

# The **+** WITNESS

APRIL 24, 1969

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FOR CHRIST AND HIS CHURCH

*Editorial and Publication Office, Eaton Road, Tunkhannock, Pa. 18657*

## Story of the Week

# Czech Artist's Work Interprets Gospel to Support Revolution

By Elliott Wright  
RNS Staff Writer

★ Miroslav Rada is at the center of a non-violent revolution in Czechoslovakia. He is a frontiersman in the interpretation of the Christian gospel through art.

Political renewal and democratization — along with Soviet threats to Czechoslovak self-determination—in the Communist controlled country have made U.S. headlines for months. In these developments, churches in the East European land have been revealed as vitally alive.

U.S. audiences have had no chance to see one dimension of what has been taking place in recent years until a New York premiere of Mr. Rada's art. It speaks out of a world of suffering, fear, hope and commitment. The artist accompanied a show of 51 pieces which was held in New York at Christ Church. It was set for two further exhibitions in Michigan.

Rada, who lives in Prague, is an active lay member of the Evangelical Church of the Czech Brethren, a church tracing its roots to the reformer John Hus in the 15th century.

Speaking through a translator, the painter explained that he does not consider his works "religious art." He rejects the term because in traditional use

"religious art" stands over against "secular art." Rada makes no distinction between the religious and the secular.

His whole "attitude toward life is that of a believing man" and he refuses to try to live two separate lives, religious and secular. Consequently, his art is not an attempt to reproduce images of biblical scenes. The medium is abstract.

Rada is one of a number of young Czechoslovak artists who are oriented toward human and spiritual values. Today he is considered among the best painters in his native land, but his professional career was not an easy one to launch.

Born in 1926, he said that "pencil and paper were never safe around him" in his childhood. His parents feared that he would never be able to make a living as an artist. After studying with the famed Cyril Bouda at Charles University, he worked as a cartoonist, newspaper illustrator and commercial artist.

Following two years in the army, he risked the world of free-lance artist, along with the support of his wife, a biologist. He showed his work in 1954, was accepted into low-level membership in the government association of artists in 1956 and attained full membership in

the politically important group in 1963.

In 1957, Rada and a few friends formed "Promena (Transformation)," a group dedicated to artistic exploration of more creative dimensions than that encouraged by the official artist association.

Limitations also came from the church side. Since the Reformation there has been no significant Protestant tradition of art in Czechoslovakia. At times even painting was considered a "graven image."

Though Rada is hesitant to say so, he is one of the first persons to attempt to rebuild the broken artistic life of East European Protestantism.

Questioned about the impact of the Alexander Dubcek-led period of democratization in 1968 — the process the Soviet Union has opposed with political pressure and troops — his eyes brightened.

The recent period, he said, has opened channels of dialogue between Christians and Marxists and between the church and the state. Artists, Rada added, have been able to participate in the exchanges and music, theater and art itself have exerted influence and been influenced.

He described programs of dramatic readings of the scripture which have become regular at St. Martin's church, Prague. Many actors from the national theatre take part. There are interpretive publications, con-

taining graphics, issued in connection with the readings.

"The evenings are sold out," he said. "Young people with no religious education are coming in great numbers. They realize they are lacking something in their education; they are reacting to the upbringing of the past 20 years."

History for the past two decades in Czechoslovakia was dominated by Communist regime which took Josef Stalin as a model.

Rada pointed out greater openness in the church to his kind of art. There was a decided difference in the degree of appreciation between 1968 and 1966 shows. He was commissioned to do an altar piece for a Czech Brethren church in Western Bohemia.

Today, he said, the art critics in Prague are dealing with his work and that of his close associates. Until the past few months it had been ignored.

Overtones of Gothic influences are seen in Rada's paintings. He finds dark hues and sharp lines appropriate to a world of human suffering and fear. But there are also the circles of modern technology, and the brightness of hope in the canvases. The light sometimes comes from unexpected corners, like a high rose window in a cathedral.

He produces startling textures by mixing pigment or sand with resin. The altar is a frequent symbol, although the paintings have been described as giving "civil" interpretations of the gospel.

The altar is not for him a liturgical device so much as metaphor for the place where human griefs can be laid down and hope picked up. A collage makes the same point. A simple door hinge is glued to the canvas. It stands for Jesus Christ.

ture during a total diocesan reorganization, the position of "coordinator" was created to act as a liaison between the diocese and provincial and national organizations and to assist local groups in obtaining the resources they needed.

In Maryland a women's committee was formed to perform essentially the same functions as Idaho's coordinator. Members of the committee are also members of various diocesan committees.

Why has all this ferment occurred? Miss Young said there have been two major reasons. First, the place of women in society and in the church has changed. Women are serving on vestries, as delegates to diocesan conventions, and on diocesan planning and decision-making groups; and, it is expected they will soon serve as deputies to General Convention. Traditional women's organizations do not satisfy their needs. This is particularly true for younger women.

Second, diocesan women's groups, as a result of action taken by the Triennial Meeting of women in 1964, have been engaged in a deliberate study and evaluation of their work. This evaluation has led many to see and to question the duplication of time, energy and money which can result from a separate women's organization performing many of the same functions performed by the diocesan staff and executive committee.

A committee formed in West Texas to study the structure of the church women recommended elimination of the diocesan women's structure and reported: "To preserve our present organization would be to deny (our) unity and continue the hindrances to mission and service which we believe are perpetrated by our divisions."

Where all this change is lead-

## Vast Changes in Role of Women Cause New Diocesan Structures

★ The role of women in the church is changing. What the future will bring is unclear and only the fact that it will differ from the past is certain.

This is a time of experimentation for Episcopal Church Women. Many diocesan boards have suspended, temporarily, their by-laws to allow for the necessary freedom to experiment. Seven dioceses have dissolved, or suspended, women's boards.

"No one pattern for change is evident in all that is happening," said Miss Frances M. Young, executive officer, committee for women, in a recent interview.

Yet it is apparent that these changes are leading to a closer relationship between the women

and the diocesan structure, whether through increased cooperation or a complete meshing.

This direction is most obvious, of course, in the case of those dioceses which have disbanded or suspended diocesan boards — West Texas, Idaho, Central New York, Maryland, Iowa, Indianapolis, Quincy. In all of these places the needs of parish women's groups, which generally are continuing, have to be met, and a variety of programs need to be continued.

In West Texas the board was disbanded in late 1965, and the diocesan structure assumed its responsibilities. Women are on the diocesan executive board.

In Idaho, where the women disbanded their diocesan struc-



ing the women of the church no one knows. Miss Young, herself, is the first person to admit this fact. Each diocese is going in a different direction. Too little time has passed to allow for an evaluation of experiments.

It is obvious, however, that certain basic problems will have to be overcome for any change to be truly successful, according to Miss Young.

"There are many unique and positive contributions which the women have made," she declared. "These must not be lost. New ways will be found to continue the work of the women. Leaders must be found among women and trained for future roles. The United Thank Offering, too, needs to continue. But a separate organization for women is no longer the most effective way of working."

The role of the laity is a major issue confronting all Christian bodies. As Miss Young stated: "The question of the role of women necessarily raises the question of the role of the laity. You cannot answer one without answering the other."

The Presiding Bishop has appointed an ad hoc committee on the laity to study these interrelated questions and to report their findings to the Executive Council in May.

## WOMEN ARE IGNORED IN TORONTO DIOCESE

★ There are only four women among the 97 persons running the affairs of the Anglican diocese of Toronto through boards and committees, according to Mrs. A. E. Salter, president of Anglican church women.

Toronto is the largest numerically and the richest of the 28 dioceses that make up the Anglican Church of Canada.

Writing in *The Anglican*, diocesan publication, Mrs. Salter

deplored the silence of women attending annual synod meetings.

"Far from taking over — which neither men nor women want to have happen — the women seem content to hand over the decision-making to men," she said. "Women of today are much better informed, more articulate and more deserving of being heard than they ever have been."

In her advice to women members of the synod, Mrs. Salter said: "Remember that as a member of synod you are not required to think like a man, but you are required to think . . . If you have something valid to say, muster your courage . . . your opinion may be the very one the situation calls for because you are a woman."

Last year, diocesan vestry meetings elected 532 members to the synod. Of the 295 vestries, 124 elected 135 women.

"The fact that almost 50 per cent of the vestries elected women is interesting, even gratifying," Mrs. Salter said. "But the fact that only 3 per

cent of these women were given diocesan responsibilities raises some questions in my mind.

"Why are women elected? Is it because they are the only persons willing and able to attend the sessions, or because they deserve a reward for their years of service in the parish? Neither of these reasons qualifies a woman to be a member of synod."

An Anglican observer said the membership of the 11 committees and boards governing the diocese indicates that women are more likely to be elected by the synod to these groups than appointed by the bishop or the executive committee. The synod elected four women to five committee posts, while the executive committee named only one woman in appointments to 65 committee posts. Bishop George Boyd Snell, diocesan, appointed 49 persons to various committees, all men.

Paradoxically, there were 83,600 members in women's societies last year and only 24,100 in men's groups.

## Church News Condensed

Edited by W. B. Spofford Sr.

MELVIN R. LAIRD, secretary of defense, has declared that any review of the army's character guidance program would not prohibit the use of such terms as "God", "Supreme Being", "faith" and "spiritual values." Church reaction to the program has been mixed but outright condemnation is said to be so strong as to result in the secretary's reversal.

DANGER of the church becoming "just another social service agency" was pinpointed in a letter from Bishop Dean T. Stevenson of Harrisburg, to members of the diocese. The letter

singled out "Operation Understanding", the continuing diocesan effort aimed at meeting the needs of the poor and disadvantaged in the diocese and throughout the world, as the kind of program that must be undertaken if traditional benefits of the church are to be successfully coordinated with necessary social services of the church for those in need. "Operation Understanding" said the Bishop, "is primarily a matter of 'working with' people rather than 'for' people. It is an effort to listen and learn as well as to give. This means searching our souls and eradicating prejudice. It means studying local situations

and discussing basic issues. It means taking time to listen to those in the disadvantaged community. It means supporting the massive effort which must be taken now."

**SECOND CLASS STATUS** of women in the church was protested in a Milwaukee R. C. church when six of them took off their hats and placed them on the communion rail. Some of the 15 women at the rail wore bonnets but when the priest admonished those bareheaded, the others took off their hats. Handouts said: "Hats off now, women! Let us not be humiliated. Let us not be treated as second class Christians. Let us not be intimidated. Let us be men and women, equal in Christ! The veiling of women has been the symbol of subjection throughout history. Our talents are needed by the churches. We must be free to use them."

W. G. BERRY, Ottawa pastor of a United Church and formerly a high official in that church, charges that a "conspiracy of silence" surrounds the doubts about organ union between his church and the Anglicans. "There is an assumption that a large episcopal church—the United Church has agreed to accept the office of bishop, although not with the apostolic succession attached to it—will better serve the Christian cause than the two smaller communions," Berry said. "But the union, if ever it should take place, will erect even higher barriers between the episcopal church and the other Christian communions than now exist. Such a union will shut out all non-episcopalians such as the Presbyterians, Baptists, Lutherans, Quakers, Salvation Army, etc. . . ." Berry said a stronger federation of all Christian churches—stronger by far than

the present Canadian Council of Churches and perhaps including the Roman Catholic Church—would be more feasible and more effective in promoting ecumenicity. "We should unite in life and work, not faith and order," he held.

**UNION SEMINARY** students and faculty have allocated \$1000 from their annual voluntary fund drive for the Mozambique liberation front. (FRELIMO). The decision to support the front, which uses both violent and educational methods to win independence from the Portuguese, was made by the faculty-student committee administering the fund. Student Council vice-president Tim Smith said the money would be used "at the Fronts discretion," but emphasized the non-military projects of the guerrillas.

**CHURCH LEADERS** who serve on the committee studying the possibility of R. C. membership in the NCC used the word "pleased" to describe the first session. The 14-member group explored the ecumenical structures of the R. C. and Protestant churches, their program interests, and certain "churchly assumptions."

**MISSOURI** committee reports that church school material fosters racism. Singled out as guilty is Seabury, Morehouse-Barlow, Parish, Friendship. Bishop Cadigan has asked the clergy to give greater scrutiny to materials in the light of the report.

**METHODIST PUBLISHING** (Abingdon) is also to be looked over by a five-man committee of the church on the race issue which has caused tensions for months. Project Equality, ecumenical agency, which backs anti-discrimination all along the line, charges that the multi-million dollar publishing house

refuses to do business with them. Other agencies in the church have scored the firm for deliberately attempting to circumvent Project which was endorsed by the general conference. One of them, black Methodists for church renewal, has called for a boycott of the books and other materials of the publishing house. Anti-union sentiments in the firm are also charged. The Rev. James M. Lawson of Memphis, head of the black Methodists, said at a rally that the time has come for an end to talk and the beginning of action. "We are persuaded we are called of God to not simply pass resolutions but to have to demonstrate with our feet, bodies, and actions so that the Methodist Publishing House will join the church" he said. The Rev. Joe Gipson, a Washington, D.C. pastor and coordinator of the demonstration, said: "We are no longer playing games. It is our church and we will make it accountable. We have come from all parts of the country because this is a national church. It will sponsor Project Equality or we will close its door. If we can't close its door we will strip it of support." A picket line marched at the book store in Chicago, and demonstrations were planned in other locales. The committee, headed by Bishop Eugene Frank of St. Louis, is scheduled to report to the council of bishops in November. However the picket action on April 14 is likely to speed up the investigation.

**PRIESTS AND NUNS** are sparking rebellion in the R. C. Church in Colombia. They are demanding political and religious reforms and are being branded as "atheistic" and "seditious reformers". Fr. Rene Garcia of Bogota called on the church to "make an opening toward Marxism." He said he

(Continued on Page Nine)

# EDITORIAL

## Apostles and PhDs

By Arthur Ben Chitty

*President of Association of Episcopal Colleges*

CLERGY DON'T GO down, down... Not actually. In that way they've been getting better all the time. But comparatively, in relative education attainment, it's been down, down.

Take 1830-1850. During that time a healthy percentage of students at General Theological Seminary entered with bachelors' degrees. True, there is a somewhat larger percentage of BAs at GTS today, but the percentage of clergy in the whole church with BA degrees is not much higher than then. However, here's the difference. Then the BA represented terminal education, the best general education in sight, with a three-year theological degree — bachelor divinity — on top. Today, terminal education is a PhD — or LLB or MD — and no longer is the Episcopal clergyman the best educated man in sight with plus of a BD. He is a half-educated man with the plus of a BD.

For the Episcopal clergyman today to have the comparable educational equipment of his predecessor 125 years ago, he would need a BA, MA, PhD, and then his BD . . . which is to say society's terminal education plus his theological training. This is, of course, an academically-oriented evaluation and especially applicable to campus ministry and special situations. Not yet is the PhD regarded as the terminal norm of a citizen's education, but many parishes today have PhDs by the dozen. It must also be noted that many a non-PhD priest is a far better minister than his better-educated brother, but man for man, the extra education is not likely to handicap. Dedication and service, comments theologian Fitzsimons Allison, will always count more than other credentials in the service professions where prestige is not a major objective of the serving individual.

### What To Do?

● Forget about a bishop having to ok every entering seminary student. A bishop can refuse to take him when he finishes and a man with the education we describe has no employment problem.

● Widen the entrance requirements at our seminaries to allow the exceptionally brilliant,

creative — even erratic — “postulant” to enter.

● Remember that whereas in 1969 the parochial minister has dropped to about 70% of the priesthood, he is probably destined in the foreseeable future to sink to 40%—and this may not be bad for the church . . . (note the small c).

● Attract to seminary the PhD—I mean the man who has a PhD. Make it possible for him to be ordained in one year without a BD or in two years with a BD.

● Give new canonical aids to the man who would study a year or so—providing he has a PhD or LLB or MD or EdD or DPhil — and become a perpetual deacon — with the present canonical possibility of being ordained to the priesthood after ten years as deacon.

● Recall that for the past 15 years a dreadful drain has been placed on seminary talent, with the sharpest guys, the quiz kids, and the high IQs being siphoned off into the Rhodes, Fulbright, Woodrow Wilson, and other fancy-goody programs. Recently one of our seminaries — and a very respectable one — did not have a single Phi Beta Kappa in its entire student body. PBKs just aren't applying to seminaries.

Today there lurk in the 25-40 age group scores or hundreds of top students who heard the siren call of prestige awards and went to graduate schools for PhDs in science, law, medicine, education, or even — forgive the expression — humanities. They are in many cases men who would normally have considered the call of the priesthood, the social service ministry, the educational or military chaplaincy. These men might now take a second look. They know that the thirty-thousand-a-year income — or the fifty-or-sixty — is a don't-have thing. They have learned that you can be a great “success” for ten or fifteen years and still (a) be in debt and (b) have no substantial intangibles — like satisfaction — to show for it.

The church can yet get to these men who do have the academic credentials and a lot of flexibility for a swirling society, and have them sending cautious inquiries to our seminaries. We'd also have seminaries finding ways to cut through catalogues, trustees, examining chaplains, and senior-faculty-committees — and an occasional



bishop — to get them through the training camp and up to the front.

God — and I do not speak for him—probably favors education. Indeed, he may be well-educated. In these times probably he would approve more of it for everyone . . . except perhaps a few apostles. We must never forget that no array of degrees will outweigh simple love, concern, faith, and commitment. Apostles don't need PhDs.

## Matter of Survival

By Robert Gunn Hetherington

*Staff of St. Stephen's, Sewickley*

I OFTEN WONDER why it is so difficult for suburban people to understand the problems of the ghetto and to devote themselves to clearing up some of these desperate situations. The more I think about it, the more I realize the two communities have very little in common. Those of us who live in suburbia have good jobs, homes to live in, children who are growing up quickly into good citizens. In the ghetto, housing becomes worse, fewer and fewer students are completing their high school education, unemployment is higher — the overall situation is one of decay and mistrust. Since the two situations are so different, I think it is apparent that the value systems which govern each area are quite different.

In the suburban community a man who works hard tries to save his money because he is planning for the future. He is fairly certain that he will have his job the next several years. He has retirement benefits and other insurance in case something happens to him. Everything is geared to ensuring security, and even though material things and the assurance that others will come so that he does not fear the future. He is the master of events which surround him.

In the ghetto quite the opposite is true. Here a man is not sure of anything. The entire emphasis is on survival. When you are concerned with just surviving, there is no planning for the future. All that can be thought of is the moment at hand, and the problems which are staring you in the face — food, clothing, shelter. One thing that is amazing is the way the public assistance checks always go toward back bills. In fact only the person who yells the loudest is

generally paid; there is no sense of being in debt or needing to pay someone back, if you can get out of it. We might say to ourselves: what a terrible situation and, we would probably fear being put in jail for not meeting our financial obligations. However, the hard core ghetto people do not fear jail. It is merely a break in the game which goes against you. Being in debt is part of the game. Life is enjoyed daily and every ounce of enthusiasm is squeezed out of the moment because the horrible probabilities of jail, nothing to eat, no clothing, no place to stay, lie just around the corner.

### Day-by-Day Existence

IT IS INTERESTING to see the way money is handled in a community like Pittsburgh's Hill District. If someone has a few dollars, it is customary to share it with those in the community who need it, knowing that other people who may be borrowing now will gladly share when fortune shines on them. In a sense money like everything else is community property, everything is shared, so that everyone can make out as best he can.

This is difficult for us to understand who have never had to live this way. We see those who cannot meet their obligations and who share what they have indiscriminately as people who are out of touch with the real world. But really such is not the case — they have had to adapt their behavior to make the best of a bad situation.

Our job as Christians is not to condemn or to force them to come up to our standards, but rather to understand and try to give what we can so that the system can function and so that fewer hungry tomorrows come about. This value system is indirectly the fault of the suburban community anyway. As more suburban people leave the city and assume less responsibility as to what happens there; as more and more of us move away, we leave an enormous cesspool where the key word of daily existence is survival. It is hard to believe this exists in the midst of a nation which has so much, but that is the way the situation is.

The next time we hear of a ghetto incident, let us not be so quick to judge. Remember the ghetto battle is one for survival, and we are partly responsible for the battle. As our Lord reminds us: "Let he among you who is without sin cast the first stone."

# Failure

By Corwin C. Roach

*Director of School of Religion, Fargo, N. D.*

"FAILURE. You'll never get anywhere without it." That is the startling beginning of an advertisement recruiting engineers. But it has a wider application than that. I am afraid that I shocked a group of pious Christians recently by saying that Jesus was a failure. Certainly a cross is not an outstanding success or status symbol.

The Caesarea-Philippi incident can be understood in terms of the failure. Jesus foresaw it and told his disciples. Peter objected. He could not bear to think in terms of defeat. Jesus could have won out if he so desired. All that is necessary is to substitute expediency and opportunism in the place of truth and integrity. The American scene today gives plenty of examples of men who have achieved success because they were willing to pay the price it exacted.

To a large extent the Bible is the story of failures. Abraham never found the city he sought and remained a wanderer all his days. Isaac and Jacob were cheated and deceived by their sons. Moses never reached the promised land. The prophets are outstanding examples. Amos was expelled from Bethel and Jeremiah imprisoned. Isaiah describes his call in terms of the failure it produced. That is the meaning

of the description of the suffering servant in Isaiah 53.

Yet none of these men let the possibility of failure stop them from doing what they felt was the will of God. If the cause was right, the ultimate result would take care of itself. So the three young men in the tale of the fiery furnace in Daniel 3 told the king "If it be so, our God is able to deliver us — but if not — we will not serve your gods". The great failures of life have acted on that simple phrase, "but if not". They have gone ahead regardless of consequences because they had faith in their cause. It should triumph, "but if not" they would go ahead. Whether they failed or not, did not matter.

The only failures the Bible condemns are those who would not try. So in the parable of the talents we have the man who buried his in the ground because he was afraid to run the risk of losing it. As a result he lost it anyway.

The fear of failure is no excuse to quit any more than the hope of success is a proper motive for cutting corners, trimming sails. Worse than doing the right thing for the wrong reason is doing the wrong thing for the right reason, of following wrong methods to insure a quick and easy success, even if that success is for a good end. Whoever wrote that advertisement had hit on a profound truth. "Failure. You'll never get anywhere without it."

## CHURCH NEWS: —

*(Continued from Page Six)*

was a disciple of Fr. Camilo Torres, Columbian who left the church after a conflict with his bishop, joined the guerrillas and was killed by troops loyal to the authorities. The name of Torres is being invoked increasingly throughout Latin America by young Catholics with revolutionary ideas.

SIX PROTESTANTS, including Presiding Bishop Hines, visited Pope Paul but did not have much of importance to say in a statement released when they returned. Topics discussed were R. C. participation in councils; the underground church; mixed marriages; seminary collabora-

tion; continuing clergy education; Jewish-Christian relations. Conclusions, if any, were not revealed.

ANGLICAN - METHODIST union hangs very much in the balance. Circuits did endorse the plan, and at first look the margin was substantial — 478 circuits voted aye, 341 nay, and 12 reported tie votes. The remaining six circuits cannot change the margin substantially. But what concerns proponents of union is the fact that the individual voting at the predominantly lay meetings was far from conclusive. The ballot: 38,621 ayes, 31,810 nays, and 2,306 "neutral" votes. This voting is merely an expression

of judgment in an early stage of procedure, for the 34 district synods still must vote in May and then the ultimate decision can only be taken by the Methodist conference when it meets at Birmingham in July. The Methodist Recorder, leading independent Methodist newspaper, editorialized grimly on the circuit voting as follows: "The result is disappointing and disturbing. After four years of debate — since the Methodist Conference gave general approval to the main proposals for reunion in 1965—there has been no perceptible shift in opinion that could serve as a guide for the future. It is, nevertheless, an accurate reflection of our dilemma. Those who are con-



vinced, or hopeful, that the scheme is the right way for the church must now recognize that there is a very strong body of opinion at the local level opposed to it or not yet ready for it. The dissentients in their turn must recognize that they are a minority, substantial, but still a minority." A commentator in the Church Times, leading independent Anglican newspaper, observed that "it must be difficult for the Methodist leaders to feel that any really clear-cut expression of opinion has been given" at the circuit meetings. Anglican supporters of the scheme may take heart, at least, from the reasons why so many Methodists are against it, in one paradoxical but important sense. They are against it because they think the scheme is too Catholic and episcopal in its emphasis. Should not this very fact give pause to those Anglican critics who complain that the scheme is a sell-out of Anglican principles?" Bishop Robert Stopford of London, who headed the Anglican group in the unity commission which produced the plan, said the circuit results "seem to show that there are many Methodists, as there

are many Anglicans, who are not yet convinced that the present scheme is the right way forward. I myself believe, perhaps even more strongly than when I signed the report, that the scheme is sound theologically, and that the way of integration of the two churches and their ministries through the service of reconciliation is right."

**CHURCH WOMEN UNITED**, through its 150-member board, went on record as opposed to the limited anti-ballistic missile. The board, representing Protestants, Orthodox and Catholics, said that "the long-range self-interest and security of this nation" rests on meeting the human needs for food, health, education, and decent housing rather than on missiles.

**ARCHBISHOP RAMSEY** and Oliver Tambo, head of the militant African National Congress, will address a public meeting in London during an international consultation on racism. The meeting, May 19-24, will be sponsored by the WCC. Senator George McGovern, a United Methodist layman, is chairman. On May 21, the archbishop and Tambo will speak on "Racism as a major obstacle to world community." Tambo has led the national congress since the death of Chief Albert Luthuli in 1967. Banned by the government of South Africa in 1960, the congress now operates from headquarters

in Tanzania. It was founded in 1912 to carry on the struggle for black freedom. Representing the Vatican Secretariat for Promoting Christian Unity will be James Harris of the National Catholic Conference for Interracial Justice, Chicago; Father Benignus Donnelley of the Catholic Institute on International Relations, London; Dr. Taddeus Szmitkowski of Geneva and Jean Pliya of Decines, France. Present as consultants will be many of the world's spokesmen for racial justice. From the U. S. will be Cesar Chavez, leader of the Delano, Calif., grape workers; Father James Groppi, open housing champion from Milwaukee; the Rev. C. Herbert Oliver, chairman of the Ocean Hill-Brownsville local school governing board, Brooklyn, and E. Charles Brown of Mississippi action for community education.

**BASQUE PRIESTS** have called on the Spanish hierarchy to condemn the government's recently imposed state of emergency and to effect a complete separation of church and state in the country. The petition was signed by about 500. If one thing is clear in the doctrine of the church on political society it is the "universal and absolute reprobation of dictatorial and totalitarian forms." Priests and other in the Basque provinces lined up pretty solidly against Franco in the Spanish civil war, those with good memories will recall.

**ST. AIDAN'S**, which has trained more than 3,000 Anglican students for the ministry since it was founded in 1846, will close in June. Commenting on the decision, Bishop Stuart Blanch of Liverpool said that many factors had contributed to the closing order but the simple, basic one was "lack of candidates." There are at present only 13 students.

#### SHARING

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## -- People --

**NED COLE**, bishop of Central New York, has wired Governor Rockefeller and other state officials deploring proposed cutbacks in welfare and Medicaid payments. Economy in government the bishop is for, but not at the expense of those most in need.

**NATHAN WRIGHT JR.**, has resigned as director of urban work in the diocese of Newark to give full-time to urban and educational planning and consulting. He is also giving up the ministry since he seldom functions as one and has found the status often a hindrance in his work.

**IVAN ILLICH**, summoned to the Vatican last summer to answer charges of teaching heresy at his school in Cuernavaca, Mexico, ended the controversy by no longer functioning as a priest but continuing the obligations of celibacy and daily reading of the breviary. Reports from the center, which trains priest and others for work in Latin American countries, are that there has been no significant reduction in the number of enrollments.

**MARTIN NIEMOELLER** has rejoined the synod of the Evangelical Church of Hesse-Nassau, Germany. He left the governing body last year in protest to what he called "misunderstood democratization of the church and opposition to leftism."

**DAVID R. THORNBERRY** will be consecrated bishop of Wyoming on May 1 at the cathedral in Laramie.

**LILLIAN BLOCK**, managing editor of RNS, has been named vice president of the national conference of Christians and Jews in recognition of her contributions to intercreedal understanding. She has been with RNS for over 25 years and managing editor since 1957.

**JOHN WADDINGTON**, dean of the cathedral at Bury St. Edmunds, England, was nominated by Archbishop Ramsey as bishop of Bermuda. The synod there of 15 clergy and 35 laity rejected him on the grounds that they think some local churchmen are more qualified for the post than the Britisher. Further nominations are to be made.

**FREDERICK B. WOLF** of Maine is to receive an honorary doctorate

from St. Francis College, R.C. school in Biddeford. Before his consecration last fall he was chairman of the Bennington ecumenical foundation and president of an experimental ecumenical religious education program for high school students.

**JAMES A. PIKE** is leaving the Episcopal Church and states that he will not join another church or form a new one. He accuses the establishments of Christianity of evidencing several gaps: "credibility", "relevance", "performance." Canon 61 spells out the procedure when a bishop leaves the church which is a rather long process.

**WILLIAM STRINGFELLOW**, who underwent radical surgery in November, has recovered sufficiently to take a limited number of speaking engagements. He preached the three-hour Good Friday service at All Saints, Atlanta, Ga.

**RICHARD YORK**, Episcopal member of the clergy team of the Free Church, Berkeley, Cal., has been voted a full, voting member of the presbytery. Tony Nugent is the Presbyterian minister on the team.

**RONALD LIBORG** is the founder of the Church of the Humanitarian God which has been running ads in college papers offering draft-free status to students accepted as ministers in the organization. He said he organized the church "to offer an alternative to disenchanted young people who feel they would do more good serving among the people of this nation than in

military service." He says he has ministers in 35 states carrying out church duties without pay while holding down regular jobs. Justice Dept. is looking into it for selective service.

**BOB VOCK** is one of many dedicated laymen throughout the diocese of L. I. whose zeal is not limited to Sunday mornings. A member of the Christ the King mission church in East Meadow, he initiated an Indian relief program among the youth at his church and broadened his Christian efforts by inspiring fellow workers at the New York Telephone Company to join in the project. Last summer when Bob visited his brother, the Rev. Edward Vock, an Episcopalian priest in South Dakota, he was appalled at the plight of the poverty-stricken Sioux Indians he saw there. Upon his return home he contacted the vicar of his church, the Rev. Jerome Nedelka, who suggested that Bob work with the youth fellowship group to raise money for Christmas gifts for the Indian children. Then Bob decided to expand his efforts. He brought his religion to work. Remembering the inadequate clothing of the Indians, he turned for help to the pioneers, an employee service organization to which he belongs in the telephone company. They responded by collecting, sorting and packing tons of clothing for the Sioux. The air national guard flew the boxes to Sioux Falls, where still another contingent of pioneers loaded them on trucks for the trip to Pickstown and the needy Indians.

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