

The **+** WITNESS

II JANUARY, 1971

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In Leading Churches

NEW YORK CITY

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FOR CHRIST AND HIS CHURCH

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Story of the Week

Time for Civilization Says Nobel Peace Prize Winner

★ Norman E. Borlaug, the 1970 Nobel Peace Prize winner, said that science may have "bought" civilization 30 more years to face its problems. He spoke at the annual Nobel convocation held at Gustavus Adolphus College, St. Peter, Minn.

He added a few "buts" to his prediction, saying advancement in agricultural science is only one solution to the problems of a starving world. There must be in addition control of population and a uniform system of distribution, he said.

The Iowa native, who won the prize for his work in development of a high-yielding variety of wheat and rice, received an honorary degree of doctor of humane letters during the convocation.

"A n y b o d y born into this world is entitled to have enough food," Borlaug said. "Yet the U. N. food and agriculture organization estimates that more than half of the people of this planet are hungry at least several times during the course of the week and some even more. Many are under-nourished, short especially of proteins and this affects their whole development, both physical and mental."

Borlaug said the whole emphasis in the past has been one of producing enough food and man could only give secondary

attention to producing the right kind of food.

"Very modest progress has been made," he said. "There is some hope the tide has started to change, but we can't become too complacent. From what we have learned so far, we have been able to buy for you young people and your generation maybe two or three decades if we continue to push ahead aggressively."

He said that 5 per cent of the people produce enough food for this country plus very large quantities for export, yet in the hungry nations anywhere from 70 to 80 per cent of the population is engaged in subsistence agriculture, tied to small pieces of land, living under impoverished conditions without even adequate food despite their efforts.

Borlaug declared that schools are "not functioning right, they are not providing the right kind of opportunity for the right kind of people. I wouldn't give a nickel for the most talented scientist in the world to join our scientific team if he didn't have social motivation, if he wasn't interested in trying to help the people of the country to which he is assigned."

It takes 15 to 18 years, he said, to develop the whole core of scientists and teachers in adequate numbers to cope with this problem — the need is for

short cuts. In studying the problems in India and Pakistan, he said they could not wait 15 to 18 years to train people. The answer, he held, was a concentrated form of instruction.

"All the factors for quick change must be taught, the problems of the fertilizer, insect control, planting time and conservation of moisture and in addition they must work to remove the roadblock of conservatism found so often among the small farmer.

The theories have worked, he said, not only in Mexico but in India and Pakistan where he said he has seen wheat production jump from a previous high of 12 million metric tons to about 20 million tons, all in the last three years.

"The most significant thing as far as I'm concerned," he said, "has been to disprove that the peasant farmer wouldn't change. He'll change if you'll help him change."

Changes in the agricultural picture bring other changes and benefits, the scientist noted. As an example he pointed out that the gross national product in India has increased by \$1.4 billion in wheat alone. This is money in the pockets of small farmers, he said, and they have begun buying things they were never able to buy before. A whole way of life began to change, bringing with it better communication, transportation, schools and a better way of living, the prize winner concluded.

Major Studies on Human Life Must Continue WCC Told

★ Continuation of a "humanum study" by probing into three specific and interrelated areas — moral issues in health care, implications of genetical research and concerns in population policy — was urged at the central committee meeting of the World Council of Churches.

Making the proposal in a report and lecture was Canon David Jenkins, who was named in July 1969 to carry out the study of man project which had been recommended by the 1968 assembly at Uppsala.

His presentation marked the end of the first phase of the project and a time, he said, for new and intensive attention "to the theological and ethical understanding of the human in the context of particular World Council studies."

"My hope and belief is," he said, "that it is by wrestling with particular human problems that we shall discover and rediscover the meaning of the truths of the gospel and of our Christian tradition for and in the human problems we have to face."

The Oxford scholar, whose lecture brought long applause and much voiced appreciation, emphasized that for Christians any study of man must be based on an understanding of Christ as "not a God brought in from outside, nor a foreign intrusion dragged in to extinguish human problems."

Rather, Canon Jenkins said, "He is the embodiment of transcendence in the midst of human life, he is Emmanuel, God with us and for us and as us — he is God present in, and suffering with, human problems."

For the continued studies, the

Anglican churchman offered a three-point approach:

● "The studies must be multi-cultural. Ways have got to be found of taking the dimension of the human with full seriousness. Thus, much of the approach of this paper is in fact based on a western approach to questions of identity, self, persons, and community. This approach needs, for example, full Asian and African criticism and collaboration if the studies are to make any real contribution to our moving towards the one new man in Jesus Christ."

● "The studies must find ways of being sensitive to man not only as a language-using animal and a decision-taking animal but also as a worshipping animal with dimensions of art, celebration and contemplation. It is contrary to the divine and infinite possibilities of humanity to suppose that any one type of human activity or any one shape of human existence is the definitive type or shape."

● "What may be called a plurality of particularities must be taken absolutely seriously. Further, we live in a world where men have not tried to take the living-patterns of other men seriously. Rather there has been, and still is, a tendency to impose the patterns of dominating classes, races or cultures and to ignore or destroy other patterns. If the dominated, distorted or destroyed human patterns are to be able to recover their authentic particularity then they will have to struggle out of dependence into independence either as their contribution to a truly human interdependence or before they can make their contribution to such inter-dependence."

As to specific project areas, Canon Jenkins pointed out that all three are closely interrelated and all "directly demand a consideration of different approaches manifested in 'developed' and 'developing' countries and in the issues between them."

Consequently, he added, it will be necessary to involve experts from Asia, Africa and Latin America in equal numbers with those from western countries. "In this connection," he said, he hopes "also to develop contacts . . . with men of other faiths than the Christian and also, if possible, with Marxists, as well as with secular humanists."

Canon Jenkins closed his presentation by cautioning "the road to consensus which is truly humanizing will be very often through confrontation."

He emphasized that "the way to a humanizing reconciliation will be through a realistic facing of our alienation and enmity. Premature reconciliation is neither human nor divine but simply a sub-human sealing-off of unhealed wounds . . ."

The study, he suggested, poses serious questions for the entire future of the ecumenical movement in its institutionalized form.

Asking what is the goal of the ecumenical movement, he continued: "Is it the rapid production of a consensus in the various areas of our work and the hope of a speedy enjoyment of reconciliation? Or is the task rather to find, under God and through God, ways of holding together men and women who, in their particular situations and experiences, are bound to disagree, will sometimes quarrel and will sometimes wonder why they bother to stay together?"

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Margaret Mead Lashes Youth In Religion Building

★ In their attempt to build a "religion with meaning," modern youths are creating a "mish-mash from every religion that has ever existed" and they remind Dr. Margaret Mead of "what primitive people do when they first encounter civilization."

The anthropologist and sociologist delivered a biting analysis of attempts of contemporary young people to launch a new religious movement.

Speaking at a campus-clergy dialogue at the University of Rhode Island, she also fired away at "suburban churches" for causing youths to reject organized religion.

The churches and synagogues known to most of the younger generation, said Dr. Mead, are the "suburban social organizations" of post-world war two years.

"Parents moving out of the cities joined the suburban churches and synagogues so their children could get into dancing class," she remarked. "Now those children are dancing right out of church."

The upshot, said the social scientist, is a "generation with no access to historical religion. Young people want to build a new religious movement, but they lack the liturgy, poetry, imagery of the historical church."

Dr. Mead contended that religious experience via LSD and other drugs is "without content" and vary greatly from "the visions of the religious mystics, which had content and meaning."

A visiting professor at the University of Rhode Island for the 1970-71 school year, Dr. Mead suggested that Sunday schools are at the root of the

problem young people have with the churches.

"Sunday schools inevitably added to the notion that the church is a social organization," she claimed. "I don't think anyone has ever learned religious feeling in Sunday school."

Her assessment of Sunday schools reflected one view, prevalent in academic and professional circles, of Sunday classes for religious instruction. The evaluation is strongly challenged by evangelical Protestants. It is reported in New York that the cynical attitude toward the Sunday school movement in America is called into question in a forthcoming study soon to be published.

Some 400 participants in the campus-clergy dialogue took part in discussion groups following Dr. Mead's address. Father David Inman, Roman Catholic chaplain at the university, summed up themes in the small groups: "If there was a common thread in the discussion, it was that our Judaeo-Christian traditions have a richness to offer, and that we must somehow make the connection between those traditions and the empty transcendence which is all today's kids have. How do we make historic religion intelligible to young people?"

A response to this question was offered by the Rev. John Hall, Episcopal chaplain, in an address. He urged the churches to create a strong new moral climate.

"Is it up to the young alone to take the moral leadership in the realm of saving the world?" he asked. "Is our realm only the salvation of the spirit? . . . Many people are seeing the world at a point of real crisis, perhaps the gravest crisis in its

history. I do believe that people have every right to expect the church to take strong moral leadership, even when it is controversial, and to create a new and better moral climate for our times."

PRIESTS IN CUSTODY OF CARDINAL SHEHAN

★ Two Baltimore priests and a former priest, under federal indictment in an alleged kidnap-bomb conspiracy, were released in the custody of Lawrence Cardinal Shehan of Baltimore.

The \$7,500 combined bail — one-tenth of the reduced \$25,000 bond per man — was raised on the initiative of one of their fellow priests, Fr. Joseph Conolly, a Baltimore pastor.

Francis X. Gallagher, archdiocesan attorney for Cardinal Shehan who is representing the defendants, attempted to raise the money earlier but said he "just couldn't come up with that much money on short notice."

U.S. District Judge R. Dixon Herman reduced bail from \$50,000 to \$25,000 and said the men could be freed if they raised 10 per cent of the amount and submitted to the custody of Cardinal Shehan. All three agreed.

Two of the defendants, Fr. Joseph R. Wenderoth, 35, and Fr. Neil R. McLaughlin, 30, have been under suspension for anti-war activities. They formerly served in archdiocesan parishes. The third man, Anthony Scoblick, 30 is a former Josephite priest now married.

Also named in the indictment were Fr. Philip Berrigan, now in federal prison at Danbury, Conn., for destroying draft records; Sister Elizabeth McAlister, 31, a teacher (now suspended) at Marymount College, Tarrytown, N. Y.; and Eqbal Ahmad, a Pakistani who teaches at the Adlai Stevenson Institute

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Charles Davis Would Return To Church Conditionally

★ Charles Davis, the former Jesuit theologian who dramatically left the Roman Catholic priesthood and church four years ago, is now ready for a new and closer relationship with the church's corporate life—but with reservations.

According to an interview, Davis, now 47, said that he finds himself in one way much closer to the church than when he left.

He added that he desires to have a relationship with the worshipping community of the Catholic Church "if Catholics can allow this to someone who continues to reject its present institutional structures and official claims."

Davis was one of Catholicism's leading theologians when, in December 1966, he renounced his priesthood and the church because he "no longer believed in it." He later married Florence Henderson of Farmingdale, N. Y., and took a teaching post in Canada.

Now a professor of theology at McGill University, Montreal, he was interviewed by Denis O'Brien, a Canadian journalist who has known the theologian for 20 years.

While Davis indicated that "Catholic corporate worship" spoke to him more than Anglican or Protestant ritual, he said, on the other hand, his rejection of the Catholic institution takes him further from the church than ever.

"The church as an organized body recedes further and further from any contact with my religious thinking and my religious living," he noted. "Official pronouncements now strike me in the same way as I formerly received the propaganda litera-

ture of various sects. Catholic theology itself is still parochial."

Davis also said that the Catholic Church will have to incorporate more radical changes if it is going to arouse more than passing interest in its mission among those with no special stake in it. He said he is quite conscious of the remoteness of the church from everyday life.

Asked about his feelings toward Catholics who share many of his views but decide to remain within the church, Davis said, "I am quite content that they should remain in the church. Some can do so quite happily, particularly those for whom the church as an institution never had much importance."

"But because of their paradoxical position," he said, "people who hold more or less the same views I do and yet remain within the church seem to suffer distorting effects on their thinking. I get the impression, at times, of a tension, a forced carelessness, an uneasy subtlety . . . in arguing.

"But this only applies to some. I accept the fact that others are quite happy, whatever might be the difficulties of their position in the abstract, and now I'm disinclined to question their decision to remain members."

Of papal authority, Davis said the questioning is still more indirect than direct, adding that theologians are still quite cautious in handling the principle itself.

"They may question papal actions," he observed, "but they are slow and reluctant to raise questions about the papal claims as such."

Stating that the recent book by Fr. Hans Kueng on papal in-

fallibility is "perhaps the furthest" a theologian has gone, Davis said the Swiss theologian "denied infallibility in the sense in which it was defined."

"So perhaps," he continued, "we are moving towards a more open questioning."

He spoke of educated nuns, priests and laity in North America who now hold such a diversity of views and said that the only real difference between them and himself was the fact that he accepted excommunication.

Davis admitted that he had not found the answer to the "many problems of living in the present religious situation," but he also said he knew he would not find the answer to real religious questions by returning to membership in the Catholic Church.

He said he "missed not being able to have free and open positive relations with Roman Catholics," and that the Catholic liturgy still retained the most meaning for him.

Stating that he thought of himself as simply belonging to the Christian community, he said that in studying recent Catholic developments he found "little that interested me." He noted: "For me, the theological questions are now set in the broader context of world religions and authority. Even questions such as the authority of the church and the liturgy need, I think, to be placed in the context of the general problem of authority in religion and the problems that universally arise concerning ritual."

On the personal side, Davis denied rumors that his marriage is in trouble and that divorce proceedings were in progress.

"There have been constant rumors about our divorce," he said. "But there never has been any ground at all for such ru-

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THE WITNESS

EDITORIAL

Burn a Few Books

By **McRae Werth**

Rector of All Saints', West Newbury, Mass.

NOT A FEW, but all parish registers, membership lists, and mailing lists.

And then run, nationwide in papers, with radio and tv spots:

"Any and all persons who consider themselves to be members of any Episcopal congregation are invited to sign a card so stating on any Sunday between this date and Easter 1971. Parents can sign such for any child less than eighteen, or for any child over that age still legally resident in household who may be in school, college, jail, military service, Canada, Sweden, or underground. Clergy will bring card to anyone prevented from getting to church once in that period by reason of mental or physical impairment or vocational demands."

Thereafter any person associating with a congregation shall sign such a card. And those who have signed shall be mailed a new one every second year and old one destroyed.

Parochial reports shall report as baptised members only the total represented by cards not more than two years old.

In pastoral consideration of the weak egos of clergy making them compulsive over-reporters, a stiff assessment — all other assessments in church to be abolished of \$10.00 per person reported shall be required, such sum to be given to the International Red Cross or the equivalent Muslim, Hindu, etc. group. Vestries would see that the count was honest!

Why? Because we have been deluding ourselves about church membership for years. The Episcopalian state of church reports for 1969 says there were 3,330,272 baptised members and 2,238,538 communicants, the latter averaging \$117.19 per in giving to local congregation. The editors assure us ". . . if each one of us communicants gave \$10.00 a year toward the general church program, we would resolve this problem." Problem? 815 2d Avenue Budget.

Nonsense. The curiously unreported data on church attendance shows that in 1963 48.6% of baptised number reported were in attendance on statistical Sundays, down to 41.7% in 1968 — a

14% drop. Since the attendance includes all persons including church school it is probable that something in vicinity of 30% of communicants are in verbal and sacramental communication with church to even hear about money! It would take a gift of some \$30-40 each to achieve the goal, and this would include the teenage confirmed who haven't yet dropped away.

The overloaded membership reports have a curious effect of deadening impulse to higher giving. The inflated membership figures make average giving look lower than it is — hence the many who are giving more than average, albeit less than ability, can with false pride say, "Look how well we measure up!"

There is talk of proportionate representation at General Convention which might be a good idea. We use it here in Massachusetts. But certainly it has to be on people to be represented, not figures which are monuments to "successful" indiscriminate baptism and confirmation. The fantasies of figures are exemplified by one parish reporting almost 600 members, with a good Sunday attendance of 100; another reporting almost 1,500 with its best Sundays not in excess of 350. In Massachusetts it is the average attendance figure that is used as basis for representation.

Obviously none would be refused the ministrations of clergy or congregation because they hadn't signed a card any more than those who contribute nothing in terms of time or talents or treasure, or do so most inadequately, are denied such care.

For years we have been amused, encouraged or nauseated by the solemnly reported statistics on body count of enemy dead in Vietnam. And, if such were believed in Washington, one might account for some of its curious decisions proclaiming success from time to time. Now one can somewhat excuse bishops who see the beefed up ranks on the days of visits for confirmation, and who might be confused by the number of folk at diocesan or national conventions. Certainly the number of surplus clergy they have been begetting would lead one to so conclude! And most parish clergy know the truth — they are looking at the folk each week, even though when it comes to writing it down they can't seem to do so. In Massachusetts, though the inflated figures on baptised members and communicant members are

solemnly listed on great summary sheet for all parishes, the average attendance on which representation is based is refused to be published!

But just suppose that serious decisions about money, tactics, ordinations, mission strategy, church union, size of headquarters staff, etc. are based on the legendary accretions that pass for membership statistics? Like Laird's raid on empty P.O.W. camp, the church is doing things based on lousy intelligence. There weren't any there to justify the enormous expense, logistics, and time-manpower that the Pentagon put forth. We rather believe that there just aren't the warm bodies in the parishes to justify much that the \$15 folk and diocesan headquarter folk program, whether that is in giving or receiving. It isn't simply self serving deceit by parish clergy to bolster very weak egos. The report on clergy shows a devastated self image. For just as accurate individual parish figures might call for many to be closed, so too accurate total figures might call for large scale reduction in the service personnel: bishops and diocesan folk. Curiously enough, the fewer congregations and people, the more bishops and clergy! Headquarters needs clergy figure fantasies to justify their own!

Let us start our renewal by burning the books.

First Person --- Singular

By Alfred B. Starratt

Rector of Emmanuel Church, Baltimore

SAM KEEN said it in his great book *To A Dancing God*: "I, Sam Keen, wrote this book. The voice that speaks to you in these essays is mine. It is not the voice of philosophy, or theology, or modern man . . . It takes considerable discipline to say I rather than to appeal to the authority of the anonymous one, or the plural we, or the mythical modern man, or the venerable Christian tradition, or the popular Common Sense. And to refrain from excessive footnoting requires more than a little courage for one trained in the academy. In writing these essays I have had a growing need to write in the first person singular, to refrain from hiding behind stylistic devices which are designed to give the reader the impression that an authority or an oracle rather than a person is speaking. My discipline and my courage have often failed. To write as a single person, to take responsibility for all the statements I make, requires greater vulnerability — that is humility

— and self-assurance than I possess. However, my failure is an important part of the process which these essays exemplify and, therefore, I have not rewritten the earlier essays to eliminate the sentences and the paragraphs that seem to have been produced by an anonymous and disembodied author."

I am glad Sam Keen said that—because it puts him in my corner. Once I too, wrote a book. The publisher tested it out on several scholarly readers. They complained of the lack of footnotes referring to various authorities. One learned doctor, whose letter was forwarded to me, even suggested a reading list of ten books he thought relevant to my thesis. He thought I might use it to make up some footnotes. I had read nine of the ten before getting his list — but I still resisted the idea of footnotes. I simply didn't want to give the reader the impression that he was being given a glimpse into sacred truths of the world of esoteric scholarship. I just wanted to share some of how the world looks when filtered through my head.

This desire came to me through preaching. I had been brought up among ventriloquists. When I was a boy I saw in the pulpit, or on the lecture platform, ordinary human beings speaking their own thoughts but always trying to give the impression that the words came through them, not from them. "The Bible says", or, "the church says" — these were favorite ways of lending authority to a personal opinion. "Watch out now! Listen carefully! It isn't me, John Smith with an IQ of 120 and a whole batch of personal biases and untested assumptions that is speaking to you. It is the Voice of Authority!"

I was a rather nasty and skeptical kid—which may be one reason why I grew up to be a rather nasty and skeptical old man. I didn't hear the voice of authority. All I heard was plain, limited, John Smith. It was like the Wizard of Oz in the movie. Behind the thunder and lightning and crashing gongs and roaring voice there was just a little old man pushing buttons, talking into an amplifier, and trying to frighten people.

"I'm not going to do that," I said, "when I get to be a minister. People are going to know that the voice they hear and the thoughts that are expressed are simply those of plain, ordinary, limited Alfred Byron Starratt."

So I formed the habit of sprinkling my sermons with such personal references as "from my point of view", "as I see it", "in my opinion", "I think", etc. But I soon discovered that some peo-

ple took this to be the ultimate in pride. "Who does he think he is? He talks as if he were the only person who ever had a worthwhile idea. Did you notice how he avoids any reference to the wisdom and authority of other men? Arrogance, that's what it is!"

Well, that bothered me for a while. It bothered me until I had had enough experience in the pulpit to realize that people are going to differ on anything that is important. The only way you can please all of the people all of the time is to say nothing and to say it with such skillful ambiguity that each listener thinks you said what he was already thinking. Being lazy by inclination, I found that too difficult. So I simply took refuge in the thought that no one anywhere at any time had ever said that it is my responsibility to speak universally persuasive truth. Neither did anyone promise that everyone would like me. I just don't have the ability to tell it like it is. All I can do is report my personal experience as honestly and clearly as possible — subjective distortions and all. Hostile criticism is inevitable. It is good for my humility — and I can always use some medicine for my humility as a counterbalance for my secret pride in the fact that I have beautiful feet.

So my experience through the years has con-

vinced me that it is really important to speak in the first person singular. That's where my reality lies. And the same thing applies to every other man. Not that honest reporting of our subjectivity as singular persons is enough to save the world. The world desperately needs an increase of first-person plural — the ability to say and think "we". But I have faith in a common substratum of all human experience, and it seems to me probable that if each of us dares to be a first person singular and to report the reality of what we thus experience, the small light of reality we reveal will merge with other lights of other authentic individuals and together we shall discover a "we" that tells us where we really are far more than the public pronouncement of voices of authority.

I suspect that we are in a beautiful place, a place where gentleness and love are the real power and all the violent blowhards are artificial godlets without substance. Behind their frightening masks I see frightened children to be pitied rather than hated. At least, that's the way it appears to me as a first person singular. And I know lots of other people who report the same landscape. Out of our authentic singularity we hear each other. Won't you join us?

DAVIS MAY RETURN: —

(Continued from Page Six)

mors. We are, and have been from the beginning, happily married . . ."

Fr. Peter Hebblethwaite, J., editor of *The Month*, publisher of the article, said the interview was published because "it nails some slanders and reveals an interestingly different approach."

PRIESTS IN CUSTODY: —

(Continued from Page Five)

of Public Affairs, Chicago. Sister McAlister and Mr. Ahmad are also free on bail.

Seven other persons, including Fr. Daniel Berrigan, brother of Philip, were named as co-conspirators in the alleged plot.

Commenting on the case of three Baltimore defendants and Cardinal Shehan's intervention, Gallagher said: "The cardinal

does not always agree with some of the things these three men have done. But he considers himself a father to them."

He said the cardinal assured the bailed defendants he is ready to meet all the supervisory conditions ordered by the court.

The conditions specify that all three men report to the Baltimore prelate every other day and they are forbidden to travel outside Maryland and Pennsylvania.

- - People - -

DANIEL BERRIGAN sent a tape message to the Weatherman underground pleading with the radical group to return to non-violence, warning that; "No principle is worth the sacrifice of a sin-

gle human being." A condensed version of the text appeared in the January 20 issue of the *Village Voice* where a spokesman said it had arrived by mail and was from friends of the priest who had visited him in prison. The newspaper states that the message was taped three days before his arrest on August 11 at the home of William Stringfellow on Block Island. The revolutionary movement, writes Fr. Berrigan, can have "historic meaning" only as it is dedicated to "human dignity and the protection of life, even the lives most unworthy to heal. A revolution is interesting insofar as it avoids like the plague the plague it promises to heal."

WILLIAM R. ANDERSON, Tennessee Congressman, who challenged FBI director J.

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Edgar Hoover's charges against the Berrigan brothers last November disclosed that he consulted with the two imprisoned priests before conferring with North Vietnamese delegates in Paris. He confirmed that he and Thomas F. Buck of Montrose, Pa., a peace activist and filmmaker, sought the advice of the priests in Danbury, Conn., federal prison before attempting to negotiate for the release of American prisoners of war in North Vietnam. The Congressman apparently made the disclosure because the recent indictment of Fr. Philip Berrigan, along with five others dashed any hope of the priest-brothers obtaining a visa to go to North Vietnam and appeal for the prisoners' release. In 1968, it

was recalled, Fr. Daniel Berrigan did go to North Vietnam and helped obtain the release of three U.S. airmen. Anderson said he decided on the private peace effort last summer after visiting South Vietnam and becoming "very pessimistic" about U.S. involvement there. He later made headlines exposing the notorious "tiger cages" for political prisoners there. In strict secrecy, he enlisted Buck, a friend of the Berrigans, to make contacts in the peace movement. The two talked with leading Protestant churchmen, who arranged the Paris meeting with Xuan Thuy, North Vietnam delegate. To learn of the exact situation in Hanoi, Anderson and Buck decided to interview Daniel Berrigan

in prison. "Dan gave us all the information he could recall," said Buck. He said Anderson was impressed with the priests' honesty and deep involvement in concepts of peace and non-violence. And, he noted, the Congressman impressed the Berrigans as well.

IVAN ILLICH, R.C. priest, said in an interview that "those in power in Latin America will not be dislodged without force." However, he added that they ought not be dislodged before certain basic attitudes are changed. The director of the center for intercultural documentation at Cuernavaca, Mexico, added that the necessary revolution in Latin America "can now come about without the aid of the Catholic Church." "Fifteen years ago," he said, "the church was very important in Latin America. Now it has decreased in size and importance and become only one of many institutions in Latin American society." "However," he continued, "more than anywhere else in the world, there are in Latin America an increasing number of priests who have caught a new view of the role

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of religion in their society." Nonetheless, much of the institutional church supports the present power structure in Latin America, he said. "America's main export is desire," he said. "It is easier to export ideas than to export the technology to make them realities. America convinces people that it is good to be educated and to be mobile, but has not made it possible for the masses in Latin America to have schools or automobiles." Modern technology, he contended, has made it possible for a few people to have many things, while not assisting the masses of the people to have a more wholesome or healthy daily life. "We need a new set of public demands," Illich said, "that will be serviced by a new set of institutions." He is optimistic about the future "because of the seriousness of the world crisis—for it is crisis that makes development possible." Illich cited the "loss of prestige" by the educational system in the western hemisphere as an example of the radical changes taking place in attitudes towards society's institutions.

JOSEPH HUTCHENS, suffragan, was elected diocesan of Conn. He succeeds Bishop

John H. Esquirol who died Dec. 31. Bishop Hutchens received 142 clerical and 211 lay votes. In Connecticut, a successful candidate for the episcopacy must receive two-thirds of the vote in each house. Second in the voting was John B. Coburn, rector of St. James in New York and president of the House of Deputies. He received 53 clerical and 78 lay votes.

MARIA XIRINAC, a pacifist priest, abandoned a hunger strike that had been undertaken to secure amnesty for Spain's political prisoners. The 38-year-old parish priest from the remote mountain village of Santa Maria de Cami, some 50 miles from Barcelona, had declared he would "fast to death" if political rights and amnesty were not granted all Spaniards by the Franco regime. During the hunger strike, which he ended only after urgent pleas from representatives of several Catalan opposition factions, the priest took only sweetened water. Towards the fast's end, the priest was reported growing

"dangerously weak." Fr. Xirinac is a member of the Spanish pacifist organization called "Active Non-Violence." He began his hunger strike on Christmas day in his parish but was later transferred to a Barcelona hospital. On Jan. 10 he was transferred to a priests' home in the Vich diocese.



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