when I was talking with a group of young men about their choice of a life vocation. None of them seemed much interested in the chance to "make it big" either in terms of money or social status. They all seemed to be hoping to find some kind of work that would be rewarding as a way of life rather than as a necessary means to some future goal of wealth or position.

This attitude so surprised me that I told them that it was different when I was their age. Most of us, in that dim pre-historic time, thought of a job as a way to accumulate money in order to be able to pay for happiness after hours.

That wasn't news to them. They had heard

the same thing from their parents together with the tale about walking five miles to school in the snow—barefoot! But somehow they had no yearning to imitate the parental example. "My dad made it to the top of his profession and now he has money and prestige—and a life that is pretty crummy any way you look at it."

It seemed to me that they were saying that if you live for lots of money there's a fairly good chance that you will get it. So you have your reward. But then what? You spend a lifetime on a bank account, only to find that the life you thus spent can't be bought again for cash. And in the

process you've lost the capacity really to enjoy living.

They figure that it is better not to bargain for such definite rewards lest you get them, and nothing more. They want to be concerned with living rather than with earning a living. That way they might receive money or prestige as unintended by products. But the important thing is that they will be open to all kinds of surprising and unpredictable rewards simply by being open and receptive to all that life has to offer.

That's the way they talked. And you know what? Maybe they're right.

Herbert Marcuse Gives Students His Ideas About Revolution

★ Herbert Marcuse, considered by some to be the idol of student revolutionaries throughout the world, paid a visit to Union Theological Seminary. The result was polarization of the student body.

During an informal question-answer session, some seminarians reflected a reverence for the philosopher's writing that in less alienated times might have been reserved for Reinhold Niebuhr or Karl Barth. Others used Niebuhr and Barth in an attempt to put down Marcuse.

The white-haired professor at the University of California, San Diego, fielded questions from both sides with aplomb. His philosophy is sometimes termed Marxist Humanism.

He was asked why he was opposed to freedom of speech being granted "indiscriminately," a view for which he is on record. In replying, Marcuse referred to the rise of the Nazi movement in Germany.

"If the National Socialist movement had been restricted when it was perfectly clear what the movement was, then we would have been spared world war two and the annihilation of 6 million Jews," he said.

The philosopher was a refugee

from Nazi attempts to wipe out German Communists.

What is needed, he claimed, is to limit the speech of those movements or individuals which would "make for war and suppression." Yet he agreed that it is not always easy to distinguish movements.

"The distinction is not arbitrary," he said. The key is "the distinction between right and left . . . It can be shown that socialist movements are in the interest of human progress while the fascist movements are not."

He was asked about revolution. Some students at Union, which is near Columbia University, were involved in the Morningside Heights disruptions last spring.

Marcuse replied that he did not feel students in the U.S. could bring off a revolution as students appeared to do in France.

"A revolution without a mass base among the working class is unthinkable," he said. The existence of such a base among the American working class "is equally unthinkable."

He said that revolution requires "an avant garde; where it comes from is beside the

point." Students interested in revolution were advised to "concentrate your task on education and information."

Marcuse advised the seminarians: "If you go to work on the working class you will get a kick in the teeth. There are enough other individuals and groups with which you can work."

The philosopher rejected a suggestion that anti-war youths enter the armed forces for the purpose of organizing revolution there.

"All such notions as taking over the army or taking over the government have to be forgotten," he declared. "The classic notion of seizure of power is in my view completely ridiculous."

He was asked: Can the institutional Church be used in the revolution or will it have to go?

Marcuse conceded, when pressed, that "maybe a couple of Protestant Churches" have done things that helped along the process of revolutionary change. But on the whole he could not see Protestantism or the Roman Catholic Church as instruments of revolution.

Nor did he see much revolutionary fervor coming from the black community. "Militant black leaders are a tiny minority in the black community," he said. "The size of those black forces who want a bigger slice

of the pie without destroying the pie are in the vast majority."

At no point in the give and take did he try to define just what was meant by "revolution" or "freedom," which is what Marcuse sees as revolution's goal. He said such definitions were problems.

"There is a problem of language, of meaning. The trouble is the establishment defines what is meant by freedom, what is meant by love, what is meant by justice." He indicated that the establishment's definitions were not those of the revolutionary.

To get around the definition difficulty, he explained, the leftist movements have resorted to obscene language.

"The systematic use of obscene language is not just for the sake of shock, but as a political weapon." Marcuse did not demonstrate. "Obscenity can't easily be coopted by the establishment because the establishment press won't print it," he said.

Then came what appeared to be the most disturbing question — both to Marcuse and to many of the students. "What significance does the theology of Karl Barth have for you?"

The philosopher bounded out of the leather chair in which he had been lounging and began to pace the floor. The students groaned, laughed or grumbled, depending — presumably — on what significance the philosophy of Marcuse had for them.

One young man commented to his neighbor about the questioners in language the so-called establishment press would not print.

When quiet was restored, Marcuse ceased pacing and replied to the question. "That's very difficult," he said, "but if you can summarize for me the theology of Karl Barth, I'll be glad to try to answer."

The questioner squirmed, and while he tried to marshal his thoughts, Marcuse explained his predicament. "I had a long talk with Karl Barth in 1948 or 49. I haven't seen him since and I have not read his work."

He then repeated his offer to hear a summary of Barth's thoughts.

Some of the Marcuse partisans were challenging the seminarian questioner to get on with the task, one which would tax most practiced theologians.

"Well," said the young man, "what I wanted to know was: Does the talk about God mean anything to you? I guess you've answered that question."

U THANT AGREES WITH ARCHBISHOP

★ Secretary General U Thant agreed with Archbishop Pessoa Camara that Cuba must be "integrated" into the world community through diplomatic recognition (see page eight).

When asked to comment on the archbishop's statement, U Thant said, "I am always for the termination of isolation or segregation of anyone from the international community."

Regarding the reported intention of Italy to recognize Communist China, U Thant cited what he called Peking's "opening up." He saw evidence of self-assurance in Peking's decision to renew talks with the United States in Warsaw.

The UN leader anticipated that in the next decade Communist China would become a big power, "perhaps even a super-power."

He noted that as secretary general of the UN he was not permitted to comment on this issue, but that his views as an individual were known to be in favor of Communist China's membership in the UN.

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.. People ..

DONALD HALLOCK told the Milwaukee convention that he plans to retire as bishop in five years which is the time of his 66th birthday. He is also to ask the 1972 convention to take steps to elect a coadjutor. Said he; "If the convention accedes to my request (and they had better!), then we will elect one at the council of '73, consecrate him in February '74, probably, and by council time of '74 he will become the diocesan. I will gracefully take my leave, walking off into life's sunset on sunny shores some place. So start looking, brethren, you have just five short years!"

DEACONESS PHYLLIS EDWARDS has been placed in charge of St. Aidan's, San Francisco. She has been named acting vicar by Bishop Myers during the absence of the Rev. Robert W. Cromey who is taking time off for study. The deaconess will perform all the functions in the mission except celebrate.

WILLIAM ANDREWS has left St. Mark's, Plainfield, Indiana, to take a job with the National Safety Council in Chicago.

MORRIS G. WALKER JR., who has been assistant at Holy Nativity, Baltimore, Md. has joined the staff of the ecumenical church in Kansas City, Mo., St. Mark's.

JOHN M. SHUFELT has resigned as rector of St. John's, Royal Oak, Michigan, to do full-time counseling in education. A former chaplain at Wayne and director of college work for the diocese of

Michigan, he said, "Vestries usually consist of business executives who want to hire the best qualified man at the lowest possible salary and make him responsible for the total success of the parish."

NOEL N. SOKOLOFF, former assistant at St. John's, Washington, is minister of the ecumenical community church in Durham, N. H. Although the church was founded in 1772, he is the first Episcopalian to serve as its minister. Membership is open to anyone, regardless of denomination.

THEODORE EASTMAN, former head of the Overseas Mission Society, is executive consultant for Consultation on Renewal, composed of members of major Churches in North America. He is presently on loan to the Episcopal Church working on programs that will be presented at special General Convention meeting at Notre Dame, August 31 through September 5.

THOMAS LEE HAYES, former executive secretary of the Episcopal Pacifist Fellowship, is to move to Sweden to minister to soldiers who deserted to protest the Vietnam war. The project is sponsored by the Clergy and Laymen Concerned about Vietnam, an unofficial ecumenical agency. His wife and two daughters will accompany the young priest.

JOHN B. MORRIS, former director of the Episcopal Society for Cultural and Racial Unity, is special assistant for program development of the Southern Regional Council. The council is a non-profit, non-partisan organization of white and black southerners founded in 1944 to advance equal opportunity for all people living in that part of the country.

HAROLD F. KOCHER, former rector of St. Paul's, Dayton, Ohio, and more recently completing a two year study for clinical pastoral training, is now a chaplain supervisor at Cleveland State Hospital. He will design and lead training programs for clergy, chaplain trainees and seminarians.

WILLIAM MARMION, bishop of S. W. Virginia, has retired as chairman of social relations dept. of the Executive Council. Mrs. Cyrus M. Higley of Norwich, N. Y., a council member, says that he chaired the department through some very stormy exercises with sticky problems with great skill. The bishop now chairs the tough planning committee which she knows he will handle with equal skill.

DAVID SHEPPARD, who won national fame first as a cricket star and later as a clergyman to the working class, will succeed John Robinson when the author of *Honest to God* resigns as suffragan bishop of Woolwich in September. Sheppard is currently warden of Mayflower Family Settlement in a tough East End district of London.

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