

# The **+** WITNESS

II MARCH, 1971

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## SERVICES

### In Leading Churches

#### NEW YORK CITY

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Sunday: Holy Communion 8, 9, 10, Morning Prayer, Holy Communion and Sermon. 11; Organ Recital, 3:30; Evensong, 4.

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## FOR CHRIST AND HIS CHURCH

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

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**Story of the Week**

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**St. Martin's, New York, Tackles Housing with Cooperative**

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★ St. Martin's Church, located in the Harlem district of New York, is the non-profit sponsor of a middle-income cooperative under the Mitchell-Lama law of New York. The housing project is integrated, and provides a certain number of apartments for lower income families at reduced carrying charges. The housing project, known as St. Martin's Tower, is situated outside of Harlem — on the upper West Side of Manhattan at 90th Street and Columbus Avenue.

Under the Mitchell-Lama law, designed to stimulate middle-income housing, developers are granted low-interest, long-term loans and realty-tax abatements, in return for which they limit their profits.

Bishop Paul Moore was at St. Martin's for confirmation on Sunday afternoon, February 21st, when word reached David Johnson, the rector, that approximately 200 persons had forcibly entered the housing project. As the sponsor of the building, 90% completed and ready for occupancy in March, pressure was brought to bear by the developers and builders for the church to sign a complaint, enabling the police to remove the persons who were occupying the project. The rector, who is also the president of

the St. Martin's Housing Company, refused to sign a complaint. He took this stand because of compassion for those poor persons (welfare recipients) in the project. They are called welfare squatters by the New York press. Most of them are housed in hotels in New York under substandard conditions with high rental costs for the city. After midnight on February 21st, the builders of the project signed a complaint and the police removed the welfare squatters. This incident was reported on tv, radio and in the press.

But the story does not end with their leaving. On Ash Wednesday, a number of the same persons who had occupied the housing project showed up at St. Martin's for the evening service. When the service was over they asked the associate rector, John Johnson, if they could stay on the premises of St. Martin's since they lacked decent housing. He gave them permission to stay for one night. So, approximately 75 persons, including many mothers and infant children, descended to the church basement where they slept on mattresses placed on the floor.

They stayed more than one night. They stayed until Sunday,

February 28th. The staff of St. Martin's did everything possible to make conditions tolerable for the women and children living on the premises. But obviously a church is not a hotel and cannot provide the right facilities for family living.

Behind these poor and needy people are organizers, most of whom salaried, who prefer to stay in the background. When St. Martin's asked the people to leave, these organizers who had directed both the project and church sit-in and sleep-in, refused. Still, the church declined to call in the police and evict them.

Sunday, February 28th, a communion service was in progress at 11 a. m. About a half hour after the service had started, a number of those who had been sleeping in the basement since Wednesday evening entered the balcony of St. Martin's and interrupted the service. Mostly youngsters, they shouted obscenities at the congregation. Windows of the church were broken. Police came and removed them. The church asked all of those in the basement to leave and when they refused to do so the police removed them. The vestry met after the service and agreed that it was imperative for church safety that these persons leave. It was also the feeling of the large St. Martin's congregation that their church's security was at stake.

Certain observations are worth considering:

- St. Martin's is comprised of low and middle-income families. Many of the members have been welfare recipients. The church is self-supporting in the true sense — supported by the weekly contributions of its people and not by endowment.

- St. Martin's is on the side of the poor. Its own people know what poverty is.

- The city of New York is not handling its housing crisis, and did nothing to help St. Martin's.

- St. Martin's was a target because it is sponsoring a housing project, not in Harlem, and it was thought by the organizers behind the mothers and children, that the church could be

embarrassed and that thereby pressure could be brought upon the city to house these people.

- St. Martin's became the sponsor because of its belief in integrated housing. This is a modest attempt to break up the ghetto.

- Bishop Moore of New York has been close to all events occurring and is cooperating with St. Martin's.

- St. Martin's stands with the poor, those on welfare, and also with its own poor.

- St. Martin's Tower on West 90th Street will be open for occupancy in late March. It will be an integrated cooperative, not in the ghetto, and will include a number of low income families as tenants.

## Angela Davis Defended as Class Leader by Bernadette Devlin

★ Bernadette Devlin declared that economic exploitation, not religious antagonism, is the cause of continuing unrest and rioting in Northern Ireland and urged joint Protestant-Catholic efforts to create a new and just system.

"I've never seen a stone thrown in defense of either Catholic or Protestant dogma," said the Irish leader, charging that religious strife in Ulster results from a system that robs both Catholic and Protestant workers of their dignity and commits them to "religiously-segregated" ghettos.

Upper class Catholic and Protestant families, she asserted, live in the same neighborhoods, "and they don't fight. They exploit the same people in the factories."

Miss Devlin, the 23-year-old member of the British Parliament who is looked on as the leader of Northern Ireland's Catholic insurgents, spoke to

nearly 4,000 persons, mostly students, at the Jesuit-maintained University of San Francisco.

Offering a clenched fist salute and defending black self-admitted Communist Angela Davis as a racial and political prisoner, she drew both loud applause from the largely college age audience and strong criticism from older Bay Area Irish-Americans.

The Irish Socialist said that Protestant-Catholic antagonisms in Ulster are fostered by the rich to prevent the poor from organizing to take over the means of production that, she said, rightly belongs to them.

She said the system "robs both Catholic and Protestant of their labor and dignity while returning low wages, high unemployment and religiously-segregated ghettos."

Calling for a Socialist revolution "to free the people of the world," she defended her sup-

port of Miss Davis by stating that "Angela Davis and I are involved in the same struggle. She is a Communist. I am not a Communist but, here in America, Angela Davis' fight is the same as my fight in Ireland."

Miss Devlin, recently released from a six-month jail term for her role in the 1969 Londonderry riots, said that if Miss Davis were not black and a Communist she would not be in prison.

Desmond Fitzgerald, head of the philosophy department, described Miss Devlin as "charming and articulate." But he said he feared she was "badly used" by American radicals and misinformed on the Angela Davis case.

He also disagreed with her "economic conclusions" about Ulster, noting that "any system in which she gets elected can't be all that bad."

Support for Miss Devlin came from John Delury, executive secretary of the Catholic archdiocesan social justice committee, who said he saw similarities between the black movement in the U. S. and what Miss Devlin is doing.

He said prejudice causes people to elect people who do not represent their own economic interests. In Ulster, he held, Protestant members of the working class vote for the ruling Unionist Party candidates, representing aristocratic and business interests, because these workers fear Catholic domination.

Delury added that if the economic focus of Miss Devlin's politics is accepted by Ulster citizens, without any threat to religious identity, there exists "the promise of the working class working to bring about a just social order."

John Whooley, editor of San Francisco's Irish Herald, described Miss Devlin as "brilliant" and "a person to be lis-



tened to" but took exception to her calling Prime Minister Lynch of the Republic of Ireland a "traitor" because he opposed the outlawed Irish Republican army.

However, he said, a Catholic-Protestant Socialist movement in all of Ireland would have "tremendous success," but it must have sound leadership. He added that emotional attacks detract from Miss Devlin position as a leader.

Reacting to newspaper accounts of Miss Devlin's politics, the Rev. Samuel Garrett, professor at the Church Divinity School of the Pacific, Berkeley, said that while economic conditions in Ulster are relevant to

the problems there, theological differences are also deeply-rooted.

He said that independently of any desires by the ruling political and economic elites, religious conflicts are stirred up by "fanatical types" such as the Rev. Ian Paisley, leader of the small Free Presbyterian Church in Ulster.

Garrett said he favored Miss Devlin's attempts to bring about a Socialist movement, so long as it brings Protestant and Catholic together. "Whether Ireland is viable for that kind of thing, I don't know," he said. "But any attempt in which Irish people can work together in a Christian concern for their country is to be hoped for."

lators from their respective states and "demand an end to the war."

She said the delegation, which represented 41 states, had two aims in mind when it went to Paris — to find out "the prerequisites for peace from both sides, and to come back to the United States and tell our communities."

After meeting for several days with North Vietnamese, Vietcong, South Vietnamese and U. S. delegations to the peace talks, Mrs. Fuller said the group's overwhelming consensus is that the key to peace is U.S. withdrawal.

Alliides Christopher of Camden, N. J., a member of the black caucus of the citizens conference on ending the war in Indochina, said that in speaking to many factions in Paris, including Buddhists and Catholics from Vietnam, the one theme was: "America go home — as quickly as possible."

In addition, she called upon America's black community to "develop a new consciousness and new resistance toward the war," adding that blacks must take an active role in bringing about the end of the Vietnam war.

Delegates at the press conference said they were warmly received by the North Vietnamese and Vietcong delegations, who, they said, are anxious to stop the killing, end the war, and set about to reunify their nation.

At the same time, they said the American and Saigon delegations "had nothing new" to say about the peace negotiations.

Kenneth Kirkpatrick of Seattle, who said he participated in a similar trip to Paris in 1969, indicated that prospects for peace seemed much dimmer this time.

He accused President Nixon of "building a peace image"

## Urge President to End War And Stop Aid to Saigon

★ Almost 90 per cent of a group of 171 Americans who took part in a 5-day Vietnam war fact-finding trip to Paris issued a two-fold demand to President Nixon, urging him to "set a date" for immediate U.S. troop withdrawal and stop all aid to the government.

They expressed belief that only if these conditions are fulfilled will there be any hope of ending the Indochina conflict.

"We have become convinced," said folk singer Judy Collins, who read the telegram to the president during a news conference, "that present American military policy can only lead to a prolongation of this bloody war and to untold suffering for the Indochinese and American peoples . . ."

The telegram also warned that U.S. policy "invites the reaction of other countries," notably Red China.

The delegation consensus was that if the U.S. will establish a deadline for withdrawal an im-

mediate cease-fire will be assured and negotiations for the release of American prisoners will ensue.

The delegates, many of whom said they were not strict pacifists, said the halt of U.S. aid to Saigon would result in a cease-fire among the Vietnamese and pave the way for a political settlement. They charged that the Saigon government is "unrepresentative of the people of South Vietnam."

The 171-member delegation to Paris, which included a large number of clergy, nuns, and church representatives, was sponsored by the American Friends service committee, clergy and laymen concerned about Vietnam and the fellowship of reconciliation.

Mrs. Barbara Fuller, who served as moderator for the news conference, explained that more than 50 members of the Paris delegation went to Washington, D. C., to meet with legis-

while really "waging a tough, hard-line war policy." He said this was shown by the expansion of the conflict into Cambodia and Laos, and by tremendous bombing raids still being carried on.

Kirkpatrick said the only difference in the Vietnamization program is that the "corpses are a different color," meaning that South Vietnamese soldiers

are dying instead of Americans.

He said the U.S. negotiator in Paris, David Bruce is under strict orders not to accept a withdrawal deadline, and that he will not deal with the real issue of Asian nationalism. Nor could he explain, Fitzpatrick said, how the U.S. is "winding down the war" by invading two countries and threatening a third with invasion.

## Bishop Calls Upon Colombia For Action on Land Reform

★ In the wake of widespread unrest, rioting and land takeovers by Colombia's campesinos (peasants-farmers), a top Roman Catholic leader in social development called on the nation's agrarian reform organization to redistribute land-holdings among the poor.

Bishop Raul Zambrano Camader of Facatativa, himself a member of the agrarian reform institute of Colombia, said "there must be no further vacillation in the application of agrarian reform. The only peaceful possible way to stop the land takeovers is to reapportion the land fairly and legally from the few to the many."

According to recent press reports, more than 350 haciendas (ranches or large farms) have been forcibly seized by campesinos and sympathetic students in 13 provinces of the country in a span of only eight days. Reportedly, more than 16,000 persons have taken part in the uprisings which resulted in a government declaration of a state of national emergency.

The uprisings, which continue to spread, have placed a strain on the government of President Misael Pastrana Borrero, and are only the latest in a series of popular reactions to government policies. Quite recently, strikes

and riots have occurred in factories and on the campuses.

In Del Valle province, eight persons were reported killed and 47 injured in student-police clashes. Students in other provincial cities have threatened similar outbreaks in sympathy for the slain students.

Bishop Zambrano Camader blamed the slowness of the government's agrarian reform operation for the recent campesino uprisings, observing: "We must realize that popular unrest is an expression of the anxiety and anguish of the people because necessary and relevant changes in the social structure have not come fast enough."

In a public statement, he declared that "The campesino have become acutely conscious of their problems and power blocs," and take action as a social force.

At the same time, the prelate urged the government and local authorities not to "employ violent or repressive action" against the people who have "invaded some privately-owned lands."

Noting that the government and some segments of the press had attempted to connect the land takeovers with a so-called "national plan of subversion" by Communists and other leftists, the bishop said "it is not true that everything that happened

is subversive." He said it is quite simply a matter of "personal conscience over the rights of the land."

He observed that the recently-formed campesino organization for the invasion of lands was established to exert pressure for change. He added that "we must have faith in the good sense of the people and in their capacity to obey the law."

Turning to the problems that confront the agrarian reform movement, to which he is the Colombian bishops representative, Bishop Zambrano Camader spoke of "legal impediments, pressures, special interests and political compromises that lurk in the background, making agrarian reform, like other reforms, a very slow process."

And he added that the problems attending agrarian reform have been reflected in a deterioration of productivity throughout the country, which, in turn, injures the national economy.

The bishop said "we must not remain deaf to the voice of the campesinos who, while acting illegally, have attempted to carry out the ideals of the social front." President Pastrana Borrero has called his regime "the government of the social front."

### ANGLICAN CLERGY TO RETIRE EARLIER

★ After April 1 Church of England clergy will be able to retire at 65 instead of 68 and draw whatever pensions their service entitles them to as the result of action by the Anglican general synod.

Until 1968 the retiring age for clergy was 70, and a priest had to complete 40 years service to receive his full pension. It was then reduced to 68 — but not all clergy retired at that age; some preferred to go on working so as to become entitled to full pension.

# EDITORIAL

## Easter: --- 1971

By John E. Hines

*The Presiding Bishop*

IN A CONFERENCE on preaching someone asked the question, "Why, during the great festival seasons of the church's life, does one almost compulsively turn to quoting?" And if you are a preacher of any sorts, ordained or unordained, licensed or unlicensed, you are likely to know what the interrogator meant — especially when the great seasons of Christmas, or Easter, or Pentecost, make their appearance. For while these moments, marked on the church's calendar, herald the mighty acts of God by which the entire history of mankind has been altered, and the destiny of all people changed — they are symbols of experiences so profound and events of such dimensions that mere human rhetoric finds the task of interpreting them quite overwhelming. Or, there is the other side of the coin; the unimaginative reiterated recording of these events has become so commonplace as to cease to empower people by their recitation.

Perhaps I can clarify the point by using the flights of Apollo 12 and Apollo 14 to the moon. In July of 1969, Apollo 12 — and its courageous band of very brave, highly disciplined astronauts enabled two of them to walk on the surface of the moon — and return safely to the earth. Even in a cosmos where major miracles are wrought almost daily, it was a miracle! I had been reared in an era which knew that whatever else may be possible — for man to go beyond the earth's atmosphere — and its field of gravity — and survive, was utterly impossible. And the accepted expression of absolute futility was, "It would be easier to jump over the moon!" And yet — three men did something that had never been done before! It was this wild, wild risk — the attempting of the impossible — that kept me, and millions of others, glued to the television screen or the radio — or just wakefully waiting — really unbelieving, too skeptical to be convinced. What a change!

In February of this year another Apollo, and another brave crew of astronauts went to the moon — and walked again on its surface — and returned. I cannot name the day. I hardly knew they had gone. People on the streets of New York,

when queried about it, did not know they had landed on the moon. The realm of the impossible had been breached — and the central concerns of people seemed elsewhere!

Out of that first Easter dawn, to a tiny group of frightened, unbelieving women and men who loved and followed Jesus, an angel said, "You seek Jesus who was crucified. He is risen. He is not here!" In short — the impossible has been breached! In the place of destructible man God has raised up indestructible man. And this way of warm, compassionate, selfless indestructibility is now open to all men — of faith!

In one of Dr. Ferris' sermons he tells of a little boy who — on hearing about men walking on the moon — asked his father, "Did they meet the man in the moon when they got there?" And the father replied, "No, because they found out there wasn't any man in the moon. They found something more wonderful; they found that men could be on the moon."

And at an infinitely deeper level, that is what God demonstrates to human kind in the empty tomb — in the wild, wild risk of self-giving love that endured the Cross. Through faith in Christ Jesus any man can be the channel of a love capable of changing man and his world, and over which neither death nor the grave has dominion.

## Speaking of Youth

By Ned Cole

*Bishop of Central New York*

YOUTH TODAY are fascinating to observe, frightening to face and difficult to understand, yet my encounter with them makes me see in them a healthy challenge to our times. I see in youth a refreshing recovery of honesty, a needed infusion of idealism and a real hope for the future. These remarks may sound as if I am "all for youth". I am not. Too many persons of my age group — I am well over thirty — seem to be over-critical of them; therefore, I am pointing to their positive rather than negative qualities. I could write accurately of their cynicism, of which there is much, but they are cynical about life because of what we have done with life. It would not be fair to comment on the quality for which we



are responsible. I want to mention what youth are saying on their own and try to interpret its meaning.

First, let me say it is dangerous to group all young persons as "youth". The overall youth culture I see has made me believe the above. When I speak of "youth", I mean some of the young between high school and college age.

Youth are in possession of more knowledge earlier than any other generation. The mathematics most have in the first years of school is that which I had in high school and college.

Not only in school is their education advanced, but they have been exposed to the television media all their lives. They have seen men on the moon. They have had the Vietnam war nightly in their living rooms in vivid color. They see men running for public office debate before them. They have seen their real live heroes assassinated before their eyes. They know about life and death very early and they have come to have a confident candor and a brutal and disarming honesty.

### Great Contribution

YOUTH ALSO are demonstrating an emotional sensitivity much of my generation doesn't know. They feel an identity with many in the war in Southeast Asia; they are concerned with ecology and pollution; they show an earthiness in their dress; they feel their music. Mental stimulation is not enough. This to me is one of their great contributions — they are recovering a Hebrew concept of "soul" in an age too long dominated by the Greek concept of "mind". Here they join forces with the black culture's resurgence of the emphasis on "soul". "Freed-up" can be a healthy gift to an "up-tight" age.

Some of my contemporaries say when they become older they will change and settle down. This I do not believe. And this is the meaning of the youth culture: We are at the beginning of a new age and I believe this is what frightens both youth and those our age. Both groups really know the times will never return to what they were. Youth doesn't know what the future will be like — some are not sure they will have a future. Those youth who are concerned about the future hold the future in their hands; those who don't care about the future hold in their hands whether or not there will be a future. This is why we must listen to and work with the concerned youth.

One young person said to me some time ago, "Don't try so hard to understand us. We can't understand you, but if we both understand that, we will understand each other." Statements like

that, concerns which they believe in enough to commit themselves to, their insistence first to non-violence and peaceful attempts at change give me a great hope for youth. If they are not heard, if they are ignored, they will use other methods to attract attention.

These observations have been supported by the president's commission on campus unrest, a part of which I quote to conclude: "Millions of Americans — generations past and present — have given their vision, their energy and their patient labor to make us a more just nation and a more humane people . . . It is a considerable inheritance; we must not squander or destroy it."

This, I believe, is what youth are saying. They don't want to destroy it. They are saying and meaning what is summed up in the words of one of their songs, "All we are saying, is give peace a chance."

God bless them!

## Manhood of the Master

By Alfred B. Starratt

*Rector of Emmanuel Church, Baltimore*

IN ONE of the most memorable metaphors of the study of religious history, Albert Schweitzer once said that men who used historical tools to try to write a biography of Jesus peered down through the long well of the centuries hoping at last to catch a glimpse of the man just as he truly lived, and all they ever saw was the reflection of their own faces. The scholar saw Jesus as a teacher. The social reformer saw him as a revolutionary. The mystic saw him as a mystic. Bruce Barton, a salesman, saw the Nazarene as a super salesman.

Since the time that Schweitzer used that figure of speech scientific historians have come to realize that we simply do not have enough material to write a biography of Jesus. The subjective bias of any would-be biographer must become apparent in his writing because more than 90% of what he writes about his subject must be the result of individual creative imagination rather than the description of historical fact.

Such subjective bias enters into more than attempts to describe the life of Jesus. Theology as a whole has been affected by general human needs. When men were helpless to resist the forces of nature, before technology had advanced to its present power, they felt the need of an in-

visible miracle worker to protect them against tragedy. Hence they emphasized the miracle stories in the ancient tales about the Lord. When life was short and often brutal, they liked to dwell on the hope of heaven associated with the miracle of the resurrection.

People whom I know feel no great need either for miracles or for compensation after death. Hence, they have no great interest in folk tales about super-human powers and miraculous signs of guaranteed bliss in heaven. What they want is fullness of life here and now. If they can grow toward the complete use of their potential as human beings, they are content to trust the unknown future to bring what it will — either sleep or a new awakening.

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## .. People ..

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**MICHAEL RAMSEY**, archbishop of Canterbury, and Sir Louis Mwachkwu Mbanefo of Nigeria, newly-elected chairman of the first Anglican consultative council, voted against the resolution that women should be allowed to be ordained priests. The archbishop, during discussions preceding the vote, which was 24 yes to 22 no, said he thought more time was needed to hear from other Anglicans on the question, and to debate the "theology" involved. The resolution, moved by Bishop John G. Hindley of Hong Kong — the only Anglican diocese so far to express itself in favor of ordination of women—said that any bishop who voted to ordain women to the priesthood, with the approval of his province, "would find his action acceptable by the consultative council." Hindley, in urging the resolution, said, "Instead of bouncing around on the theological head of a pin, Anglicans must move into the twentieth century and admit women as equals."

**WILLIAM R. LAWS**, the moderator of the United Presbyterian Church said that his denomination is not prepared to accept the nine-Church merger proposed by the Consultation on Church Union. "I am inclined to think that the national mood now makes church union very difficult if not impossible." He cited pressures from many areas to stay away from new bigness: The national administration's move to share financing with the states, the spirit of "isolationism" which is fed by anti-Vietnam war protestors, coupled with the spirit of domestic isolationism among conservatives, and "regionalism," a move among Presbyterians and others to set up decentralized and stronger regional administrative units. He commented on many topics in an interview: On the Berigan brothers, "I see them as symbols of opening the Roman Catholic Church to less concern with the in-house. Their action is in the form of 'non-priests' while still priests in the Roman Catholic structure. This is good. I cannot pour blood and burn draft files. But I think their action breaks open the mythology of

This, then, is our religious interest. And because of it we are concerned with the man Christ Jesus, not with miracles attributed to him in his lifetime or a miracle worked upon him by God after his death. We want to know, not the source of his supposed supernatural power, but how he was able so to love that men told miracle stories as an expression of their love and admiration for him. Without his endlessly out-going love, without his fully developed emotional maturity, the story of his resurrection would have been just another ghost story. There are thousands of such stories in history — many of them far better attested. We seek to share his manhood. We'll trust God for his eternity, and ours.

the proper role of priests and is a liberating theme." On Laos, "I see the Laotian invasion by the South Vietnamese as potential expansion of this war and possible pressure by South Vietnamese leaders to come in and bail them out." On the Vietnam war: "We have inflicted a burden on the Vietnamese people that will take them centuries to get over . . . I think we should turn it over to a neutral group such as the United Nations and stand by a decision of such a group to do what is best."

**KURT SAWATZKY**, a civil engineer, says Montagnard tribesmen in the Darlac province of South Vietnam believe that resettlement villages are concentration camps where they are brought to die. A Mennonite volunteer working with Vietnam Christian service, he and his wife are stationed in Banmethout with the inter-denominational service program. Sawatzky said he twice visited the resettlement village of Buon Kli "B" after Montagnards had arrived. He wrote that the resettlement, a project of the Saigon government, was carried out so quickly that most of the



mountain people were forced to leave most of their possessions behind. "One hamlet had to leave 120 water buffalo behind," he stated. "Also the people reported that the (South) Vietnamese army had stolen from their hamlets and burned one hamlet." According to Sawatzky, assurances given him by a U. S. officer on his first visit that grievances of four hamlets would be rectified, were not carried out. On the second trip another group had arrived, he continued, again without sufficient advance warning to collect goods or cattle. When they reached the resettlement area, Sawatzky said, belongings they carried were thrown out of helicopters, breaking many items. "When they had been in Buon Kli 'B' 14 days, they still received only tents to sleep in. The people said they felt like they'd been brought to a concentration camp to die."

**ALPHEUS H. ZULU**, bishop of Zululand, arrested for allegedly failing to produce an identification "pass" which all blacks are required to carry, had the charges withdrawn, by the South African government. When he refused to pay a fine, the bishop was originally ordered to appear in court on March 19. A "high level" decision was reportedly involved in withdrawal of charges. Bishop Zulu, 65, is the top ranking black clergyman in South Africa where strick apartheid is the law. He was seized at Roodepoort, near Johannesburg, while at-

tending a seminar on black theology. The bishop is one of six presidents of the World Council of Churches.

**JOHN H. BURT**, bishop of Ohio, and bishops William Davidson of Western Kansas, Robert DeWitt of Pennsylvania, and Paul J. Moore Jr., of New York were among 27 churchmen to sign a "People's Peace Treaty." It proclaims that the the signers agree to respect "mutual rights self-determination of the people of Vietnam and of the United States." An introduction for the treaty's principles contains a quotation from former President Dwight D. Eisenhower which says, "People want peace so much that one of these days governments had better get out of their way and let them have it." The document states three principles agreed to by the signers — an immediate and total withdrawal by U.S. military forces in Vietnam and a cease-fire by the Vietnamese; an American agreement to stop imposing the present Thieu-Ky government upon South Vietnam, and a Vietnamese pledge to form a coalition government; and a respect for the "independence, peace, and neutrality of Laos and Cambodia." It also states that political prisoners and prisoners of war are to be freed, and that elections are to be held "in which all South Vietnamese can participate freely without the presence of any foreign troops."

**LYMAN C. OGILBY**, former bishop of the church in the Philippines and later bishop of South Dakota, has been named assistant bishop of Pennsylvania. He will assist in administering the diocese, with special responsibilities for missions and parishes which receive diocesan assistance. A missionary in the Philippines since 1949, he resigned his post so that a Filipino might be named head of the diocese. In 1967 he was appointed head of the diocese of South Dakota, resigning when church laws were changed to allow a missionary diocese to elect its own bishop. In Pennsylvania, the 49-year-old bishop will be particularly concerned with clergy and their families, according to Bishop Robert L. DeWitt, diocesan.

**NEIL McLANGHLIN**, priest of Baltimore, one of the Harrisburg Six, under indictment for conspiracy to blow up heating systems in Washington and to kidnap Henry Kissinger, presidential aid, introduced an antiwar resolution at the national federation of priests councils, which represents a majority of R.C. priests in the country. "The

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federation of priests' councils does hereby unhesitatingly condemn the continuation of the United States involvement in the war in Southeast Asia" it said. It called the war "the most serious moral issue of our time." The priests overwhelmingly rejected a proposal to soften the resolution by simply "questioning" United States involvement. They also refused to condemn North Vietnamese involvement. They opposed extension of the present draft system when the selective service act expires June 30, contending that it had given the president the power to induct an unlimited number of men "without the salutary effect of an annual review in Congress." The federation also opposed the creation of a compulsory national service corps as an alternative to the draft system. The resolutions followed a statement last month by the federation's human resources and development committee that the charges in the Harrisburg case were "not nearly as alarming as the fact that the United States today commits half of its resources to militarism and tolerates poverty as a way of life for millions of its citizens." The federation expressed solidarity with the Rev. Philip F. Berrigan and his co-defendants and condemned J. Edgar Hoover, director of the FBI, for what it called "premature and unfortunate" allegations in the Harrisburg case. In supporting the defendants, the federation's house of delegates praised "the nonviolent witness of persons in the peace movement as a true form of prophetic ministry." Nearly half the 209 delegates voted for an unsuccessful move to eliminate the word "nonviolent." A minority was unsuccessful in seeking to limit praise to "lawful" activities. Use of the

word "lawful" was voted down on the ground that civil disobedience could not always be conducted within the law. In attacking Hoover, the priests noted, "Within the American system of justice every man is presumed innocent until proved guilty." They ordered their executive board to notify Mr. Hoover that they considered his allegations inappropriate. Unless and until it is proved false, they said, they accept Father Berrigan's statement last month: "We are neither conspirators nor bombers nor kidnappers."

STUART BLANCH, anglican bishop, chaired the session when proposals for common action in a variety of fields, including the ministry and social responsibility, were endorsed when Anglicans and Methodists held an historic joint synod. The synod, the first of its type ever held in Britain, brought together some 350 members of Liverpool's Anglican diocesan synod and Methodism's Liverpool district. It had four objectives: To provide an opportunity for those responsible for decision at synod level in the two churches to meet and get to know each other. To re-appraise priorities and discuss how far church activities take account of the spiritual needs of the nation. To understand each other's attitudes towards certain important issues which confront church and Christian today. To examine certain obvious needs in the nation's life which call for joint action. One resolution requested the synods of the two churches to recognize local preachers and readers as available for services in both churches by invitation of the local ministry, while another supported the ordination of women to the ministry of both churches. A third resolu-

tion called for the setting up of a working party on social responsibility to encourage local and district diocesan action where appropriate, pool resources on youth planning, and so on. Another resolution called for establishment of a body jointly composed of Anglicans and Methodists to collect, review and supply news to the mass media, to advise churches, to promote good public relations and consider possible future developments in communications. The workshop which produced this last resolution was addressed by a nationally known newsman — Leslie Charlton, British Methodism's press and information office in London. It was agreed that the implications of all these resolutions should be discussed by a joint conference of Methodist local preachers and Church of England readers.

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