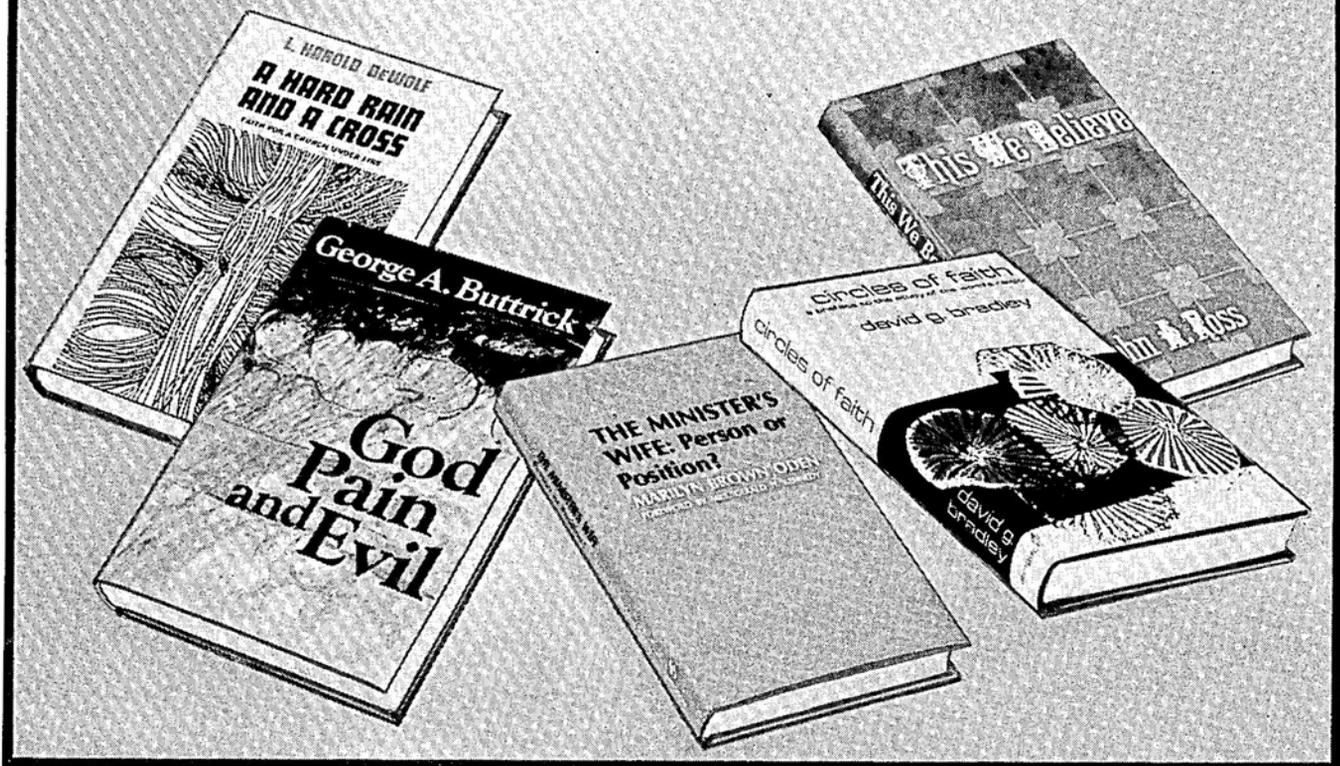


# WORLD OUTLOOK

MAY 1966



# Positive answers to current Christian concerns



## GOD, PAIN, AND EVIL

By George A. Buttrick. No more universal fact confronts man than the fact of pain. Dr. Buttrick says: "If pain were a problem there might be an answer in philosophy or theology; and if pain were a concern for medicine only, there might be an explanation and even a cure in science; but since pain is existential, an event, even if it be no more than a toothache, the only possible answer is another event set over against it." And to him that event is Christ. 272 pages. \$5.95

## THE MINISTER'S WIFE: PERSON OR POSITION?

By Marilyn Brown Oden. Foreword by Mrs. Gerald Kennedy. Mrs. Oden feels that the minister's wife should be a person and that her influence, as a Christian, on her husband and children is more important than carrying out the traditional role as assistant to the pastor. She suggests that although she has a definite role to play, it is less important than either her growth as an individual or the richness of her relationship with others. Mrs. Oden's husband is pastor of Aldersgate Methodist Church in Oklahoma City. 112 pages. \$2.50

## A HARD RAIN AND A CROSS

By L. Harold DeWolf. Dr. DeWolf is convinced that the attitude of protest suggested in the bitter ballad, "A Hard Rain" by Bob Dylan, is grounded in honest disillusionment that is both a confrontation and a challenge to the church. Here he arms the reader for truthful conversation with skeptical and bitter people. 224 pages. \$4

## THIS WE BELIEVE

By John A. Ross. Written especially for laymen, this series of sixty-one brief readings realistically drives home the relevance and meaning of the well-known Apostles' Creed. Dr. Ross derived all his ideas about the creed from what he knows about Jesus Christ. 144 pages. \$2.75

## CIRCLES OF FAITH

By David G. Bradley. Contradicts the popular notion that the various religions of man all lead to the same God. In spite of some apparent similarities, all religions are NOT basically the same. The seeming likenesses are due to the human element common to all men and not to the religions themselves. The author acquaints the reader with the major world religions and orients him for understanding the relationships between them. 240 pages. \$4.50

AT YOUR COKESBURY BOOKSTORE

**abingdon press**

THE BOOK PUBLISHING DEPARTMENT OF THE METHODIST PUBLISHING HOUSE

New Series VOL. XXVI No. 9

Whole Series VOL. LVI No. 5

Arthur J. Moore, Jr., *Editor*  
 Elizabeth Watson, *Editorial Assistant*  
 Amy Lee, *Staff Correspondent*  
 Sam Tamashiro, *Staff Correspondent*

475 Riverside Drive, New York, New York 10027

Published Monthly by the Board of Missions  
 of The Methodist Church,  
 Joint Commission on Education and Cultivation

SECOND-CLASS MAIL PRIVILEGES AUTHORIZED AT NEW YORK, N. Y. ADDITIONAL ENTRY AT NASHVILLE, TENNESSEE.

Copyright 1966, by Board of Missions of The Methodist Church. No part of WORLD OUTLOOK may be reproduced in any form without written permission from the Editors. Printed in U.S.A.

WORLD OUTLOOK EDITORIALS AND UNSIGNED ARTICLES REFLECT THE VIEWS OF THE EDITORS, AND SIGNED ARTICLES THE VIEWS OF THE AUTHORS ONLY, NOT NECESSARILY OF THE BOARD OF MISSIONS OR THE METHODIST CHURCH.

REPORT ANY CHANGE OF ADDRESS DIRECTLY TO WORLD OUTLOOK RATHER THAN TO THE POST OFFICE. A request for change of address must reach us at least thirty days before the date of issue with which it is to take effect. Duplicate copies cannot be sent to replace those undelivered through failure to send such advance notice. With your new address be sure also to send us the old one, enclosing if possible your address label from a recent copy. The Post Office will not forward copies to your new address unless extra postage is provided by you. Subscriptions in the United States and Possessions, Argentina, Bolivia, Brazil, Chile, Costa Rica, Cuba, Mexico, Uruguay: One year \$2.00, combination (with The Methodist Woman) \$3.30. Single copies 25 cents. Canada, Newfoundland, and Labrador: One year \$2.25; combination (with The Methodist Woman) \$3.80. All other foreign countries: One year \$3.00; combination (with The Methodist Woman) \$4.70. No reduction for longer periods.

Remit only by postal money order, express money order, bank draft, check, or registered mail. Remittances from outside United States by Postal or Express Money Order or by Bank Draft. Payable in United States Funds.

Manuscripts are not returned unless postage is included. All manuscripts sent at owner's risk.

NO ONE IS AUTHORIZED TO SELL WORLD OUTLOOK AT LESS THAN THESE PRICES AND ALL SUBSCRIPTIONS MUST BE PAID FOR IN ADVANCE.

May is a month of many emphases. National Family Week begins May 1; Mother's Day is on May 8. The 15th is Rural Life Sunday; May 19 is Ascension Day. The 22nd is Ministry Sunday; the 24th commemorates the Aldersgate experience of John Wesley. Pentecost comes on May 29 (see our news story of the observance). The 30th is Memorial Day.

To Methodist women (and many Methodist men), this May is the month of the Seventh Assembly of the Woman's Division, to be held in Portland, Oregon, May 12-15. Thousands of women will be there; many thousands more will follow the proceedings with interest.

In honor of this gathering, a great deal of this issue examines the role of women in the church today. We start with the cover—this is the image of woman that our advertisers and movie makers project. She is beautiful, she is glamorous, she is exotic. The question is—is she real?

In light of the ecumenical scene today, we are proud to have articles by two distinguished women who are not Methodists. Miss Margaret Shannon is the new executive of United Church Women and well qualified to look sharply at the role of women's organizations in the church. Miss Rosemary Goldie is one of the very few women who holds an executive position in the whole Roman Catholic Church. She is uniquely qualified to write about women as part of the emerging idea of the laity.

We have many articles related to the Assembly itself—a look into the future by Mrs. Laskey, a history by Mrs. Pearson, a poem by Miss Jefferson, and many, many more. Miss Lee combines her United Nations story with an interview with a distinguished Methodist woman who will appear at the Assembly.

For those going to Portland, we have listed mission projects in the surrounding states that might be of interest.

Mrs. Flores and Mrs. Kapenzi are visiting the United States as members of the "Team of Twelve" sponsored by the World and Woman's Divisions. They each examine women's roles today—Mrs. Flores in an interview; Mrs. Kapenzi in a meditation.

Finally, lest we begin to think that the world is made up entirely of women and Methodists, we pay tribute to the Consultation on Church Union meeting in Dallas May 2-5. Dr. Moede's examination of the possible role of bishops in a united church is an example of the kind of thought we must all give if we are to press forward to the one great church.

**TABLE OF CONTENTS**

This Month .....	3
Letters .....	4
Books .....	5
Editorials .....	6
Church Women—United or Untied? .....	MARGARET SHANNON 7
The Emerging Laywoman .....	ROSEMARY GOLDIE 11
Methodist Bishops and a United Church .....	GERALD F. MOEDE 14
Not Vanishing, But— .....	GEORGE M. DANIELS 19
"A Powerful Force for Righteousness" .....	ELIZABETH WATSON 21
Humor as Truth .....	SAM TAMASHIRO 22
Banners of Progress .....	RUTH PEARSON 28
As to the Next Twenty-Five Years .....	VIRGINIA LASKEY 30
How Does God Try the Heart? .....	RUDO GRACE KAPENZI 31
Thanks Be to God for Women of the Past .....	HELEN G. JEFFERSON 32
Up and Down the West Coast .....	33
The Changing Role of Women in Latin America .....	VERA FLORES 36
A Talk With Julia Henderson .....	AMY LEE 39
Moving Finger Writes .....	40

**PHOTOGRAPHIC CREDITS**

Pp. 9, 10-11, 22-27, Sam Tamashiro  
 Pp. 15, 17, 31, RNS  
 Pp. 19, 20, 21, Toge Fujihira, from Methodist Missions  
 Pp. 32 (Mary and Elizabeth, by Kaethe Kollwitz), 36, Three Lions  
 P. 37, Reynold Rickarby, from Methodist Missions  
 P. 39, United Nations

Cover: The Image of Woman?  
 Three Lions Photograph

## "AN UNFORTUNATE STATEMENT"

PRO

Just a short note to commend you on your two editorials in the March *WORLD OUTLOOK*. I liked particularly "An Unfortunate Statement." I thought your paragraph, "The administration of Emory University took the sensible view that controversies such as these are part of the business of a university," etc.—was a real gem.

The liberal professors at Ohio State University have had a real free speech battle here. Our Ohio Wesley Foundation several years ago allowed a controversial speaker, barred on campus, to speak in their yard. Some of us were proud of this—many other Methodists criticized and withheld funds.

Long may you be able to speak your mind.

MRS. RICHARD W. EDWARDS  
Columbus, Ohio

CON

Your editorial . . . "An Unfortunate Statement" seemed to me to be just that, from start to finish.

You begin by elevating the views of one "professor" as expressive of "concepts" of a "serious" "school" of "theology" and you simultaneously denigrated the views of differing "alumni" as "disgruntled" "complaints."

You expressed a curious alarm lest the professor be viewed and treated as a "heretic" despite his open claim to be precisely "one, who having made a profession of Christian faith, deliberately upholds a doctrine varying from that of his church," yet you felt quite free to view and treat the bishops with undisguised sarcasm.

You made a reverent bow before the truth-seeking of a university classroom and followed it with a contemptuous gesture at "Sunday school" classrooms.

Finally, you expressed fears for the image of the church—and failed to note that it is the professor himself who, challenged to public debate, projected an image of himself as "timid" ("I won't debate an extreme rightist") as well as a name caller; "authoritarian" ("Well, all right, but he'll have to read my book"); and fearful at the idea of "free debate" (taking at last refuge in the privileged sanctuary of his subsidized classroom).

It would have been quite possible for you to have defended the gentleman's privilege to believe as he will and the right of the administration of Emory to continue to grant him the privilege to speak as he believes—quite possible, I believe, without being yourself disparaging and contemptuous toward those who differ in their opinions. Religious tolerance is a two-way street.

MRS. EMMA O. FOY  
Auburn, Alabama

I agree that a university is the place to seek truth. But, I do not believe that truth is relative. I believe it to be an absolute of the living God, revealed in Jesus Christ. As he said to Pilate in John 18:37, "to this end was I born and for this cause came I into the world, that I should bear witness unto the truth. Everyone that is of the truth heareth my voice." I believe Dr. Altizer's trouble is that he is not of the truth and so cannot hear the voice of Christ. I do not see how he can even call himself a Christian "atheist." . . .

As I see it, Proverbs 12:19 predicts the outcome of the "death of God" controversy very nicely, "The lip of truth shall be established for

ever: but a lying tongue is but for a moment." . . .

MRS. HUGO ANDERSON  
Richland Center, Wisconsin

## "JUNIOR ADVENTURE" HELPS IN HONOLULU

We help to take care of about a hundred children from the low-income housing area in our neighborhood on Wednesday afternoons, and Saturday mornings, in a "Junior Adventure" program.

The children live in crowded conditions. Many come from broken homes. They need this place, to run and play in, to enjoy crafts, and just to feel cared for and wanted.

Grace leads in singing, and conducts a class. Janet and Becky help with the classes.

EMERY ROBERTS  
Palolo Community Methodist Church  
2106 Palolo Ave., Honolulu, Hawaii

## NEW COLLEGES IN THE PHILIPPINES

The year 1965 marked the beginning of two new junior colleges, both Methodist: Aldersgate College in Solano, Nueva Vizcaya; and Eveland College, San Mateo, Isabela.

Eveland College has begun slowly, with only 35 students the first semester. I am teaching twelve hours in Bible and English grammar. This is the first time that I have been a teacher, but I am enjoying it, although I have had to begin all my class lectures from zero and build them up. All teaching is done in English.

Along with teaching, I am also co-coach of the softball team, and I am the college librarian. We have made a beginning in a college library during the past year. Thanks to the concern of many of you, many good volumes have already been added. We offer our heartfelt thanks. We hope that our library will continue to grow (we need at least 3,000 volumes), providing our students with the means of knowledge that they so much want.

F. ELAINE BELZER  
San Mateo, Isabela, Philippines

## "MR. PLUMMER, YOU DID A GOOD DAY'S WORK

It is good to work for Good News Village, although it is a new and painful experience to know so many poverty-stricken people.

When I think of the man (Theodore Plummer) whose will provided funds for this Village, I silently take off my hat to him and think: "Mr. Plummer, you did a good day's work when you left the money for this low-cost housing project." Chinese families who benefit from this project number 113.

Imagine our joy at being the persons on the spot who can help a post-polio child to have an operation and obtain braces to straighten out limbs twisted by disease; or to help the family of a child who must be hospitalized after an accident.

New buildings are going up at Good News Village for the church and the kindergarten. Bishop Angie Smith has made these possible. A growing congregation and a large group of children are eagerly awaiting their use.

CARLISLE AND RUTH PHILLIPS  
44 Chung Hsiao Rd., Kaohsiung, Taiwan

## NEW PLANS FOR PROGRESS IN SAO PAULO

At a meeting of the Board of Trustees of Instituto Metodista on December 17, 1965, it was decided to create a senior college here, and to offer a degree in Christian Education. Our school will now be coeducational.

We are offering a one-year intensive course in music, an urgent need here, especially for directors of choirs.

Many laymen who want to serve the church better cannot leave their remunerative positions

to study for long periods. This year, 1966, we are beginning short courses and seminars.

We have four plans. During Holy Week we hope to get together a number of church school superintendents, when we can plan for future courses. In July we shall have two courses of two weeks each, one in religious journalism, the second for religious education teachers from our own eighteen schools. The fourth plan is for September, a "Christian Education Emphasis Week."

Pray with us that we may be led of God in each step of our planning.

SARAH BENNETT  
Instituto Metodista  
Santa Amaro, Sao Paulo, Brazil

## A SUCCESS STORY OF A CRUSADE SCHOLAR

Dr. Durton K. Konoso interned at Lincoln Hospital in the Bronx, July, 1962 through March, 1963.

He studied in England, April-June, 1963.

In July, 1963, Dr. Konoso was recalled to Lusaka "to formulate medical policies for the future N. Rhodesian government."

In November, 1964, Dr. Konoso attended the Commonwealth Parliamentary Conference at Kingston, Jamaica.

In January, 1966, Dr. Konoso was appointed to the Cabinet of the Zambia government as Minister of Justice.

MARGARET SWIFT, Director of  
Crusade Scholars Program  
Methodist Board, 475 Riverside, NYC

## "TO PULL PATIENTS BACK INTO HOPE"

At Wonju Union Christian Hospital we are constantly reminded that life is held in a delicate balance, wherein Christian service weighs heavily.

We are also aware that we do not live by bread alone. This is evident in the reviving of many patients who have attempted suicide.

It is not enough to restore an empty physical shell, lacking inner spirit. Our Bible woman, our medical social workers, our staff members—all do amazing work in reaching into the despair that surrounds these and other patients, to pull them back into hope.

DR. AND MRS. ROBERT ROTH  
Methodist Missions, 162 Il San Dong  
Wonju, Korea

## SCHOOL WELCOMED IN KAMINA

When I am introduced as a teacher in the new Methodist school, the people say:

"Oh, we have waited and waited, and hoped and prayed that some one would come to teach our young people. We heard that you were preparing to come to the Congo, we prayed that you would come to Kamina."

We have three times as many students wanting to get into the school as we have space for. The students who do get in are there because they want to be there. They want to learn. If they fail, they know that there is rarely a second chance.

PHIL ROTHROCK  
B. P. 40, Kamina—Ville, Congo, Africa

## MAY 6, FELLOWSHIP DAY

May Fellowship Day will be observed on Friday, May 6, 1966.

United Church Women are engaged in a three-year emphasis on *People, Poverty, and Plenty*.

This second year of the emphasis is focused on action in local communities toward the elimination of poverty.

This Fellowship Day is an annual observance sponsored by United Church Women to call attention to community problems.

MAZA TILGHMAN, director, public relations, United Church Women—Room 822  
475 Riverside Drive, NYC

# BOOKS

**THE UNITED STATES AND JAPAN**, by Herbert Passin, editor. Englewood, N. J., 1966: Prentice-Hall, Inc.; 161 pp., plus index.

This book stands in the line of studies prepared for The American Assembly, Columbia University. It was specifically prepared as background material for the 28th Assembly, on the United States and Japan, held at Arden House on the Harriman Campus of Columbia University in October, 1965. The writers of the five chapters are without exception recognized scholars on Japanese affairs.

In his chapter on "The Image" of Japan, Edward Seidensticker, professor of Japanese at Stamford University, describes Japan's own search for national identity and international responsibility in today's world. This struggle is set within the context of historical development from the mid-1800's to the present.

Robert E. Ward, director of the University of Michigan's Center for Japanese Studies, concentrates in his chapter on "The Legacy of the Occupation" and places the objectives of the Occupation in the perspective of contemporary life in the nation.

Lawrence Olson, Staff Associate of the American Universities Field Staff, turns to the complex subject of political issues in Japanese life today. Professor Kinhide Mushakoji of Tokyo's Gakushuin University points up the political issues more sharply in his description of five crucial political questions irrevocably facing Japan and the necessity that she determine an answer to most of them by a deadline of 1970 when the Japan-United States Mutual Security Pact comes up for review, either to be extended or ended.

The focal political question, of course, is whether Japan's growing influence in Asia and the world will continue in even more forthright alliance with Western democracies or within some other pattern of political affiliation. An interesting discussion of "neutrality" is contained here and elsewhere in the book.

William Lockwood, professor of Politics and International Affairs at Princeton University, discusses the Japanese economy within a political perspective. Japan's economy has now achieved a level which would have, presumably, been the result of natural growth uninterrupted by World War II. She is now aiming to increase her \$245 million annually in foreign aid to \$700 million, or one per cent of her gross national product. Again, the seminal question is the political context and objectives within which Japan's economic influence will be used.

Editor Herbert Passin, professor of sociology in Columbia University's East Asian Institute, undertakes in a closing chapter something not often attempted—a projection of Japan in 1975.

This book is informative, perceptive and provocative. It does not at any point deal systematically with religious issues in the life of the nation or with the Christian

church. As background for the situation in which the church is present and at work, however, it is worthwhile. And, in general, it is very valuable reading for anyone with more than casual interest in Japan. It is written in a clear and readable style and is not burdened with academic documentation.

CHARLES H. GERMANY

**THE CHURCH INSIDE OUT**, by J. C. Hoekendijk. Philadelphia, Pa., 1966: Westminster Press; 212 pp. Paperback, \$1.95.

Many books should be read one time, some books twice, and a very few three times. This little book by Professor J. C. Hoekendijk belongs in the latter class, for it is a lively and penetrating study of the life and mission of the Church for our time. The chapters vary in content for they are undoubtedly composed of various talks that Hoekendijk has given in the last few years. This does not make them any less worthwhile and the book—as indicated by its content—is divided into two logical parts: the first deals with "The Church as Function of the Apostolate," and the second, "The Encounter of Church and World."

His opening chapter on "The Call to Evangelism" should be read by every Christian who is trying to understand this vital action of the Church in twentieth century terms. The author takes the Church to task in its need for a new vision of evangelism that will include a recovery of the Biblical understanding in which the peace, integrity, community, harmony, and justice of life are present. He tells us that anything that sees our work as less than helping one to understand and be an instrument of God's full redemption is less than a call to evangelism in the New Testament sense of the word.

His chapter on the Apostolate which he subtitled "Communicating With Fellow Travelers" is a penetrating study of the "fourth" man. The "third" man which he describes as the product of classical Christian civilization has been replaced by the "fourth" man whose life is essentially a questioning of values. Often he is a rebelling conformist. The point is that the Church needs to deal effectively and with integrity with this "fourth" man, if it is to have new sense and direction for the apostolate.

The author is not content to let us deal just individually with people, but talks vividly of a changed Church in a changed society. He sees the Church in terms of three directional words: self-emptying, service, and solidarity with the people. He helps us understand how these terms take form as far as the life of a Christian community is concerned.

In the latter part of the book he comes to grips with the urban society and his chapter entitled "Mission in The City" should be a good follow-up for the recent Convocation on Urban Life held under the auspices of The Methodist Church. He has something worthwhile to say about the true meaning of diaconate and, again, this would be good reading for those within The Methodist Church, particularly as we think more seriously about the meaning of

the ministry. One of his most exciting chapters is entitled "Safety Last" where he calls for church people to be troops that will be involved in reconnaissance of this neighborhoods. He says that this is a task that is frankly annoying, soul-killing, without prospect, and yet it must be done. He further argues that we need to get into situations that are radical in their demands if we are to be truly mission in our age. In the last chapter, which points toward the world of tomorrow, he tells us that we must leave many of our old images behind and seek both a new pattern of society as well as a new pattern of the Church in society. Essentially he feels that we must be an ecumenical Church in dispersion. He gives us some guidelines as to how to be steadfast in this dispersion so that we do not become more secular than the world we are facing.

This imaginative, clearly written book should offer not only an excellent understanding for the basis of our mission, but give us vital patterns that will help us translate our understanding into action.

WILLIAM B. GOULD

**THE ACCIDENTAL CENTURY**, by Michael Harrington. New York, 1965: Macmillan; 322 pages, \$5.95.

Any book which describes its aim as a discussion of contemporary decadence in order to understand life should be exciting and disturbing. This book is both. Harrington starts from a position that we are proceeding through an accidental revolution—a corruption of a dream—which is characterized in terms that deal with population explosion, social relations, and the megalopolis.

He uses a variety of literary and political figures to illustrate the points that he hammers home. Those chosen range all the way from Adam Smith to Camus. In his chapter on Images of Disorder, he calls upon the writings of Thomas Mann as the illustrator of decadence by one who is not decadent.

Those who will be disturbed most by the book will be the readers who will disagree with his thesis concerning capitalism as the cold decadence. Harrington argues unashamedly from a socialistic standpoint, and he translates his view of socialism in terms that are both literate and searching.

His chapter on The Crisis of Belief and Disbelief argues that we have lost both and he uses Dostoyevsky as the Capitalist in this case. This chapter is particularly valuable in light of the rise of "The Death of God" theology.

This book ends on the note of hope and a great hope it is embracing his idea of a new society. He argues for a new society that will conserve that which is truly democratic. He believes that the answers found in socialism and that our present view of socialism is misunderstood. He believes that the social and economic conscience of mankind must be deepened through the best aspects of a literate democracy.

This book should be read, criticized and argued about in many quarters.

W.B.G.

## Women in the Church

This issue of *WORLD OUTLOOK* is largely devoted to the role of women in the church. The occasion for this emphasis is the Seventh Assembly, which follows the celebration of the twenty-fifth anniversary year of the Woman's Society of Christian Service and the Wesleyan Service Guild since Methodist unification.

This Assembly is the formal occasion but circumstances also impel such an examination. A great gathering of the organized women in The Methodist Church is an awe-inspiring sight. The tendency is to stand back and admire the proceedings as one would admire any other magnificent force of nature.

It is because there is much to admire about what women have done in the church that we must inquire what the future holds. There are signs that the pattern of woman's organizations will change in the future. This is true of all living organizations and it is not our concern to speculate on what form such change might take.

Much outside speculation about women in the church arises from tainted motives. The famous whispered question, "When will the Woman's Society join The Methodist Church?" often translates fairly easily into, "How can I get control of all that energy and money?" It may also translate into, "How can I keep all this energy and money from taking control of the rest of us?" Both questions are fairly human ones, even though not particularly Christian. They both reflect uneasiness about the relations between men and women in the church.

In all honesty, we must admit that there is probably an irreducible amount of unease that arises simply because men and women are different and who wants to end that?

Still, *vive la difference* and all that, but there is a great deal of uneasiness between men and women that does not arise from such delightful cause. Some of it is as simple as the historical fact that women's organizations arose because men put women in a ghetto, where they could play at "their interests." How were the men to know, poor souls, that it would become one

of the most successful and powerful ghettos in history.

Some of the tension arises from the fact (the great new cliché of our times) that women in our society are expected to be so many things that they can't decide exactly what they are. Television and advertising tell them that they are supposed to be sexy and glamorous and intelligent and good mothers and great wives and splendid cooks and so on. All that, and run the church suppers, too. It's no wonder if they're a little mixed up identity wise (as we say on Madison Avenue).

The temptation in such a situation is to keep on doing what you know you can do well. We think the obligation of Christians is to do more. The Christian Church today is struggling to define what it means to be the people of God in a world that changes with frightening rapidity. This is not a struggle for men or for women but for all of us.

This does not mean that we cease to behave like men and women in the search. God does not mean for us to operate in some nebulous, disembodied realm.

It does mean that many of the patterns of the past are outmoded. What will take their place we do not yet know. (It certainly does not mean that we scrap our existing organizations which have served us well.)

What we need to examine is our system of priorities. Do we always strive to embody Christ above all? If we do that, all else will naturally fall into place. If we are Christians, it is not greatly difficult to be Christian men or women who seek together or separately to do the will of God.

The temptation of the religious is idolatry and the idol is usually something of great merit. It only becomes an idol when we attempt to worship the lesser good. This is a temptation that women, with their combination of intuition and practicality, have always been aware of. They have certainly demonstrated a high standard up to now of what organized Christians can do.

In this perplexing and exciting new age, many people worry about the church and its organizations. In an ultimate sense, perhaps this is a useless worry. To the extent that we are God's people, he will look after us.

What we had better worry about is how we act to become God's people. This is a search in which all of us, women and men, must transcend all that we have done until now.

## A Prayer for Unity

Almighty God, who from the beginning hath sought, without ceasing, to gather to thyself a chosen race, a royal priesthood, a holy nation, to be thine own people: we praise thee for sending thy son, Jesus Christ, into thy world to be the firstborn of the new creation, the one in whom all things hold together, and the head of the body, the church.

We praise thee for the church gathered, gathering yet, under the Lordship of Christ. For all doxologies, all confessions, all petitions, all proclamations, all tithes and offerings, and all benedictions celebrated by thy people under thy loving scrutiny, we lift to thee our thanksgiving.

We praise thee for the church dispersed, dispersing yet as ministers of Christ. For all vocations, all avocations, used as vehicles of thy justice and love in the world which thou dost love, we glorify thee.

We rejoice because thou dost create, comprehend and command diversities of servanthood within the one body of Christ; but we repent of the thoughts, words and deeds wherein we have allowed these diversities to divide us. Truly, thy body, thy church, is wounded by our transgressions, bruised by our iniquities.

Have mercy on us, O God, according to thy steadfast love. According to thy abundant mercy heal our divisions for the sake of thy world in which thou dost place us as thy ministering servants. Prosper all who seek, with thee, the healing of thy broken body; especially do we pray for the Consultation on Church Union soon to be in plenary meeting.

Cause thy church, under the Lordship of Christ, to be manifest to thy world as the people of one Lord, one faith, one baptism, one God and Father of us all, through Jesus Christ, our Lord. Amen.

*(This prayer was written for use in congregations of the seven churches now participating in the Consultation on Church Union, which is meeting in Dallas, Texas, May 2-5.)*

# Church Women— United or Untied?

by Margaret Shannon

*In this day of a new realization of the church as the whole people of God, is there still a role for women's organizations in the church? If so, what? Miss Shannon is executive director of United Church Women.*

Among the hundreds of letters that came at the beginning of this year was one from Dr. Eugene Smith, Executive Secretary of the United States Conference for the World Council of Churches, in which were included these words:

"Do you remember the wonderful little slip at the meeting of the General Board of the National Council quite a few years ago. . . . There was the transposition of just two letters in referring to the United Church Women, but that was enough for the description to read "Untied Church Women. I can hardly wait until you let them loose. . . ."

The many studies going on within de-

nominations these days about the role of women's organizations reflect this same mood. Most of these studies are being made by women themselves which indicates heartening flexibility. Their good sense tells them the new arrangement won't be exactly right either. They know that this is not the first time they have lived through the process of examination—nor is it likely to be the last. In one way the epidemic of restructuring going on in all ecclesiastical bodies and denominational boards make the process on women's organizations, by comparison, seem to be rather free and easy.

These facts of contemporary life confront the women of the churches: one

third of the labor market are women . . . a growing number of civic and social organizations are engaged in significant objectives . . . the affluence of our society may make the supporters of extra effort and giving by women's organizations seem less essential . . . other adult patterns are being developed for study and fellowship within the parish (although primarily their influence outside the parish itself has not paralleled that offered by almost all the denominational women's organizations). Long range planners should remember that when the church failed to allow the intellectuals and the artisans to do the tasks they were equipped to do, large masses left

the church. Women will hardly remain satisfied performing only the listening role in the congregation.

Let not the word "organization" put a damper on your whole outlook. Organization can sound like something that restrains; but organization can also be something that focuses the activity for many people and releases their energy in Christian obedience. Lay organizations are intended only for those who want to work in this way and should not be judged by or judge those who prefer to make their witness as "loners."

Lay organizations are made up of lay volunteers and this often means a quick turnover of leadership and a strange accumulation of committees and group habits which do not leave the impression of a tidy structure. Some organizations are so strongly independent that the local pastor feels threatened, some are too dependent on the pastor for time and leadership. Yet a case can be made in this period when congregational structures are so largely set for worship and study that the women's organization still provides the channel for the ordinary woman to act significantly in her community and in the world. Perhaps the only way to untie the woman from services in her local church basement is the "united way."

Women are not the whole church, but the church would not be whole without them. I heard in Portugal, "Let women of the church be to God what my hand is to me." Beginning with the pointer finger let us list on one hand some requirements of present-day organizations if women are released to make their potential contribution to church and society.

*A new amazement:* "What we need is not so much a better organization, a better theology, a better confession of faith, but a new amazement in face of the reality and riches of Jesus Christ and a new vision of the whole world in His light." So wrote a Czechoslovakian in the most dismal days of his nation's occupation. The contagious reality back of this quotation could well overcome the boredom and cynicism of the modern woman.

In order to catch this vision, we need to be freed from the debris of verbiage and the clutter of committee preoccupations. God once chose to look at the world through human eyes—and it is still amazing how spiritually perceptive are those who are one with the hurt, the hungry and the hopeless.

*Bolder work plans:* There is a lot of

talk these days about laity being involved in mission. There needs to be more talk and more action in this field. No one claims that the giving of your money is a substitute for the life you live. On the other hand, reading Bible stories to your grandchild is no substitute for providing a New Testament for a new Christian in the Annak tribe. The creativity possible because Christian women band together to tackle a community problem will add understanding to the involvement with the world mission of the church for which women's organizations have a worthy record.

During the last century these extra gifts amounting to millions of dollars given through women's organizations, have placed on the horizon of every woman's heart the thousands who have been healed, the illiterate who have been taught, the desperate and lonely who have heard the gospel.

But bolder plans must now be made because we suddenly see that we are corporately responsible for our society; together we must tackle the causes of poverty; we must send a crash program of adult education in certain areas not covered; we must utilize the far reaching but expensive means of communication. Nothing hurts a woman more than seeing need and being unable to help. The television and newspaper bring right into our living rooms the agonies of our fellow human beings all over the world. We would indeed be bereft if having known these facts, we do nothing.

*Concerned fellowship:* The law of the land may state the right to free assembly, but only the law of love binds together a community of people in mutual service. Because Christ loves and accepts me as well as my brother, we are bound to love and accept each other: black and white, young and old, limited and gifted, rich and poor, illiterate and educated, Protestant and Orthodox and Roman Catholic, North and South American, Asian, African, European—and all together.

Chasms continue to develop in our society because of the great number of specialties, because of the increased mobility, and the increased indifference. The ecumenical expression is natural for Church women—who across denominational lines are coming together in a visible fellowship sharing a common faith.

*Imaginative use of the gift of individual initiative:* The ecumenical movement became worldwide through the efforts of missionaries. Its depth in the contribu-

tion of confessional traditions came through the work of theologians and reformers. It reached a new breadth in young people and others who responded to the civil rights movement and other forms of social revolutions which pulled people together. There is a special contribution which will give a third dimension to this movement . . . the releasing of the charismatic gift of individuals in creative service.

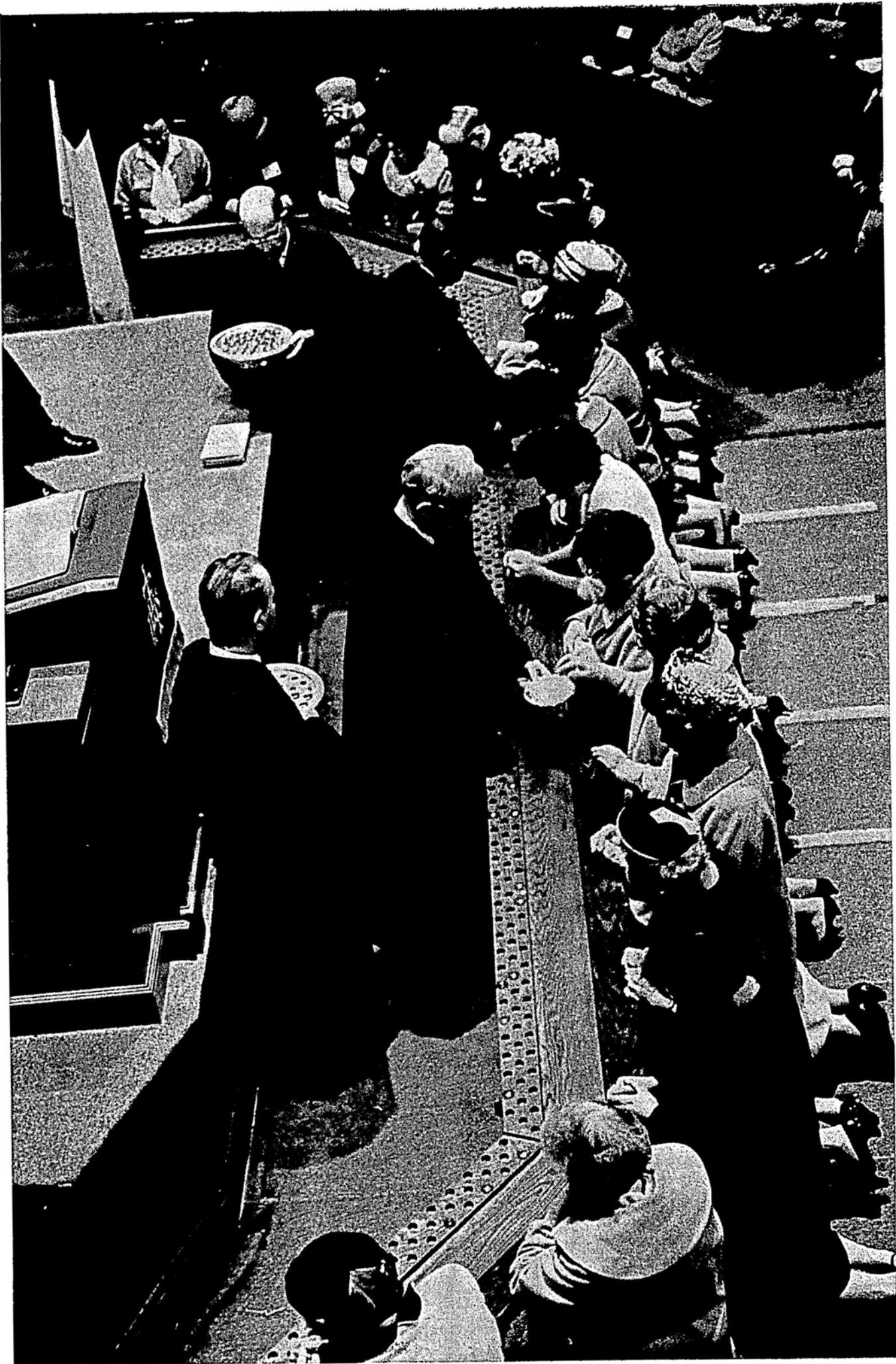
As heart responds to heart and hand touches hand in a very human way a kinship develops around these common concerns and interests. We learn to long for one another, to lift up one another, to love one another. We thus will make way for the particular woman who does not have time for meetings, give herself at her place of work or in a special service organized by those of more time. Here the "untied woman" adds her gifts to the organized fellowship provided its members count her as one they have sent into the world and take the time to listen to her experience and to appreciate her manner of living.

*A final commitment:* In one sense women are as much a victim of modern society as are youth. Many of them are still having a hangover from their "Go-Go" youth when their time was filled with one action project after another. She goes to pieces when there is a lull unless she has learned the meaning in daily living of responding to new challenges in the Christian's mission.

Our commitment is not to forms of organization or methods of service which must change with times and seasons. Women's organizations in our church have often changed patterns of program and fellowship and moved into new areas of concern. We have learned to use new words. We have adopted innumerable schemes and projects which, sooner or later, have come to an end. We have become weary in well-doing when we have looked for visible results of "our work" within the framework of our judgment.

What has held us together from the beginning has been the finality of our commitment to the mission of the church of Jesus Christ. Many things come and go, but our commitment is final.

We in our generation, as in every generation, see that it takes discipline of heart and mind to give Him all we have and trust His use of it; to sow patiently in our day, knowing that the reaping may not come until some distant tomorrow.







# The Emerging Lay Woman

## VATICAN II AND "THE OTHER HALF OF MANKIND"

by Rosemary Goldie

*The discussions and debates within the Roman Catholic Church arising out of the Second Vatican Council are having a profound effect upon all Christians. What did the Council say about the role of women in the church? Miss Goldie, an Australian who lives in Rome, is executive secretary of the Permanent Committee for International Congresses of the Lay Apostolate.*

If you have ever been inside St. Peter's in Rome, you may have noticed, high up all round the basilica, the niches containing more than life-size statues of saintly founders—and even foundresses—of the great religious orders of the Roman Catholic Church. Early in the proceedings of the Second Vatican Council a Bishop is reported to have pointed to these marble figures, with their founding proteges or earnest pupils clustered at their knees, as proof that women were not excluded from the great deliberations of the Church.

Two years passed. Much printer's ink flowed. Embarrassing questions were put to Council Fathers at press conferences.

And the doors of the Council had already opened to a small band of lay men—the first "auditors"—when, in September, 1964, the Mother General of the Sisters of Charity smiled up at her holy Foundress as she made her way to a tribune near the Council Presidency. The tribune was shared with other Religious and lay women, with the lay men and with a group of eminent theologians.

The presence of these few women was a "symbolic" one. Pope Paul had said as much when he announced his intention of appointing the women "auditors." But, it was not meant as an empty gesture. The women (unlike the men "auditors") were never invited to the microphone of

the Council hall; but they had many other opportunities of giving their opinion in informal conversation and formal Commission meetings. More important however, than their personal contribution was the fact that, as the weeks wore on during the third session, and as the Council reconvened in 1965, their presence came increasingly to be regarded as normal. It came to be seen as one of many expressions of a new awareness the Church was gaining through the Council, under the action of the Holy Spirit—an awareness of something she had, of course, known all along: that “the Church” was not to be identified with the ecclesiastical hierarchy and the clergy in various relationships to all other members of the faithful; that the Church was the “People of God,” one people with one mission; although, within the mission, a variety of ministries.

Pope Pius XII had already said it twenty years earlier: “The laity, too, *are* the Church.” Libraries of books on the laity had been pointing to the role played by lay people—by women, too—in the early Church. But, many centuries had passed since the early Church. And recent centuries especially had created habits of thought and language which were not easily changed.

No one at the Council might have subscribed—consciously, at least—to the dictum of a nineteenth-century prelate, that the laity’s role was “pray, pay and obey.” And “clericalism” was a nasty accusation which no one was prepared to accept. It is doubtful, however, if the Cardinal who described the layman, in 1951, at the First World Congress of the Catholic laity, as an “instrumental second cause” of the apostolate exercised by the hierarchy, though he was being unduly “clerical.” It is doubtful, too, whether all the Bishops who gave a kindly welcome to the women “auditors” on their appearance in St. Peter’s attached real importance to their coming. The Belgian Cardinal Suenens had pleaded for their presence with an argument no one could refute: that women make up “the other half of mankind.” But this irrefutable argument might still be irrelevant for a fairly prevalent habit of mind which saw “the Church” less as part of “mankind” than as a clerical (masculine) world ministering to mankind.

It is significant that the question of women’s place and women’s contribution did not come up for discussion when the Council was debating the text (the

“Dogmatic Constitution”) on the Church; not even when the discussions had led to radical change in the order of the text, giving first place to the whole “People of God” rather than to the role of the hierarchy within that people; nor even during debate on the chapter dealing specifically with the laity. This debate produced a “positive” description of the layman. It was no longer felt adequate to describe him as a “non-priest” or “non-religious.” The laity “emerged” from the Council as the faithful who “are by baptism made one body with Christ and are constituted the People of God; (who) are in their own way made sharers in the priestly, prophetic and kingly functions of Christ; (who) carry out for their own part the mission of the whole Christian people in the Church and in the world.” What “specifically characterizes” them is their “secular nature.” “They live in the ordinary circumstances of family and social life.” They “may work for the sanctification of the world from within as a leaven.” All of this is, of course, applicable to women as well as to men. And the Constitution even quotes at this point St. Paul’s “there is neither male nor female, for you are all one in Christ Jesus” (Gal. 3:28).

The Council Decree on the Lay Apostolate follows the same lines. And it is excellent. It means that, as Council implementation develops, as the basic unity in diversity of the “People of God” comes to be spelled out in greater mutual co-operation between all members, according to the gifts of the Holy Spirit and each one’s vocation; as “family dialogue” within the Church develops through the new channels of communication which are envisaged at all levels, from parish to Roman curia, “laity” will normally mean “lay men” and “lay women.” Hopefully also, as more opportunities are opened up to the laity for theological study, lay women as well as women Religious will find them accessible and take advantage of them, so that women’s contribution to the thinking of the Church may become more evident. Above all, the orientation given by the Council should mean that women will be encouraged and equipped to bear a full Christian witness in all fields of life. In the Decree on Lay Apostolate, it was felt necessary to state this explicitly: “Since in our times women have an ever more active share in the whole life of society, it is very important that they participate more widely also in the various fields of the Church’s apostolate.”

This changing role of women had already been noted by Pope John as one of the “signs of the times,” in his Encyclical, “*Pacem in Terris*.” It was inevitable that the Council should encounter it, when it entered into dialogue with the modern world in the preparation of the “Pastoral Constitution” on “The Church in the World Today.” Quite naturally, this text stresses the equality of women’s rights in family and society and women’s needed contribution to cultural life. Less predictably, it was at this stage, in dialogue with the modern world, that the question came to be raised: What are the implications of “woman’s promotion” for the Church’s own community?

Canadian Bishop Coderre affirmed, on theological grounds, the Church’s need for the contributions of both men and women. German Bishop Frotz reminded the Fathers that “the time is past when we can be satisfied to have women just as pew-sitters,” and demanded that their potential for the Church’s mission be taken seriously. American Archbishop Hallinan, in a written statement, called for far-reaching changes to open certain liturgical and diaconal functions to women and asked that “the secondary place accorded to women in the Church of the twentieth century” should not be perpetuated.

#### “Emerging” from where?

What has been said might leave the impression that the lay women had to “emerge” from very deep water indeed. Such an impression would hardly seem borne out by the actual situation of the Catholic laity, and of Catholic lay women, at the beginning of the Council. The Conciliar debates on the participation of lay people in the mission of the Church had, after all, drawn largely on material amassed over some forty years through the active witness of lay groups—in particular, the material from two World Congresses for the Apostolate of the Laity, held in Rome in 1951 and 1957. Moreover the forty-two lay “auditors” at the Council came, for the most part, from organizations grouping various categories of lay people at international level: adults and youth, employers or workers, university graduates or farmers. . . . The largest of these was undoubtedly the World Union of Catholic Women’s Organizations, whose Spanish President, Miss Pilar Bellosillo, spoke (or, in St. Peter’s, listened!) on behalf of more than thirty-six million women and over a

hundred organizations, of all continents. Some of the affiliates of the Union, like the National Council of Catholic Women of the United States, are highly developed bodies playing an important part in Catholic life, and even in national life; others may be small groups, growing up in developing countries to prepare women for new roles in family and society.

It is an observable fact that in the Roman Catholic Church—as, no doubt, in other communions—women's organizations tend to be more dynamic than their masculine counterparts, where such exist. We should add to this fact that existence alongside the lay women's groups (rather too much "alongside," and not sufficiently in contact), of a peaceful army of over a million women Religious serving the Church and the Community wherever there is spiritual and human need. Why then have lay women, and women generally, still to "emerge"? There have even been complaints—for instance, from the eminent German theologian, Karl Rahner, S. J.—that church life, at least in some parts of Europe, has been almost taken over by women; that it has been "devirilized" to such an extent as to make it untenable for any but the most resistant of potential male church-goers. I cannot go here into this interesting controversy. The fact remains that, whatever their strength in numbers and organization, whatever their influence over "devotional" life, women have not, as a general rule, been accepted as, nor trained to become, fully responsible Christians in the life of the Church.

The same could be said, however, of the laity as a whole. The "People of God" is not made up only of church organizations; but even among the thousands or millions of men and women grouped in these organizations for training and apostolate, how many have really grasped the personal commitment of Christ and his work to which they are called? How many of the clergy have grasped it for them? For one priest who has taken the "lay apostolate" seriously, who has listened carefully to what recent popes have had to say on the subject—to what St. Paul had to say about it—, how many have accepted unquestioningly that the "worthy laity" should "help Father" with parish chores while the world of home, and work and leisure-time, of social and civic commitment, went "unleavened," and the Gospel message was not passed on in places where

only lay people perhaps could be its bearers?

This was one of the major concerns expressed by the Englishman, Mr. Patrick Keegan, speaking on behalf of the laity during the Council. The Schema (the draft Decree) on the Lay Apostolate, he said, "Marks for us a point of fulfilment in the historical development of the lay apostolate. We sincerely hope that it marks also the beginning of a whole new stage of development."

The full and responsible "emergence" of the laity in the life of the Church is, however, of special urgency as regards the "other half" of the laity. For—at least within the Roman Catholic Church—women have always been considered "irrevocably" lay (even women Religious are considered "lay people" as opposed to "clerics"). This is not the place to enter into the theological debate relative to women's exclusion from the ordained ministry. It is enough to state the fact. For, even supposing that at some future time there should be a change in traditional thinking and practice on this point, the fact would still remain that for at least two thousand years the ministerial priesthood has been exclusively masculine, and much in the Church's way of being and doing has been shaped by this fact. The problem, then, for us, is not to make women priests at all costs, but to find new ways of making their full, responsible contribution a reality in a Church where the priesthood is for men; it is how to take full advantage, for this purpose, of the new situation created by women's greater access to education and to all fields of secular life; to take advantage also of the new awareness which is growing of what the laity's day-to-day existence really means for the life and witness of the whole Church.

#### *Ecumenical reflection*

Much patient, realistic thinking needs to be done, much experience to be gained. There must be dialogue between clergy and laity, between men and women. There is a rich field here, too, for ecumenical sharing of experience and insights, and even for joint effort on the part of women from the different-Christian churches.

Such dialogue is already under way in many parts of the world. It had a significant expression at a meeting held at Bracciano, near Rome, last October. The meeting was jointly sponsored by the Department on Cooperation between Men and Women in Church,

Family and Society of the World Council of Churches and the Secretariat for Promoting Christian Unity of the Second Vatican Council. It brought together about thirty women from fourteen countries—Protestant, Orthodox and Catholic: Sisters, deaconesses, leaders of lay organizations, "auditors" at the Council. . . .

**T**HE purpose, proceedings and suggested follow-up of the meeting have been excellently dealt with in a recent article for the *New York Catholic World* by Mrs. Theodore Wedel, of the National Council of Churches, who was one of the Protestant participants from America (with Mrs. Porter Brown of The Methodist Church and Miss Frances Maeda, of the New York office of the World Council of Churches). Here I should like only to quote, from the report submitted to the sponsoring bodies, some concrete "issues" which it was felt could profitably be studied together by women of all the churches, in order to further women's "maximum contribution to the life and work of Church and society":

- a) a reassessment of the role of the single woman and a deeper understanding of celibacy;
- b) the changing role of the family and the growing interdependence of the family and the social environment;
- c) the changing role of the married woman in full-time and part-time work and in voluntary service, in the light of her home and family commitments and responsibilities;
- d) opportunities for a woman once her children have grown up and she is free to work outside the home, especially now that longevity makes this the longest period of her active life;
- e) woman's potentiality for service within the Church in policy-making and administration at every level from the parish upwards—and the extent to which this potentiality is actually used;
- f) woman's contribution to the development of theology."

At a time when woman is searching for her "identity"—often in strange ways and uncharted areas—Christian reflection on God's plan for man and for woman, and on woman's place in God's Church, is a duty and a challenge.

The Consultation on Church Union meets May 2-5 in Dallas, Texas. At this meeting, discussion will center on elements to be included in a possible plan of union of the seven denominations involved. One such element will be the office of bishop. How does the Methodist episcopacy correspond to what might come out of such discussions? The Rev. Dr. Moede, minister of education at the Wauwatosa Methodist Church, Wauwatosa, Wisconsin, is the author of *The Office of Bishop in Methodism*, published in 1965 by Abingdon Press.

---

## METHODIST BISHOPS

---

### AND A

---

## UNITED CHURCH

---

---

by **Gerald F. Moede**

---

ONE of the tangible results of Eugene Carson Blake's famous December, 1960, sermon calling for church union has been the formation of the Consultation on Church Union (COCU), a group of scholars from the six Protestant denominations involved. Methodist theologians have become deeply involved and committed in the research, discussions, and oneness of spirit which have characterized this consultation. During its meeting at Oberlin in 1963, surprising agreement was reached on the problem of Scripture and Tradition, and at Princeton, in 1964, although Methodist reservations were widely publicized, progress continued to be made on the subject of the ministry. Finally, in April, 1965, at Lexington, Kentucky, enough agreement was reached to compel the

members of the Consultation to consider the drawing up of a plan of union. What has emerged this past year will be under study and discussion at the next meeting of the Consultation, May 2-5, in Dallas, Texas. The Methodist Church will host this session.

The critical condition of the witness and mission of the Christian Church in every locale and the growing and gratifying body of agreement experienced in COCU are confronting Methodism with an ever more urgent call to make up its mind about its stance and commitment to the ecumenical movement. The great danger is that the (admitted) need expressed to restructure world Methodism will so occupy the attention and energy of the church that the even more desperately needed full ecumenical partici-

pation will be relegated to the eschaton. That the time for Methodism's critical decision in this matter is nearing is beyond dispute. As has been said in other quarters, "We must soon fish or cut bait."

This being the case, in order to encourage study and thought on the larger issues, I propose in the following paragraphs to investigate two phases of the problem: How would a possible union arising from the COCU study affect the episcopacy of Methodism? Second, what elements of *its* interpretation and experience of episcopacy will Methodism wish to recommend in a larger structure?

It should be made clear at the outset that there is no intention here to investigate the theological bases or the advisability or *desirability* of union as such.

*"(An area of discussion) concerns renewed emphasis upon the pastoral role of the bishop in a united church. . . . The bishops of The Methodist Church have found that their church has gradually shifted its expectation of their function to a more promotion, administration-oriented ideal."*



Rather, we are attempting to visualize, in the light of the experience of other Christians, how Methodist episcopacy might be affected in a larger union involving the "historic episcopate." As yet no plan has emerged. And, inasmuch as any new church would necessarily involve reformation and renewal according to the unique circumstances of our time and place and the Holy Spirit's direction, the present pattern of episcopacy in no one church would be normative. So in one sense what is discussed here will be anticipation. Nevertheless, from a study of proposed and consummated unions around the world among groups of Christians with backgrounds similar to those involved in COCU, we can observe problems which are being encountered as well as proposed and actual solutions. Our discussion will concern first, government, and second, pastoral functions.

We begin by inquiring what governmental alterations Methodist bishops might expect to find in a united church. Our sources of information are the schemes of union and constitutions of united churches in North and South India, Ceylon, Nigeria, England, and when available, the discussions which have been held by COCU, found in the annual *Digest* published by that body.

First, it is quite probable that some kind of diocese-oriented system of oversight would come into being, with resulting increase in opportunity for bishop-minister and bishop-layman relations. There is already some support for a diocesan episcopacy within Methodism. (See, for example, *Christian Ad-*

*vocate*, May 26, 1960, p. 9.) This change would probably (not necessarily) result in substantial alteration of Methodism's present jurisdictional system, although provision will undoubtedly still be made for local autonomy. Episcopal elections could be held by electoral committees from each diocese, with both laymen and ministers represented. This system would preserve the essential ingredients of Methodism's present structure, with greater possibility for pastoral depth, except for one vital difference. The episcopacy of Methodism has always regarded itself as a general superintendency, church-wide in scope and authority, even though bishops have been, for all practical purposes, localized in their areas since 1912. At its most recent General Conference The Methodist Church made provision for transfer of bishops across jurisdictional lines, thus emphasizing once more the mobile and church-wide nature of its episcopacy. So a strict diocesan episcopacy might well pose a problem for Methodism. However, it will be important to remember that most united churches employing a diocesan system are also making provision in their constitutions for episcopal transfer. (Church of South India *Constitution*, p. 24.) Thus Methodists should find no insuperable difficulty at this point.

Proponents of the present Methodist form should remember that the itinerant nature of their episcopacy has always been difficult to reconcile completely with early church and biblical concepts of the office, inasmuch as in earliest times the apostles (and perhaps the evangelists) had roving commissions to found

new churches whereas the bishops were delegated the oversight of a church or churches already established in one locality. The American Methodist bishop, with churchwide episcopal authority, was largely a result of Wesley's understanding of his own relationship to British Methodism combined with some features of Asbury's thinking to fill peculiar American Methodist needs.

Methodism, accustomed to, and appreciative of, the growing function and value of its Council of Bishops, will want to examine what provision is made for collegiality in the episcopacy of a united church. The Roman Catholic Church, as recently revealed in the schema *De Ecclesia*, is about to move away from its customary episcopal autonomy to greater collegiality; it would be tragic if this lesson had to be learned again only after many years of divisive autonomy after a union had been accomplished.

Further, the place of the bishop in the appointment of ministers will be important to Methodists. The usual procedure in the newer constitutions is for the bishops to have primary responsibility in the stationing of the ministers, with the advice and consent of a diocesan committee. However, in the United States, with the call system of the Presbyterian Church and the Protestant Episcopal Church so accepted, Methodism might well find the role of the bishop curtailed in ministerial appointment if a union should take place.

The Methodist Church has struggled long to build the benefits of modified democracy into its office of bishop. And, if the constitutions and schemes of union

of other churches in the world are any indication, Methodism would not need to fear the emergence of an autocratic, tyrannical episcopacy. Provisions for the trial of bishops (with laymen represented), for the setting up and running of powerful diocesan councils, for involuntary retirement of bishops, and for the nomination and election of bishops, are all carefully spelled out in united constitutions. In short, the episcopacies of uniting churches, although emphasizing their "historic" nature, are also defining themselves constitutionally. All six of the churches in the COCU are in agreement as to the limited, constitutional jurisdiction of the bishop, with the episcopacy acting on behalf of the councils of the church. (1965 *Digest of the COCU*, p. 194).

This fact is vital to Methodists, since the bishop in Methodism has always been held amenable to the General Conference. (Moede, *The Office of Bishop in Methodism*, Abingdon, 1964, pp. 67, 68). But the legislative function of bishops in The Methodist Church is still in need of revision. It is in this area that renewal and reform could help the bishops of Methodism greatly, inasmuch as since approximately 1840 Methodism has consistently withheld not only the vote in the General Conference from its bishops, but even the right of speaking to an issue on the floor! This state of affairs seems ironic and highly wasteful. Perhaps Methodism could benefit from a move in the direction of a bicameral legislative body (as in the Protestant Episcopal Church) in which the bishops would constitute one house—at least their ex-

perience and wisdom could be more responsibly utilized in such a system. Certainly many Methodist bishops are understandably unhappy with their present "showcase" General Conference function. (For example, see "Penguins or Participants: Bishops at General Conference," *Christian Advocate*, December 2, 1965, p. 7.)

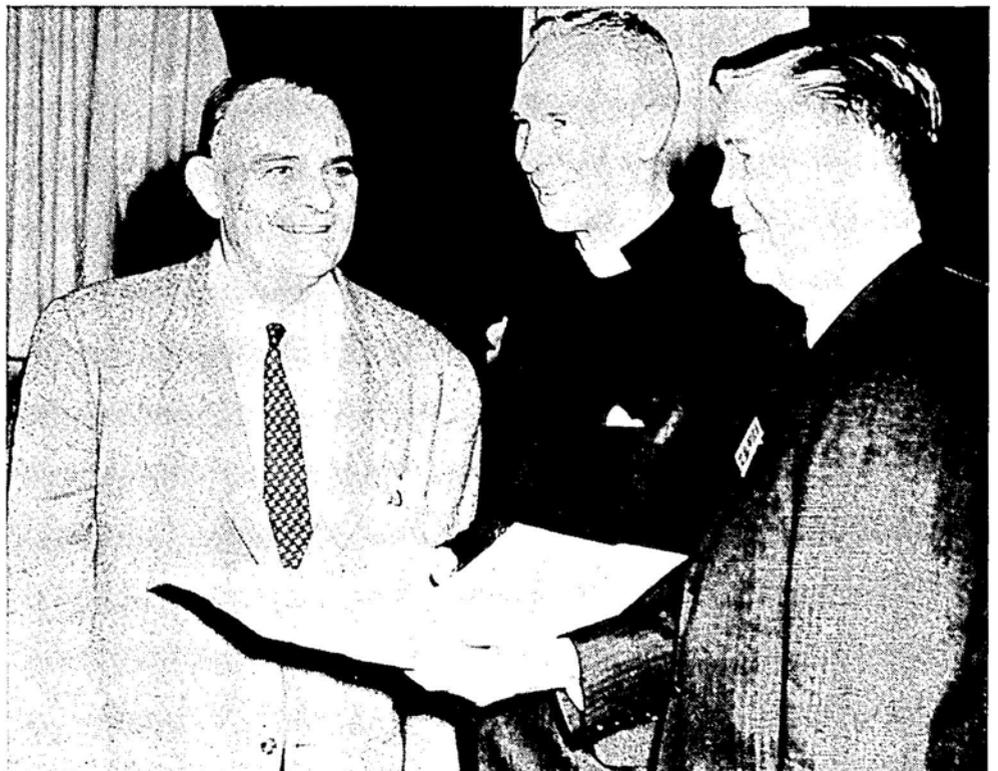
Finally, and perhaps most importantly, it will be vital to note that provision will be made in the COCU plan for continuing reformation and change of the church from the inside as the Holy Spirit may guide. The necessary principle *semper reformanda*, always essential to Protestantism, will be maintained. A way will be left for future alteration and revision. To put it in the words of the members of the consultation:

"In a church truly reformed we must have a constant disposition to subject our traditional concepts and conventional practices—both catholic and evangelical—to the judgment and correction of the Holy Spirit as he works through the Scriptures and in history, and yet also to conserve and to cherish the inclusive character of the household of faith." (*COCU Digest*, 1965, p. 26.)

Our second area of discussion concerns renewed emphasis upon the pastoral role of the bishop in a united church. As is well known, the bishops of The Methodist Church have found that their church has gradually shifted its expectation of their function to a more promotional, administration-oriented ideal. Very few bishops are fully satisfied with this course; proposed change in the episcopal role, with fewer presbyters to over-

see, would offer the Methodist bishops great cause to rejoice. (For one bishop's wistful expression of desire for a more pastoral episcopacy, see "Person to Person," *Christian Advocate*, January 21, 1960, p. 7, where Bishop Voigt begins his article by writing: "If I were to begin again as a bishop, I would concentrate on personnel. I would major on being a pastor of pastors.")

Fortunately, with startling regularity the constitutions and schemes of union of new churches put first under the responsibilities of the bishop these words: "As chief shepherd under Christ of His flock in this diocese he is responsible for doing all he can to foster the true spiritual unity of the diocese by entering as far as possible into personal relations with every member of the flock, and more particularly, with the ministers of the church in the diocese." The British Methodist *Conversations* point out clearly: "The bishop in his diocese represents the Good Shepherd—the idea of pastoral care is inherent in his office. Both clergy and laity look to him as chief pastor." (*Conversations Between the Church of England and the Methodist Church*, Epworth Press, 1963, p. 24.) Since Methodism has of late coalesced the promotional and pastoral role of its leaders, and then has compounded the difficulty by including both responsibilities in the role of its bishop and its district superintendent, could it not benefit greatly from a realignment of responsibility, with the superintendent undertaking the lion's share of promotional and administrative tasks, leaving the bishop greater freedom to fulfill traditional function.



"That the time for Methodism's critical decision in this matter is nearing is beyond dispute." Methodist Bishop James K. Mathews confers with Dr. Eugene Carson Blake and Episcopal Bishop Robert F. Gibson at a meeting of the Consultation on Church Union.

Methodist ministers constantly express the desire for greater opportunity for their bishops to be a *pastor pastorum*. Pastors need someone to pray for them, to counsel with them, to share their problems and preach to *their* needs. Further, regular episcopal participation in confirmation would gradually restore to Methodist Christians greater appreciation of membership in the visible Body of Christ. Certainly Methodism could profitably come to an enlarged understanding of the bishop as a representative of the whole Church in and to his diocese. We, in our satisfied parochialism, have need of a "living representative of the unity and universality of the Church," which is one expression of what Anglicans understand their bishop to be. Greater emphasis upon this office as the visible symbol of the unity and historical continuity of the Church would help to remind Methodists that God has acted in time, and that the teaching of the Christian gospel has been and is to be continued in and through time.

Mention of teaching draws attention to the long-neglected episcopal function of instruction. Again, in the constitution of the Church of South India (for example), we find the words: "The office of bishop is also essentially a teaching office. He should do all in his power for the edification of his ministers and congregations over whom he has oversight." But Methodists need not fear a dictatorial laying down of dogma, for the constitution continues: (He is to) "publicly state the doctrine of the Church Universal as understood by the church after consultation with representatives of the presbyters and laity." At any rate, it is certain that Methodism could greatly profit by more widespread public concern and utterance on matters of doctrine. It should be remembered that the dominant reason for the early church insistence upon some kind of episcopal succession was that integrity of doctrine could best be procured and embodied in an individual. The ordained succession of episcopal leaders *was* the normal and appointed means by which continuity of faith, authority, and ministry was passed from one generation to another.

The discipline of laymen will also probably be included in the functions of the bishop. He alone will have authority to pronounce suspension from Holy Communion or excommunication in the Church of North India. Ministerial discipline too, will be within the bishop's province. However, in both cases, the accused will probably have the option of referring his case to a court of the diocesan Council. (*Plan of Church Union in North India and Pakistan, Third Edition, 1957, p. 14*).

Finally, with the new understanding of and concern for the city emerging in our day, a renewed and deepened conception of the office of bishop could materially enhance the ministry of the church as it wrestles with its ministry to urban America. Soon two thirds of the American populace will be living in some 200 metropolitan areas; a social structure is being produced in which traditional Protestant organization is grossly inadequate. Historically there has been a close relationship between the *polis* and the bishop. The city has been the center of operation for the bishop. Philip Pfatteicher writes:

"A bishop is closely tied to a gathering of people in a particular place that is a center of government, commerce, learning and culture. For the church to have a bishop of a city is to declare in a powerful way that the church cares about the city and regards it as important. . . . 'Secular' life and 'Religious' life thus come to have the same center. . . . The bishop is the personification of the city in a religious dimension. In his person the church identifies herself closely with urban life in acceptance of what God has provided." (*Christian Century, November 4, 1962, p. 1362*).

The bishop of a city could represent the unity of body and spirit of the Church, drawing together the many aspects of the work of different churches. As a symbol or embodiment of unity in place and time he could give focus "not in an institution or an idea but in his person, safeguarding the sacredness of the individual—an ideal we talk about frequently but seldom act upon." (*Ibid. p. 1363*). Certainly reconciliation and pastoral care are aspects of life that

metropolis needs to see, hear, and *experience*.

To draw this discussion to a close: It is the conviction of those associated with the Consultation on Church Union that "the historic episcopate commends itself as personifying the continuity of churchly authority. In the united church the historic episcopate, constitutionally defined, will be gratefully accepted as a gift of God, serving, in union with other appropriate agents, to authorize the ministry of Word and Sacrament." (*Digest, IV, p. 19*.) Certainly the episcopacy which will emerge will not be a third or fourth century model, nor that of the Middle Ages, nor the aristocratic, political figure seen more recently, but rather, will be "the humble man of God, the father of Christ's flock, the *pastor pastorum* who builds up the life of the churches, maintains faith and order, and represents the unity and universality of the church." The decisive criterion will not be what the office has been, but, under the guidance of the Holy Spirit, what it might become in the church tomorrow.

The members of the Consultation on Church Union realize the vital necessity of church-wide information and interest among the several denominations represented within it if its work is ever to progress beyond the talking stage. Consistent with this insight, several participants from the body of scholars have prepared a study book entitled *Where We Are in Church Union*, delineating progress and agreement reached at this stage of their deliberations.

As the future alternatives open to Methodism slowly become clear, and as the imperative of greater visible unity becomes more pressing, this question will be posed ever more insistently: For the sake of a reunited, reinvigorated church, is Methodism prepared to add to its significant history elements which biblical, theological, and ecclesiological studies may show to be sound?

It is our hope and trust that study and discussion of the issues involved will lead the entire church to greater understanding and experience of the joy of Christian unity, and that from this understanding full commitment to the ongoing ecumenical endeavor will arise.

# **NOT VANISHING, BUT...**

*This year marks the seventy-fifth anniversary of the founding of the Navajo Methodist Mission School at Farmington, New Mexico. American Indians are no longer vanishing but their existence is still a meager one, beset by many difficulties. Mr. Daniels is associate director of the Department of News Service of the Methodist Board of Missions.*

**A**merican Indians have always had a rough time in America. In most parts of the country where they are still found predominantly on reservations of sorts, they're still having it rough. But one thing at least has changed: they are no longer vanishing. For the past few years their population has been on the upswing and several of the 280 different tribes are increasing at least three times the national rate.

Loosely speaking there are about 600,000 Indian Americans scattered throughout the U. S. Only about a third of them have left the reservations to mingle with the rest of America. Among those still hemmed in on the reservation is the Navajo, the largest of all the tribes. Navajos number about 100,000 and most of them can be found on or near the 25,000 square-mile reservation that laps over into the states of New Mexico, Arizona, Utah and Colorado.

At first Navajos were sheep raisers and farmers, but with the dawning of the new world it became imperative that they must do more than that. To grow along with white America meant more schools for the Navajo people. And few people realized this more than did Manuelito, the famous Navajo war chief.

"My grandchild," Manuelito once said, speaking to his grandson, Chee Dodge, "the whites have many things which we Navajos need. But we cannot get them. It is as though the whites were in a grassy canyon and there they have wagons, plows, and plenty of food. Navajos are up on the dry mesa. We can hear them talking but we cannot get to



them. My grandchild, education is the ladder. Tell our people to take it!"

This was in the early 1800's, and ever since then the Navajo has struggled to live in the white man's country. Over the years he has shown remarkable progress in attempting to adapt modern techniques and manners, and now, as did Manuelito, the average Navajo senses the importance of education.

In 1945 only about 5,000 Navajo children were being educated on the reservation in federal schools. Possibly a thousand more were in mission and public schools. Then in 1946 Congress in-

structed the Indian Service to make places for Navajos in its off-reservation schools.

Today Navajos are anxious for education. They are thronging the schools, which suddenly have not enough space for all who apply. As they spread out through the Southwest, Navajos are learning new ways and are returning home with new plans for their families and for improvement on the reservation.

In 1891, two Methodist women missionaries set up a tent on the edge of the Navajo reservation at a desert-like site near Hogback Mountain, twenty miles

west of Farmington, New Mexico. They established the Navajo Methodist Mission School and nursed it along for the next twenty years. Then in 1911 the school was moved to its present site in Farmington, and today it has become an institution with 22 modern buildings on an attractive tree-shaded, grass-carpeted campus. Its courses extend from third grade through a state accredited high school. Its enrollment averages about 235 boarding pupils (boys and girls) a staff of 40, and a farm of 65 irrigated acres providing fruits and vegetables for the school dining room.

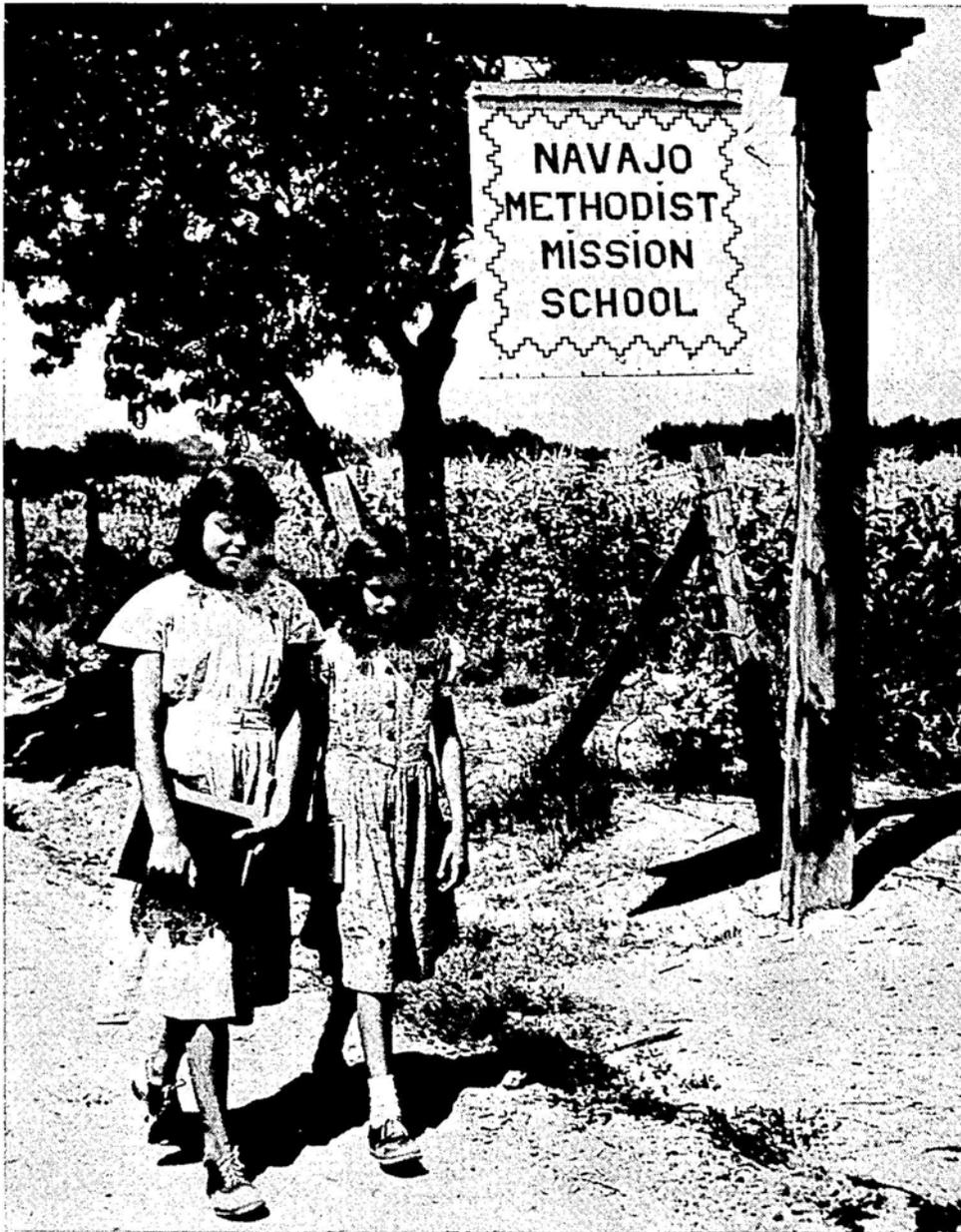
The first objective of the Navajo school, which is operated under the supervision of the National Division of the Board of Missions, is to win Navajo youth for Christ and to provide them with Christian nurture during their formative years. But in addition to religious training which is deeply embedded in the curriculum, students also are taught the regular state-prescribed courses that are taught in any good elementary or high school.

Since its first graduating class in 1939, the Navajo Methodist Mission School has graduated some 244 students. Of these 136 have gone on to college and about 40 have received college degrees. Three former students are ministers, one is an executive secretary of the Navajo Tribe and manages its business affairs, another has finished medical school and is the first Navajo to become a doctor, and one graduate became the first Navajo to serve in the state legislature of the State of New Mexico.

Thomas H. Cloyd, former missionary to the Congo, has been superintendent of the school since 1964. During that time he has managed to institute several new policies—one has been the hiring of more Navajo teachers and employees.

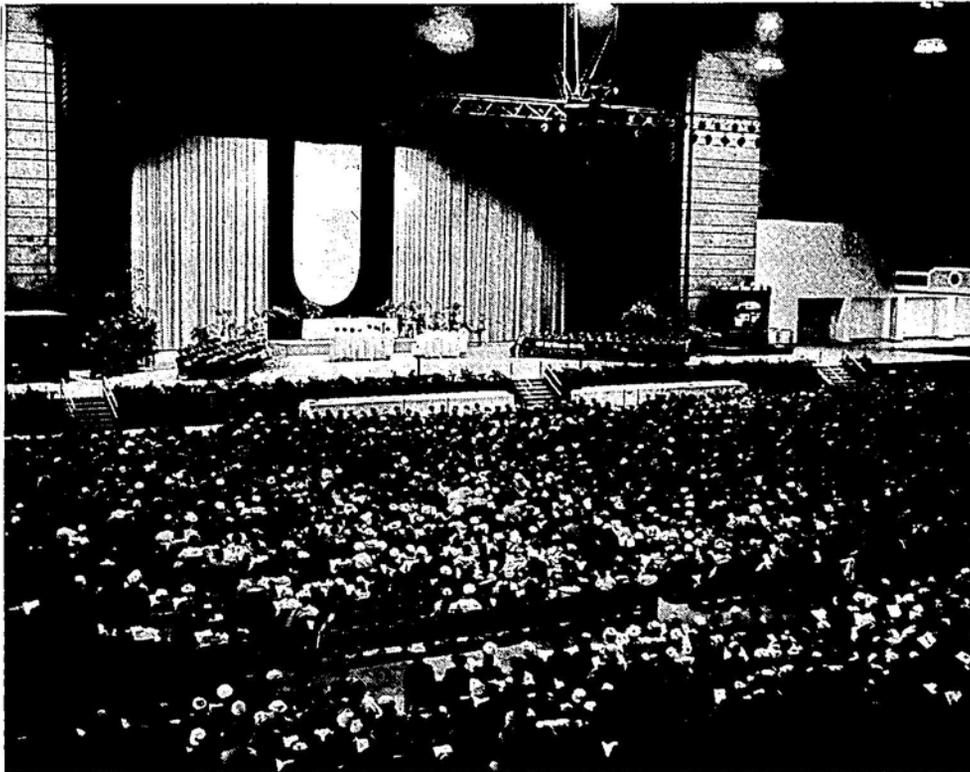
The budget for the Navajo school last year was close to \$157,000 and still, according to Cloyd, "some of our buildings need repairs and we turn down too many youngsters from the reservation."

Celebrating its 75th anniversary this year, the Navajo Methodist Mission School hopes that 1966 will start the beginning of a new era in Navajo education in the Southwest.



# "A Powerful Force For Righteousness"

The Seventh Assembly of the Woman's Society of Christian Service of The Methodist Church



*Service of worship at the Sixth Assembly, Atlantic City, N.J., 1962.*

## MEMORIAL COLISEUM PORTLAND, OREGON

MAY 12-15, 1966

by Elizabeth Watson

**T**HE first Assembly met in Columbus, Ohio, May 19-22, 1942.

In its editorial comment on this Assembly in the July issue of that year, *WORLD OUTLOOK* declared: "Methodist women have become world citizens. . . . A government official who had dropped in at the Assembly said: "Methodist women are a powerful force for righteousness. If they think straight today it seems to me they could stabilize the whole world."

"From the platform of the assembly hall in Columbus [in that war year] it was said that to have an enduring peace there must be justice for all peoples. . . . An enduring peace meant the right for all peoples to earn their living . . . to have education . . . to be treated with respect. . . ."

Why do these words sound so familiar? It is, of course, because Methodist women believe in this kind of justice, and in the basic ingredients of this kind of peace.

Every fourth year since 1942 has brought another Assembly, with an organized four-day program of song and worship, drama, study, discussions, speakers, displays of literature, and, of course, that ever-present Methodist phenomenon, an offering for special projects.

At the close of the first Assembly, the president of the Woman's Division, Mrs. J. D. Bragg of St. Louis, said: "Many of you here before me will never again be the same women you were before you came."

What is it that Assembly does for those who attend?

Assembly is a time for meeting old friends and for making new ones. It is also a time for listening, for thinking, for participating, for praying, and for making resolutions within the spirit.

Assembly engenders a special sort of atmosphere. In our comment on the Sixth Assembly in the May, 1962, issue, *WORLD OUTLOOK* declared that Assembly is "a jubilee of fellowship." And Webster defines jubilee as *a season of general joy*.

*WORLD OUTLOOK* has covered every Assembly. It is covering the Seventh Assembly. And we look forward to meeting you, our readers, again, in reporting a jubilant 8th Assembly in 1970.

# HUMOR AS TRUTH

A wise man has observed that men will confess to treason, arson, false teeth, or a wig but will balk in confessing that they lack a sense of humor. This instinctive clutch of the gift of humor is understandable for humor at its best is "heightened truth"—to use E. B. White's phrase. "The face of truth," says Max Eastman, "is a strange face, at which when it obtrudes suddenly we cannot help but smile, and yet it is also an intimately familiar face, and notwithstanding our perpetual flight from it, well loved."



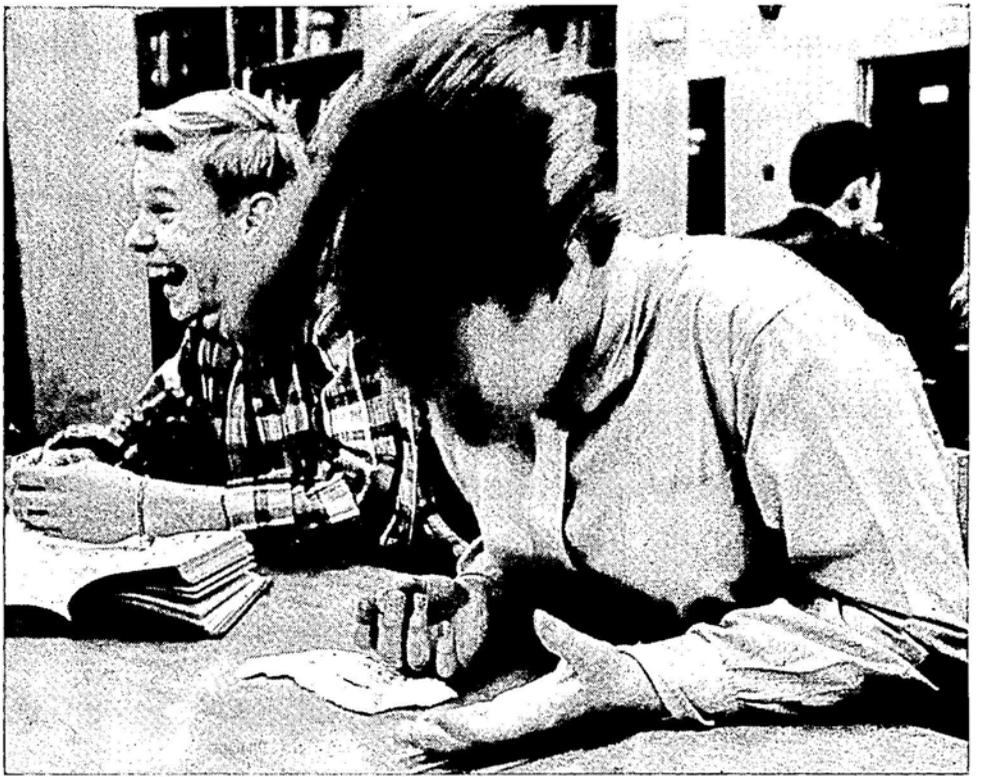




## HUMOR AS TRUTH

“There are all kinds of humor. Some is derisive, some sympathetic, and some merely whimsical. That is just what makes comedy so much harder to create than serious drama; people laugh in many different ways, and they cry only in one.”

—Groucho Marx



“I laugh because I must not cry—  
that’s all, that’s all.”

—Abraham Lincoln



# HUMOR AS TRUTH

“I suppose that if an ordinary man of my age were asked which has better helped him to bear the burs of life—religion or a sense of humour—he would, were he quite honest, he gravelled for an answer.”

—Sir Arthur Quiller-Couch



“Our lives in all departments consist so largely of the cultivation of insubstantial pretenses and amenities, the feeding of thin glammers—of posturing and pretending, sometimes honorably, sometimes with self-contempt—that almost any perfectly candid speech about anything contains an element of release. Everything that we deeply know and are has need of the play-license to get out at times and get a breath of air.”

—Max Eastman



# BANNERS

# OF PROGRESS

From the time of the earliest society for women in the Methodist Church in America, organized at old John Street Church in New York City in 1768, to this year of 1966, women have felt responsibility for others.

The women of John Street formed a Ladies' Aid Society to help the local church and parsonage.

By 1869 women were feeling the need to minister to people in faraway lands. And on that famous rainy day in Boston in March of 1869 the first Woman's Foreign Missionary Society of the Methodist Episcopal Church was organized.

Eight women, braving the storm on the day that has been called "the most famous rainy day since the Flood," came together at old Tremont Street Church. Eventually, this group sent to India the first women missionaries under the Methodist Church: Miss Isabella Thoburn, a teacher, and Miss Clara Swain, a medical doctor. Today, a college in Lucknow, and a hospital in Bareilly, bear their names, and honor their memory.

Only four years later, in 1873, another small group of women, on another rainy day, women of the Methodist Episcopal Church, South, organized the Woman's Bible Mission of Nashville, which later became the foreign missionary society. Miss Lochie Rankin volunteered to go from this organization as a missionary to China.

In 1879 the Methodist Protestant Church organized the Woman's Foreign Missionary Society, and Miss Lizzie Guthrie was sent to Japan.

There followed in quick succession the organization of Woman's Home missionary societies (they were, in some cases, called by different names). These were organized by: the Methodist Episcopal Church in 1880; the Methodist Episcopal Church, South, in 1886; and the Methodist Protestant Church in 1893. Eventually, all these locally organized societies became national bodies.

Nearly thirty years later, in 1921, the Wesleyan Service Guild was organized in the Methodist Episcopal Church. Reflecting the changing position of women, this Guild was designed for "gainfully employed women."

The deaconess order was created in

1888 in the Methodist Episcopal Church; in 1902 in the Methodist Episcopal Church, South; and in 1908 in the Methodist Protestant Church.

Among the gratifying developments over the years is the steady increase in the salaries of missionaries and deaconesses to a point where they can support themselves with self-respect.

Changes occurred in 1910 when all missionary interests of the Methodist Episcopal Church, South, were merged. The resulting organization, the Woman's Missionary Council, was given responsibility for woman's work in the church. And in 1924 the Methodist Protestant Church united all its foreign work under one board.

Then came 1939-1940, the eventful years when three churches of Methodism united to establish The Methodist Church. The uniting organizations must never be forgotten for their dedicated, pioneer work: The Woman's Missionary Convention of the Methodist Protestant Church; the Woman's Missionary Council of the Methodist Episcopal Church, South; and the Woman's Foreign Missionary Society, the Woman's Home Missionary Society, the Ladies' Aid Society, and the Wesleyan Service Guild of the Methodist Episcopal Church.

There were those who said, in 1940, "It will never work." But it *did* work, and it has continued to work and grow and develop through these 25 years.

It was a revolutionary idea in 1869, in 1873, and in 1879 to send single women off to a strange country alone, as missionaries. In the years since, the Woman's Society and the Guild have started many new things.

Education of women in the local church has been accomplished through excellent program materials prepared by the Woman's Division; through *The Methodist Woman*, the magazine for the Woman's Society; through the mission magazine for the whole Methodist Church, *WORLD OUTLOOK*; and through study courses, pamphlets, leaflets, and books about the church and missions.

Methodist women have also been educated and informed and trained for leadership through local, district, con-

ference, and jurisdiction workshops, officer-training programs, and seminars; through summer schools of missions and through regional schools.

Throughout the 25 years the plan of field work and field workers has been steadily developed. Members of the Woman's Division staff designated for this purpose have been available to conference and district societies and to the local church for speaking and leadership training. Field workers have provided a strong link between those who make plans and those who put them into practice.

Quadrennial Assemblies, National Seminars sponsored by the Department of Christian Social Relations, Conferences on Missions—all bring to the women who attend the meetings a widening of interest.

A true "banner of progress" is the astonishing development of leadership amongst the members of the Woman's Society. Thousands of women, when asked to hold office, have replied: "But I don't know anything about that work." Overcoming their reluctance, however, women have developed leadership ability that has surprised even themselves.

In the field of missions many new and exciting things have happened. Women have always been interested in the education of women and girls overseas. Gratifying progress has been made as village schools have increased in numbers and in efficiency.

Primary and high schools have established hostels for the children who must live away from home. Colleges and schools of nursing have been established or strengthened. The acceptance of positions of leadership by women trained in these schools, and the strengthening of the local church, have been happy results.

Woman's Societies and Guilds have participated generously in the Crusade Scholarship plan of the Board of Missions, and many women have been selected for advanced study.

The growth of interdenominational projects abroad in the international staffing of such institutions as the United Christian Hospital of Nepal and others;

the sending of 1,500 missionaries and deaconesses into all parts of the world—these are but a few of the new programs in which Society and Guild have had a vital part.

In this country great progress has been made in taking the services of an agency of the church to the people who need them. Community centers, updating to high social service standards; children's homes, with expert psychiatric care available; residence clubs for young women away from home; pioneer projects in city and country, with a deaconess or other worker serving in a group ministry to ten or twelve churches—these are some of the milestones of progress. Again, interdenominational interracial, inter-faith cooperation has been given increasing emphasis.

Impressive leadership has been given in the field of Christian Social Relations.

In 1952 the Charter of Racial Policies was adopted by the Woman's Division, and it was a pioneer document for the use of all who would adopt it. Conference Societies throughout the country did so, and they have revolutionized attitudes and practices in many areas.

Intelligent support of the United Nations, through seminars and literature, has been fostered; the Church Center for the United Nations in New York City was promoted, and is being assisted by the women of the Division.

In the 25 years, from the dedicated giving of the women, 205 million dollars have been made available for the expanding program of the Woman's Division.

Now a word about Methodist men is in order. Thousands of ministers have played an active part in the Society. In countless churches they have counseled and helped women after societies were organized; and where there was no society they have encouraged women to organize. Another recognition is due to the loyal husbands who have not only made it possible for their wives to take active parts in the work of the Society, but also have helped them in many other ways, including research. Were it not for Methodist men and their broad horizons, the Woman's Society would be the poorer.

# AS TO THE NEXT 25 YEARS:

Who would dare envision 1991, twenty-five years from now? Who can forecast the continuing change that will alter the earth and affect all people? Who knows what vast cities will arise in desert places when fresh ocean water becomes readily available, or what underwater living will be like for the expanding population? Who knows what new foods will nourish mankind, or what habitation will be established upon the moon?

To make predictions about women and organizations of women seems fantastic, in the face of changes to take place. But we are sure of one thing—women will be present in large numbers, and it stands to reason that they will have a desire for, and a will to participate in an organization particularly fitted to their needs.

What will such an organization be like? What form will it take? Surely it will be quite different from the present one, which is structured to meet the needs of today.

First, the meetings will probably be streamlined, and held over long weekends, since the work week will be only four days long. There will be much participation of men and women in meetings, with special emphasis on family life.

There will be an attempt to answer the longing of both men and women to find a more meaningful life, and a search to find ways in which behavior, witness, and service can be related to the realities of life.

Second, the membership of the Woman's Society (or its subsequent name) may be worked out on an entirely new basis, taking into account women's service in many areas of Christian responsibility. Membership will be according to categories, and many young women will be captivated by the challenging possibilities that will be made available through highly skilled volunteer train-

ing. Great numbers of women will be employed, and there will be no differentiation between the employed and the volunteer. There will be just one strong united society.

Third, as to program, there should be increased Christian involvement of women in all areas of political, social, economic, and religious life, with women participating in the policy-making bodies of these groups. Consequently the program for this category of membership will be developed according to the interests in these areas. Other programs will be beamed to the realm of human needs and to other varied interests of women.

Fourth, as to ecumenicity, unity of churches will be quite well established by that time, and much of the work of the Woman's Society will be done cooperatively, thus enabling the organization to serve in a much wider capacity. Since integration of people will also have taken place, many highly skilled leaders of all races will have brought new life and vigor into the organization.

Fifth, as to mission and renewal, women will move out from the organizational and institutional aspects of the work and give new emphasis to working more directly with people in areas of need, in undeveloped areas as well as in more highly developed ones. The mission of the church and the mission of individuals will be better understood and applied because renewal of the church will have become an actuality, and not just a matter for discussion.

Religion in depth will attract many people because it has vital meaning for life, and the organized work of women of The Methodist Church will be an integral part of all this, because through this channel of witness and service the realities of life in the contemporary world, approaching the 21st century, will find expression.



MRS. GLENN E. LASKEY,  
*President, Woman's Division*



## HOW DOES GOD TRY THE HEART?

A MEDITATION BY RUDO GRACE KAPENZI

One night in New York when I wasn't sleeping well, I rose quietly from my bed and decided to read a chapter from the Bible. Jeremiah is a favorite book of one of our bishops, and he often reads to us from that. So I read chapters eleven and twelve from that great book. Here in the book the wicked seem always to prosper. But then I read

"O Lord of hosts, who judgest righteously,  
Who triest the heart and the mind. . ."

I thought about these words and remembered something I had read that when God measures and judges men, He puts the tape around the heart, and not around the head. This means, I think, that a simple, uneducated, down-trodden person without high position and without property can possess a loving heart. I think of a village woman who came into our hospital, very ill, but her face was full of love and joy. She pos-

sessed nothing of worldly goods, but radiated God's love. I think of another woman of wealth and property who came for x-ray treatment in our hospital. She scorned the young man who was the x-ray assistant, saying, "How can he take x-rays? He was a boy who grew up on my farm and herded my cattle. What does he know?"

How does God try the heart and mind?

Today we are speaking much about ecumenical fellowship. We are put apart by differences in churches.

I believe God wants the heart that overflows with love. It's not the name of our church that matters. It's not the wealth and power of our churches. It is our hearts overflowing in love and service to men.

"Listen to my voice and do all that I command you. So shall you be my people and I will be your God."



## THANKS BE TO GOD FOR THE WOMEN OF THE PAST

by **HELEN G. JEFFERSON**

*In this year that marks a quarter-century of the Woman's Division, Miss Jefferson has fittingly fashioned verses honoring all women who have followed Christ.*

Thanks be to God for women of the past  
Who, at Christ's call, arose and followed Him,  
Who sat like Mary at the Master's feet,  
Whose hands like Martha's served in humble tasks.  
They did not close their hearts to his command  
To love each other just as He loved them.  
Knowing God's children share his equal love  
They pioneered in paths of brotherhood.

Direct our footsteps as we walk the trail  
They blazed for us; be Thou our Guide, that we  
May break new ground and climb uncharted peaks.  
Forbid that we should ever stray too far  
From Thee to hear Thy voice, to know Thy will;  
Or, learning it, should fail to do Thy bidding.  
Grant us the prophet's faith and courage, Lord,  
Bless us in future days as in the past.

# WEST COAST

# UP AND DOWN THE

The *World Outlook* Staff has gathered together descriptions of some Methodist projects in Alaska, Washington, Oregon, and California. You will see that our thought is to make available information that will be of value to Assembly goers who wish to visit some of these centers on the way to or from Assembly in Portland, Oregon, May 12-15, 1966. These centers and other church centers will welcome visitors at the times when the doors are open and the hours are timely. If possible, send in advance a card telling of the probable day and hour of your visit.

## OREGON

**Salem:** *Methodist Home*, 1625 Center St., N. E., Salem, Oregon: a home for senior citizens of any Christian denomination. Salem is 50 miles south of Portland in the heart of the Willamette Valley. Now has 90 residents ranging in age from 60 plus to 90 plus. Sponsored by Oregon Conference Woman's Society and Wesleyan Service Guild, and managed by a board of 18 directors.

## WASHINGTON

**Seattle:** *Seattle Atlantic St. Center*, 2103 South Atlantic St., Seattle, Washington. This Center is carrying on one of the most vital and interesting programs in this country, of work with troubled youth.

This project has received funds from the National Institute of Mental Health, as well as from the Woman's Division and the United Good Neighbor Fund. It is one of the major delinquent-prevention experiments in the nation supported by the National Institute. This study began in October, 1962, and will end on August 31, 1967. Mr. Tsugue Ikeda is director of the Center. He says: "If gains made for the pre-test boys can be maintained this would be the first project to report success. . . . Our workers serve

not only the acting-out boy, but also work with other members of his family."

**Tacoma:** *Tacoma Community House*, 1311 South M Street, Tacoma, Washington.

A day at Tacoma Community House goes something like this: In the morning the doors open to welcome the nursery school children and their mothers. From then until the doors close after the tutoring classes in the evening people are busy in club groups, cooking and sewing classes, gym, woodworking, hobby club, and fellowship groups.

A visit here should give one a rewarding experience of seeing neighbors working, planning, and enjoying hobbies and projects together.

## CALIFORNIA

**Los Angeles:** *The All-Nations Foundation* at 816 East Sixth Street, Los Angeles, carries on a diversified program at several housing programs and places in the city.

In June, 1965, the former Church of All Nations joined the Aliso Village Methodist Church to form the All-Nations Foundation.

The program includes a cooperative nursery school, tutoring program, Boys'

Club, leadership training, and neighborhood projects.

The churches are open seven days a week.

The Reverend Harlan Waite, director, says that visitors may be given a tour of the neighborhood if some advance notice can be managed.

*Friendship Home*, 812 East 28th St., Los Angeles, is a residence for students and business girls.

In the words of its director, Mrs. Cora E. Jordan, "it continues to be a community lighthouse. Many organizations come here for meetings and teas. We stress gracious living, with Christian emphasis. Many denominations are represented here."

The Home is celebrating its 20th anniversary this spring. During its two decades of existence it has served more than 600 girls. Many of these girls have found their places in church, civic, and community life.

The girls live as a big family, sharing tasks, problems, and good times. At present the Home can accommodate 22 girls. The Home is open to all, and has applications from Spanish, Mexican, and Cuban girls. At this writing the majority of girls at the Home are Negro, between the ages of 18 and 26.

**Hollywood:** *Frances De Pauw International House*, 4952 Sunset Boulevard, Hollywood, California, is a residence for young women between the ages of 17 and 25.

The House is an agency of the National Division of the Methodist Board of Missions and receives continuing support from the Woman's Societies.

Miss Margaret Miller, director, says: "We serve all races and religious faiths. The young women here are students in college or other training programs, or employed nearby. At present we have young women from 8 countries, three religious faiths, and three racial groups. There is a real need for the type of service the House is providing."

**Arcadia:** *Methodist Hospital* of Southern California, 300 West Huntington Drive, Arcadia, California, was the first general hospital built in California to include psychiatric facilities.

An addition now under construction will bring the hospital's capacity to 300 beds.

This hospital, a non-profit, charitable institution, is owned by the Woman's Society of the Southern California-Arizona Conference of The Methodist Church. It is fully accredited by the Joint Commission on Accreditation of Hospitals.

The hospital has a medical staff of more than 340, plus 375 employees, and more than two thousand auxiliary members. It is a complete medical center.

**Pasadena:** *Robincroft*, a home for retired deaconesses and missionaries of the Woman's Division, is at 275 Robincroft Drive, Pasadena, California.

Robincroft's location is considered ideal. Pasadena, famed for sunshine and roses, is a place of beautiful homes and gardens.

Each resident has a private room. Patios, porches, gardens, lanais, and lawns accent outdoor living.

Mrs. Paul Copeland, acting director, notes: "The proposed expansion program will add 38 rooms to Metzger Hall, and 12 rooms to Thoburn Hall, our health center. This additional space is needed for the time when the members of Thoburn Terrace in Alhambra will become part of the Robincroft family."

**Alhambra:** *Thoburn Terrace*, 115 North Almansor Street, Alhambra, California, is a home for retired missionaries and deaconesses of the Woman's Division.

Thoburn Terrace is managed as fully as possible as a private home with a homelike atmosphere.

Residents of Thoburn Terrace do volunteer service at First Methodist Church, which is in the same block.

The main shopping area of Alhambra is within walking distance of the Terrace.

Miss Mildred Hewes, director, stated: "I sincerely hope some of the women planning to attend the Assembly in Portland will stop to see us."

**La Verne:** *David and Margaret Home*

*for Children*, 1350 Third Street, La Verne, California, serves nearly 60 boys and girls, ages 8 through 17.

Children of the three major religious faiths and of several races find at David and Margaret Home a relaxed, semi-rural atmosphere away from the noise and tension of the city.

The agency program includes case-work, psychiatric consultation, individual and group therapy, religious, educational, and recreational activities.

The children attend public school, and they have additional tutoring from volunteer tutors whenever necessary. More than 30 volunteer tutors give regular time each week.

Director Willard Stone says: "Visitors coming to our campus will be impressed by the spaciousness. We are within minutes of the beautiful San Gabriel Mountains."

**Oakland:** *Beulah Home*, 4690 Tompkins Avenue, Oakland, California, is a project of the Woman's Society of Christian Service of the California-Nevada Conference of The Methodist Church.

Since its founding in 1909 this Home has maintained the original purpose of providing a home and care for senior Christian workers, missionaries, deaconesses, and retired ministers and their wives and widows.

While the majority of the guests are Methodists, members of other Christian denominations are welcomed without discrimination as to race, color, national origin, or ancestry.

There are 111 residents in the Home, and 16 in Gilbert House, the health unit.

The administrator, Mrs. Grace Anderson, has been with the Home for 20 years. She says: "The Home welcomes visitors. We take pride in taking guests on guided tours. . . . A cordial invitation is extended to all who may come by on the way to or from Assembly to stop here."

**San Francisco:** With headquarters in a substantial and well-kept house at 940 Washington Street, San Francisco, California, *Gum Moon* provides a Christian home for young women between the ages of 18 and 30. The title means "golden door." Many girls who go in and out of this door attend schools in the city, beauty schools, and business colleges.

A House Council is elected annually by the girls. Members of the Council work out, with the staff, the regulations that govern life at Gum Moon.

Gum Moon girls participate in community events. Recently, 35 girls volunteered to help the San Francisco Tuberculosis and Health Association with

chest x-rays at Ping Yuen Housing Project.

The chapel is used for meetings by various groups, including Woman's Societies and Wesleyan Service Guilds.

Miss Doi, director, says: "Thanks to all of you, the 41 girls who are with us—from Hong Kong, Taiwan, Philippines, Japan, Latin America, Hawaii, and the continental United States—have a home away from home."

*Mary Elizabeth Inn*, 1040 Bush Street, in downtown San Francisco, is a home for working girls and school girls between the ages of 18 and 30.

The girls who are welcomed here come from all over the United States, and from many countries of the world.

Says Mrs. Velma Petersilie, director: "Mary Elizabeth Inn provides a home-like atmosphere where a girl may make friends and become oriented to the city.

"Our recreation room is being done over to serve the varied interests of the girls who live here.

"We will be happy to have visitors stop to see us. Staff members will show visitors this home field project."

*Work with Non-English-Speaking People* has headquarters at 920 Washington Street, Room 41, San Francisco, California.

Begun in 1951, this work serves the non-English-speaking person by enlisting church women as volunteers to teach English. Usually, the women students are those whose home responsibilities prevent them from attending adult education classes.

Classes are carried on in either the homes of the students who ask for English lessons, or in church centers with a group of learners. In all instances the purpose is to give the student a maximum opportunity to practice speaking English.

Under the direction of Miss Ruth Gress and her co-worker, Miss Bess Borneman, this work is carried on in San Francisco, Stockton, Oakland, and Sacramento.

## ALASKA

**Nome:** *Maynard-McDougall Memorial Hospital* in Nome, Alaska, is a spacious, well-equipped building which serves Eskimo people living within a 200-mile radius of Nome, in the coastal villages, and on King, St. Lawrence, and Little Diomed Islands.

One of the hospital's busiest areas is the out-patient department, which serves an average of thirty to forty patients a day. The newborn-nursery is another valuable and interesting department.

In addition to its treatment program, Maynard-McDougall gives valuable aid

to the community in cooperative projects for improved health and rehabilitation services.

Dr. Robert E. Fernstermacher, formerly a missionary doctor in the Congo, is hospital administrator.

*Lavinia Wallace Young Community Center* at Nome is a vital Methodist-supported agency in this little community on the edge of the Bering Sea.

Housed in three small buildings, the Center provides a group work program of crafts and other activities for school age children and for adults. Family events are an important part of the Center's service to the community and its Eskimo and other residents.

The Center also maintains a welfare service, supplying clothing and blankets to those in need.

Of prime significance, in the opinion of Miss Esther McCoy, director of the Center, is the fact that the program is integrated. "To me, we are outstanding in that we are really integrated," she says—"not just token integration."

**Anchorage:** *Jesse Lee Home*, long a landmark in Seward, but damaged beyond practical rehabilitation by the 1964 earthquake, is now in its new quarters on Abbott Road just outside Anchorage, Alaska, as of January 21, 1966.

One child's reaction to the new building: "It's like the President's house." Another said: "I feel like I'm living in a motel."

There are four cottages, and an administration building.

Jesse Lee Home has a long history of service to children of Alaska, children from broken homes or from homes where the adults are unable to care properly for children.

Under the direction of the Reverend Richard Gilbert, the new Jesse Lee looks forward to an ever expanding role in this vitally important service to the children of the 49th state.

*Alaska Methodist University* at Anchorage is now in its sixth year, with a student body of almost 500. It is Alaska's only private four-year institution of higher learning.

This University offers a four-year liberal arts program, including teacher training. A college of Business Administration and Economics was begun in 1965. Plans are being made for a School of Nursing.

The campus of 505 acres is designed to accommodate, eventually, five thousand students.

The city of Anchorage, with its annual fur rendezvous, music festival, university art exhibits, concerts, and theater, provides advantages of a modern American city.

The permanent seismograph station on the campus of Alaska Methodist University will contribute much valuable information for the many research projects carried on by the United States Coast and Geodetic Survey.

**Seward:** *Wesleyan Hospital for Chronic Diseases*, Seward, Alaska, continues to be of prime importance for the patient who requires long-term hospitalization in Alaska.

The Hospital's 1964-65 annual report states: "To meet the ever-demanding need, plans have been formulated to add a new wing to the present structure. . . ."

Dr. E. W. Gentles is medical director and administrator.

AND:

**WASHINGTON:** At Chimacum, the *Olympia Peninsula Mobile Ministry*, the Rev. Richard D. Ocheltree

At Grand Coulee, the *Nespelem Indian Mission*, the Rev. L. V. Glasscock, 411 Martin Road.

At Orafino, Idaho, the *Washington-Idaho Clearwater Group Ministry*, Mrs. H. B. Tandy, Box 472.

At White Swan, *Yakima Indian Mission*, the Rev. Thomas Ludwig, Box 175.

**OREGON:** At Chiloquin, *Klamath Indian Mission*, the Rev. Linn Pauahy.

At Portland: *Church and Community Action Project*.

At Prineville: *Radio-Mailing-Visiting Ministry*.

**CALIFORNIA:** At Calexico, *Neighborhood House*, 506 Fourth St., Mrs. Cazares, Director.

At Gardena, *Spanish-American Institute*, 15840 Figueroa St., Dr. Richard Brooks, Director.

At Los Angeles: *Los Angeles Co. General Hospital*, 1200 N. State St.

*Northeast Group Ministry*, the Rev. Victor Hand, 1226 N. Alvarado.

At Mendota: *Migrant Ministry*, the Rev. Wm. Noel, Box 481.

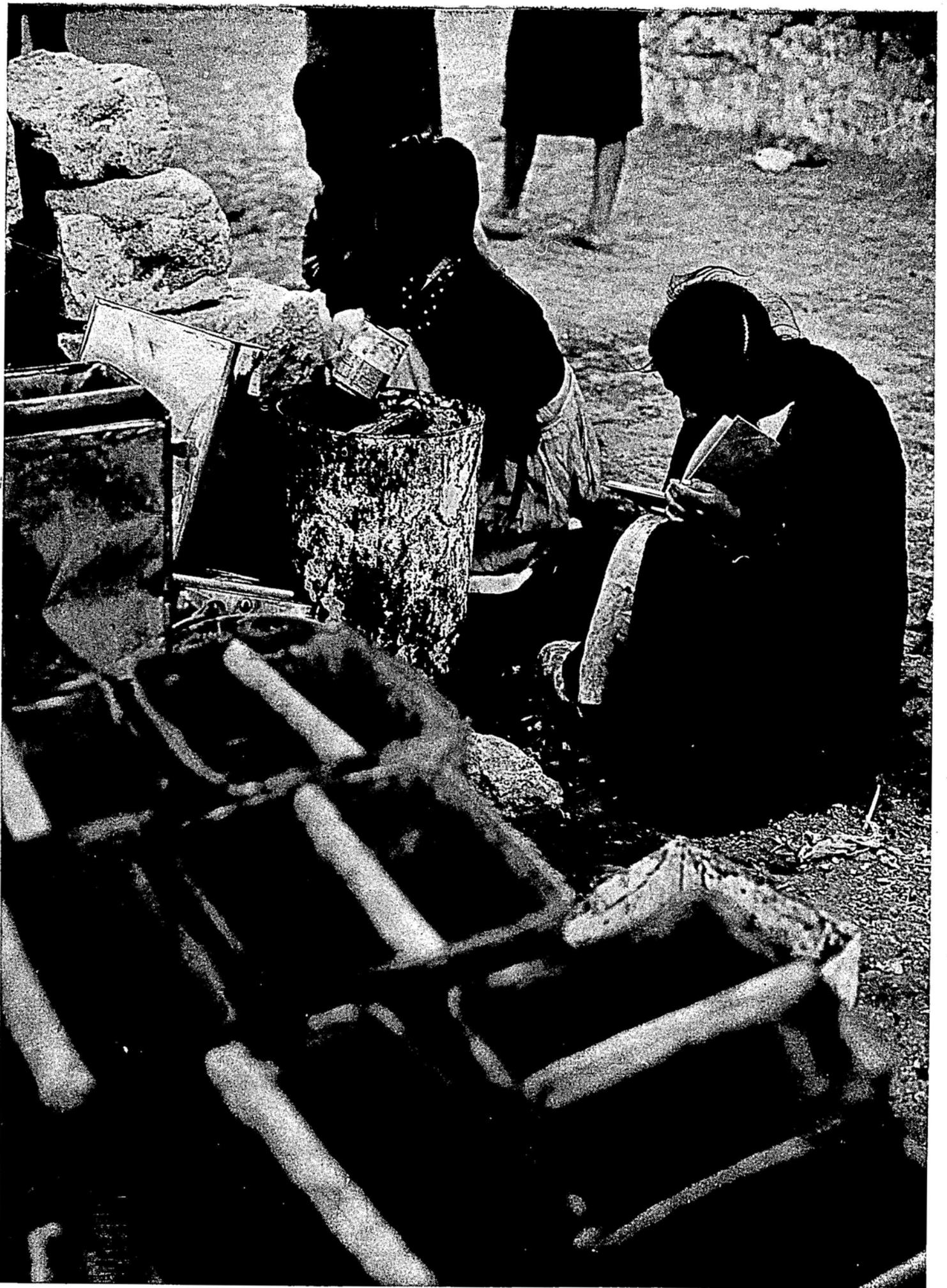
At San Diego; *Work with Senior Citizens*, 4663 Hawley Blvd. Miss Mary Riddle, Director.

At San Francisco: *Inner City Work*, the Rev. F. Bird, 756 Union Street.

At San Pedro, *Toberman Settlement House*, 131 N. Grand Ave., Miss Louise Larsen, Director.

At Willits, *Round Valley Indian Mission*, the Rev. John Foster, 235 School St.

Include in your list also Methodist churches in all states.



# THE CHANGING ROLE OF WOMEN IN LATIN AMERICA

AN INTERVIEW WITH VERA FLORES



In countries of rapid social change, among the rapidest social changers are women. Well-qualified to discuss this change is Mrs. Vera Flores, who is an interpreter and teacher as well as a devoted church woman and wife. Mrs. Flores shown above (left) with Miss Parin Vakharia is currently visiting the United States as part of the "Team of Twelve" women brought here by the Methodist Board of Missions.

**I**T is wonderful to be a woman and, even if a woman has a career, she should keep on being feminine."

Mrs. Vera Andrade de Flores smiled her quick, captivating smile, her eyes sparkled—radiant personification of her own philosophy—and accomplishments.

The wife of Dr. Manuel Flores, president of Union Theological Seminary in Mexico City, Vera Flores is an interpreter for a wide variety of international conferences.

As a member of the International Association of Conference Interpreters (IACI) she has worked as an interpreter for the United Nations agencies except one (she can't remember which one),

for the Organization of American States (OAS), the International Conference of Free Trade Unions (ICFTU), and numerous other organizations and groups.

Mrs. Flores speaks four languages—Spanish, French, English, and Portuguese. In fact it was her knowledge of Portuguese that launched her on her career as a conference interpreter 14 years ago.

She is also a long-time worker in the Methodist Church and related institutions in her native Brazil and her adopted Mexico. Before her marriage in 1937 to the Rev. Dr. Flores, she taught primary grades at Colegio Izabel Hen-

drix in Minas Gerais and at her alma mater, Colegio Bennett, in Rio de Janeiro.

Because her own life so fully exemplifies woman's capacity for achievement in both home and career, Mrs. Flores speaks with special appreciation for the emerging role of women in Latin America, and particularly in Mexico.

"Emergence of women in Latin America can come only through and by education," she told *WORLD OUTLOOK* in a recent interview in New York. She is in the United States as a member of the Leadership Team of overseas women visiting this country under the sponsorship of the World and Woman's Divisions of the Methodist Board of Missions.

"The Mexican government is giving great attention to education. Everything is free, even the textbooks. Every school building is in use day and night. We need to build more schools."

Mrs. Flores attributes women's advancement mainly to the social security laws—and the unions. Both are powerful, she averred.

"The social security laws have brought a new day to Mexico and to Mexican women," she said. "Every woman now has the right to a clean bed at the time of the birth of her child, for example. And every woman living with a man who refuses to marry her is now eligible for social security benefits.

"The social security laws provide for education, recreation, better housing. They have made possible huge cities with every facility and advantage."

Asked if these "cities" were like our housing projects and shopping centers, Mrs. Flores nodded. "But they are much bigger. They are huge.

"Social security has also established clinics and centers just for women where they can learn sewing, cooking, arts, crafts—Mexican women are very artistic and creative. And there are wonderful swimming pools and recreation facilities.

"These centers are in the villages, too. They are helping to raise the standard of living. The Ministry of Health also maintains welfare centers."

Another powerful influence creating

change in old patterns of Mexican life is the land reform program, Mrs. Flores said. Under this agrarian reform the government parcels out land to the men who work it. Such a piece of land is called *ejido* and the man who works it the *ejidatario*. Cooperatives are also developing. These give farmers access to tractors and modern equipment. The Department of Agriculture and special banks also lend help, Mrs. Flores said.

But the past still accompanies the present. "You still see a man riding on a donkey," Mrs. Flores observed, "and the woman, carrying a baby in her arms, and expecting another, walking by his side, with two or three children trailing along behind.

"But the donkey is being replaced by the bicycle," she added with a smile.

"Many women still run *puestos*—small businesses in the markets," she said. "These women are wonderful with math even though they may not be able to read or write."

But the woman of modern Mexico has traveled far from the path beside the donkey and the *puestos*. She is seen in almost every area of business and professional life.

"Tourism is the Number One industry in Mexico," Mrs. Flores said. "And there is much emphasis on learning English. Many women serve as tourist guides, in travel agencies, and as interpreters for tourists.

"They are managing large groups of dangerous American males," she added with a mischievous twinkle.

"Many women are in the hotel business. Many serve as airline hostesses. Many are in journalism." She recalled a famous newspaper column written by a woman who signed herself "Maruxa." The column was titled "Women Who Work."

"Poultry is a new industry which women are very much interested in," Mrs. Flores continued. "Chicken used to be very expensive in Mexico, but not now since the development of the poultry industry.

"A woman heads a labor court of appeal. There are many women in the legal

profession," she went on. "In fact there are more women in politics and the professions than in top business positions. But there is a big demand for bilingual secretaries.

"Many girls go to normal school, then get a job and so are able to continue their education at a university. Many are employed in lab work of various kinds. My son who is training to be a veterinarian says there are several women in his classes.

"There are many women in archeology," Mrs. Flores added. "You can dig almost anywhere in Mexico and find interesting things. And women are active in the arts."

Discussing briefly the position of the Protestant church in Mexico and woman's role in it, Mrs. Flores noted that unlike the all-male church boards she has run into frequently in this country, the boards of the Mexican Methodist churches are nearly always made up of equal numbers of men and women.

"Our board members are chosen on the basis of competence, not sex," she said. "There does not seem to be that sense of male superiority."

She admitted that at home the woman calls her husband "Mi Señor" (my lord), however, and in talking about him to others refers to him as "El Señor."

"In the average Mexican household," she said, "the man holds the money and gives his wife a daily allowance—*el gasto*—for food and small purchases. He still takes care of the larger purchases.

"But supermarkets are changing the whole picture," she laughed. "Even the poorest women can save money in the supermarkets."

Mrs. Flores is carrying on her own personal campaign for upgrading the status of at least one group of women—the wives of ministers. She encourages them to "realize the facts of modern life"—to learn how to manage money wisely, to dress better and more attractively, to take their places beside their husbands Sunday mornings to greet members of the congregation after church.

"I want them to be proud that they are women," she said.

# A Talk with Julia Henderson

by AMY LEE

**W**OMEN in some of the developing countries are farther advanced than women in the United States.

That is the opinion of Miss Julia Henderson, director of the Bureau of Social Affairs of the United Nations.

"You see women in government posts, in parliaments, in leadership roles in many areas of the political and economic life of their countries," Miss Henderson told *WORLD OUTLOOK* in a recent interview in her office on the 27th floor of the United Nations Secretariat. "Much more so than here in our country."

Interested in political science herself since the age of ten, Miss Henderson is now marking her twentieth year with the United Nations and her fifteenth as director of the Bureau of Social Affairs, originally the Division of Social Welfare.

Miss Henderson holds a master's degree in political science from the University of Illinois, and a Ph.D. in political science and economics from the University of Minnesota. Her thesis for the Ph.D. (subject: "Migrant Workers Imported to the United States") was written during the first year of study at Harvard University's Graduate School of Public Administration. She was the first woman granted a fellowship there.

Her study, her first-hand knowledge of hardships suffered during the depression by coal miners in her part of Illinois (the southernmost, known as "Little Egypt"), her four months of research at the International Labor Organization in Montreal, and her subsequent employment with the Social Security Board in Washington gave her an in-depth understanding of both the human and the technical aspects of social and economic development.

Since assuming her present position, Miss Henderson has guided the bureau through various expansions of its services. Today it is undergoing evaluation and study in order to tailor its programs to the growing concept of balanced social and economic planning. This is a concept now gaining world-wide acceptance and being emphasized in the last half of the United Nations Development Decade.



Miss Henderson, director of the Bureau of Social Affairs of the United Nations, will appear at the Portland Assembly as part of a panel on "The Role of Women in International Affairs." A Methodist, she is chairman of Commission on Christian Social Concerns in her local church.

The bureau's three main areas of operation are community development, social welfare, and social defense. The last-mentioned covers prevention of crime and treatment of offenders. The bureau's community development programs are carried on in about thirty countries; social welfare programs in forty to forty-five; social defense in slightly fewer.

Miss Henderson sees opportunities for women in nearly every area of service with which the bureau is concerned.

There are always opportunities of course in the obvious "women's" professions—teaching and nursing.

Miss Henderson also sees a need for women doctors, particularly in countries initiating family planning programs where the services of women doctors are mandatory.

Training of women teachers is a nearly universal need in the developing countries, she noted. There custom and tradition have decreed education for boys but not for girls. Hence there is a severe shortage of women teachers at a time when education—and particularly education of girls and women—is the Number One priority in newly independent nations.

As the work of the bureau's population commission grows, women demographers are coming more into the picture.

Miss Henderson spoke highly of the accomplishments of one such "lady demographer," Dr. Carmen Miro, a Panamanian woman who is director of the bureau's center in Santiago, Chile. A study conducted by Dr. Miro among Chilean women brought to light an appallingly high rate of abortions. This in turn led to establishment of a National Commission on Population and to eight more fertility studies in other parts of Latin America.

In the areas of housing and town planning relatively fewer women appear, Miss Henderson pointed out, because the demand is mainly for architects and city planners for urban development—and architects and city planners are usually men.

But in the overall picture of balanced social and economic planning in the developing countries, Miss Henderson sees women as playing key roles. Whether the setting is rural or urban, daily life revolves mainly around the woman—as wife and mother. It is her voice that counts, from the food she grows and prepares, the schooling she wants for her children (and herself and her husband), to the kind of government under which she wants to live.

"Whatever area of development we consider—industrialization, housing, education, agriculture—we always have to come back to the part women play," Miss Henderson said. "We have to organize and educate women."

# THE MOVING FINGER WRITES



RNS Photo

*Pope Paul VI greets Dr. Michael Ramsey, Archbishop of Canterbury, in the Sistine Chapel. The two leaders met to discuss relations between the Roman Catholic and Anglican communions. It was the first such official meeting since the Church of England broke away from Rome under Henry VIII.*

## MISSIONARIES LEAVE BURMA; CHURCH CONTINUES WORK

Five Methodist missionaries will be leaving Burma in compliance with a government edict that all foreign missionaries be out of the country by May 31. But Methodist Board of Missions officials in New York emphasize that, though they regret the edict, the church in Burma is under strong Burmese leadership and is expected to continue its work and witness despite the loss of American missionary personnel.

The Methodist missionaries affected by the edict of General Ne Win's military government are:

The Rev. Dr. and Mrs. Frank Manton, whose American home is East Liverpool, Ohio, and who have served in Burma since 1937. Dr. Manton is presently serving as pastor of the English-language Methodist Church in Rangoon, capital of Burma and district superintendent of the English-Indian

District. Arrangements are being made for the assignment of the Mantons to another country for continued missionary service.

Miss Hazel Winslow, whose American home is Harris, Iowa, and who has served in Burma since 1926. She is currently working among Chinese women and children in Rangoon. Miss Winslow was due to return to the United States later this year to retire.

The Rev. and Mrs. Robert C. Howard, whose American home is Mobile, Ala., and who have served in Burma since 1950. Mr. Howard is currently pastor of Grace Methodist Church (Burmese-speaking) in Rangoon. The Howards were due to return to the U.S. this summer on regular furlough.

The five Methodists are among fifty-eight Protestant and Roman Catholic missionaries who will be leaving Burma under the government edict, an executive of the National Council of Churches said. The Rev. Addison J. Eastman, director of mission for the

Council's Asia Department, said twenty-three American Baptist, twenty-three Roman Catholics and seven Seventh-Day Adventists would also be affected.

However, Mr. Eastman joined with Methodist and other denominational missions leaders in assuring that the life of the Burmese churches would continue. He said: "The departure of these American missionaries marks the end of an era, but not the end of Christian work in Burma. There is now in Burma a Christian community of about 600,000, and it is growing rapidly in some parts of the country. The church has itself become a missionary community and has developed strong indigenous leadership. The military government of General Ne Win has assured Christians and other religious groups that they will continue to be free to practice and teach their religion."

American-related Methodism in Burma, the former Burma Annual Conference of

The Methodist Church, became an independent church body, the Autonomous Methodist Church of Lower Burma, in October, 1965. The church elected its own episcopal leader, Bishop Lim Si Sin, at the same time. All other church leadership, including district superintendents (except one), heads of institutions and field treasurer, are also nationals.

The Burmese church has about 2,500 members in twenty congregations. There are twenty-three ministers, including sixteen fully ordained pastors, five ministers-on-trial and two local (lay) preachers. There are also five Bible women.

The edict requiring missionaries to leave follows the nationalization of all schools, including Methodist schools, in 1964. No restrictions have been placed on the remittance of mission funds, and Board of Missions officials expect to continue to send funds regularly for work in Burma.

The Rev. Hugh N. Lormor, executive secretary for Burma, Malaysia, Indonesia and Pakistan of the Board of Missions, said: "The break which will be caused by the government edict in missionary outreach from American Methodists to our fellow churchmen in Burma is to be greatly regretted. This is true not only because of the loss of the contribution which American missionaries can make to the life of the church in Burma, but also in terms of personal ties between American and Burmese Christians symbolized by the missionaries.

"However, we should be very grateful that the church in Burma is in the hands of dedicated and capable national leaders. Though the loss will be felt, both in Burma and in America, the church will move for-

ward in its work and witness. There is vitality in the Burma church, and it is reaching out to new areas, especially the Chinese congregations in the country north of Rangoon. Methodists in America should hold their Burmese brethren in their prayers, and continue their interest and financial support."

Methodist missionaries from America first went to Burma in 1879 and have been there almost continuously except for the World War II years. However, the first American missionaries of any denomination to work in Burma were the noted Baptist missionaries, Adoniram and Ann Judson, who sailed for Burma in 1812. From their work has stemmed a large Baptist church.

British Methodists are also at work in Burma, and an autonomous church, the Upper Burma Methodist Church, has resulted from British Methodist missionary efforts. It has a membership of about 6,000. The two Methodist bodies are looking toward eventual union.

### NCC-RC LIAISON GROUP IS NAMED

The first permanent, official liaison channel between the Roman Catholic Bishops' Commission for Ecumenical Affairs and the Protestant, Anglican and Eastern Orthodox National Council of Churches was disclosed in a joint announcement by the Commission and the Council's Division of Christian Unity.

A thirty-six-member Working Group will meet regularly, serving as "an agency of coordination and clearance at a high official level" between the Roman Catholic Church and the National Council of Churches.

Cochairmen of the Working Group are: Bishop John H. Carberry of Columbus, O., chairman of the Roman Catholic Bishops' Commission for Ecumenical Affairs; and the Rev. Dr. John Coventry Smith of New York City, general secretary of the Commission on Ecumenical Mission and Relations, United Presbyterian Church in the U.S.A.

Scheduled to hold its first meeting this spring in New York City, the group has laymen as well as clergymen on both delegations.

The Rev. Dr. Robert C. Dodds of New York City, director of ecumenical relations for the National Council of Churches, and Msgr. William W. Baum of Washington, D.C., executive director of the Bishops' Commission for Ecumenical Affairs, said in a joint statement that the new agency "has a similar role in the U.S. to that of the international working group established last year by the World Council of Churches and the Vatican."

They also noted that the "two western hemisphere members of the WCC-Vatican group are also members of the U.S. group." These are Dr. R. H. Edwin Espy, general secretary of the National Council of Churches, and Msgr. Baum.

NCC membership in the new group, representing Protestant, Anglican and Eastern Orthodox churches, numbers twenty-one leaders of eleven national communions. There are fifteen Roman Catholic members.

"We are now able to be in regular and efficient contact with each other at a high official level," Dr. Dodds and Msgr. Baum said.

"In this group we can consider just about



RNS Photo

Striking grape pickers and their sympathizers, including many clergymen, kneel in prayer during a halt in the 300-mile "pilgrimage" to the state capitol at Sacramento, California. The prolonged strike is an effort to secure collective bargaining rights and higher wages for the agricultural workers.

# O

## nce upon a time...

... there was a Methodist layman who found himself at the Biblical threescore and ten, in robust health, and in possession of a carefully accumulated nest egg. One morning over bacon and



eggs, Layman and Wife agreed to put the whole sum into World Division annuities. This would bring guaranteed income so long as each should live and would at their deaths advance the Christian missions which they had supported all their lives.

Ever since their early life when Layman's company had stationed them in China, they had felt a deep love and concern for Chinese children. Almost with one voice, Layman and Wife exclaimed, "... a Sunday school in Peking's industrial district!" Their delight over their new annuitant project knew no bounds.



But the end of the fable is not so happy. In 1958 when Mrs. Layman followed her husband in death, mainland China was closed to the outside world. Massive organization of "communes" had begun and coerced mergers had reduced Peking's 65 Christian churches to four. The Board of Missions has not yet cut through the legal tangle to free Layman's gift for sorely needed education work elsewhere.



**Moral:** Appealing as they are to the Christian heart, specific annuitant projects are becoming more and more difficult to carry out in today's explosive world. The World Division strongly urges that you execute your annuity agreements so gift portions may be used "where the need is greatest" in one or more of the six major missions at work in 32 countries. You may specify Church Development, Education, Medicine, Social-Economic-Industrial Work, Agricultural Development, Literature and Communications or any combination of these.

*For 95 years the Methodist annuity has been cherished as a dependable source of lifetime income, and a productive way of underwriting the church's world mission. You may begin with as little as \$100. Your guaranteed income, ranging up to 8% for those advanced in years, begins immediately. For more information, write Dept. WO-56*



**WORLD DIVISION  
OF THE  
Board of Missions  
OF THE  
METHODIST CHURCH**

Dr. Ashton A. Almand, Treasurer, 475 Riverside Drive, New York, New York 10027

any object of common concern, suggesting to our parent bodies projects which we might undertake together," they said.

They mentioned mixed marriages, peace efforts, common prayer and worship, conversion, public funds for private schools, the meaning of baptism, civil rights, cooperative mission projects and teaching materials as subjects the new group could discuss in coming months.

"The list could be extended indefinitely," they said. "This group is unlimited in the range of matters it may consider. Its one limitation is that it has power only to make recommendations. It has neither legislative nor juridical authority."

It can, however, fill the "potentially very important function of providing vital channels of information, coordination and clearance," Dr. Dodds and Msgr. Baum—themselves voting members of the group—declared.

### AGENCIES ASKED TO FOSTER INCLUSIVENESS

Methodism's general boards and agencies have been asked to "take special steps to coordinate their influence and to cooperate in developing programs to foster racial inclusiveness" in local churches of the denomination.

The request was made by the Interboard Commission on the Local Church at its annual meeting.

In other actions the commission, made up of representatives of The Methodist Church's "program boards," gave provisional support "in principle" to the Methodist United Service and Training (MUST) program announced by the Board of Missions in January; endorsed the program of older youth-young adult ministries announced by the General Board of Education; supported the development of a local church poverty action manual; heard a report on the Methodist Racial Witness Relief Fund; voted to recommend to the adjourned session of the General Conference this autumn the setting up of a comprehensive study of the local church; and heard a progress report on the quadrennial program "One Witness in One World."

As a part of calling on the denomination's general boards and agencies to coordinate their influence and develop programs to foster racial inclusiveness in local churches, the commission suggested that an "early" consultation of general board staff members be convened to begin study and planning.

Support "in principle" of MUST came after an extended discussion of the program in both the commission and in the meeting of the staff secretarial council which preceded it.

The support is contingent upon a policy board being set up composed of representative staff leaders and board members of the five general agencies making up the interboard Commission on the Local Church, plus the chairman and the secretary of the commission itself and three additional members of the National Division of the Board of Missions and the president of the National Division who would serve as chairman of the policy board. The action pro-

vided that the associate general secretary of the National Division should have staff leadership in the program.

MUST is designed to retrain clergy and laity in The Methodist Church for more effective witness and service in an urbanized America. Cost is estimated at \$5,835,000 and approval for its support through the Advance Special plan of missionary giving is being sought.

Turning to a review of the Racial Witness Relief Fund, the commission was told that through February \$24,631.17 has been received into the fund. Grants of \$4,130 have been approved during the past ten months. The fund was set up by the 1964 General Conference to assist Methodists suffering economic loss because of activities in behalf of improved race relations.

Noting the unification negotiations now in progress between The Methodist Church and the Evangelical United Brethren Church, the commission recommended that three representatives of the Evangelical United Brethren boards be invited to sit with the commission's secretarial council.

Bishop Thomas M. Pryor of Chicago, chairman of the commission, said the next annual meeting will be held Nov. 18, 1966, in Roanoke, Va.

## JURISDICTIONS PLAN POSSIBLE MERGERS

Action to keep open the door to possible merging of annual conferences of the Central (Negro) Jurisdiction and the geographical conferences in the South Central Jurisdiction has been approved by the advisory councils of the two groups.

Three recommendations were unanimously adopted by the group in a session in Houston, Texas, according to the Rev. Dr. Virgil D. Morris, executive secretary of the South Central Jurisdiction. Included is:

The setting up of advisory councils by all annual conferences of both the South Central Jurisdiction and the Southwestern Area of the Central Jurisdiction and wide publication of the names of the members so that the groups can begin joint meetings;

Action under Amendment IX of the constitution of The Methodist Church for immediate transfer and merger of annual conferences where it is mutually agreeable to all annual conferences of both jurisdictions concerned; and

The setting up of a committee representing the South Central Jurisdictional and the Southwestern Area to seek a joint meeting with similar groups already existing in the Southeastern and Central Jurisdictions to determine recommendations for a common plan of action for transfer and merger of remaining Central Jurisdiction Annual Conferences to the two geographic jurisdictions.

At present there are four Central Jurisdiction annual conferences in the Southwestern Area including churches in Oklahoma, Arkansas, Texas, and Louisiana. (Former Central Jurisdiction churches in Kansas and Nebraska have already been transferred to the geographical annual conferences, the state of New Mexico has no Central Jurisdiction churches, and the Central West Conference made up of churches in Missouri



Church World Service

*Three of the first workers headed for Vietnam in the Vietnam Christian Service Program confer together. The Program is a cooperative relief and service project to aid thousands of refugees in war-torn South Vietnam. Recruiting is being done to secure volunteer doctors, nurses, social workers, home economists, agriculturists, material aid assistants and others.*

has already been transferred to the South Central Jurisdiction pending its dissolution this summer.)

## ECUMENICAL AFFAIRS GROUP HAS MEETING

There is "healthy support for sound ecumenical adventures" within The Methodist Church, the denomination's Commission on Ecumenical Affairs has been told.

"It is obvious that many Methodist ministers and laymen seek a Christian church more visibly united than it now is and that they look to our commission for both encouragement and forward guidance," the Rev. Dr. Robert W. Huston said in his first report as general secretary of the commission.

Dr. Huston said that "many letters rejoic-

ing at the establishment of the office have come from churchmen who are looking to us for responsible and positive Methodist involvement in the ecumenical movement."

Dr. Huston began his duties the past summer as administrative head of the commission which was set up by the 1964 General Conference. He is Methodism's first full-time representative in the ecumenical field. Much of his time to date, he said, has been spent in making contacts with both ecumenical leaders around the world and with local pastors and laymen in this country as he "sought to get hold of my frontier job and let the task get hold of me."

Much of the annual meeting here of the Commission on Ecumenical Affairs was devoted to a review of the proposed unification of the Evangelical United Brethren

Church and The Methodist Church.

The commission adopted a 1,500 word statement endorsing the proposed union as "an opportunity for bold and decisive action."

Bishop F. Gerald Ensley, Columbus, Ohio, chairman of the commission, said that the full text would be circulated to bishops of the church, general and jurisdictional conference delegates, and other leaders.

In a separate action, the commission recommended to the ad hoc commission working out details of the plan of union the inclusion of two additional reaffirmations of the Methodist intent to achieve racial inclusiveness at all levels of church life. The suggested additions would come in the proposed plan of union's provisions on annual conferences. The commission did not endorse a change which would remove a provision that "for a period of twelve years following union, annual conferences shall not have their names or boundaries changed without their consent."

These changes were presented for consideration by a group of leaders from the Central (Negro) Jurisdiction.

In other actions the commission approved the holding of a national Methodist convocation on ecumenism in the autumn of 1969, endorsed dialogue between Methodist and Roman Catholic leaders and voted to explore the possibility of dialogue with Orthodox leaders, agreed to cooperate with the Woman's Division of the Board of Missions in a church-wide study on ecumenism, and asked a committee to prepare a statement on the "stance of Methodism in the ecumenical movement."

The proposed convocation was set tentatively for Nov. 9-11, 1969. It would provide, the commission said, a sounding board for outstanding leaders from the fields of ecumenism around the world, would underline the fact that ecumenical considerations demand the attention of the church at all levels, and would be a follow-up to the church-wide study in the field.

The commission voted to hold its next annual meeting Jan. 24-25, 1967, in Denver, Colo.

The proposed unification of The Methodist Church and the Evangelical United Brethren Church has been given endorsement by Methodism's top agency in inter-church relations, the Commission on Ecumenical Affairs.

"The year 1966—the bicentennial of American Methodism—once more affords our church an opportunity for bold and decisive action," the commission said in a 1,500 word statement adopted unanimously during its annual meeting.

"If we are to be true to our heritage, we will elect to undertake the risks of faith which attach to our uniting with the Evangelical United Brethren Church in the establishment of what can only be called a new denomination. . . . Such a step will bring into one current two related streams of spiritual life, so that God may be served in the present age more fully and more faithfully."

"What is proposed is not just a merger for convenience, after the manner of the market-

place, but a living union within the body of Christ. Together we shall be enabled to walk more closely along the pilgrim way. Our summons is to a new seriousness in ecumenical involvement and to fuller accord with the prayer of our Lord that his disciples might be one."

The statement noted that the proposed step is in keeping with the history of both denominations and said that moreover "this union may be seen as an extension of that healing of the deep cleavages which were overcome in the reunification of three branches of Methodism in 1939."

"We believe it to be the will of God that the unity of His people become more and more visible among men. To this divine intent, we believe we are responding."

Noting the many things the two denominations have in common such as doctrines, polity, and outlook, the commission said that these in themselves are not sufficient grounds for union, but that "rather, we believe that we are driven by the winds of the Spirit; we are pressed by the forces of history."

"By indifference and apathy we may only prove ourselves disobedient to God. Our pride in numbers and accomplishments and our regard for our own self-sufficiency tend to restrain us. But surely our sufficiency is of God and not in our size and achievements."

Suggesting that Methodism has "much to share" in the union, the statement asserts that "we have much also to receive."

"Through the very gifts our brethren bring with them—their deep devotion to the faith, their dedication to mission, their concern for ecumenicity, their understanding of true stewardship, their emphasis on fellowship as a family relation—we shall find that the fires of our own devotion, dedication and concern shall be stirred into brighter flame. When we weigh these considerations against the practical matters of pensions, minimum salaries, differing standards for the ministry, the support of institutions, we believe no really insurmountable barriers confront us."

Speaking to the question of renewal in the church, the commission said that "renewal is not to be found primarily in structure but in devoted common life."

"The prospect of Evangelical United Brethren-Methodist union itself offers renewal among us all with respect to our mission to the world, in witness and in service. Renewal is not a treasure which can be gathered into barns; it becomes evident in the very act of Christian obedience."

"In the light of these considerations, the Commission on Ecumenical Affairs commends this proposed union of churches to the people called Methodists."

"We believe God affords to this generation of Methodists that exhilarating experience of fuller unity which He gave to another generation in 1939. Let us avail ourselves of this, not for comfort but for conscience's sake. We are under no compulsion but the compulsion of life and the obligation and joy of responding to God's action among us."

The full text of the statement adopted was distributed to all bishops of the church,

General Conference delegates, and other leaders.

Final details of the proposed plan of union are now being completed and the General Conference of both denominations will meet concurrently in Chicago, Ill., in November to consider the question.

### CONFERENCE ON PEACE MEETS IN WASHINGTON

Positions of the National Inter-religious Conference on Peace, pressing for action toward peaceful solutions of today's world conflicts, have found support from Methodist leaders who participated.

Some 300 persons from a wide variety of religious groups, though not delegated to speak for them, made this March 15-17 meeting the first time the representatives of the major faith groups had issued a common statement on peace issues.

The conference proceeded on the concern that consideration of U.S. foreign policy, especially related to Viet Nam, has omitted "serious probing of the religious and moral issues involved." It asserted that "we cannot leave to soldiers and statesmen alone the great problems of conscience being raised in these days of conflict."

With these assumptions, it overwhelmingly adopted statements in three related areas:

—Confronting the changing Communist world, it urged constructive and varied approaches to Communist countries, recognition of the need for social change, initiation of personal contacts as churchmen and churches across boundaries and ideological lines, support for universal membership in United Nations and "rapid strides toward general disarmament."

—In regard to China, it urged recognition and United Nations seating for the People's Republic of China and called for development of communication and cooperation with that Communist nation in order to overcome ignorance and gain understanding.

—As to the morality and limits of U.S. intervention in other nations, it urged consideration for use of UN action rather than a unilateral approach and called for the "claim of human beings as children of God" to have priority.

With particular reference to Viet Nam, the conferees requested President Johnson to agree to an indefinite truce beginning on Good Friday, to pursue "every possible avenue" for negotiations, to agree to include the National Liberation Front among parties to negotiation and to place high priority on social and economic development to overcome the "dehumanizing and brutalizing effect" of the nation's long conflict.

To this was added, by the necessary three-fourths majority, a request to the President to "consider respectfully an immediate halt to the bombing in Viet Nam."

Methodist Bishop John Wesley Lord of Washington was one of six co-chairmen of the conference, along with Roman Catholic, Jewish, Greek Orthodox, Unitarian-Universalist and other Protestant groups. He called this joining together "an evidence of a renewal in the life of the church."

As one of three editors of religious journals who addressed the meeting, Arthur J.

Moore, Jr., of *WORLD OUTLOOK*, asserted that, while organized religion does have a right to speak on matters of war and peace, most such statements "do not seriously influence anybody."

He held that churches should realize instead that they "have an obligation to speak, but must earn the right." Elements of this include doing "our homework and learning how policy decisions are really made by government" and seeking "to find connection between the great ethical insights that we proclaim and the events taking place in the world today." The church's role, said Moore, is "not to give answers that we already possess . . . but to join with the world in seeking for the answers." First stage in the process, he added, is more "internal dialogue."

Others among the more than thirty Methodist participants included Herman Will, Jr., executive for the Division of Peace and World Order, who was secretary for one workshop.

Hope was expressed that the religious communities will join in a world inter-religious conference on peace in 1967 and will call a national conference on religions and peace.

#### PENTECOST MESSAGE ISSUED BY WCC

In an age of estrangement when some are saying God is dead, the presidents of the World Council of Churches are saying "God is with us as an ever-present helper."

"The Holy Spirit has come, still comes and will come to our aid and our rescue," the presidents continue in their 1966 Pentecost message.

The annual message will be read in many languages throughout the world. All Christians will celebrate Pentecost on the same day this year—on Sunday, May 29.

Pentecost Sunday comes seven weeks (fifty days) after Easter. Eastern Orthodox Churches use a different calendar to figure their church year. Consequently, they usually celebrate Easter and Pentecost a week or more later than Western churches. In 1966, the dates coincide.

According to the WCC presidents God is our helper "in our common life, witness and activity," through "the continuing presence and activity of His Holy Spirit."

"Pentecost is not only an assurance about the past and the present, but also about the future. . . . The truth about the future, the future of our world, of each one of us, is in the mind of the Spirit. Power to possess the future in the name of Jesus, the Christ, this is the gift of the same Spirit and of Him alone.

"We pray that through the message of Pentecost, that God is our helper, Churches and Christian people everywhere may be given new heart and confidence and find in Him the source of the only lasting hope," they conclude.

The message is signed by honorary president, Dr. J. H. Oldham, St. Leonards-on-the-Sea, England, octogenarian ecumenical pioneer, and the six presidents elected at the WCC's Third Assembly in New Delhi, 1961. They are: His Eminence Archbishop

Iakovos, primate of the Greek Orthodox Church of North and South America, New York; Sir Francis Ibiyam, adviser to the military Governor of the Eastern Provinces of Nigeria and leading Presbyterian layman, Enugua, Nigeria; Dr. Arthur Michael Ramsey, Archbishop of Canterbury, London; Principal David Moses of Hislop College, and member of the Church of Northern India and Pakistan, Nagpur, India; Dr. Martin Niemoeller, former president of the Evangelical Church of Hesse-Nassau, Weisbaden, Germany; and Dr. Charles C. Parlin, New York lawyer and Methodist layman.

The day of Pentecost marks the event described in the second chapter of the Book of Acts when the Holy Spirit Jesus had promised descended on a small group of followers gathered together, fifty days after the resurrection, to celebrate an age-old religious festival. Some 3,000 converts were brought to the faith that day.

Many historians date the beginning of the Christian Church from that event. Pentecost is now observed by many churches as a day to stress the unity and mission of the Church.

#### ALEXANDER P. SHAW; BISHOP WAS 86

Funeral services for Bishop Alexander P. Shaw, retired, were held March 12 at Holman Methodist Church in Los Angeles. Bishop Shaw, 86, died March 7 after being in failing health for several years.

A native of Abbeville, Miss., Bishop Shaw was elected to the episcopacy in 1936 and served the New Orleans Area from 1936 until 1940 and the Baltimore Area from 1940 until his retirement in 1952. In 1953 he was recalled to duty after the death of Bishop Robert N. Brooks and presided over the West Texas and Texas Conferences of the Central Jurisdiction until 1956. Prior to his election to the episcopacy he served pastorates in Maryland, Pennsylvania, Virginia, Arkansas, and California and was editor of the former *Southwestern Christian Advocate*.

Bishop Shaw received his education at Rust College, Gammon Theological Seminary and Boston University. He was a delegate to the 1928 General Conference and an alternate delegate to the World Council of Churches Assembly in Amsterdam, Holland, in 1948.

Bishop Noah W. Moore, Jr., of Houston, Texas, was in charge of the funeral service with the eulogy being delivered by Bishop Willis J. King. Bishop Edgar A. Love was the official representative of the College of Bishops of the Central Jurisdiction.

Survivors include his wife, two sons and three daughters.

#### MRS. CHARLES STOKES; MISSIONARY TO KOREA

Mrs. Arlene Amstutz Stokes, forty-nine, a Methodist missionary to Korea for nineteen years, died March 12 in a hospital in Seoul, capital of Korea, after an illness of several weeks.

With her husband, the Rev. Dr. Charles D. Stokes, she first went to Korea in 1940, but they had to leave in 1941 because of

#### "SELL INDIA" says INDIRA GANDHI

Churches—Missions Conferences.

American Women can help the poverty situation.

Exhibit the work of craftsmen, and sell for them.

Obtain Consignments such as:

Fine carved brass, worship center cross sets, character dolls, handwoven cottons, newest exotic silk scarfs, ivory, Tibetan gold filigree jewelry, carved wood and horn; learn about mission areas; your percentage is returned to them.

This is the original "help others help themselves" program; requested to enrich your mission study; we introduced the Mother of Pearl from the Holy Land, and the Korean Woman's Program and their fine products.

JOIN OUR WOMAN TO WOMAN  
PROGRAM

Church Women's Handcraft Service  
Lenore Porter, Director  
102 East 22nd Street, New York, N.Y. 10010

HOUSEPARENT—Methodist Children's Home (children 6-18). New Program and Buildings. Beginning salary \$200 per month per person plus maintenance. Single or couple.

The Jesse Lee Home, Star Route A, Box 65, Anchorage, Alaska 99502

Write for  
**FREE CATALOG**

**CHAIRS • TABLES**

- SCHOOL FURNITURE
- BLACKBOARDS
- OFFICE FURNITURE

IMMEDIATE DELIVERY!

**ADIRONDACK CHAIR CO.**  
276-M Park Ave. S., N.Y.C. 10010

DALLAS • BOSTON  
L.A. • CHICAGO • PITTSB'G



anti-foreign pressure by the Japanese rulers of Korea. The Stokes returned to Korea in 1947 and had served there since then.

Mrs. Stokes served in a variety of ways in Korea, though her primary interest was in working with women prisoners. She visited them, held Bible classes and worship services, and worked with them in rehabilitation after release from prison. Several of the prisoners became Christians, and one became a Bible woman. She also helped to train women for leadership positions in the Korean Methodist Church and taught in a school for missionary children.

Born in Kidron, Ohio, Mrs. Stokes studied at Asbury College, Wilmore, Ky., and graduated in 1938 with a bachelor of arts degree. She did graduate study at the University of California at Berkeley. During and for two years after World War II, she served with her husband in western North



Methodist Prints, by Fujihira

*Retired missionary Layona Glenn is shown as she visited Board of Missions headquarters in New York en route to Brazil. In celebration of her one hundredth birthday, Miss Glenn was given a trip to Brazil where she served for thirty-five years. She also visited Washington, where she was received by President Johnson at the White House. Shown with Miss Glenn are Dr. Lewistine McCoy, Board Secretary for Brazil, and Dr. Ashton Almand, World Division treasurer.*

Carolina, where he was a pastor.

Surviving besides Dr. Stokes are two daughters, Carol Anne and Jean Elizabeth, both of the home in Seoul. The funeral service was March 15 in Seoul.

#### **ERNEST E. TUCK; MISSIONS LEADER**

The Rev. Dr. Ernest E. Tuck, 77, noted Methodist missionary and missions executive for thirty-three years died in a hospital in Los Angeles, Calif., March 9 after a week's illness. He had lived in Los Angeles since retirement from the executive staff of the Methodist Board of Missions in 1957.

From 1952 to 1957, Dr. Tuck was director of the Advance Department of the Board's Division of World Missions, where he had responsibility for directing the raising of more than \$3,000,000 annually in Advance Specials (special gifts for overseas missions) for mission work in forty-seven countries around the world. He was a missionary for twenty-two years, of which

seven were in India and fifteen in the Philippines. He had a major part in planning the post-World War II evangelistic, educational and reconstruction program of The Methodist Church in the young nation.

Dr. Tuck was mission superintendent and treasurer for the Methodist Church in the Philippines for fifteen years. He had a major part in planning the postwar evangelistic, educational, and reconstruction program of Methodism in the Philippines and knew the problems of that young republic.

A native of Australia, Dr. Tuck was educated at the University of Denver and Boston University School of Theology, and held the honorary doctor of divinity degree from the University of Puget Sound, Tacoma, Wash. He began his missionary career in 1919 in northwest India, where he carried on evangelistic and educational work under The Methodist Church for seven years.

Dr. Tuck returned to the United States in 1926 and served as an associate secretary of the Board of Foreign Missions of the former

Methodist Episcopal Church for seven years. He then served churches in the state of Washington from 1933 to 1937, when he once again left the United States—this time for Manila as superintendent and treasurer of Methodist work.

During World War II Dr. Tuck and his wife were interned in the Los Banos internment camp in the Philippines. They were living in Manila when the Japanese captured that city.

Three weeks after the recapture of Manila by General MacArthur's army in 1945, Dr. and Mrs. Tuck were among more than 2,000 prisoners in the Los Banos camp who were saved in a spectacular rescue by paratroopers and amphibious tanks. They returned to the United States for a period of recuperation, but were soon back in the Philippines, aiding in the reconstruction and rehabilitation program.

Surviving are his wife, Mrs. Helen Gowdy Tuck, of the home, and a daughter, Mrs.

Herbert Edwards, Seattle, Wash. A memorial service was held in Los Angeles.

### CESAR DACORSO FILHO; FIRST BRAZILIAN BISHOP

Bishop Cesar Dacorso Filho, 75, first Brazilian bishop of the Methodist Church of Brazil, died February 15 in Rio de Janeiro after a long illness.

First elected to the episcopacy in 1934, Bishop Dacorso served twenty-one years, having been reelected four times. He followed a succession of missionary bishops from the United States, and from 1934 to 1946 was the only bishop of the Methodist Church of Brazil.

During Bishop Dacorso's administration, the Methodist Church of Brazil grew in membership and expanded into new areas. Advance were made in the training of the ministry and in financial self-support. He traveled his widespread episcopal area by train, bus and on horseback.

In 1955, Bishop Dacorso was elected for a sixth term, but declined the election. He returned to the pastoral ministry and served until he retired in 1960.

The Methodist Church of Brazil is an autonomous body which has an affiliated relationship with The Methodist Church in the United States. Today it has six bishops, of whom five are Brazilians and one is from the U.S.

Bishop Dacorso was born in Brazil. His father was an immigrant from Italy, and his mother was Brazilian, partly of Indian descent. He was ordained to the ministry in 1918.

Surviving are Mrs. Dacorso, a daughter and three sons, all living in Brazil and all Methodists. The funeral service was February 16 in Rio de Janeiro.

### MISS JOY BETTS; BRAZIL MISSIONARY

Miss Joy Betts, 40, member of a Methodist family that has given two generations of missionary service in Brazil, died in Greensboro, N.C., March 10 after a long illness. She had returned to the United States from Brazil in July, 1965, on a medical furlough.

A missionary to Brazil since 1952, Miss Betts was both a nurse and a children's home administrator. She served as a nurse in a community hospital in southern Brazil, and for the last several years was on the staff of Lar Metodista, a Methodist children's home in Santa Maria. At the time she left Brazil, she was director of the home.

Miss Betts was a daughter of Methodist missionaries to Brazil, the late Dr. Daniel Leander Betts, who died in October, 1965, and Mrs. Fannie Virginia Scott Betts, who still lives in Brazil. Born in Brazil, Miss Betts attended Bennett College in Rio de Janeiro (Methodist) and the Vanderbilt University School of Nursing, Nashville, Tenn. She received the bachelor of science degree in nursing from Vanderbilt. She also studied at Scarritt College in Nashville.

Surviving besides her mother are a sister, Mrs. Anita Betts Way, a missionary to Brazil, and two brothers, John Nelson Betts, also a missionary to Brazil, and William Betts,

Pittsburgh, Pa. A memorial service was held in Greensboro.

### GEORGE S. SAHAI; LEONARD PRINCIPAL

The Rev. Dr. George S. Sahai, principal of Leonard Theological College, Jabalpur, India, died Feb. 15 of a heart ailment. He was fifty-eight on the day of his death.

In 1957 he became the first Indian to head Leonard Theological College. Prior to that time, he served a five-year pastorate at Central Methodist Church in Lucknow and was for seventeen years professor and head of the department of history at Lucknow Christian College.

Dr. Sahai was well known in Methodist circles throughout the world, having been a delegate from the Lucknow Conference to several General Conferences and having studied in England for two years as a Crusade Scholar of The Methodist Church.

Son of a Methodist minister, Dr. Sahai was born in Bareilly and attended schools in Lucknow and Allahabad. He earned five degrees from Lucknow Christian College and Lucknow University: bachelor of arts, bachelor of science in education, master of arts in history, master of arts in political science and doctor of philosophy.

During the 1958-59 academic year he did advanced study at Union Theological Seminary, New York City, under that school's program of Advanced Religious Studies for a select group of international scholars.

### ANGOLA WORK GOES FORWARD

Despite continued restrictions and limitations, Methodist work in the troubled Portuguese colony of Angola goes forward. Though information is sparse, recent reports indicate that the evangelistic, educational and other ministries of The Methodist Church continue.

Since the independence movement was launched by Africans in the northwest section of Angola in 1961, war has gone on continuously, though information as to the fighting is difficult to come by. A large area of Methodist work is in the combat zone.

Methodist churches and schools are closed in three fifths of the area in which Methodism is at work. Restrictions are endured by the church in areas where work can be carried on. However, the churches and schools go on with their programs.

No new Methodist missionary has been permitted by the Portuguese to enter Angola since 1961, nor has any missionary leaving the colony been permitted to return. Thus the number of foreign workers has been reduced from forty-five to four, of whom one is Bishop Harry P. Andreassen of the Angola Area, who was elected to the episcopacy in 1964. The others are Mrs. Andreassen, Mr. and Mrs. Loyd Schaad, American missionaries. Mr. and Mrs. Schaad (American home; Newberg, Oreg.) serve at the large rural mission center of Quessua. They have been in Angola for eighteen years.

The lack of outside personnel has thrust most of the leadership of the church upon Africans. Pastors, teachers and other Meth-

**NEED TABLES?  
SAVE MONEY!**



ORDER DIRECT FROM **FREE  
MONROE CATALOG**

Why pay fancy prices for folding tables? Order DIRECT from MONROE! Almost 100,000 customers save time, trouble and MONEY by buying tables this easy, low-cost way! Send today for FREE 40-page catalog!

**Save On  
Chairs**

The MONROE Co., 116 Church St., Colfax, Iowa 50054

Attend the **BILLY GRAHAM BERLIN CRUSADE** and tour Europe or the Holy Land  
October 17-November 7, 21 days  
**TWO ITINERARIES**, both including Berlin portion as optional feature.  
EUROPEAN TOUR: \$849  
HOLY LAND TOUR: \$995  
New York departure by jet

Write to:  
**AIRLINE TRANSPORTATION CHAIRMAN**  
414 Louann St., Pittsburgh 23, Pa.

## WRITERS

N. Y. publisher wants books on all subjects, fiction, nonfiction. No fee for professional opinion. FREE: Brochures that show how your book can be published, publicized, sold; tips and article reprints on writing, publishing, contracts. Write Dept. 203-E

**EXPOSITION** 386 PARK AVE. S., N. Y. 16

odist workers have responded to the challenge and are leading the church in its continued work.

Other difficulties facing the church include the fact that a session of the Angola Conference has been unable to be held in five years and that there have been no new ministers ordained for the same period, though ministerial candidates have been graduated from the interdenominational theological school.

The situation of Methodism in Angola is glimpsed in such reports as these: "Much of our conference area still remains closed to any of our schools and churches, as our members clamor and await the day for their return. As someone has said, 'We've been attacked and crippled, but we have recovered with a renewed determination and vitality to be ambassadors for Christ.'

"During what would normally have been a vacation period recently, we had permission to hold a special teachers' institute. The government even furnished four teachers. More than 140 workers enrolled for classes in pedagogy, practice teaching, civics, religious education, Bible, music, hygiene and agriculture. The institute provided excellent training and renewed dedication for the African leaders.

"During the recent dry season, construction was undertaken where it was possible to build. Made with sun-dried bricks, many rural churches, schools and church workers' homes were rushed to completion.

"Barriers to our work occur, but detours and new pathways are revealed to those striving to the Master's will."

## METHODIST NAMED TO WCC MISSIONS POST

The second Methodist to be elected to a major executive post in the World Council of Churches within two years, the Rev. Philip Potter, has been chosen to head the Council's international work in evangelism and missions. A member of the British Methodist Church, Mr. Potter has spoken and visited extensively in the United States.

His election came at the meeting of the World Council's Central Committee meeting in Geneva, Switzerland, in February. It was at that same meeting that the Rev. Dr. Eugene Carson Blake, stated clerk of the United Presbyterian Church in the U.S.A., was elected to succeed the Rev. Dr. W. A. Visser 't Hooft as general secretary of the World Council.

The first Methodist in recent years to be

elected to one of the World Council's top executive spots was the Rev. Dr. Eugene L. Smith, New York, who in 1964 was named executive secretary of the Council in the United States. He formerly was general secretary of the Division of World Missions of the Methodist Board of Missions.

Mr. Potter becomes director of the Division of World Mission and Evangelism of the World Council January 1, 1967. He will also be one of the Council's associate general secretaries. He succeeds Bishop Lesslie Newbigin of the Church of South India.

For the last five years, Mr. Potter has been field secretary for West Africa and the West Indies of the Methodist Missionary Society of the British Methodist Church. Born in the West Indies, he was formerly a Methodist pastor in Haiti and executive secretary of the Youth Department of the

World Council. He was a featured speaker at the Assembly of the World Council in Evanston, Ill., in 1954 and at the New Delhi Assembly in 1961. He toured the U.S. extensively in 1954.

Also at the Geneva meeting, the Central Committee elected another Methodist, this one an American Methodist, the Rev. Dr. Joseph C. Weber, as assistant director of the World Council's Ecumenical Institute at Bossey, Switzerland. He is currently associate professor of New Testament at the Methodist Theological School, Delaware, Ohio.

## PAKISTAN METHODISTS SEND MISSIONARY OVERSEAS

The international missionary force of world Methodism continues to grow, as the so-called "younger churches" of Asia, Africa and Latin America send missionaries not only to each other, but increasingly to the traditionally missionary-sending churches of the West.

The latest breakthrough in international missions involves the Methodist Church in Pakistan sending one of its leading pastors as a missionary to England. The pastor-turned-missionary is the Rev. Eric N. Daniels, pastor of Central Methodist Church in the city of Karachi, West Pakistan, and a former General Conference delegate. He will serve as a missionary to the large (estimated 200,000) Pakistani community in England.

Since Mr. Daniels is the first Methodist missionary to be sent overseas from Pakistan, his assignment means that yet another land joins the list of countries where the Methodist Church is now a missionary-sending as well as a missionary-receiving body.

The growth of the international missionary force is one of the most significant developments in modern Methodist missions. The same internationalization is taking place in the missionary force of many other denominations.

His assignment also involves a partnership-in-mission venture between two of the largest Methodist bodies in the world—The Methodist Church (since Methodism in Pakistan is part of the American-related Methodist Church) and the British Methodist Church. The arrangements were made directly between the Methodist Church in Pakistan and the British Methodist Church, with no financial or administrative relationship to the Methodist Board of Missions in New York.

The plan was initiated in a conversation in London between Bishop Hobart B. Amstutz, episcopal leader of Methodism in Pakistan, and the Rev. Dr. Douglas Thompson, General Secretary of the British Methodist Missionary Society. The conversation concerned the need for a minister to evangelize and serve the large group of Pakistanis in England. Bishop Amstutz agreed to seek a missionary from among the Methodist ministers in Pakistan, with the Methodist Missionary Society financing the project.

When Bishop Amstutz returned to Pakistan, he issued a call for a missionary to serve in England. Mr. Daniels responded, and was assigned by the bishop to the work.



# PENTECOST

MAY 29, 1966



**WORLD COUNCIL OF CHURCHES**

475 RIVERSIDE DRIVE, NEW YORK  
150 ROUTE de FERNEY, GENEVA

wcc

*This Pentecost poster was issued by the World Council of Churches as part of its materials to celebrate the holiday. See story on page 45.*

On his departure for England in March, Mr. Daniels was accorded a large ecumenical farewell, with tributes and "Godspeeds" from Methodist, Anglican and Roman Catholic representatives. Bishop Amstutz presided at the farewell dinner.

Mr. Daniels has been pastor of Central Methodist Church in Karachi since 1956. It is one of the largest Methodist congregations in the country. Before that, he was a district superintendent in Karachi and pastor of the Methodist church in Raiwind, of the Drigh Road Methodist Church in Karachi and of churches in India. He is a ministerial member of the Karachi Methodist Conference and has been a minister since 1939. Born in India, Mr. Daniels was educated in Karachi and at the Bareilly Theological Seminary, Bareilly, India.

A leader both in Methodist and ecumenical circles, Mr. Daniels was a delegate to the 1952 Methodist General Conference in San Francisco, Calif. He has traveled in the United States and Canada. He is a vice-president of the West Pakistan Christian Council.

## 2,000 MISSIONS LEADERS TO SUMMER CONFERENCES

More than 2,000 missions leaders in The Methodist Church on the conference district and local church levels are expected to participate in 15 missionary conferences and workshops in the United States and Canada this summer. The twin objectives of the conferences and workshops are education in mission and cultivation for missions.

As in past years, the conferences this summer include both interdenominational and Methodist-only gatherings. They are sponsored by the Joint Commission on Education and Cultivation of the Board of Missions in cooperation with other Methodist and interdenominational agencies. Two of the conferences this year are international, involving both U.S. and Canadian representatives.

Leaders encouraged to attend are district superintendents, conference and district missionary secretaries, and chairmen and other members of the local church Commission on Missions. All other interested pastors and laymen are welcome.

There are thirteen missionary conferences and, in addition, two workshops especially for the chairmen of the Commission on Missions in Methodist local churches—one in the nine-state Southeastern Jurisdiction and the other in the eight-state South Central Jurisdiction. In other parts of the country, commission chairmen and members are encouraged to go to the missionary conferences.

The 1966 summer conferences and workshops will feature a presentation of the mission study theme for 1966-67. Again this year as last, there will be one main theme instead of two, a "home" theme and a "foreign" theme, as had been the case until 1965-66. The single theme for 1966-67 is "Affluence and Poverty: Dilemma for Christians." Resources, printed and audiovisual, on the theme will be introduced at the summer conferences and workshops.

In addition, summer conferences will pro-

vide training in effective techniques of missionary education in the church and in promotion of *WORLD OUTLOOK*, the Methodist magazine of missions.

The need for continued and increased support of Methodist missions at home and overseas through World Service, Advance Specials and other channels will be presented. Members of the Advance Department staff of the Board of Missions will be present to consult with missions leaders about specific Advance projects.

Experts will be in attendance at most of the conferences to report and interpret the latest developments in mission fields at home and overseas. Inspirational addresses and worship services, all related to the mission of the church, will be a part of each conference.

Persons desiring more information about the summer missionary conferences may write to the Rev. Dr. Harold D. Neel, executive secretary, Section of Education, Board of Missions. He co-ordinates Methodist promotion and involvement in the summer conferences. His address is: Dr. Harold D. Neel, Methodist Board of Missions, 13th Floor, 475 Riverside Dr., New York, N.Y. 10027.

Following are dates and places of the summer conferences and workshops, and the name of the contact person for each:

### Summer Conferences

Southwest Conference on the Christian World Mission, June 11-17, Fayetteville, Ark. Contact: Rev. Melville Nesbit, Jr., 309 Church St., Paris, Texas 75460.

Prairie International Missionary Conference, June 27-30, Brandon College, Brandon, Manitoba, Canada. Contact: Rev. R. L. Schneider, 264 Eighth Ave., Brandon, Manitoba, Canada.

Southeastern Jurisdiction Missionary Conference (Methodist), July 21-27, Lake Junaluska, N. C. Contact: (Dr. Edward L. Tullis) Mrs. Jeanne Page, 404 Walco Building, Atlanta, Georgia 30303.

South Central Jurisdiction Missionary Conference (Methodist), August 1-4, Mount Sequoyah, Ark. Contact: Dr. Virgil D. Morris, 201-203 Bixler Building, 2400 N. W. 23rd St., Oklahoma City, Oklahoma 73107.

Midwest Conference on the Christian World Mission, August 1-5, Northwestern University, Evanston, Ill. Contact: Mrs. Charles MacDonald, 2736 Hartzell St., Evanston, Ill.

Silver Bay Conference on the Christian World Mission, July 2-9, Silver Bay, N. Y. Contact: Dr. J. Allan Ranck, 475 Riverside Drive, Room 772, New York, New York 10027.

Northfield Conference on the Christian World Mission, July 17-23, Northfield School, East Northfield, Mass. Contact: Rev. Donald L. Ellis, 88 Tremont St., Room 500, Boston, Massachusetts 02108.

Mideast (formerly Appalachian) Missionary Conference (Methodist), July 8-10, Dickinson College, Carlisle, Pa. Contact: Rev. Samuel B. Sink, 115 S. Broadway St., Wheeling, West Virginia 26003.

Chautauqua Conference on the Christian

## WANTED JEWELRY

We Buy Old Gold and Jewelry. CASH PAID IMMEDIATELY. Mail us gold teeth, watches, rings, diamonds, silverware, eye glasses, gold coins, old gold, silver, platinum, mercury. Satisfaction guaranteed or your articles returned. We are licensed gold buyers. Write for FREE information.

ROSE INDUSTRIES  
29-CL East Madison St., Chicago 2, Ill.

World Mission, August 21-26, Chautauqua, N. Y. Contact: Miss Dorothy N. Frederick, P. O. Box 1256, Chautauqua, N. Y.

Rocky Mountain Conference on the Christian World Mission, June 21-25, Estes Park, Colo. Contact: Mrs. LeRoy Allen, 11100 Emerson St., Denver, Colorado 80233.

Ecumenical Mission Conference, July 29-August 3, Asilomar, Pacific Grove, Calif. Contact: Miss Janel Verkuy, 83 McAllister St., San Francisco, California 94102.

Ecumenical Mission Conference, July 22-27, California Western University, San Diego, Calif. Contact: Miss Janet Verkuy, 83 McAllister St., San Francisco, California 94102.

Pacific Northwest International Mission Conference, August 15-19, Willamette University, Salem, Ore. Contact for U. S. registrants: Mrs. R. D. McFarland, 123 Mt. Jupiter Drive, Issaquah, Wash. (For Canadian registrants: Rev. Ian Dingwall Agassiz, British Columbia, Canada).

### Workshops

Workshop for Chairmen of Commission on Missions, South Central Jurisdiction, August 5-7, Mount Sequoyah, Ark. Contact: Dr. Virgil D. Morris, 201-203 Bixler Building, 2400 N. W. 23rd St., Oklahoma City, Oklahoma 73107.

Workshop for Chairmen of Commission on Missions, Southeastern Jurisdiction, July 22-24, Lake Junaluska, N. C. Contact: Rev. Horace McSwain, Box 749, Statesville, N. C.

## 8 SERVICE PROJECTS SET FOR STUDENTS

"Called together and sent forth for mission in the world" is the theme around which are based the worship, study and work that will be combined in eight service projects for Methodist college students this summer. About 150 will participate in the projects, which are a major program of the Methodist Student Movement (national organization for Methodist college students).

The eight projects for 1966 are: Overseas—Jamaica; inner city—Kansas City, Mo.; New York City, New Orleans, La.; Long Beach, Calif.; town and country—Mississippi; suburban—Morris County, N. J.; Students in Urban Affairs—Washington, D. C. The form of service and witness in each project will vary, because of the varying needs in each.

The Methodist Student Movement sponsors the projects in cooperation with the Methodist Boards of Education, Missions and Christian Social Concerns. The MSM and the cooperating staff executives of the three general boards described the objectives of the projects:

"Members of a summer service project

covenant together to form a community in mission. This common existence for mission is essential to the Christian community at all times and in all places, regardless of how the expressions of mission may vary. Corporate discipline empowers the community in its mission. Members of the community covenant to uphold the discipline that enables them to do the given task. So members discover—as the Christian community always has—that they must worship, study and serve together.”

The project planners say the students who apply for one of the projects should have completed the sophomore year, have a desire to deepen their own faith and witness, and be inquiring Christians with a motivation to serve.

Students are expected to pay the cost of travel to and from the projects plus a \$25 activities fee for all projects except the one in Mississippi. Food and housing are provided by the project. Limited scholarship help is available for international and minority group students. Experienced adult leadership will be provided for each project.

Pastors, campus ministers, church-school teachers, chairmen of Commissions on Missions and Education, officer of the Woman's Society of Christian Service, and other persons counseling with college students are invited to write for detailed information about the projects and to suggest names of qualified students. All inquiries and other correspondence about summer service projects should be addressed to the persons listed immediately below:

For New York City, Morris County and Jamaica projects, to: Dr. William B. Gould, Room 1304, Methodist Board of Missions, 475 Riverside Drive, New York, New York 10027.

For Mississippi project, to: MSM Summer Service Office, P. O. Box 871, Nashville, Tennessee 37202.

For Washington project, to: Mr. Michael Beard, Methodist Board of Christian Social Concerns, 100 Maryland Ave., N.E., Washington, D. C. 20002.

For New Orleans and Kansas City projects, to: Rev. Robert A. Davis, P. O. Box 871, Nashville, Tennessee 37202.

For Long Beach project, to: Mrs. Jane Leiper, CEVS, Room 825, 475 Riverside Drive, New York, New York 10027.

## LETTER TELLS OF CHURCH IN NANKING

A report on the church in the city of Nanking in Mainland China tells of attendance of between 1,000 and 2,000 in the city's four churches (formerly thirty), of Bible classes and women's meetings, and of the Nanking Theological Seminary.

The information is contained in a letter from Miss Marguerite Twinem, a Methodist missionary to Taiwan, to friends and supporters in America. Before serving on the missionary recruitment staff of the Methodist Board of Missions in New York, she served as a missionary to China, having spent her last two years there in Nanking. News of the church in Mainland China is difficult to get, and Miss Twinem's report on Nanking, a former center of Methodist

and other Christian work, is considered valuable information. She wrote:

“Recently I have heard something about the church on the mainland. The thirty churches formerly there have been reduced to four. Each Sunday between one and two thousand worship in these four churches. The Christian festivals are kept and over 2,000 attend on these special days. Not all the churches have church schools or other young people's work; however, Bible classes and women's meetings do continue.

“The Nanking Theological Seminary continues, and it has between 85 and 100 students in the five-year course. One third of the students are university graduates, and the rest are high school graduates. Some are taking ‘refresher’ courses. I understand that each year there are more applicants than the seminary will accept, because they want to maintain high standards. Half a day each week is given to political studies, and each year the students spend a total of twenty days in labor. Many concentrate this time into helping with the harvest.”

## NEW ADVANCE DIRECTOR NAMED FOR AMU



MR. PEMBERTON

The Rev. James S. Pemberton, Sr., has been named to the staff of the Methodist Board of Missions with special responsibility for interpreting Alaska Methodist University (AMU) and developing financial support for it through the Advance Special program

of missionary giving.

His title will be that of a director of the Advance, and he will have headquarters in the offices of the Board of Missions in New York. He succeeds the Rev. Dr. P. Gordon Gould, who left the Board staff in 1965 to become director of development for AMU in Alaska.

AMU was brought into being in 1960 largely through the Advance Special giv-

ing of thousands of Methodist churches in all fifty states. It is a project of the National Division of the Board. Mr. Pemberton will seek to help churches understand, and respond, to the need for continued Advance Special support.

Joining the staff as of March 1, Mr. Pemberton leaves the pastorate of the First Methodist Church in Hudson, Mass. He has thirty-six years of pastoral experience in Methodist churches in New Jersey, Pennsylvania and Rhode Island, as well as Massachusetts. For six years, he was professor of church history at Barrington College, Barrington, R.I., and an extension lecturer at Brown University, Providence, R.I.

Born in Camden, N.J., Mr. Pemberton received his education at Temple University (bachelor of science), Philadelphia, Pa., the Temple University School of Theology (bachelor of sacred theology) and Brown University (master of arts). He has traveled extensively in Europe, Latin America and the Middle East. He is a ministerial member of the New England Conference.

Mr. Pemberton is married. They have two sons and a daughter, who serves with her husband, the Rev. Dr. Gerald Anderson, as missionaries to the Philippines.

## FILMS AWARDS GIVEN BY NATIONAL COUNCIL

*The Pawnbroker*, *The Eleanor Roosevelt Story*, *A Patch of Blue*, *Nothing but a Man* and *The Sound of Music* will receive 1965 Film Awards from the National Council of Churches' Broadcasting and Film Commission, it was decided during the winter meeting of the Commission's Board of Managers.

The board also heard annual reports on BFC program operations and reviewed a number of new projects.

The Rev. William F. Fore, BFC executive director, said in his report to the policy-making board that the churches must soon decide “whether broadcasting and film should become primary rather than auxiliary evangelistic tools.”

Since television is the “primary information source in the nation,” it should become a “primary carrier of information about the life and witness of the church,” he suggested.

Mr. Fore warned the representatives of U.S. Protestant broadcasting and film agencies that the mass media “inevitably communicate to the secular world what the church really is, what it stands for and what it is doing—rather than what it says it is doing or what it claims as its prerogatives.”

Addressing a special luncheon for the board, Arthur Knight of Hollywood, Calif., film critic for the *Saturday Review*, congratulated both Protestant and Roman Catholic churchmen on their “new and constructive” attitude toward the movie industry.

Curator of the Hollywood Museum and a member of the BFC's film awards nomination panel, Mr. Knight said U.S. churches are in a far better position than ever before to help set standards of quality for commercial film production.

## Departures

(subject to change after press time)

### DEPARTURES FOR MAY, 1966

- May 5—Rev. Lennard G. Blomquist, from New York to Rhodesia, Swed. Amer., KUNGSHOLM
- May 20—Miss Ruby Hobson, from Portland to Bangalore, Fli. #809, NWA
- May 22—Dr. and Mrs. James McGlendon and two children, from New York to Bombay, Freighter, Isthmian
- May 25—Mrs. Maj-Stina Blomquist and two children, from New York to Stockholm, Fli. #912, SAS
- May 27—Mrs. Louisa Palmore Pickard and five children, from New York to Madras, Statendam, Hol-Amer.
- May 28—Miss Mary McMillan, from Pensacola to Tokyo, Fli. #371, NAL

# THE PRIORITY PROJECT OF THE MONTH



## Ganta, Liberia, Elementary School Building Program Schools: The Hope of a Nation

There are 700 million people in the world (out of a total population of three billion) who walk in the darkness of illiteracy. In Africa, it is estimated that between 80 and 85 per cent of its population is illiterate, nearly twice the average world figure. Through no fault of their own, perhaps most of them are doomed to go through life without the ability to read or write.

The crying need in Africa today, and the pivotal factor upon which will depend that continent's future success, is education. Opening the doors to

education for the African is an indispensable step in his personal and social advancement. The right to self-determination, the right to move from a primitive, rural environment into an active present-day society wherever he chooses, the right to move freely anywhere in African society—these rights are all dear to the man who knows what freedom is and wants it. But the privilege of education is no less precious than these, and to a growing degree it is the single factor without which a man cannot fully obtain the expression of these rights.

Liberia has had compulsory education laws for more than one hundred years. Between 1950 and 1963 the educational system had a threefold expansion in terms of the number of schools, students and teachers. In 1963 the government's education budget was 10 times higher than in 1950. Despite these advances, 85 to 90 per cent of the population was estimated to be illiterate in the early 1960's. Recently the Department of Education of Liberia embarked upon a five-year program designed to improve teacher qualification, develop physical facilities and increase student enrollment in all schools.

The Ganta Elementary School offers primary education to the children of the Mano tribe of northern Liberia and southern Guinea. With the discovery of iron ore in the area, it is expected that the semi-tribal pattern of living will change radically in the near future, as a large number of people from all over

Liberia come in to work in the mining industry.

The importance of education as a factor to accelerate economic growth has been recognized and there should be no doubt that the country should be given the finances necessary to provide the best type of education to the maximum number of Liberians in the shortest possible time. The Ganta School is presently in the middle of a \$40,000 building program, which will put the present school into sorely needed modern classrooms and allow it to add a ninth grade. This building will include six classrooms, a library, a principal's office, and restrooms. The first unit is in its final construction stage, which was made possible with \$20,000 that was raised during the last quadrennium. The church in Liberia is seeking \$12,500 more to complete the second unit.

You can help complete the building of this new elementary school at Ganta through your Advance Special gifts in any amount. Send them clearly designated "Priority Project of the Month" through your conference treasurer or, if your conference permits, directly to:

**The Treasurer**  
**Board of Missions of**  
**The Methodist Church**  
**475 Riverside Drive**  
**New York, New York 10027**

### Priority Project Status Report

Here is a summary of goals achieved and needs still ahead.

#### Gifts Received

Contributions for Project of the Month,  
as of January 31, 1966 .....\$ 15,297

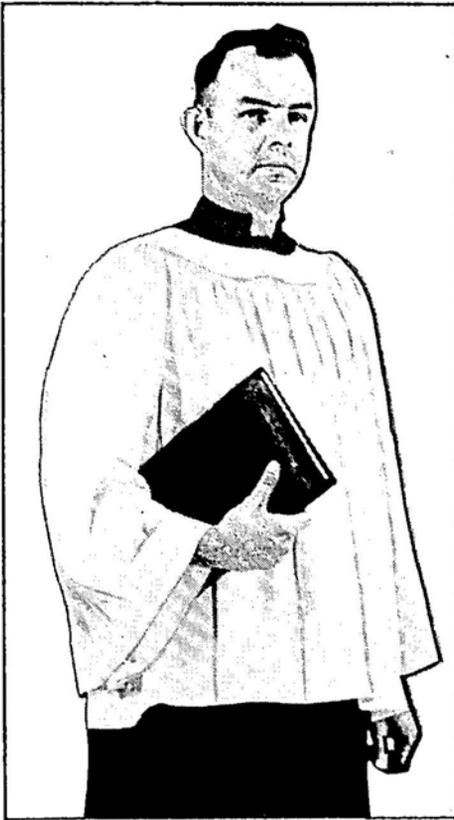
#### Goals Achieved

Union Theological Seminary, Mexico  
City, Mexico, Library books .....\$ 5,000  
College of West Africa, Monrovia, Li-  
beria, Industrial arts equipment .....\$ 6,500

#### Priority Projects Still Needing Aid

- \* Evangelical Rural Institute, Itapina,  
Brazil, staff housing .....\$ 4,202
- \* Tyrand Parish, West Virginia, Land,  
machinery and equipment .....\$ 25,000
- \* Ganta, Liberia, Elementary school ad-  
dition .....\$ 12,500
- \* Wonju, Korea, Union Christian Hos-  
pital, Chest x-ray machine .....\$ 6,000
- \* Mameyes, Puerto Rico, Medical dis-  
pensary equipment and building ...\$ 25,000
- \* Pakur, India, Jidato English High  
School, new hostel .....\$ 40,000
- \* Raiwind, Pakistan, Raiwind Christian  
Institute, facility expansion .....\$ 40,000
- \* Revolving Book Funds for world-wide  
use .....\$100,000

When sufficient funds have been received to aid the top priority project, additional gifts then will be applied to the next in line until all of the goals have been met.



*Five Per Cent Savings on  
Choir Robes and Accessories*

Take advantage of **COKESBURY'S**

# ANNUAL MID-SUMMER SALE

*June 15—August 15*

Check your choir robe needs today and take advantage of the special savings offered during Cokesbury's Mid-Summer Sale.

For a limited time only, the same high-quality Collegiate choir robes and accessories available throughout the year are reduced five per cent.

By outfitting your choir in these robes, you are getting the best in pleasing appearance and long wear. The robes come in a variety of materials and colors from which to choose. Special ensembles are ideal for children.

Pulpit robes are also included in the Mid-Summer Sale. Mail the attached coupon for your free copy of the Choir and Pulpit Robe Catalog containing illustrations, descriptions, fabric swatches, measuring forms and instructions, and list of prices.

**Cokesbury**



**FILL IN AND MAIL TODAY**

Please send me the **FREE CHOIR AND PULPIT ROBE CATALOG**—with mid-summer sale prices on robes and accessories.

**COKESBURY**

*Order from the Regional Service Center serving your area*

1910 Main Street Dallas, Texas 75221	Fifth and Grace Streets Richmond, Va. 23216	1661 North Northwest Hwy. Park Ridge, Ill. 60068
1600 Queen Anne Road Teaneck, N. J. 07666	201 Eighth Avenue, South Nashville, Tenn. 37203	85 McAllister Street San Francisco, Calif. 94102

**SEND TO** \_\_\_\_\_  
**Street or RFD** \_\_\_\_\_  
**City** \_\_\_\_\_ **State** \_\_\_\_\_ **Zip Code** \_\_\_\_\_

Shop in person at these Cokesbury Stores:

Atlanta • Baltimore • Boston • Chicago • Cincinnati  
 Dallas • Detroit • Kansas City • Los Angeles • Nashville  
 New York • Pittsburgh • Richmond • San Francisco