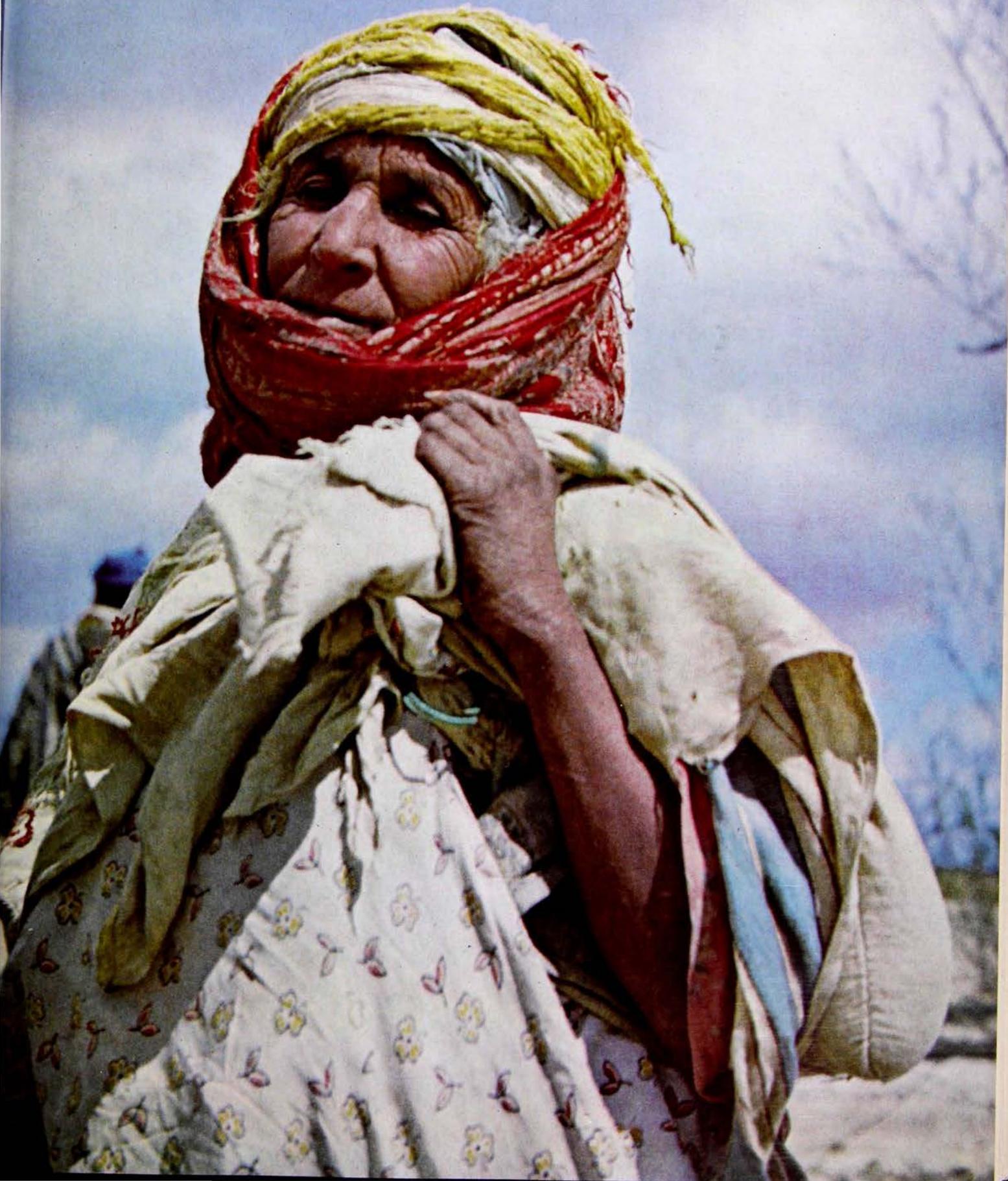
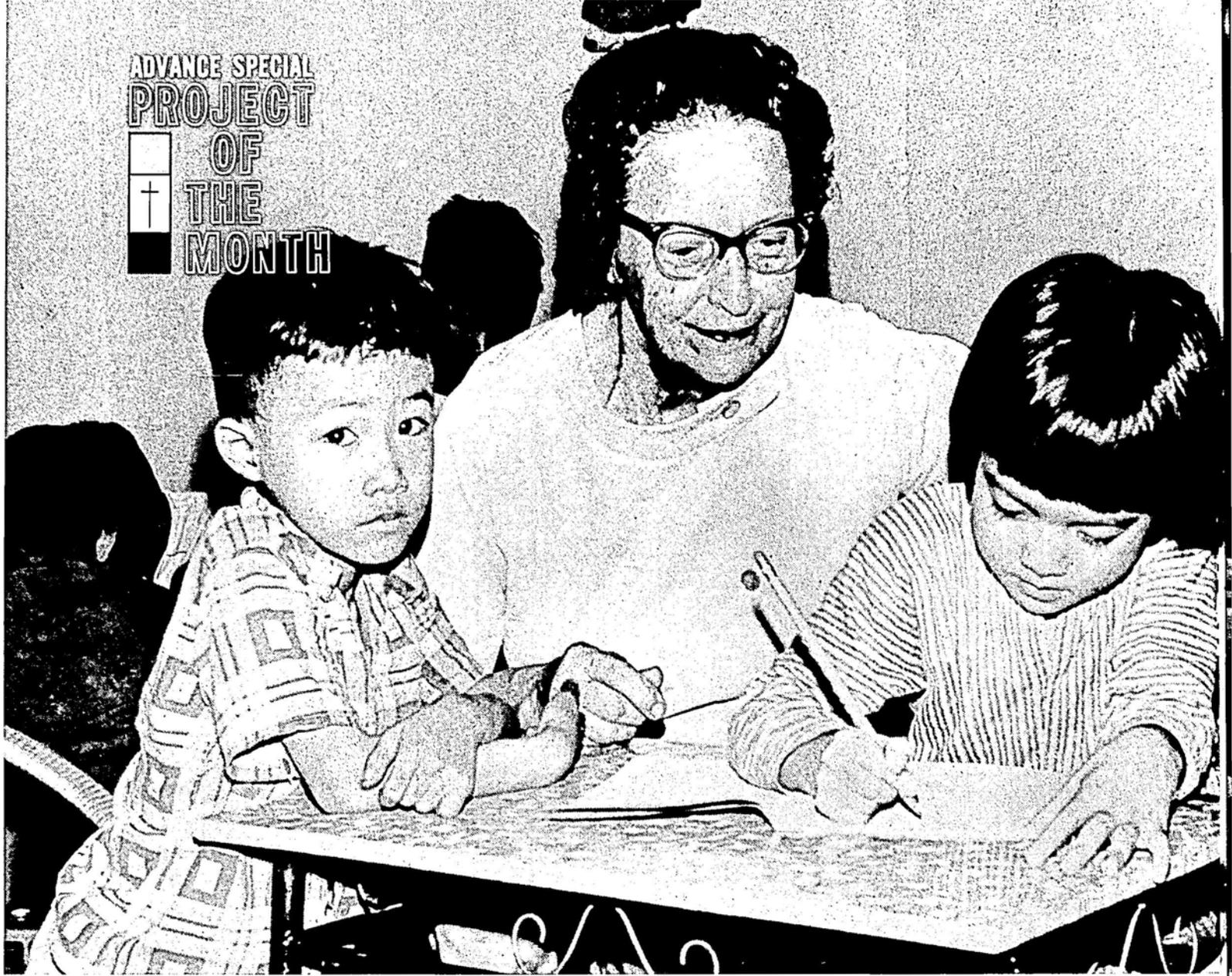


WORLD OUTLOOK

NOVEMBER 1969



ADVANCE SPECIAL
PROJECT
OF
THE
MONTH



What Kind of Mark Do You Want to Make?

It's a thrill when you learn to make your mark. It's putting on paper something that is you. A name or a picture, it helps tell what your life is all about. Your home, your friends, your hopes.

Life makes its marks, too, but often tragically for Vietnamese children. War scars, we call them. Like the frightened look showing the effects of gunfire and homeless wandering. And the halting walk or awkward grasp that reveal a missing foot, a shattered arm. Polio, malnutrition and other marks are etched in, too.

It won't be easy to remove these scars. The Rehabilitation Institute in Saigon is one way. Some of its 500 patients are part of 50,000 children aided by the United Methodist Committee for Overseas Relief (UMCOR) through Vietnam Christian Service. With 25,000 amputees among Vietnam's 2,500,000 refugees, the institute has become a model for other hospitals.

At the institute they try to heal the whole person. To give him physical healing and bring back his normal freedom of movement is not enough. The staff tries to discover his feelings about himself and his capabilities,

his family and his future, to strengthen his motivation, courage and hope.

You can make a positive mark upon the lives of Vietnam's children through the Rehabilitation Institute. Support those who are teaching the blind to read, the lame to walk and who, by offering compassion in Christ's name, tell these children that they have a mark to make upon life.

Mark your gift PROJECT OF THE MONTH, REHABILITATION INSTITUTE, VIETNAM and send it to:

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New York, New York 10027

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The United Methodist Board of Missions
475 Riverside Drive, New York, New York 10027



Two years ago this month, on November 22, 1967, the United Nations Security Council passed a resolution aimed at bringing about peace with justice in the Middle East. The Four Power talks which followed have been denounced by Israel and by Arab liberation forces. Two articles in this issue focus again on that bitter area of the world: Mr. Meskiani, an Algerian journalist who once fought against the French for Algeria's independence, was able recently to interview Arab guerrillas. His surprising report is that there are numerous Christians in the Arab liberation forces. Miss Davies, whose photography is familiar to our readers, has a photo essay on Jerusalem today. Side by side, these articles pose the question: Has Jerusalem *been* liberated or is it to *be* liberated? The hope for peace is that there is a third alternative.

Missionary-scholar Elmer H. Douglas has a personal report on his contacts with Muslims in Southeast Asia. The combination of respect for the other person and his faith and a clear witness to one's own faith is an example of the modern missionary endeavor in Muslim lands.

Research shows readers of religious magazines want Bible studies. Well, we don't have one this month, but we do have a suggestion from Mr. Brewster that group Bible study is more important than ever in the life of the Church.

Dr. Shirley E. Greene has visited many rural cooperatives for the Board of Missions' National Division; in his article he points out strengths and weaknesses of a movement which recalls the "cooperatives" of the early Apostles.

The Quadrennial Emphasis on Voluntary Service is moving out of low gear, with 150 volunteers on the field. What this might mean for reconciliation is the real question in "Which Side Are You On?"

Cynics who believe the United States has some corner on racism should read Miss Thompson's article on the World Council of Churches, meeting at Canterbury, England. Racism is a world problem.

There is also a photo essay on Thanksgiving and a story on a photographer whose work has appeared frequently in *WORLD OUTLOOK*, John Taylor. This month's cover is also by Mr. Taylor.

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TABLE OF CONTENTS

This Month	3
Letters	4
Books	5
Editorials	7
Who Has No Kerygma?	CHARLES E. BREWSTER 8
Can You Go Home Again?	B. A. MESKIANI 10
Jerusalem Today	DIANA J. DAVIES 14
With Muslims in Southeast Asia	ELMER H. DOUGLAS 18
The Rural Poor Try the Co-op	SHIRLEY E. GREENE 21
Which Side Are You On?	RANDLE B. DEW 24
A Thanksgiving Portfolio	27
Canterbury Tale	BETTY THOMPSON 31
Photo: John Taylor	FRANCES S. SMITH 35
Crisis of the Human Environment	AMY LEE 39
Mt. Beulah (A Mission Post) Hosts a Few Missionaries	41
The Moving Finger Writes	43

COVER

Woman in Algeria
 John P. Taylor, from World Council of Churches

Photographic Credits

P. 9 (left), Religious News Service
 P. 9 (right), Paul M. Schrock
 Pp. 10, 11, 13, B. A. Meskiani
 Pp. 14, 15, 16, 17, Diana J. Davies
 P. 18, Almasy, from Three Lions
 P. 20, 24, Toge Fujihira, from—United Methodist Missions
 Pp. 21, 22 (left), Francis X. Walter
 P. 22 (right), Bob Fitch
 P. 25, Erik Falkenstein
 Pp. 27, 28, 29, 30, Three Lions
 Pp. 31, 32, 33, 34, 38, World Council of Churches
 Pp. 35, 36, 37, John P. Taylor
 P. 40, United Nations
 Pp. 41, 42, Bruce Hilton

LETTERS

A "MELLOW YELLOW" RESPONDS

Dr. Roy I. Sano's article in August ("Yes, We'll Have No More Bananas in Church!") called attention to an important area of church life. Being a "Yellow" myself (albeit a "mellow yellow"), I want to commend him.

I would like to add a footnote or two drawn from our Hawaiian experience. Because we come from Hawaii with its special patterns of race and ethnic-group relations, we find ourselves saying with our mainland friends, "Yes ... but ..."

The Church must call men of different ethnic rootages into a Community which speaks to the basic unity of all human beings. This is not to say that racial or ethnic identities should be obliterated or ignored. On the contrary, there can be no homogenous culture without loss of personhood for the individuals involved. (Is this not the danger of any totalitarianism?) Community is not based, at least in Christian terms, on some bland standard Christian culture, any more than upon white, black, brown or yellow culture. The present mission may be in the area of self-realization for individuals and groups whose identities have been or are in the process of being compromised.

But we also need to look to the 1980's and beyond. Should ethnic churches be maintained as segregated groupings long after the skills, emotional identification and cultural processes have progressed to a point beyond their original necessity and utility?

In our Hawaiian churches many niseis and sanseis (third generation Japanese) do very well in a cosmopolitan setting without becoming "bananas" (yellow skinned but white inside). Perhaps in Hawaii there is ample support and reinforcement from secular groups. Perhaps it is that the whites have never been overwhelmingly dominant. Perhaps there are just too many different ethnic groups of significant strength to permit the abrasiveness which has characterized much of "mainland" race relationships.

If gradualism in desegregation is deplored in white-dominant culture, is gradualism in opening up our ethnic churches to be condoned? While the present task may be the development of ethnic pride and power for some groups, is it possible that churches can help individuals to move out into the larger American culture and in mixed church life and still be "free"? I believe with Dr. Sano that we need to provide a power base for ethnic minorities wherever needed. I am only suggesting the next steps ahead, for I see assimilation as inevitable. What I would like to encourage is active planning so that this does not take place in such a way that it demeans individuals of ethnic groups. We must not permit a hasty swallowing of a yellow minnow by a white whale.

Putting this into a more positive context, are we too optimistic in hoping minority groups might actually shape American culture and church life—so that what emerges might be a synthesis, but without being "synthetic"? In Hawaii there are indications that this is happening.

REV. DAVID J. HARADA
Honolulu, Hawaii

"MANIFESTO" IS REVOLTING

Your article entitled "The Black Manifesto" in the September issue was absolutely revolting. How much longer are ministers like Dr. Campbell going to let blacks insult, degrade and make ridiculous demands upon them! Dr.

Campbell is a genuine fool and James Forman is just totally obnoxious and hateful.

Mrs. J. E. HOLMES
Chevy Chase, Maryland

CHAOS AT MISSIONARY CONFERENCE

I read the *WORLD OUTLOOK* every month. I am surprised that such chaos ("No Resting Place," September) should be in a missionary Conference as the Greencastle conference.

Mrs. M. H. BAKER
Cartersville, Virginia

ACCUSATION SLANDERS NEGROES

I was shocked to read a letter in your August issue accusing your good magazine of promoting unrest. This writer accuses the churches of promoting much of the racial unrest in our country. He denounces your magazine for devoting so much space to Negroes and their problems. He concludes: "I think you have placed the emphasis on the wrong group of people, the majority of whom do not want to work, want something for nothing, and think that the rest of us owe them a free living."

The statement here quoted is a slander against a race that has been cruelly oppressed in our country. I can testify from personal experience since I have lived for many years in a predominantly Negro community. I have lived among Negroes; I have worked with them and worshipped with them. It is true some of them don't want to work, and there are some who want something for nothing. I also know some white people who don't want to work and who want something for nothing. Far from shirking their work, many of the Negroes I know work overtime and hold second jobs.

FLOYD MULKEY
Chicago, Illinois

MISSIONARY SALARIES "ADJUSTED"

I refer to the news release in your July issue entitled "Salary Increase for Missionaries." The title is misleading, as are several points in the article.

The reasons given in the article for establishing a new salary plan are not the same as those given the missionaries when the idea for a new plan was first presented to them.

Evidence to date does not indicate an increase in salary for a large number of missionaries, nor an improvement. It is clear that there will be an improvement and an increase for single missionaries. Missionaries with large families, in many cases, will take a cash cut according to the plan as now outlined, and will be required to assume financial responsibilities for their family.

The new medical program will place significantly heavier financial responsibilities on former Methodist missionaries. Missionaries must pay for the new "improved college allowance plan." A number of benefits formerly available are now removed.

I think it is fair to say that a large number of missionaries seriously question whether the new plan is an improvement. A net increase in cash or benefits seems doubtful.

ROBERT L. TURNIPSEED
Missionary to Hong Kong

MISSIONARY'S VOICE IS UNHEARD

The new salary adjustment is going to mean a decrease for many missionaries around the world. It is particularly regrettable that your journal, which will reach many local pastors and church members, gives a very erroneous impression of the new salary system.

A number of features of the new salary system do not reflect the desires of missionaries as expressed in consultation with the board and are being challenged. The two-year period of consultation mentioned in the news article did

indicate a strong desire on the part of many missionaries that significant improvements be made in missionary support structures. However, the news item fails to point out that a number of features incorporated in the new system were proposed by a large number of missionaries and many question whether the new system is really an improvement.

This question of missionary support is but one of a number of issues involving the relationship of the missionary to the Board of Missions which need further study. It seems a continuing anomaly to this missionary that the last voice to be heard when it comes to questions of mission policy is that of the missionary on the field. Although the principle of prior consultation has been established as a result of not a little agitation from missionaries on the field during the past ten years, the process of consultation leaves much to be desired. It is largely unilateral and from the top down.

Truly responsible participation of the missionary in the mission of the church will come only when the missionary voice is represented with a vote on the Board of Missions. Until that day comes I suppose we shall continue to be quaint objects of curiosity paraded before the annual Board of Missions meeting or itinerated like parts of a traveling zoo from local church to local church during our furlough periods. The Board of Missions by the policies it sets and the statements it makes creates the conditions that either set us free for mission or hinder us in mission. Until the missionary's voice is effectively heard (that means with a voice behind it) we cannot really expect that the Board, with its present composition, will function as effectively as it ought.

If your journal needs any more inflammable issues than it already has to deal with, it might consider a further investigation of the problem of the relationship between the missionary and the sending church as represented in the Board of Missions.

JOHN W. KRUMMEL
Missionary to Japan

SHAME ON WORLD OUTLOOK

Your front cover gets to serious low levels each summer and you should be ashamed of yourselves. Last year it was an over-weight American in swimming trunks—backside view. This year you make us all wonder if you are trying to popularize an approach to violence—making gun carrying more attractive (August).

TUDOR R. ROBERTS
Missionary to Rhodesia

ONE SLIP LEADS TO ANOTHER

One of the reasons for America's troubles today is the letdown in standards, physical, moral, spiritual, educational. Why add to it all by your disregard of the use of Capitals in proper names and titles? As a teacher who for many years has tried to teach rules of the English language, I abominate your use of small case letters in *WORLD OUTLOOK*. There is nothing smart or cute about it.

True, it attracts attention. So does the minidress attract attention to the feminine body, and one of the results of that attraction is the appalling number of rapes reported in every issue of the daily papers. And it isn't always the one who has attracted that attention who is violated. It may be some decent mother, old or young, some modest young girls, or even a little child. No doubt the growth in the number of homosexuals is also a result of the breakdown of standards of decency in dress.

You can at least get back to the old standards in English usage, as a beginning.

STELLA M. MATTHEWS
Ridgely, Maryland

FREDERICK DOUGLASS, by Benjamin Quarles. Englewood Cliffs, N.J., 1969: Prentice Hall, 196 pages, paper, \$1.95.

Frederick Douglass is probably the most important black in American history, yet he is virtually unknown—even among black people. Why are Booker T. Washington and George Washington Carver better known? Perhaps because Washington had Tuskegee Institute to keep his memory alive, and Carver had his peanut products. Perhaps Frederick Douglass has been less palatable, for he was in the truest sense of the word a militant, frequently outraging the "liberals" of his day, that is, the Abolitionists, who continued to keep blacks subservient to whites in the movement.

A slave who succeeded largely through his own efforts, Douglass was a significant judge of the times, a humanitarian, and one of the most important of the Abolitionists. Enunciating policies that we are belatedly discovering to be useful, he became one of the most exciting figures—alongside Harriet Tubman and Nat Turner—of black American history.

The editor-author, Mr. Quarles, professor of history at Morgan State College, gives us a balanced profile of Douglass—not blind hero worship. We see Douglass through the eyes of his fellows—enemies as well as friends—in his strengths, his weaknesses and his apparent inconsistencies.

Like the condemnations now being leveled by black militants and the New left, Douglass called ". . . the whole system—the whole network of American society—one great falsehood.

". . . What, to the American slave, is your Fourth of July? . . . To him, your celebration is a sham; your boasted liberty, an unholy license; your national greatness, swelling vanity; your sounds of rejoicing are empty and heartless; your denunciation of tyrants, brassfronted impudence; your shouts of liberty and equality, hollow mockery; your prayers and hymns, your sermons of thanksgiving, with all your religious parade and solemnity, are, to him, mere bombast, fraud, deception, impiety, and hypocrisy—a thin veil to cover up crimes which would disgrace a nation of savages. . . . For revolting barbarity and shameless hypocrisy, America reigns without a rival."

Douglass insisted upon "agitation" and direct action as vehicles for social change. Yet in other ways he was very much unlike the contemporary militant. Believing that radical reform was possible, he did not seek a radical revolution. In spite of his militancy, Douglass sought unity and solidarity with the white community.

When he later suggested how the black's condition might be bettered, he became a forerunner of the Black Power and Black Is Beautiful movements. "Neither I nor any other people will ever be respected till we respect ourselves," he said. "No people to whom liberty is given can hold it as firmly and wear it as grandly as those who wrench

their liberty from the iron hand of the tyrant."

ERNEST B. BOYNTON

A PUNISHMENT FOR PEACE, by Philip Berrigan, S.S.J. New York, 1969: The Macmillan Company, 178 pages, \$4.95.

Anyone who would like to know what kind of thinking leads a man to what has been called "Ultra Resistance" should read this book. Father Philip Berrigan's latest work ends in an epilogue which is a press statement released by him and his companions on the occasion of their destruction of selective service files in Catonsville, Maryland. That was one week before Fr. Berrigan was to stand for sentencing on a conviction growing out of a similar previous destruction in Baltimore. Acts of nonviolent destruction of draft materials have affected over one percent of all the draft boards in the United States subsequently. It is a cause for concern.

Father Phil Berrigan's style is graceful, as he describes the secretaries at the Baltimore draft center; "Quite unconscious, they preside over the tools of death like hens scratching away over a minefield."

Many will take exception to Father Berrigan's assessment of the "likelihood" and the "probability" of revolution in the United States in the present era; not if he means the classic, violent revolution, the standard concept. But Fr. Berrigan has lived and felt with the poor, especially the black poor of America, has lived and felt their anguish, pain, despair and their defiance too in their demands for freedom and justice. And he has seen the wealth that could set man free continue to stimulate instead an insatiable greed and lust for power which is at the core of the American way of life. It is enough to nurture an Apocalyptic vision.

Father Berrigan gives a summary of American Negro life in one chapter that contains nothing new, but a lesson to memorize. In another chapter he recounts the events leading to the bombing of Hiroshima and Nagasaki, compiling in brief space the best thinking of military and political experts of that period *against* the use of the bomb unless it be to intimidate the Soviet Union. We see the model of massive terror and wanton destruction as a tactic in the "cold war" that was beginning to develop.

The book is, like its author, unflinching in its confrontation with hard and cruel fact. The most shocking aspect of his "punishment" alluded to in the title is that given him by his ecclesiastical superiors and the hardness of heart of some of his fellow Josephites. Fr. Berrigan is not disillusioned or scandalized. He deals with the problems of Church complicity in the crimes of our society in a scathing manner, but aware that God's word is given to fragile vessels, narrow and perverse.

This book is not just for those who want to know what goes into the making of a Christian revolutionary, but for all those who teach and study Christian ethics in the real world of imposed poverty, racism, insurgency and imperialist war.

THOMAS CORNELL

Mr. Cornell is co-chairman of the Catholic Peace Fellowship.

THE SEARCH FOR A USABLE FUTURE, by Martin E. Marty. New York, 1969: Harper & Row, 157 pages, \$4.95.

THE MODERN SCHISM, by Martin E. Marty. New York, 1969: Harper & Row, 191 pages, \$5.95.

A common opinion holds that in the 1960's secular ramrods breached the gates of a solidly religious American society. Or maybe a few religious rebels opened the gates. Or sheer necessity to accommodate science and technology was at work. Regardless, a situation developed in which declining church attendance, student revolt, situational morality, and a "secular" Christianity mixed in such a way that present and future appeared up-ended.

Church historian Martin E. Marty attempts to point this revolution of the past decade toward possible fruition in the future in *The Search for a Usable Future*. Then, in the second book, he provides a sensible historical approach to understanding the way things are.

Marty doesn't speculate about Christianity in the 1970's nor does he draw alternative diagrams for sure-fire evangelism. Wary of reliance on secular—"this worldly"—theologies, he readily accepts the reality of widespread secularization. Churchmen and theologians may have no option except that chosen by Marty: to confess that the past seems useless to many, to give honest ear to diverse cries searching for a future, and to live under the "sign of hope."

A primary stress in *The Search for a Usable Future* is Marty's insistence that projections for the future depend in large measure on reactions to the past. In turning to the past in *The Modern Schism*, he does not ignore obvious changes nor oppose those earning a living trumpeting unprecedented religious novelty. What he does is give secular preoccupation an historical background, something missing to date in analyses of the current religious malaise. The churches are in his debt. For here is a clever yet unesoteric book whose author has dared to shun the theological bandwagonism without falling into a doctrinaire pit.

Marty identifies three paths to the secular, all developments between approximately 1830 and 1870 on the European continent, England and America. On the continent, Marty finds a movement toward "utter secularity . . . unrelenting attack on gods and churches and a studied striving to replace them." In England the approach was "mere secularity . . . gods and church were increasingly ignored and men made fewer systematic attempts to replace them." The third path, that followed in America, Marty calls "controlled secularization," adherence to inherited but significantly changed religions.

If *The Modern Schism* is right, contemporary religious foundation shaking may be attempts to break out of that "controlled secularization." H. ELLIOTT WRIGHT

Mr. Wright is an editor for Religious News Service and co-author of a recent study of church renewal, *Can These Bones Live?*

THE CHURCH AS SIGN, edited by William J. Richardson. Maryknoll, N.Y., 1969: Maryknoll Publications, 171 pages, \$5.95.

Edited by Father Richardson of the Maryknoll Missionaries, four Catholic and one Protestant mission leaders present in this volume a symposium on the theological trends and "signs of the times" that give us a contemporary understanding of the meaning and purpose of the Christian church. Central to all these presentations is the theme thus expressed by the editor:

"For too long, the worldwide apostolic witness of the church has been considered a work of supererogation by a benevolent Christian world. Vatican II made it quite clear that this apostolic witness is the very essence of the church and that without it we would not have the church that Christ founded.

"The sacraments have been called visible signs instituted by Christ to give grace. Nothing fits this definition better than the church itself. For this reason we have begun to call the church the sacrament or sign of salvation, and it is from this definition that the present book takes its title."

Contributors to the consideration of "missions" in the light of the church's mission are: William B. Frazier, M.M., of Maryknoll College, Illinois, on "The Church as Sign"; Joseph A. Grassi, M.M., New Testament scholar of Maryknoll Seminary, on "Blueprint for a Missionary Church: Reflections on the Church as People of God"; Bishop Stephen Neil, formerly of the Church in South India, on "The Christian Mission in a New Age"; Joseph Neuner, S.J., of the Jesuit Seminary in Poona, India, on "The Place of World Religions in Theology"; and Bishop Joseph J. Blomjous, W.F., of East Africa, on "Missionary Societies and the Mission of the Local Church."

This volume is a challenging presentation of the deeper meaning of "the mission of the church"—challenging to Protestants and Catholics alike.

W.W.R.

THE CHURCH IS NOT EXPENDABLE, by Gaylord B. Noyce. Philadelphia, 1969: Westminster Press; 128 pages, \$3.95.

Professor Noyce, of the Yale Divinity School faculty, looks at the "identity crises" in the churches (Protestant and Catholic) throughout the world today, and comes up with what seems a reasonable appraisal of the church as an institution. He sees value in the "local church"—though he admits the validity of some of the criticism made concerning its rituals, its self-interest, its slowness to change. On the other hand he is not a proponent of the "big church," the "rich church," the "class church," the "self-satisfied church," nor of many of the "activities" that blind the people of the churches to the real purpose of the fellowship.

"The church," says Prof. Noyce, "is a human institution and therefore it is full of all the distortions that humanity carries wherever it goes. But beyond, within,

through the institution there is this other meaning: the church is God's. . . . This is the paradox of the church: 'The church dissolves the gospel, the gospel the church.' But there is nowhere else for the Christian to be than in the church in its broadest sense. The attempt at reconciling man and God must be made. The church must be formed among men. That designated as the body of Christ must live in confession and hope among the lively affairs of men. To the eyes of faith, God ordains the church to its mission."

In a chapter entitled "What Mean These Stones" Dr. Noyce examines the meaning of the "service of worship" and of "the Mass": considering the purposes of worship, celebration, prayer, liturgy, sermon, hymns, sacraments, baptism, the Lord's Supper—and the *language* of the service. Following chapters on "To Do Justice, To Love Mercy," and "Teaching Them All Things" he considers the goals of worship and of church fellowship, while pointing out changes suggested and betterments that might be instituted in some of these areas. These chapters give an overall view of the church and its goals—a view that even the most active church member does not always see and understand clearly.

"Local church leaders," says the author, "must continually help Christians to articulate their faith in ways beyond local church participation. The life of the gathered church is in large part preparation for the life of the church dispersed, the 'equipping of the saints.'"

W. W. R.

THE QUALITY OF MERCY, by Juliana Steensma. Richmond, Virginia, 1969: John Knox Press, 143 pages, \$3.95.

This volume is the story of the Taejon Rehabilitation Center in Korea. But it is even more the story of the indomitable human spirit—the spirit of the couple who went from America to serve disabled children and adults, victims of the years of fighting in Korea; and it is the story of the spirit of the amputees and those who ministered to them, first in Taejon, and later in Yonsei University Medical Center in Seoul.

The story is told by the wife of John Steensma. Mr. Steensma, at the age of 17, lost both hands in an accident. But he worked his way through college—where he met Juliana—and later directed a rehabilitation center in Michigan. After the Korean War, he and his wife served for eight years in Korea, directing vocational training, directing the rehabilitation of amputees, and training Korean students (at Yonsei) as social workers. Throughout the book there is expressed appreciation for the missionaries from America and for the spirit of the Korean people.

This is a moving human interest story as well as a documentary portrayal of the havoc caused by war, and the heroism of the victims, most of them non-combatants. The reader visits also with the scores of

people who are endeavoring to help a fraction of the victims. Here, also, there are many insights for those everywhere who would help needy people—for ministers, missionaries, social workers, Peace Corps volunteers.

In a closing paragraph, Mrs. Steensma notes: "In the last analysis, the future of rehabilitation in Korea must depend upon the Korean people themselves. It depends upon Korean Christians and their concern for their fellowmen. It will reflect the witness of the Korean Christian Church and the influence of those missionaries who were sent to guide the church. Many people have shared in building a foundation of a rehabilitation program for the handicapped in Korea and God has used it as a means to bring Korean people, whether they are crippled or whole, to fuller knowledge of him and joy in his service. For many years this project was an expression of the love and concern of Christians throughout the world for their Korean neighbors. This is the legacy which will remain in Korea."

W. W. R.

THE QUIET REBELS, by Margaret H. Bacon. New York, 1969: Basic Books, 229 pages, \$5.95.

This volume—by a member of the Philadelphia Yearly Meeting of the Religious Society of Friends—is the story of the contribution of the Quakers (or Friends) to American life since the first Quakers arrived in Boston in 1656. It began as a story of misunderstanding and persecution; it continues until today when the Quakers—numbering only 120,000 in the U.S.A.—are at the forefront of movements for peace, brotherhood, goodwill, pacifism, relief of the wartorn and courageous opposition to the Vietnam conflict.

As someone has said: "What the Quakers have stood for over the last three centuries has now become the rallying creed of our young people today: participatory democracy, opposition to war and unjust laws, dislike of dogma, and dissent from the establishment."

In successive chapters, Mrs. Bacon recounts how the Quaker movement began in Britain; its spread to the New World; the establishment of a Quaker colony in Pennsylvania; and development and splits among the people and meetings from 1775 to 1875; the contribution of individual Quakers and Quaker meetings to the abolition of slavery; Quaker pioneering in areas of social change; the Quaker contributions to the cultural life and arts in America; the attitude of American Quakers toward "the world"; the spread of their medical relief in times of war; and an appraisal of Quaker life and thought today.

Altogether *The Quiet Rebels* is an excellent presentation of one of the most respected "minority groups" in America: a story from which United Methodists and other "leading denominations" might learn much of living Christianity.

W.W.R.

For Vietnam Moratorium

The enormous success of the October Moratorium was not alone in the huge and peaceful crowds attracted to rallies and memorial services across the nation but also in the broad spectrum of Americans who responded.

The day was no day simply for the kooks and "Crazies." President Nixon will be hard-pressed to ignore the increasing and widespread demand for a radical break with the previous Administration's war policy.

This magazine, which first opposed the Vietnam war in January, 1966, as "the war nobody wants," supports the moratorium days planned for November and December and as many as are needed until this war of dubious purpose and doubtful motivation is ended. It is increasingly clear that this war is a blight on the national spirit and the principal cause of division in the body politic.

There is no honorable peace to a dishonorable war. We suspect that what is meant by an honorable peace is a "face saving" peace for the United States, and that manifestly cannot be had. If there is any honor at all, it would be in admitting that we made a mistake in getting into this thing, that we interfered in a civil war and chose the wrong side. We have an obligation to afford asylum or protection to those who likewise made the wrong choice, but we have no obligation to prop up for one more day the corrupt regime of Thieu and Ky.

* * * * *

Last May, the Vietnam Moratorium Day was only an idea in the minds of two former theological students in their mid-twenties, Sam Brown and David Hawk. Six months later the time for their idea apparently came; politicians and pundits will be assessing its power for a long time to come.

Brown, who left his studies in Ethics at Harvard Divinity School last year to organize students for Senator McCarthy, and Hawk, who gave up a theological deferment at Union Seminary in New York to refuse induction in the armed services (and still faces possible imprisonment), are representative of the "new breed" of Christians who know no line separating

Christian faith and social action. They have been influenced, directly or indirectly, by the German theologian Dietrich Bonhoeffer, whose concepts of "worldly Christianity" and "costly grace" have drawn many away from self-centered escapism into the maelstrom of social action and Christian mission.

The "new breed," of course, is not really all that new. In an interview on CBS at the close of last month's Moratorium Day, American historian Henry Steele Commager noted that the Abolitionist movement in the nineteenth century—which obtained swift acceptance in the North after being considered for years too "leftist"—had its genesis in the minds of certain New England clergy and libertarians. There is always, it seems, a "new breed" after a Wesley, a Rauschenbusch, or a Bonhoeffer.

Pulling Ourselves Together?

Two recent events, seemingly unconnected, occurred recently. The first was the death of Harry Emerson Fosdick, the very model of the twentieth-century liberal minister. The other was the surprising emphasis on social action at the Congress on Evangelism held in Minneapolis.

Dr. Fosdick, among his many other claims to fame, was a crucial figure in the fundamentalist-modernist disputes of the early part of this century. So much so that he was formally accused of heresy. As is so often the case in these matters, the supposed "heretic" went on to greater triumphs and died, much honored, at the ripe old age of ninety-one.

If Dr. Fosdick represented one wing of the split within modern Christianity, the planners of the Congress on Evangelism by and large represent the other wing. Billy Graham, for example, is today's leading exponent of the insistence on the priority of personal salvation and Biblical literalism. Surprising to many, therefore, was the Congress' repeated emphasis on social problems as a part of evangelism.

Part of this surprise came from ignorance. Such respected evangelicals as Paul Rees, editor of *World Vision*, have long been urging the necessity for social concern. The U.S. press, committed both to stereotyping and to dramatic reversals, may have overstressed both the suddenness

and the extent of the shift in emphasis.

Nevertheless, the emphasis was there and it is to be welcomed. For the split in modern Christianity is there and it is one of the great facts of religious life today.

In the grand scope of the divine plan, such an argument must seem minor. Both sides are surely agreed on the necessity for both personal involvement and social action. All the great figures of our modern age—Barth, Tillich, Niebuhr, Bonhoeffer, etc.—have insisted on keeping both poles of that tension before us.

There are periods in human history which are periods of synthesis, intellectually and socially. We do not seem to be living in such an age. Ours is an age of diversity, of multiplicity. There is no single "style of life" for all. Is there even a single Christian "style of life"?

In a sense, there was—even among people with widely differing views. Former Secretary of State Dean Acheson recently objected to what he called the evangelical strain in public life and cited as two of its more deplorable exponents the late John Foster Dulles ("a psalm-singing Wall Street lawyer") and the Rev. William Sloane Coffin, Jr., the Yale chaplain and Vietnam War opponent. Mr. Acheson, whatever his Tory crustiness, has an acute eye here.

There is indeed an evangelical strain among the young, but it is coupled with a privatism akin to pietism or with an ideological slant akin to mass hysteria. Both speak of hunger—for justice and for love. The question for Christians is whether we can resolve our internal disputes long enough to address ourselves to those demands.

Amazin' Grace?

All summer long sports writers have assumed that deity and the angels were working overtime for a certain baseball club which plays in New York and "which is fairly amazin'." That was especially the view in St. Louis, Chicago, Atlanta and, finally, Baltimore.

But not in New York. For the triumph of the Mets was incontestably a triumph of the human spirit. Through cooperation and planning, as Joseph discovered in Egypt, seven lean years of anything can turn finally to joy.

WHO HAS

BY CHARLES E. BREWSTER

NO

KERYGMA?

In an age when different groups of Christians accuse one another of slighting essential elements of the faith, is there any way of getting together? Mr. Brewster suggests there is. November 23 is National Bible Sunday.



"Just what do you believe about the uniqueness of Christ?" "Do you have a theology of mission here or is this board just a lot of action projects?" "Do you have a kerygma, that is, what do you preach?"

These were three of the questions asked of the Board of Missions by thirty United Methodist seminarians on a tour of all the boards and agencies of the Church. The impression of many of these students was that the Board was all too ready to talk about "enabling processes," "catalytic agents," "overthrowing cruelty systems" and the like, but not the least bit ready to talk about the motive for doing these things. Frankly bored and confused by the constant reference to bureaucratic acronyms and the Board speakers outlining "where the action is" on "the cutting edge" in their corner of the Kingdom, the seminarians got right to the point: what end do you have in sight for all this activity?

The questions, it should be said, were raised as much by "activists" as by "conservatives"; there is an anti-institutionalism today that cuts across traditional blocs. The Board of Missions, as the largest board in the United Methodist Church, is a natural target. If these seminarians were at all representative of the Church there are clearly those who doubt that the mission board of the Church actually has a working theology.

In these days of polarization and confrontation, not least in the Church, it is imperative that a way of dealing with these questions be found. Not a method by which one side or the other of the social issues and personal salvation factions will triumph but a method by which those sides can join together to try

to discover what the Christian faith has to say to all of us. In such a quest, Bible study is an indispensable base upon which to stand. Let us look at some of the reasons why this is so.

"Why" is almost always the most difficult question to answer. These days when the question "why" is raised concerning Christian mission the answer is more likely to have something to do with the Church being a "problem-solving community" than following the "Great Commission." If a biblical answer is given it probably is a familiar phrase from the prophets. If it is from the lips of some young Turk kicking over the traces the biblical reference is likely to be to Jesus overturning the tables of the money changers. While there is a world of revolution in the Gospel and in some of the actions of the early apostles, it is fatuous to make Jesus himself into a twentieth-century style revolutionary, as is currently fashionable.

One pericope growing in popularity as a motive for mission is Jesus' own outline of his ministry in Luke 4: "preach good news to the poor . . . proclaim release to the captives, recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord." The obvious advantage here is that all these words are readily understandable to people in church and out; they carry none of the bad connotations of words such as "repent" and "conversion" and "salvation"; and maybe all the world will "wonder at these gracious words" and for once think well of the Church.

With so many advantages there has to be a catch. There is. Unless one is convinced of a slavish imitation of Jesus

there is still no answer here as to "why" the Church should do these things. Jesus himself had to announce his own motivation for this ministry; he felt himself "anointed" for the task. For such an action program as is in Luke 4 Christians must have a similar experience of what it is to be anointed for a task, "called," if you will.

Furthermore, the Gospel proclaimed in the twentieth century which merely repeats the words of the first century as if they are self-explanatory is just as weak and partial when activists do it as when fundamentalists do it. We all are aware that a lifetime of Christian faith will not uncover the whole of the Gospel to us; we see "in a glass, darkly," but we will uncover even less if we refuse to tackle the difficult words, those words which do not meet with easy acceptance in the modern world. The easy repetition of those biblical words which appeal to our life style is a clear cop-out from the hard-nosed theological and interpretative work that must be done on the more difficult words and phrases. It is far easier to suggest identification with the oppressed (though perhaps more difficult to carry out) than to suggest that the Church has even a tiny word to say about (whisper) "repentance" and waywardness.

It may be that the most relevant sections of Scripture for mission are precisely those which seem so out of tune with the twentieth century and are really difficult to accept. Here we can take a cue from the greats. Paul Tillich, for one, delighted in preaching on such non-twentieth century notions as "exorcism of demons." Karl Barth picked on the



difficult chapters of Romans while everyone around him settled on the easy alliance between Christ and culture represented in Natural Theology.

What the questions may be saying to the Church is that in their perception of the traditional triadic relationship in the Church one leg is short. That is, the two legs of service (*diakonia*) and fellowship (*koinonia*) are now longer, as it were, than the element of proclamation (*kerygma*). The concern is not so much the superficial one that people don't read "Jesus Saves" on Board literature. It is the more fundamental concern that the social thrust and the spiritual fellowship will themselves become shallow and dissipate eventually if we fall short on the concern for proclamation.

And yet to see these three—service, fellowship, and proclamation—as three entirely distinct spheres of activity is inconsistent with human experience as well as with the biblical witness. For if "actions speak louder than words" then service and social action is its own proclamation, words without the deed are hollow, fellowship that is not socially conscious is just another ingrown group.

However, in a time of rapid polarization in the Church, especially around the "two conversions" motifs currently operating, we need to hear the idea again and again. For the gap between those who emphasize the conversion of the individual prior to any conversion of society and those, on the other hand, who emphasize the conversion of the institutions and social structures is growing. The undiscovered resource for bridging that gap and linking service, fellowship and *kerygma* is Biblical study.

In more and more churches where this gap is apparent Bible study groups have been formed, largely to meet the challenge of non-communication between the sides. There, one of the first discoveries generally made is that while the first century Church did not lack for internal arguments, this was not one of them. There was, it would appear, an easy, almost natural synthesis in the early Church which raises the question for us: if they can do it why can't we? If they found themselves preaching not only "the tradition" which was received but the new life into which the Spirit was leading them, might not we expect the same today? Did they not find their experience of Christ illumining their understanding of the world just as they found their increasingly wider understanding of the world shedding new light on their understanding of Christ? For those who today enter into such Bible study, especially in groups, in a spirit of openness and expectation, not of dogmatism, nor of "keys" to the Scripture or "Secrets of Revelation" or other forms of literalism, but of honesty and candor, there is the promise of similar discoveries.

Each group, of course, has to define its own style—setting its own time limits, frequency of meeting, amount of material to be covered, etc. The important thing is to avoid the manipulation of pietistic responses which so frequently characterizes Bible Study groups. Such manipulation turns off many people who would otherwise honestly seek to grapple with the meaning of Scripture. A group can start by using a modern version, such as *Good News for Modern Man*, whose

freshness virtually precludes stylized responses and invites open discussion. The First Letter of John is as good a book as any for a starter: it expresses the fundamentals of the faith clearly, speaks directly on the connection of love and ethics, and is categorical enough at points to provoke disagreement and non-acceptance (a far more healthy response than unquestioning, insipid assent, which we all know is not the same thing as faith). Those interested in the problems of the urban church might concentrate on I Corinthians. After a few sessions without commentaries or "secondary sources" one session with such sources can be instructive. Among recent books recommended for Bible study are *The Gospel Parables*, by Edward A. Armstrong (Sheed and Ward) and *Amos and Isaiah*, by James M. Ward (Abingdon).

Such study is not a luxury; it is a virtual necessity. It may be the only resource left for bridging the gap between the activists and the pietists, and even that resource can fail if there is not an opening for the Spirit. And, in the final analysis, it will be only insofar as we add to that biblical study our own experience of being in mission—as a group—that we will be *doing* a theology of mission, *doing* the proclamation. Otherwise, we will end merely by saying some sort of "theory" of mission, or by quoting what "the Bible says" or the "early Church believed" without ever asking if it is really truth for ourselves.

The *kerygma*, the proclamation, is not alone in the word, nor alone in the deed, but in their interaction. Then, one is doing a theology of mission.



CHRISTIANS IN THE ARAB GUERRILLA MOVEMENTS

In the complex and dangerous struggle in the Middle East between Israel and the Arab states, the role of the Arab Christian is a complex and ambiguous one. Some Palestinian Christians have sided with Israel, others with the Arabs. Here is the story of Christians active in the guerrilla movements.

by B. A. MESKIANI

"No historian has dared fix the date of our settlement in lands where we have lived since time immemorial. We, the Philistines, the Ammonites, the Edomites, the Phoenicians, the Hebrews and others; we, the soldiers of David and Solomon; we, the deputies of the Great Kings and Caesars of Rome and later Byzantium; we, the contemporaries of Caliphs and the crusaders when we became Muslims; we, the correspondents of Jacques Coeur, the Frenchman, and Dante Alighieri, the Tuscan, survivors

B. A. Meskiani is the pen name of an Algerian filmmaker and writer, now living in the U. S., who has recently returned from the Middle East.

of so many centuries and ventures, pillars of the history of the Orient; we are now driven away in defiance of history as well.

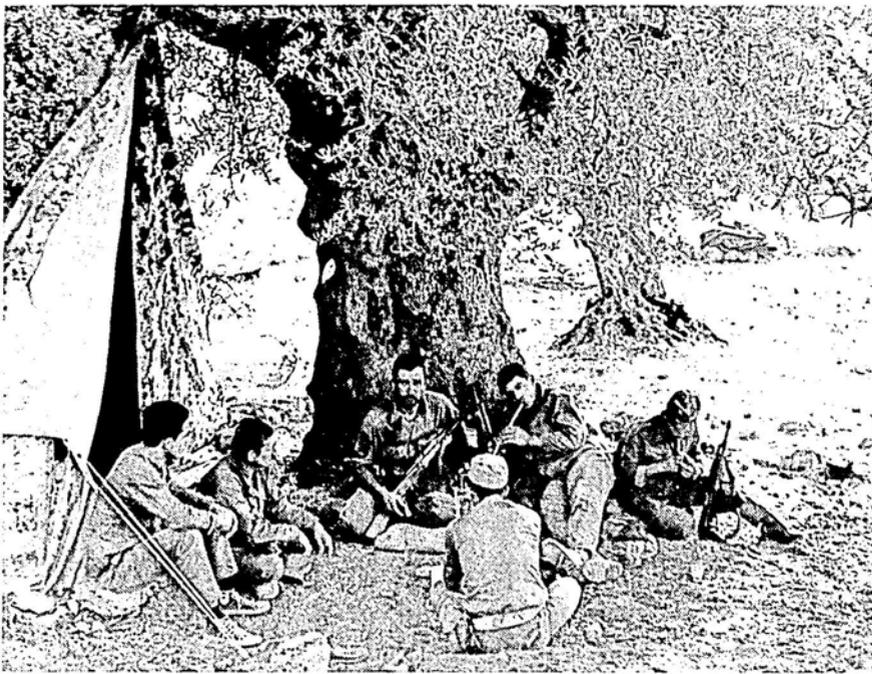
"We readily admit that Dayan, Ben Gurion and Rothschild are heirs to our history, and we accept them as brothers in the spirit but not as masters—and certainly not as ancestors. Yet, claiming to be our ancestors, they drive us out of our homes. This astounding pretention makes no one laugh."

The speaker was George Haddad, a Palestinian Arab who is part of the struggle for what he considers the liberation of Palestine from Zionist control. His first name indicates another significant fact about him. George Haddad is a Christian.

In the Middle East this past summer

I passed through towns, villages and camps of refugees interviewing scores of members of the various Palestinian guerrilla movements. One of my interests was to determine the religious backgrounds involved. The overwhelming number, of course, were Muslim, but I also met many Christians, and even a few Jews. This last would be confirmed, I believe, if the authorities were to announce the number of arrests of Jewish members of Palestinian liberation organizations.

My major discovery was that those in the liberation movement think of themselves primarily as Palestinians and hardly at all as Muslims, Christians, or Jews. In fact, they refused to present themselves to me under any religious label. So, in the case of the Christians,



These are scenes of commando training camps in Jordan and Lebanon visited by Mr. Meskiani.



it would be incorrect to think of them operating out of some "revolutionary theology" or commitment to a "revolutionary Christ." They are Palestinian nationalists who happen to be Christian. In some cases they are aware that their religion has played a large role in forming Arab nationalism and that such Christian schools as the American University of Beirut—founded by Presbyterian missionaries—have long been cultural centers for modern Arab nationalism.

Despite the reticence of the Palestinians to speak of themselves in religious terms, it is still worth noting the numbers of Christians who occupy significant positions in the guerrilla camps, if only to dispel the notion prevalent in the United States that the terrorists are

simply Muslim fanatics.

The best-known commando, Yasser Arafat, head of Fatah and the Palestinian Liberation Organization, is, of course, a Muslim. But the chief information officer of P.L.O. (the public relations man, if you will), who is directly under Arafat, is Kamel Nasser, a Christian and one of those interviewed by me.

Two other liberation organizations which are even further left, I would say, than Fatah, are each led by Christians. The Popular Front for the Liberation of Palestine (F.P.L.P.) is an organization created in 1967 after the war and known in Europe and America for its actions against the Tapline pipeline of ARAMCO, El Al airplanes, and the Israeli embassies in Europe. It is headed

by Georges Habache, a Christian. And the Popular Democratic Front for the Liberation of Palestine (F.P.D.L.P.), which was created January 1, 1969 by the session of the F.P.L.P., is headed by Naif Hawatme, also a Christian.

Abu Lyes (Elias) is a *Fidai*, or commando, who was born in Haifa in 1948. "My family left our country after the Zionist enemy began his war of genocide against our people," he said. "We became refugees in Lebanon."

The Lebanese government preferred to divide the Palestinian refugees into camps by religion—Muslim and Christian—a division the Palestinians had never known in their homeland. Abu Elias' family still lives in a camp but he has left the camp to join the ranks of the Popular Democratic Front for the

Liberation of Palestine (F.P.D.L.P.) because, as he says, "This organization includes in its program all the principles for which I am fighting." The principles are: the right of the Palestinians to return to their homes in their native land, the creation of a society in which all forms of segregation and exploitation will be banished, a society in which there will not be first class citizens or second class citizens, a society in which all Palestinians will be equal before the law regardless of religion or the color of one's skin, "the liberation of the Arab nation from oppression and the tyranny of the allies of colonialism," and a popular and democratic regime.

"After the defeat of the Arab armies in 1967," says the young revolutionary, "and the demonstration of the incapacity of the 'petite bourgeoisie' and reactionary Arab regimes to lead the struggle against colonialism and imperialism, to industrialize, to successfully bring about a democratic national revolution, we, the Palestinian revolutionaries, have decided to take the destinies of our struggle for the liberation of our country into our hands.

"I shall fight till victory: the destruction of imperialism, of Zionism, and the Arab forces of reaction."

With that, he ended the interview and joined a band of fellow guerrillas to enter the occupied territory and blow up a tank on patrol.

A Mass for a Westerner

Outside the Church of the Capuchin Friars in Beirut a sign on the bulletin board left no doubt as to where the sympathies of that church lay:

"A Requiem Mass will be celebrated Sunday, June 8, in honor of the French Martyr Victor Josef Coudroy (war name Saleh) who fell in the field of honor while fighting with his brothers, the Fedayeen of Al Assifa, for the establishment of justice and peace in Palestine."

For the service the church was surrounded by police who feared trouble because of the great number of Palestinians present. A large crowd came to honor a French journalist who had joined the commandos.

Two priests, one Arab and the other European, officiated at the ceremony. Speaking about V. J. R. Coudroy, the European priest recalled, "I received yesterday a delegation of fighters who came to tell me, 'Father, we lived many months with him, he was a man of integrity, a practicing Christian. He lived his faith. By his daily life he gave us an example. May the prayers which we address to our merciful God rest the soul of our brother, Roger.'"

Later, I found out that the delegation

who visited the priest was entirely Muslim.

A Controversial Episcopalian

Father Elia Khoury, 45, is a priest of the Arab Evangelical Episcopal Church. Married and with one child, Father Khoury has served faithfully many churches in Jordan and during the Israeli occupation of the West Bank he happened to be in charge of St. Andrew's Church in Ramallah. On March 2, 1969, Israeli soldiers arrested him at 1:30 in the morning, charging him with being involved in a supermarket explosion in Jerusalem. "I honestly was not involved at all," he says. "I can say this very clearly and honestly. I was not involved either directly or indirectly in the Supersol Market explosion in Jerusalem." Israeli authorities put him in jail for forty-eight days, in a case that received wide publicity in the West, and then quietly deported him to the East Bank. He is now working in Amman, Jordan's capital, in refugee work with the Near East Council of Churches.

"It is true," he says, "that there are many Christians in the West who believe that the question of Palestine is actually a question only of fanatic Muslims trying to fight for Palestine. There are also many Muslims in this part of the world who believe that the Christians or so-called Christians in the West are anti-Muslim.

"In Palestine there are Arabs—Muslims and Christians—who have defended their nation against many invasions in the past and who are now fighting for their country together. There were many Christians who were killed during the last war, the June 1967 war. And there were many Christians who were also put in prison. There are many Christians now who are fighting with the Fedayeen (commandos) for the liberation of our country."

Recognizing that many Western Christians believe in Israel because they think it is a fulfillment of Old Testament prophecy, Father Khoury says he believes that the prophecies of the return to the land were fulfilled in the return of the Jews from the Babylonian captivity five centuries before Christ. Furthermore, he notes, "Christians believe that all the prophecies of the Old Testament were fulfilled in our Lord, Jesus Christ." Inasmuch as 12 percent of the Palestinian population is Christian, and that prior to Israel's founding Muslims and Christians and Jews lived together "enjoying total freedom," Father Khoury says he finds it "painful to see our Christian brothers—or a large number of them—aiding the Zionists because they think the establishment of the

state of Israel is the fulfillment of prophecies of the Old Testament."

Father Khoury agrees with those Christians in the West who have talked about a "dezionization" of Israel. "This proposition is just," he adds, "and could even be that one which would allow us peace in law and justice. I say peace, law, justice for all the people of the Holy Land—Muslims, Jews and Christians."

"Religion Is Not a Problem"

In less theological language than that of Father Khoury, two young commandos, at a F.P.D.L.P. camp in Jordan, Abu Khaled and Abu Yussef, one a Muslim and the other a Christian, said simply: "Religion is not a problem for us. We do not have the time to think which precedes the other, matter or spirit. Our problem is political, economical and social."

Calmly and virtually without the passion Westerners associate with the commandos, Abu Khaled and Abu Yussef, who wouldn't tell me which of them was Christian and which was Muslim, said simply that the basis of working with others is belief in a democratic society. "It is true," they agreed, "that the Arab bourgeoisie, the Palestinian bourgeoisie and the military-Zionist circles in Israel use religion to oppose the forces of progress in our region, and they set traps for us. We try not to fall into them. There are among us those who believe, there are even imams (Muslim priests), Christian priests and ministers. They believe in a democratic society. That is all we need."

I interviewed Kamal Nasser, former member of the Jordanian Parliament for the district of Ramallah. For ten months he had been a member of the Palestinian resistance inside occupied territory and had been imprisoned and deported. Presently he is the official representative of the Palestine Liberation Organization and its 'information' officer. He is a Christian.

I asked him what the role of information was in his struggle for liberation. "In the past," he said, "the Palestinians and even the Arab governments have tried in various ways to publicize the case of this refugee people, whose cause is not only humanitarian, but above all political. It is apparent that they have not achieved any goal; that is because the world does not understand either the language of reason or that of justice. It can only understand the language of guns. The Palestinians were not allowed to possess guns. Information alone was worthless. Since the first bullet, the world opened its ears and is now beginning to listen to us, to ask us what



"The world does not understand either the language of reason or that of justice. It can only understand the language of guns."—Kamal Nasser.

we want. But as soon as we say that all we want is to return to our home, to our land, the world's ears grow deaf once again."

Then I asked what he thought of a peaceful solution. "In the past we left the responsibility of finding a solution to our problem of return to our land to the world," he replied. "I discovered that

the world did not find a solution, did not even intend to find one, and that all the resolutions passed by the U.N., by the four great powers, and others less powerful were only to liquidate the Palestinian problem.

"Today after twenty-one years of hunger, misery, cold, heat, prisons, and assassinations, we cry 'Halt.' At no mo-

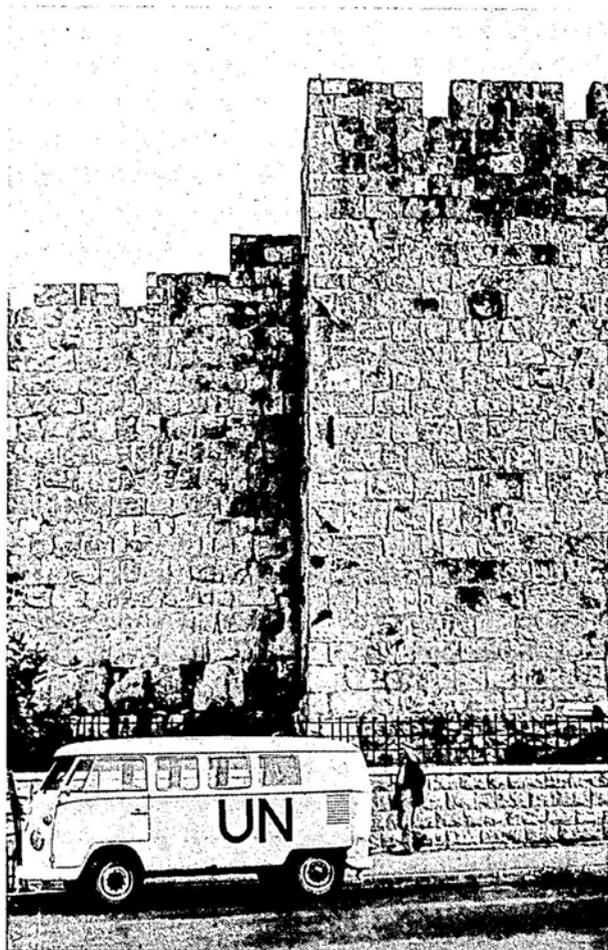
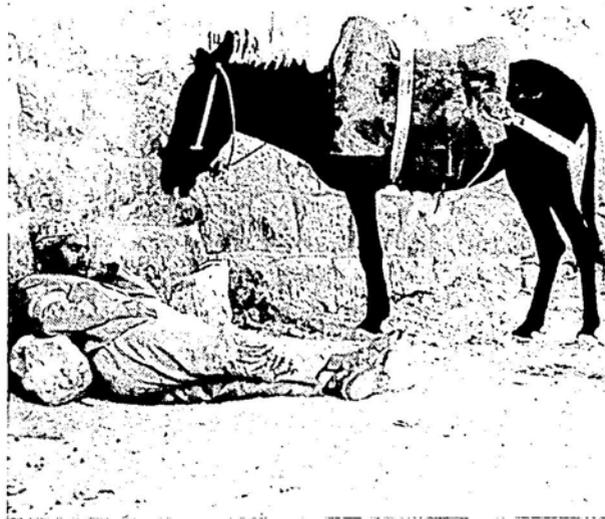
ment does anyone have the right to dictate to us the solution to the Palestinian question. Palestinians and Palestinians alone have the right to determine their future—the future of their country where, as it was yesterday, as it is today, and as it will be tomorrow, there will be a place with us, at our side, for the Jews."

JERUSALEM TODAY



“Jerusalem, behold, appear’d in sight,
Jerusalem they view, they see, they spy;
Jerusalem with merry noise they greet,
With joyful shouts, and acclamations sweet.”

Center and symbol of all the passions of the struggle in the Middle East is the city of Jerusalem. Sacred to all three of the major religions of the area, whatever happens to the city and in the city causes repercussions around the world. When photographer Diana Davies recently visited there, she was reminded of the great Italian epic poem of the Renaissance, **Jerusalem Liberated** by Torquato Tasso. That epic dealt with the Crusades and the struggle between Christians and Muslims. Now other groups are involved, but as these photographs and quotes demonstrate, life in Jerusalem remains essentially the same.



PHOTOGRAPHS BY
DIANA J. DAVIES





“Their molten hearts, their wonted pride allay,
Along their watery cheeks warm tears down slide,
And then such secret speech as this, they us’d,
While to himself, each one himself accused.”



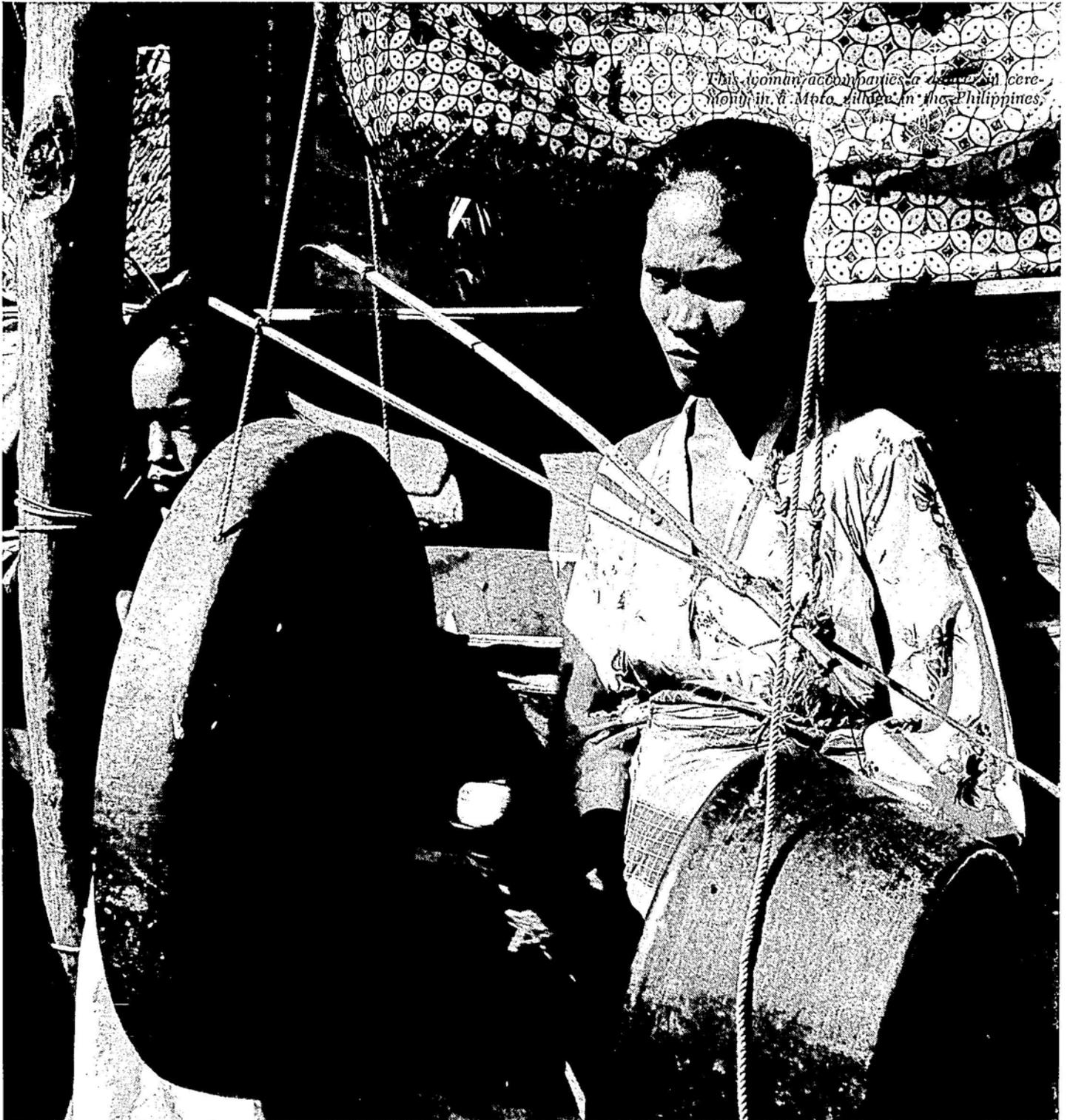


"His mind is this; he prays thee be contented
To joy in peace the conquests thou hast got,
Be not thy death, or Sion's fall lamented,
Forebear this land, Judea trouble not;
Things done in haste at leisure be repented;
Withdraw thine arms, trust not uncertain lot,
For oft we see what lest we think betide;
He is thy friend 'gainst all the world beside."

(All quotations are from
Jerusalem Liberata by Torquato Tasso,
translated by Edward Fairfax)

WITH MUSLIMS IN SOUTHEAST ASIA

BY ELMER H. DOUGLAS



On the eastern shore of Lake Lanao, Mindanao, the Philippines, lies a village of a few hundred inhabitants. They are Muslims, sometimes called Moros. Dr. Robert McAmis, a Lutheran missionary, lives among them. He exchanges greetings with the villagers as he walks down their dusty main road, is on good terms with the multitudes of children, and encourages the few school teachers as they carry on with poor facilities and equipment.

One day he heard a fracas down the street. Looking out from his office, he saw men and boys facing each other in two camps, brandishing knives. A feud was on. There would be killings if it continued. Dr. McAmis stepped out, walked slowly to the crowd, took his position between the opposing groups, and exhorted them to put away their knives and calm down. His plea spared bloodshed that day. And Dr. McAmis, the intermediary needed in the crisis, gained the gratitude of the villagers.

A strange kind of Christian-Muslim dialogue, was it not? But at this point in Muslim-Christian relations, the most profitable dialogue is the one which expresses itself in deeds and attitudes related to the people's needs.

Last year Muslims arose against Christians in the region of Cotabato on the west coast of Mindanao. Apparently the cause of this incident was the settlement by Christians from the north on land which Muslims (Moros) considered to be theirs by ancestral rights. To help alleviate the crisis, Dr. Peter G. Gowing, professor of history at Silliman University and its Divinity School in Dumaguete City, is lecturing and writing on the historical background. He is also helping people understand the facts in the altercation between Malaysia and the Philippines regarding the possession of Sabah, southwest of Mindanao. These matters are crucial for Muslim-Christian relations as well as politics.

Lake Lanao is the heartland of the Moros in Mindanao. Its shores harbor many villages, each with one or more mosques. In Bayan, one of these villages, lives David Baradas, a research anthropologist, who invited me to visit Bayan. Before embarking on the motor boat at Marawi City which was to take us across the lake to Bayan, two hours' run, Mr. Baradas asked me, "How shall I intro-

Dr. Douglas, an authority on Islam, was a long-time missionary in Algeria and Tunisia, professor of Arabic and Muslim studies at Hartford Seminary Foundation, and editor of Muslim World. He just completed three years teaching and travelling in Southeast Asia.

duce you to the people?"

"As a teacher," I replied.

"That is all right," he said. "If I introduced you as a missionary, the people would not receive you."

During the crossing we talked with Muslims seated near us, some of whom lived in Bayan. They knew that Baradas and I were Christians. Baradas, the anthropologist, had already won their confidence by residence among them. But they were curious about me, a stranger. Finally one asked, "What do you say about Islam?" A wrong answer would have put me in a predicament. Fortunately verse 109:6 of the Qur'an came to mind. I quoted it in Arabic. "To you your religion, and to me my religion."

"Fine," they said, satisfied that my intention in coming to their village was not to proselytize them.

Later I met these fellow passengers in Bayan. The head man invited me to his office to chat with his colleagues, showed me the Islamic school which he directed, and had me visit the mosque.

Thailand, a Buddhist country, has a million and a half Muslims.

In Chiangmai, where I was lecturing on Islam at the Thailand Theological Seminary, I found four mosques. The imam (worship leader) of the principal mosque is Salih Ishaq, who came from China twenty-one years ago. Speaking excellent Arabic, he proudly showed me a tablet that had been brought from a mosque in China and on which was inscribed in Arabic the Fatiha, or first chapter of the Qur'an. He also opened his Chinese edition of the Qur'an, which was published at Taipei in 1963.

To bring Christians into communication with Muslim leaders, I arranged for a class of students in world religions of the Thailand Theological Seminary to visit with Imam Salih Ishaq at the mosque. They sat in a circle on the floor and conversed at length on religious subjects. There was no controversy. Meeting in this way created mutual interests. For the imam and students, this was their first experience of inter-faith communication on this plane.

Islam in Thailand, as elsewhere, is growing, and the level of Muslim education is rising too. One Sunday morning in Bangkok I visited the new Islamic university-preparatory school, with classrooms for 335 students. The lecture hall was filled with 200 men, women and youth listening attentively to Tuan Suwamasma, whom Muslims call the Shaikh. He was lecturing from al-Pattani's *Al-Durr al-Thamin* (Precious Pearls), an ancient Muslim theological work written in Arabic and Malay. As the Shaikh expounded the text in the

Thai language, many of his audience followed it with their index fingers, commenting in their notebooks.

Later I talked with the Shaikh, a kindly, devout and dignified gentleman of eighty. A teacher with fifty years' experience, he is also Councillor to the Government for Muslim affairs. Surrounded by a dozen men and knowing that formerly the Sufi (mystic) brotherhoods were strong in Thailand, I asked the Shaikh if any Sufis were present. After a moment of reflection he replied, "We are all Sufis here."

We were told that 1,400 Thai pilgrims were on their way to Mecca, another sign of the strengthening process of Islam. About one hundred Thais are studying in Cairo and many will return home to teach and lead their Muslim communities. Official sources indicate 1,400 registered mosques and prayer houses in Thailand.

Amicable relations prevail between Muslim and Buddhists. Tolerance is the official policy of Thailand. Doors of communication are wide open between Muslim and Christian leaders. Yet few enter. Hopefully today's theological students will tomorrow take the lead in relating Christian churches to the world of Islam.

The Muslims of Aceh, the northern tip of Sumatra in Indonesia, have the reputation of being fanatical. But they are simply orthodox Muslims who live according to the teachings and practices of their faith: prayer five times daily, the fast of Ramadan, the pilgrimage to Mecca; and so conversion to Christianity would be unthinkable to them.

Christian churches there are not wanted, but they are tolerated because the official policy of Indonesia is tolerance. Several Methodist churches of Chinese constituency are located among them. They have no communication with Muslim leaders, though the United Methodist pastor, Rev. Tjen Kie Liong, said he was on greeting terms with the imam of the mosque in Lhokseumauwe. Church members, a small minority, know that Islam and Christianity are different, but have not taken steps to understand Islam as is true in scores of communities throughout Southeast Asia.

Batak Christians in Sumatra number about one million. Their chief center is Pematangsiantar, seat of the theological school of Nommensen University. One Sunday morning I preached in the Toba Batak Protestant Church of that city. I shall not forget the faces of those 700 devoted worshippers who filled the main floor and balcony.

Karo Batak Christians are also numerous and active. They are expanding in the villages. Together with several

Batak leaders and Richard Brown, United Methodist missionary in Binjai, I witnessed the baptism of 106 adults, youth and children in the market place of Bohorok, near Binjai. They used the public market because Bohorok had no church. The number baptized would have been greater if Muslim leaders had not intimidated some of the villagers. It should be recognized that the majority of Batak accessions to the churches are from animism. But Islam is strong. It is hoped that many of the graduates of the Nommensen Theological School will come to an understanding of Islamic thinking and establish lines of communication with their Muslim neighbors.

The Rev. Dale Walker, Methodist missionary in Palembang, Sumatra, arranged for me a meeting with Muslim leaders. Mayor Tuan Abdallah Qadir invited nine dignitaries including the principal of the university, Islamic teachers, imams and administrators.

In the course of the conversation I learned their deepest concerns and opinions about Christians:

—The policy of religious freedom had facilitated the expansion of Christianity in Indonesia.

—Former colonists and some Western scholars of Islam wanted to destroy their religion.

—Westerners should not judge the position of women in Islam according to Christian ethical standards, but according to Islamic standards and customs.

—Christians should conduct their missionary efforts not in Muslim villages, but among the animists.

—The Christian churches receive foreign funds to destroy Islam.

In Indonesia, where the memory of religious and communal bloodshed is fresh, such fears and misunderstandings should be countered by honest dialogue.

In some of the lands mentioned, as well as in Malaya and Singapore, traditional evangelization is obsolete and in many places strictly forbidden. But in no place is it obsolete or forbidden to live as a Christian according to the highest standards. A Christian witness is always possible. This involves the real meaning of "witness" and "evangelization."

Communication with Muslims is possible on the basis of understanding. One alert teacher of Islam, after several visits, opened the door to dialogue by asking me, "What really do you believe, Mr. Douglas?" A certain imam invited me to attend a special Quranic conference which packed the largest hall in Singapore, and then to be his guest at a banquet to honor the principal lecturer, a scholar from India. Another invited me

to attend the Friday noon prayer service at which he was to deliver the sermon.

A merchant of Djakarta informed me that he taught a class at the Islamic university on Friday afternoons, after noon worship, as a "good work."

"What do you teach the students?" I asked. "I teach them to think," was his reply.

At the close of a two-hour session with fifteen Muslim leaders in a royal town near Kuantan, Malaya, a professor of Arabic arose and said: "Christians and Muslims have much in common. We have never before conferred like this. We should meet more often."

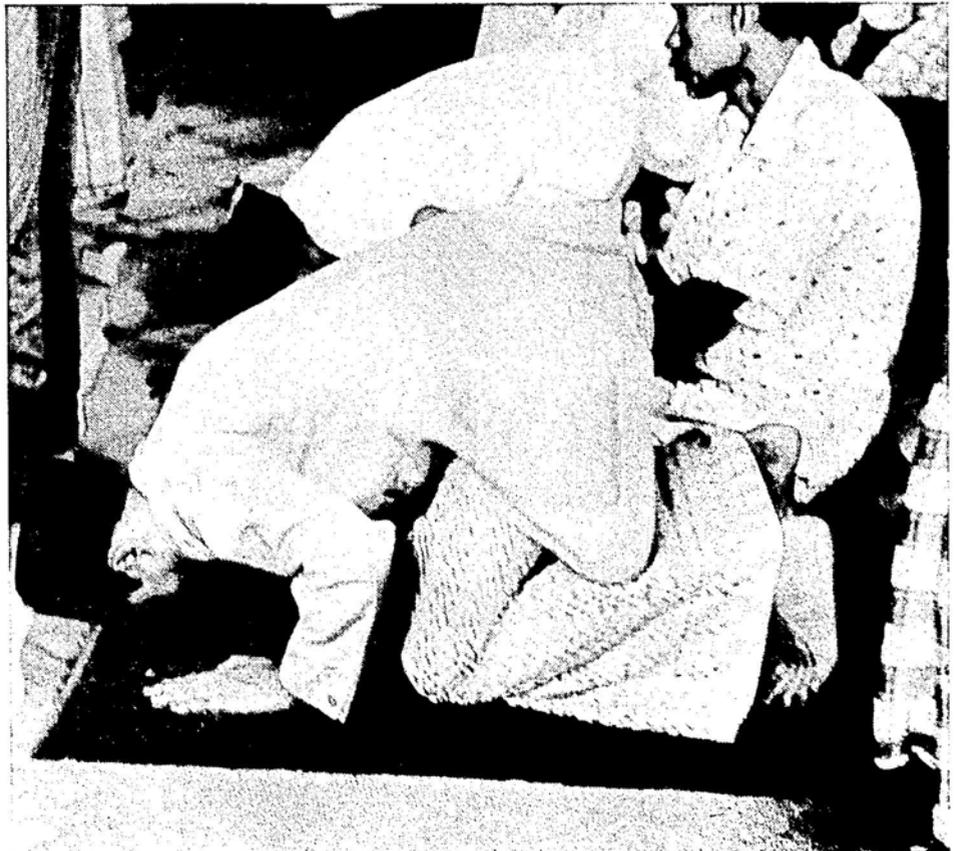
After three years in Southeast Asia, I concluded that the best witness the Church can have among Muslims is to take the trouble to understand them sufficiently to be able to help them in their deepest needs.

Muslims face the dilemma of attempting to live in the traditional world of Islam while meeting the imperatives of an ever progressing and secular age. At this point the Church can render service, for it, too, confronts the same dilemma. No longer justified is the attitude that because Muslims refuse to be evangelized and converted nothing is to be done save to allow them to go their way while we go ours. Especially in situations of potential racial and communal conflict—and there are many in

Southeast Asia—the Church faces both opportunity and duty to confer rather than confront.

Finally, the world of Islam always will honor the person of Jesus—as it understands Him. Christians in Muslim lands need have no fear in being loyal to Him—as they know Him.

Indonesian Muslims at prayer.



THE RURAL POOR TRY THE CO-OP

BY SHIRLEY E. GREENE

In September we reported ("Where the Tenant Is the Landlord") on the Tenth Street Project, a church-sponsored effort at cooperative housing for poor people in New York City. While the cooperative has caught on fast for middle-class residents of New York, this was one of the first projects for the poor in the city.

Now Dr. Greene, of the National Division's Town and Country Ministries, describes the exciting potential of cooperatives in rural America and surveys highspots.



One of the members of the Freedom Quilting Bee in Gee's Bend, Alabama, discusses the product.

"The Cooperative is Christianity in practice." This theme was widely proclaimed to Christian audiences across America in the mid-1930's by Toyohiko Kagawa, the world-famous Japanese Christian, during one of the earliest of the reverse-missionary tours from the "young" churches of Asia to the United States. Many American Christians and some congregations were stimulated by Kagawa's zeal for the cooperative movement. Some became directly involved in cooperative enterprises of one sort or another.

During the intervening thirty years, for a variety of reasons the churches have largely forgotten the words of Kagawa and abandoned any specific interest in Cooperatives. From our present perspective it is clear that cooperatives are not *per se* the Christian answer to all the dilemmas, inconsistencies and abuses inherent in other forms of economic enterprise. On the other hand, there is abundant evidence that the cooperative technique has values which commend themselves to Christians and indeed to anyone who is seriously seeking the humanization of economic life.

Among these very concrete human values are the following:

—The co-op is democratic in form, adhering to the one-man, one vote principle.

—The co-op provides broad training in business and management techniques because the business belongs to the people.

—The co-op represents opportunity for up-grading of skills because the people do the work.

—The co-op retains economic benefits in the low income community because the earnings are distributed to the patrons—not to absentee stockholders. These are all desirable aspects of an authentic economic development program. In fact they are aspects which it



This procession took place when the Freedom Quilting Bee dedicated its new Martin Luther King Sewing Center.



Mrs. Martin Luther King visits brick-making center in Camden, Alabama.

is hard to match in any other form of economic enterprise.

Today our society is facing a new and tough challenge in the area of economic development in many poor rural sections of the nation and especially in the black communities of the rural South. It is a little noted fact that rural areas, which now contain about thirty percent of the nation's total population, account for forty percent of the nation's poor. As the President's National Advisory Commission on Rural Poverty put it in a 1967 report: "It is a shocking fact that in the United States today, in what is the richest nation in history, close to fourteen million rural Americans are poor, and a high proportion of them are destitute."

The rural South (including Appalachia) has the heaviest concentration of poverty, but other significant concentrations are to be found on the Indian reservations of the Southwest, in the upper Great Lakes region and in Northern New England. Mechanization of agriculture, especially cotton, and of mining has been a major factor in inducing these major pockets of poverty.

Among thoughtful and concerned students of poverty problems there is a growing recognition that the persistence of rural poverty poses a dual threat to our society. Not only does it represent tragedy in the lives of the families and communities who continue to live in rural slums, but it is one of the major underlying factors in the explosive crisis now besetting urban slums and ghettos. Poor, landless and unemployed people from rural communities have flocked and continue to flock by the hundreds of thousands from poverty-stricken rural areas into the cities. They come ill-prepared occupationally, culturally or psy-

chologically to cope with the stresses and strains of urban living. They are a natural and inevitable breeding ground for the unrest which flares up in urban rioting.

Across rural America a substantial number of indigenous cooperative enterprises are springing up as poor people seek ways of overcoming their destitution in the rural place to which their whole life's experience is geared. These co-ops face some very real problems in getting off the ground. Usually they are small and invariably they lack sufficient capital resources in the early days. They are put together by people who have been short-changed on educational opportunity and who lack any kind of business or managerial experience. In many situations they face negative attitudes in the community ranging from skepticism to downright hostility as they try to develop programs of self-help. Despite these handicaps some co-ops are succeeding, and with a little outside help many more can succeed.

Let's take a quick look at several samples of rural, poor people's cooperatives. In Gee's Bend, Alabama, black women have long had a tradition of quilting. Under the stimulus of the Selma Inter-religious Project a year or two ago they organized the Freedom Quilting Bee, a cooperative, for marketing their quilts and a growing variety of other sewing products. By good fortune and persistence they made contact with a New York City designer who helped them improve the quality of their sewing and the attractiveness of their designs so that he was able to place their products in a couple of New York's most fashionable department stores.

Other friends have helped the ladies to get together enough money to pur-

chase a plot of land and erect a much needed building, to be known as the Martin Luther King, Jr. Sewing Center, where they can now work together and plan together for their economic future. Quilts of superior quality from the Freedom Quilting Bee now sell regularly for over \$100 each and some of special size and design have brought as much as \$500.

Thousands of dollars have come into the impoverished community of Gee's Bend as a result of this activity. Equally important, a group of women have learned the economic power that can reside in cooperative action. The word is that the men of Gee's Bend are beginning to look around to see what they can do together to match the enterprise of their womenfolk.

In a farming community near Liberty, Mississippi, the men have found their own answer to that question. In an area where a number of black farmers own their own small farms, a cooperative has been formed called the Miss-Lou Farmers Cooperative. On land that would barely net \$30 per acre in cotton, these farmers are now clearing well over \$300 per acre in a combination cucumber and okra operation. The Cooperative operates four grading sheds at convenient points in the area. The farmers bring their produce to the sheds where they are graded and sacked by the co-op. A Louisiana pickle factory has contracted to purchase all the cucumbers they can deliver.

Related to this small but thriving co-op is also a remedial education program designed to help black children overcome the deficiencies of inferior, segregated education so that they can hold their own in the integrated schools which are surely coming even in rural

Mississippi.

In Lake Charles, Louisiana, a black Catholic priest encouraged his people to organize a cooperative bakery. Starting on a small scale as a local bake shop, these people quickly discovered possibilities in the wholesale production and distribution of fruit cakes for the holiday market. In a couple of years their sale of fruit cakes jumped to over 50,000 pounds. Recently they have expanded their facilities and equipment and they presently are anticipating production and sale of around half a million pounds of fruit cake for the 1969 Christmas season.

This is only one of several cooperative activities carried on by a parent organization known as Southern Consumers Co-op of Lafayette, Louisiana. Stemming from this same movement and supported by a Ford Foundation grant, Southern Consumers Development Program has spread across four states of the mid-South with a field staff providing encouragement to the formation of cooperatives and technical assistance to existing groups.

Bolivar, Mississippi, is an all-black community in the Mississippi delta. With help and encouragement from the Delta Ministry and Tufts University several community projects have come into being in Bolivar including a medical center, a food producing co-op and most recently a co-op for the production and marketing of brikrete building blocks.

In northern New Mexico live the Tijerina brothers, Reies and Anselmo. Reies is a firebrand who has got himself in jail and secured national publicity by storming the courthouse of Rio Arriba County demanding restoration to poor Mexican Americans of land which he claims is rightfully theirs under ancient Spanish land grants. He accuses the U. S. government, the *Gringos* and the rich *Latinos* of having stolen these lands from his people.

Meanwhile brother Anselmo, who shares Reies' indignation at the treatment accorded his people but disapproves of his brother's flamboyant techniques, has started a cooperative. He and his associates have secured a few hundred acres of land—the title is still dubious—and they are clearing off the sagebrush cover and planting wheat, potatoes and other food crops.

Members of Co-operative Agricola Del Pueblo De Tierra Amarilla have purchased seed, gasoline and grease for their tractor and other necessary supplies to put in a crop. They are still in desperate need of some heavier equipment to work the stubborn range land. Theirs is the kind of quiet determination and self-help which deserves to succeed.

In Freedom Village, near Greenville, Mississippi, a group of black families are cooperatively building their own homes—their first permanent homes since they were evicted from sharecropper cabins three years ago. The Ford Foundation is providing cost of materials for fifty homes. The people are doing the building, under expert supervision, and learning the building trades as they build. Another denomination has provided funds for a community building where training classes, handcraft production and community meetings are carried on. This group is presently facing a special need for funds to install streets and related facilities in its new village.

A much more ambitious type of cooperative enterprise is that represented by New Communities, Inc. This organization, with an integrated board of directors, is seeking to assemble resources to create a whole new community in Lee County, Georgia. A 4800-acre tract is available and under option. The goal of New Communities is to put together resources from churches, foundations, and government agencies sufficient to purchase this land and launch a new community of 500 or more families around an economic base of intensive farming, light industry and cooperative marketing. The intent is to establish a land trust which will hold perpetual title to the land and extend long-term (99-year) leases to families who will settle on and cultivate the land.

The Lee County project is seen as a pilot project. If it demonstrates the feasibility of this pattern of landholding and land use—a pattern already well tested in Israel—New Communities would hope to duplicate it in other locations. The long-range goal of this undertaking is to provide for displaced Southern tenant families a viable alternative to an existence of perpetual poverty in a rural slum or removal to even worse conditions in some city slum. Its implications are extremely far-reaching for a nation whose inner-city ghettos

have reached and in some cases passed the explosion point.

Recognizing their need for the strength which comes from organization and for help from outside sources, the leadership of seventy-five or more of these local cooperative enterprises has banded together in a Federation of Southern Cooperatives with offices in Atlanta. Under competent black leadership, the Federation is already providing technical, educational and marketing services to its member co-ops. It has plans for expansion of its services and for creation of a major cooperative financial institution to assist with the mounting capital needs of local co-ops. It is appealing to the churches, to foundations, labor unions and government agencies for capital funds on both grant and investment basis.

The National Division of the Board of Missions has authorized an action program on Rural Economic Development which already, on a pilot basis, has extended modest aid to several of the co-ops described above. Plans are shaping up to expand this program and to invite Annual Conferences and local churches to share in efforts to assist these indigenous self-help efforts of the poor. What better way, for example, to invest Fund for Reconciliation monies than to help such an organization to get a start on the road to self-sufficiency and self-determination!

Clearly cooperatives are not going to solve all the problems of economic development among the poor rural people—black, white, Indian, Mexican American—in the United States. Many other programs are necessary, by private enterprise, by government and by voluntary agencies including the churches.

Cooperatives, nevertheless, have a distinctive and important role to play in the total national effort to end poverty. It is a role congenial to values which the Christian community holds in high regard. Churches are helping in this movement and should be encouraged to do much more in the days ahead.

**“And all who believed were together and had all things in common;
and they sold their possessions and goods and distributed them to all,
as any had need.” (Acts 2:44, 45)**

WHICH SIDE ARE YOU ON?

BY RANDLE B. DEW



Mrs. Janet Todd, one of the volunteers undergoing ten days of orientation, pondered these concerns:

“Who wants white ‘helpers’ in a black ghetto?”

“Is this the kind of program where you just pass out things?”

“Is United Methodist Voluntary Service really interested in service—or is it a subtle trap to get young people back into the church?”

“To hell with reconciliation! Which side are you on?” a listener shouted impatiently.

Having spoken on reconciliation, the Quadrennial Emphasis and Voluntary Service, I was startled by this hostile question. I couldn't find out which side he had in mind other than “ours” and “theirs,” and not being sure whether I was “theirs” or “ours” I didn't pick a side. I listened. And I was thinking that speeches about reconciliation can reinforce alienation as well as encourage reconciliation.

But this response brings into sharp focus the depth of alienation, the extent of polarization and the large degree of estrangement existing in the nation. It also underscores the difficulty of the work of reconciliation and indicates a host of problems for the Quadrennial Emphasis and United Methodist Voluntary Service.

There is no doubt about the existence of alienation. For many the practical questions are “how to marshal support for one's own side” and “how to deal with the enemy.” While reconciliation is the desperate need of our day, there are those who say reconciliation is not now possible and a brutal struggle for power is all that's left for the various segments of society. As the rhetoric of violence and force increases, attitudes harden, positions become entrenched, and men hurt and destroy other men. I have my moments of deep, disturbing fear.

United Methodist Voluntary Service is a major thrust of the Quadrennial Emphasis, “A New Church for a New World,” and is financed through the Fund for Reconciliation. Mr. Dew, executive secretary of UMVS, examines the challenge reconciliation poses, particularly to the more than 150 volunteers on the field.

Fear gives way to hope as I remind myself that God will not have his people desolate and the love of God is extended to all men and that all men are to participate in that love. Somehow we must find ways to love one another in word and in deed and love in that special way which stretches across barriers, chasms and broken relationships. It's easy enough to love our own kind and folks who are like ourselves holding similar viewpoints and positions but to love those who are different—"Lord, you do ask a lot of your people, don't you?"

Our human situation approaches desperation and it is good that the denomination, responding to the crisis in the nation, calls all of us to a new concern and to new action in terms of alienation existing among the poor, the affluent, the black, the white, the young, the old, majority groups and minority groups. The Quadrennial Emphasis is symbolic of a renewed commitment to reconciliation. The quadrennial program has limitations but if somehow these four years can shape us into a mighty force of love with some new understandings and a deep and abiding concern for reconciliation, it will be well worth the effort.

Reconciliation is our business. It's been the church's bag for a long time. We have some basic understanding and we have skill and know-how. We have money and personnel. We lack commitment. We, the rank and file, have not yet decided that we are really serious about reconciliation and will do whatever is necessary so that God's work may be done among us.

But again, maybe we don't really understand reconciliation.

One popular concept is that of a sweet-spirited accommodation to avoid conflict, as if conflict were evil and serenity and calmness the highest good. Brotherly love does not mean the absence of conflict; it is what is done with conflict that counts. Reconciliation faces conflict and deals with it realistically and lovingly.

A widely practiced concept is one in which the outsider (non-churchman, minority group person, foreigner, different) becomes like the insider (churchman, majority group person, etc.). Arnold Toynbee speaks of two collective lusts for power which threaten to liquidate the human race. One of these is the lust to convert others to one's own religion or ideology. This converting lust is often pursued under the guise of reconciliation, but reconciliation is a two-way street.

And reconciliation is more than horse-trading to achieve a temporary, mutually

agreeable status. It is more than finding the lowest common denominator by citing the few things estranged parties may agree upon.

For some, reconciliation is a pacification of the "troublemaker," either overcoming him by force, isolating, discounting or ridiculing him or by buying him off with whatever it takes short of meeting the central issue that makes one a "troublemaker."

Reconciliation is much more than these. Basically it is the radical and revolutionary change in the life of man to restore him to the dignity of his creation and to fulfill his humanity. Restoration and fulfillment means man being returned to his origins in God and being carried forward toward the realization of his destiny with God. Radical and revolutionary means getting to the root of the problem and making drastic changes so that the old man dies and a new man takes his place.

Between man and man, reconciliation is those acts, words and relationships by which one person affirms the full dignity and humanity, the full glory and potentiality of the other person. It is also the offering up of oneself on behalf of another and accepting the personal offering of others.

Reconciliation is a tough word. It points to a hard but glorious experience. It includes pain and discomfort as well as grace and beauty. Reconciliation is an experience of power, vigor, strength and force as well as one of comfort, healing and restoration.

We often hesitate to give ourselves to reconciliation because it is a threat. It means change: change in ourselves, change in our relationships with others and change in our social systems.

Any person who feels he has a special corner on God, revelation, insight, knowledge or understanding can forget about reconciliation. Of course you and

I aren't guilty, but have you noticed how often we are right and the other guy is wrong? Our policies, priorities and assumptions need sharp examination. Many of us need to make changes.

If a person sees himself or is seen as being inferior, there is not much hope for reconciliation. Can there be reconciliation between the powerless and the powerful? Between the "haves" and the "have-nots"? There is little hope for genuine reconciliation between glaring inequalities. Only when men have self-awareness and are affirmed in the full dignity of their humanity can there be realistic reconciliation.

Reconciliation is difficult. How does one start? What is a basic concept to grab hold of? Maybe this: Psychologist Dr. Rollo May, commenting upon a new morality of authenticity of relationship, speaks of "giving in the sense of making oneself available for the other."

Reconciliation is the establishment of authentic relationship and the voluntary act of all. Giving money is of course important, but giving of self is the essential act. As St. Paul said about offerings, "But first they gave themselves." (2 Cor. 8:5)

United Methodist Voluntary Service is not then some glamorized program to appeal to young adults as a device to keep them in the church (as some young adults have suspected), nor is it to appeal to the emotion of adults about youth in service to raise more money, but it may be seen as a symbolic act of the entire Quadrennial Emphasis as well as being one channel of significant work for those who desire to bring healing to a badly damaged social structure.

So we have volunteers, mostly ages 18-30, but also including some over 65 who are working at a wide variety of tasks, but all are concerned about basic reconciliation.



Rev. Frederick D. Kirkpatrick, singer and songwriter, cruised East Coast waterways with Pete Seeger (right) on his sloop, the Clearwater, popularizing anti-pollution involvement. He is related to the Many Races Cultural Foundation in New York, whose volunteers use folk singing to teach brotherhood and cooperation.

Kinds of service being rendered by the more than 50 volunteers include community organization and development, day-care center work, employment referral, locating block club leaders, work with indigenous community newspapers, consumer education, family counseling, tutoring and work with school dropouts. The service that UMVS personnel gives is determined in each local situation; there is no "master plan" and volunteers are doing different things in different places.

Every UMVS volunteer is related to a local task force, thus facilitating local activity—except that in special situations, volunteers are related to national task forces for Black, Spanish-speaking and American Indian voluntary service.

The task forces are composed of young volunteers plus adults who will redefine voluntary service in terms of minority group needs and situations, and will seek out and/or establish programs. Historically, voluntary service programs and volunteers have been primarily white middle-class, and new concepts and new approaches are necessary to provide viable options for minority group persons to serve as volunteers. It is not likely that predominantly white middle-class structures can make the appropriate decisions regarding concepts, operation and funding. These decisions are to be placed in the hands of the minority group task forces. This procedure is one way of sharing power with minority groups—and that is one thing reconciliation is all about.

The national office of UMVS is a brokerage operation giving assistance where needed—recruiting volunteers, training and providing models. The initiative for voluntary service actions and funding comes from local or conference sources where possible, both to honor local judgments and to free UMVS's limited resources to enlist a larger corps of volunteers.

A young couple spent nine months in Indianapolis working through the United Methodist mission becoming involved with people from Appalachia, Mexican-Americans and Blacks in programs of employment, education and recreation.

Fourteen different persons have been working at least three months each to provide a team of six volunteers sponsored by the Haddonfield, New Jersey, United Methodist Church. They are assigned to community projects in ghetto situations working in a day-care center, employment program, community newspaper, developing block clubs, and so on.

A young couple are engaged in twelve months of service in South Bend, In-

diana, concentrating their work with potential dropouts in elementary and secondary schools working closely with the Urban League.

In Kansas City, Missouri, a team of twenty volunteers work with Young Adult Project, the United Methodist Inner-City Parish and a number of community organizations involved with drug programs, work with runaways and recruiting other volunteers. They become deeply involved in the issues of the city, identifying themselves with people at the desperate hurting point.

Another group of eight volunteers from Wichita, Kansas, working through Methodist Urban Ministries concentrate upon similar sets of problems with school dropouts, welfare education, housing and economic development.

In Kansas City, Kansas, a team of four volunteers spend most of their time finding other volunteers to work through the Cross-lines Cooperative Council at a full range of programs in the community.

A team of twenty volunteers are working through Trinity United Methodist Church in Atlanta, Georgia, in tutoring, camping, recreation, day-care center, senior citizen, food co-op, medical clinic, school dropout, youth counseling and young adult programs, with one volunteer bird-dogging city hall to keep abreast of issues.

The Many Races Cultural Foundation in New York has a team of volunteers working in the streets and schools using the media of folk singing to teach brotherhood, love and cooperation.

In Denver, Colorado, a team of four volunteers are working in programs of employment, housing for young adults, work with runaway young people and drug education. Another team of seven volunteers are working in the community action programs of El Centro Cultural in Denver. A third team of nine volunteers work with the High Street Center.

The voluntary service program is also moving into Academia. Through a combined curriculum of classroom study and actual service in the community, volunteers will receive academic credit. The first two schools to announce participation in the program are Clark College, Atlanta, Georgia, and Union College, Barbourville, Kentucky. Some forty student volunteers will tutor deprived black children in Atlanta and relate to church and governmental activities in Appalachia in this new opportunity.

These and many other volunteers are engaged in quite often grubby day-by-day activities, which may not seem to be important and which can be easily exploited for publicity purposes, but at

the same time are the basic stuff of reconciliation. The church must resist the temptation to place a major portion of the burden of proof of the effectiveness of the Quadrennial Emphasis upon these young volunteers, who eagerly give themselves to a difficult task. The professionals of the church have long been failures in the work of reconciliation; to expect these volunteers to come up with the glowing experiences validating the authenticity of the church is to place far more responsibility upon these brave persons than we have any right to ask them to carry.

The volunteers' "progress" reports are as much a measure of their self-illumination as a gauge of successes. A black volunteer writes happily of some success in coping with some of the health and welfare problems of mothers and their children. But, in a more ominous vein, she asks, "Where has life gone for my black people, where has the pride of black parents strayed? Where is the togetherness that my people say they have as 'black and proud'? Will we as a group survive?"

Volunteers in Fort Worth, Texas, reporting on "open and honest" racial dialogue during a Youth Activities Week at a United Methodist Church, noted a minor victory. "Two brothers from the Bethlehem Community Center who participated in the program were arrested for breaking and entering into a community enterprise," they related. The volunteers were able to prove that the suspects were at the church during the time of the burglary and the boys were released.

But the glorious thing about it is that already we have the experience of a sizeable number of persons putting their lives on the line to demonstrate the love they believe in and the reconciliation they hope for. Isn't that what Jesus did? Nobody took his life from him. He freely gave it up on behalf of all men. And that's what the volunteers are about. In some small way they are giving themselves up for others. And that is what reconciliation is made of.

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THANKSGIVING PORTFOLIO

The first Thanksgiving was held in Plymouth Colony in the fall of 1620, after a winter of marked privation and near-starvation. Throughout the more than three centuries since, artists have depicted the Thanksgivings of the descendants of the Pilgrims—from shooting the turkey or choosing the victim on the farm, through enormous preparations, to the final feast.





Well-fed Civil War soldiers wish for peace.



At a turkey raffle in the 1870's, bidders play for the traditional Thanksgiving birds.

A "Cheerful Surprise" is Aunt Tabitha's unexpected arrival for dinner.



Immigrants enjoy their first meager Thanksgiving meal in New York City at the turn of the twentieth century.



CANTERBURY TALE

Between the big assemblies of the World Council of Churches held every seven years, the policy and overall administration of the global fellowship of Christian churches is determined by a 120-member Central Committee. The first meeting of the committee after the 1968 world assembly in Uppsala, Sweden, was held at the University of Kent, on a hill overlooking the medieval town of Canterbury, in August. The next meeting will be in Addis Ababa, Ethiopia, in January 1971.

The membership in the committee demonstrates the amazing diversity found in the Council—from small newly autonomous churches, the outgrowth of nineteenth century work of European and American mission societies, to the ancient Orthodox churches of the east. This year the first indigenous church which is *not* a product of the missionary expansion of the West was admitted, the Church of Jesus Christ on Earth according to the Prophet Simon Kimbangu. This three-million-member church is one of the thriving indigenous churches of Africa which are growing at a rate far outstripping traditional churches. These highly individualistic churches have had little contact with other Christians. Also significant was the entry of another million-member church, the Pentecostalist church "Brazil for Christ." This thriving Brazilian church recently dedicated a church which will seat 24,000. Of the African church which was founded by Simon Kimbangu in 1921, the Rev. Henry W. Crane, Africa secretary for the Division of World Mission and Evangelism, says the Kimbanguist Church could bring into the ecumenical mainstream "the freshness of a church that still has about it the character of a movement consciously identified with salvation history because of the similarity of its history with the Bible story."

Dr. Margaret Mead, noted anthropologist, who presented the report of the Department of Church and Society to the committee, remarked that more than in any professional or other group she knew the participants in the World Council "meet as equals." The committee itself has a diverse membership—archbishops, bishops, ministers, and laymen. More numerous and articulate than ever before are the African, Asia, and Latin American participants. Women are still a tiny minority (among the seven, three are Methodists including vice-chairman Pauline Webb of England).

The new Central Committee was faced with the task of making the multiplicity of mandates from Uppsala take concrete form and of holding together the fellowship of Protestant and Orthodox churches amidst the polarizing forces.

(Continued on page 34)



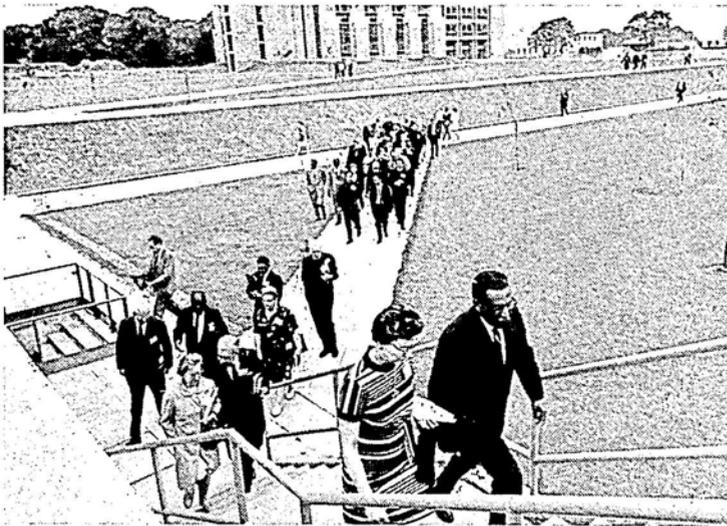
The Archbishop of Canterbury, Dr. Michael Ramsey, WCC president, called on the churches to translate the visions set forth at Uppsala into positive action. The breakdown of Anglican-Methodist union negotiations on the eve of the conference was reminder to many that the road to unity is long and hard.

Miss Thompson, assistant general secretary for the Section of Communications of the Board of Missions, is a veteran World Council watcher.

Concern about man's pollution of the biosphere was expressed by anthropologist Margaret Mead, a familiar WCC figure. Dr. Mead reported for the Department on Church and Society which proposed a new study on technology.



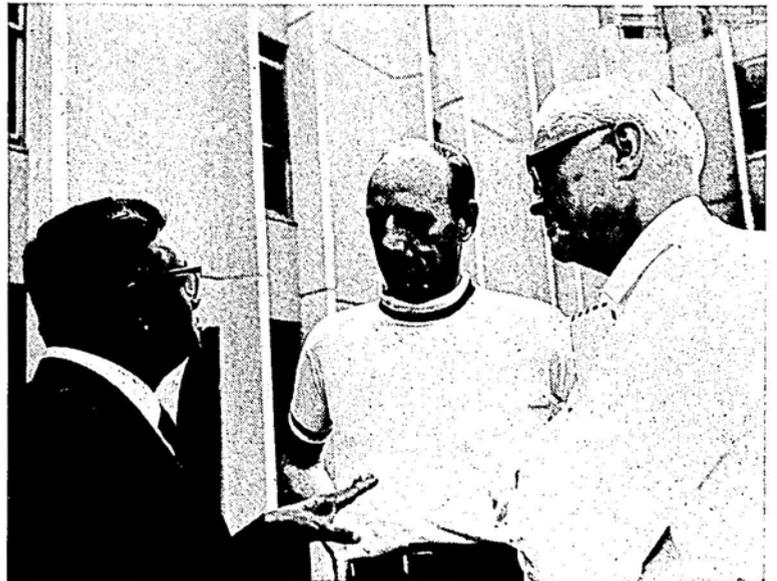
Bishop James K. Mathews, Boston, Mass., another United Methodist, discusses implications of the Structure Committee of which he is chairman with a European delegate.

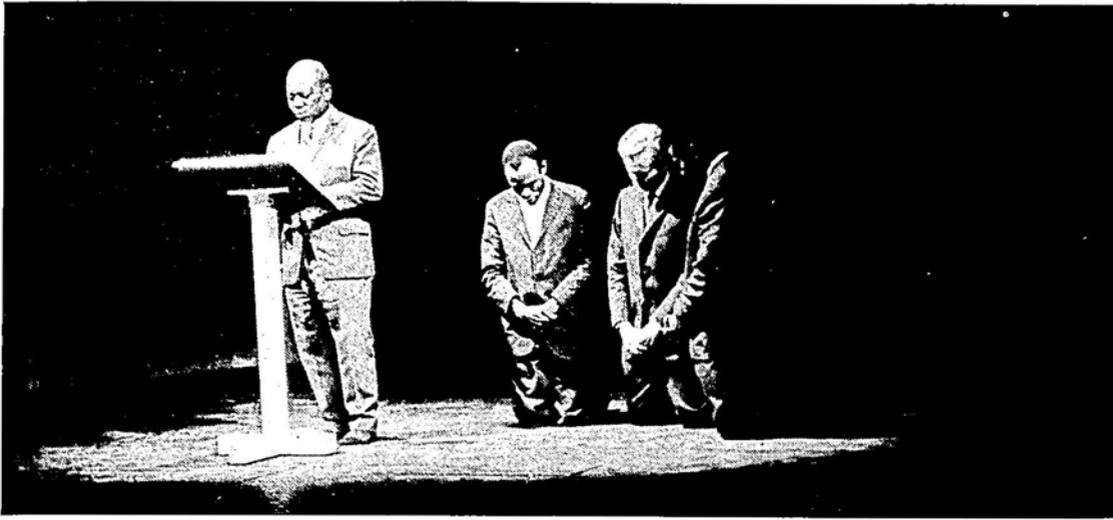


United Methodists Lois Miller and Bishop Roy Nichols lead the trek across the campus of the ultra-modern red brick University of Kent at Canterbury, scene of the committee meetings.



Mission leaders Methodist D. T. Niles of Ceylon, W.C.C. president; Dr. Tracey K. Jones, general secretary of the United Methodist Board of Missions and chairman of the World Council's Division of World Mission and Evangelism; and Dr. John Coventry Smith, United Presbyterian mission executive and Council president. A letter to the churches said that mission is still a major emphasis of the Council. "It involves the whole life of all the churches in the whole world. It reminds us that they exist for others. The call to conversion remains central to mission, enabling us to participate joyfully in God's purpose as he revealed it in Jesus Christ. . . . the frontiers of mission run through every area of society."





A worship service marked the admittance to Council membership of the Church of Christ on Earth by the Prophet Simon Kimbangu. This three-million-member indigenous African Church is the first to be admitted which did not grow up as a result of missionary activity.



(Above) Dr. Albert Van den Huevel of Holland, head of the Communications Department, and Dr. Eugene Carson Blake, USA, general secretary, are two principal spokesmen for the Council. Both are from the Reformed tradition.



(Below) A U. S. Congressman, Rep. John Brademas, Dem., Indiana, addresses the Committee. He is one of six United Methodist representatives. To his right Bishop Roy Short, Louisville, Ky., Dr. Eva Shipstone, president of Isabella Thoburn College, Lucknow, India, and Bishop Roy C. Nichols, Pittsburgh, Pa. The politician was interested in what the churches can do concretely in the struggle against poverty and the widening gap between rich and poor nations. "The churches must not only participate in the task of development, but they must at the same time face the issue of what economic and social structures and institutions must be created to make development truly effective," the Committee agreed.

The Rev. Dr. J. Robert Nelson, Boston University School of Theology, United Methodist, heads the Faith and Order Working Committee. To the right of him is Dr. Lukas Vischer, head of the faith and order staff. In addition to the Central Committee a score of other committees brought experts from almost every discipline to Canterbury prior to the larger committee. Theologians, anthropologists, communicators, economists, and others guided the work of the different departments of the Council.





Experimental worship services caused unrest among some Orthodox churchmen. Sister Estelle leads singing.



English journalist Stephen Whittle of the fortnightly *NEW CHRISTIAN* interviews Pauline Webb, the committee's articulate vice-chairman and head of lay training for British Methodists. Miss Webb is the first woman to hold such an office in the Central Committee.



Quest for a new style of operation is more evident in some WCC units than others. The Commission of the Churches on International Affairs which met earlier at Cambridge made it known to the Central Committee that it was no longer placing primary emphasis on the issuing of statements and on Western-oriented corridor diplomacy at the United Nations headquarters in New York and Geneva.

Development was a thread running through the concerns of many departments and commissions—CCIA, world mission and evangelism, interchurch aid, ecumenical action, SODEPAX (the joint agency of the WCC and the Roman Catholic Pontifical Commission on Justice and Peace which was created to deal with Society, Development and Peace). One unresolved issue is whether the churches should concentrate on funneling their potentially enormous resources into secular channels as suggested by an ecumenical veteran, W. A. Visser 't Hooft (Methodist Dr. Jose Miguez-Bonino of Argentina warned against trying to come up with a single concept of development), or whether the churches would attempt to develop their own comprehensive models in the area.

Father Paul Verghese, a Syrian Orthodox priest from India, issued a somber warning that certain kinds of Western enthusiasm for development might deprive those in the poor countries from seeking their own development and preserving freedom and dignity. That old ecumenical answer, a consultation (and so far its most stringent critics have really not come up with anything more imaginative to replace the consultation as a *modus vivendi* of ecumenical strategy) is proposed to set criteria for projects and mobilize increasing church funds for development.

Since the churches in the council and individuals within them hold widely differing concepts of political theory, development will continue to be a subject of debate.

At Canterbury in 1969 the new Central Committee of the World Council of Churches became better acquainted with one another and the issues facing the council and the Church in the decade of the 1970's. Absent youth (there are only two members under 30) with their discontent with both church and world were frequently alluded to. The fellowship among individuals was real. Just how this fellowship can be extended beyond Canterbury to local communities is one of the problems which will not be resolved before the next meeting 18 months hence at Addis Ababa.

PHOTO: JOHN TAYLOR



BY FRANCES S. SMITH

There's a new word being used in ecumenical circles these days, thanks to last year's Fourth Assembly of the World Council of Churches, at Uppsala, Sweden. It's the term "humanum," or for those not addicted to Latin, simply Man, which might conceivably be stretched to include Woman.

Frightened at the prospect that science and technology might speed up the dehumanizing process already well under way, the 700-plus delegates at Uppsala agreed to make the theological and other aspects of "the human" the key study of the World Council for the next six years.

But if this is a new word to most church people, there is one person who has known it for years. He may not have said much about it, at least not in words, but he has *pictured* it again and again and again.

He is John P. Taylor, United Methodist and frequent *WORLD OUTLOOK* contributor, known around the world as a

photographer, painter, cartoonist, designer, and film maker. In his photographs the gaunt eyes of hungry children, the laughing eyes of workcampers, the tired eyes of old men waiting to die, and the sleepless eyes of women left homeless by natural disasters remind us that humanity is Christian concern No. 1.

Recently in Laren, Holland, John's concern for humanity was officially recognized at the Netherlands Film Festival. There, on September 11, he received a special Human Rights Award for the animated film "Homo Homini," which he produced as a "curtain-raiser" for the Uppsala Assembly. The film was shown at the festival sandwiched between Luis Bunuel's "Nazarin" and Pier Paolo Pasolini's "Teorema."

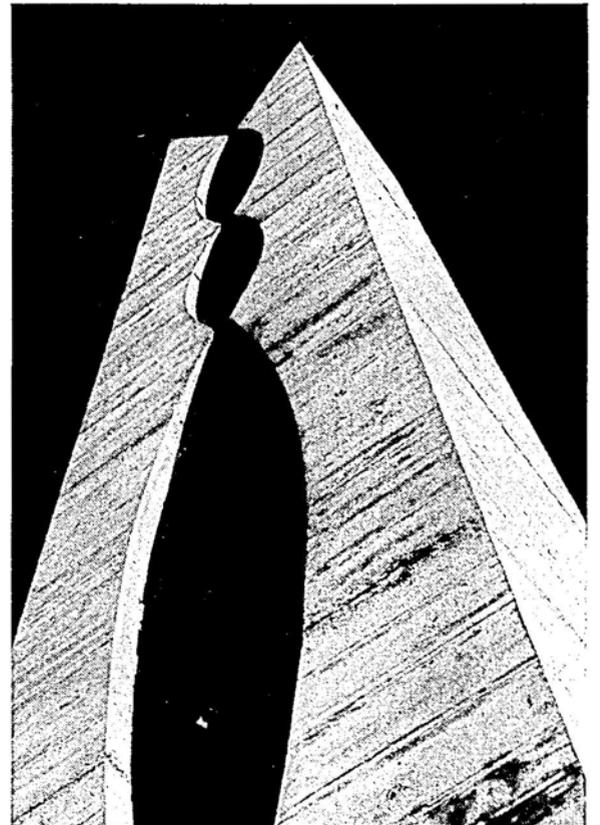
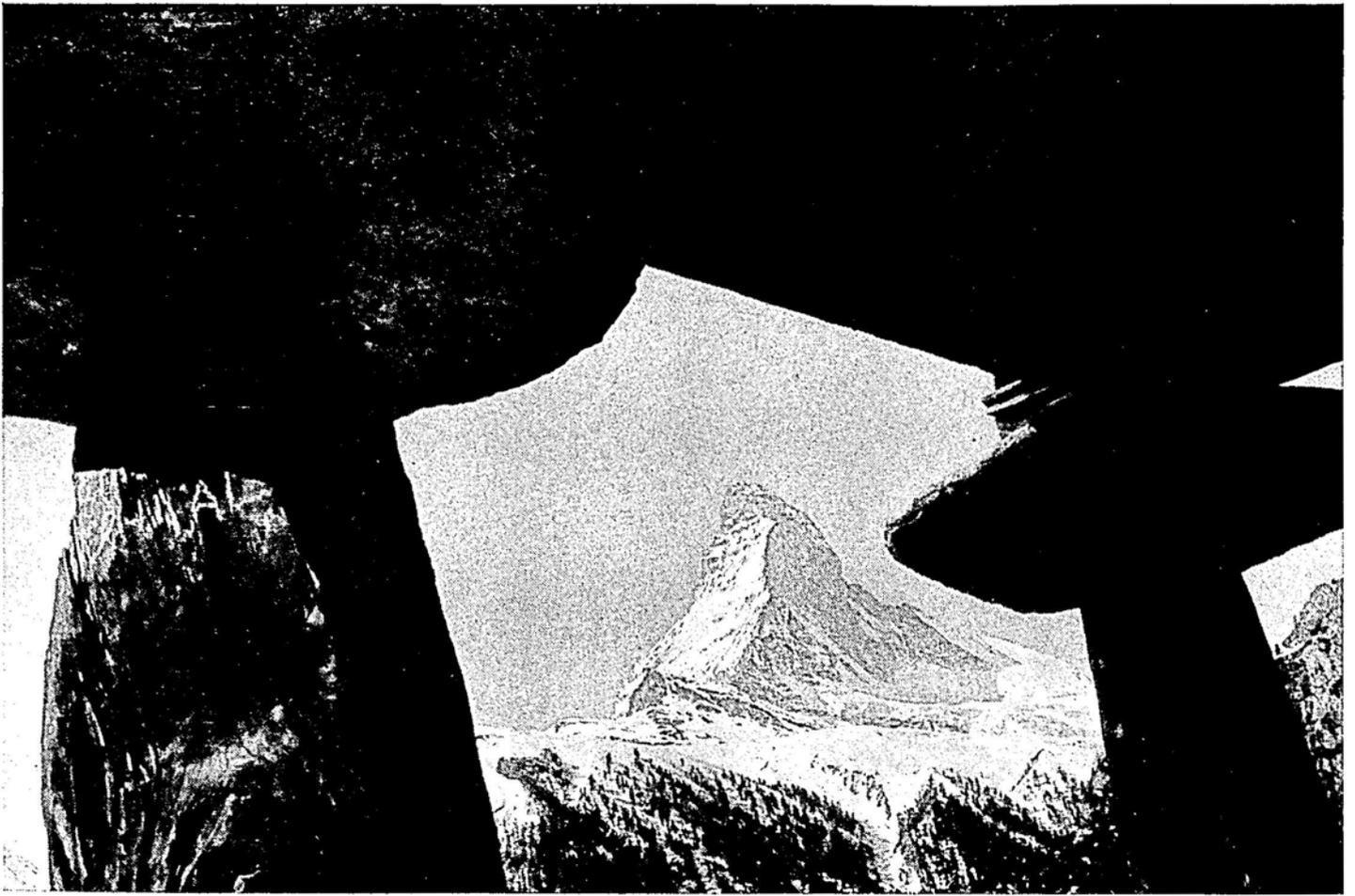
Simultaneously, an exhibition of more than 100 examples of John Taylor's photographic art was on display at the Singer Art Museum in Laren for the duration of "Film Week."

For once, John was free to include pictures from "the whole inhabited

earth," rather than simply those depicting activities of the World Council of Churches. As director of the Film and Audio-Visual Section of the Council, he has produced exhibitions for every major World Council meeting since the Evanston Assembly in 1954.

A Dutch journalist who attended the New Delhi Assembly in 1961 went home and wrote: "The exhibition of photos visualizing the life and work of the Council was proof of the impressive artistic and technical ability of the WCC's 'court photographer' John P. Taylor . . . a wonderful contribution to get the churches acquainted with one another and gradually to make known to the whole world the broad field of aid undertaken by the churches."

Last year John was responsible for the multi-media emphasis at Uppsala which took several forms. In addition to the two films produced especially for the Assembly—"Homo Homini" and "Acceleration"—John prevailed upon the famed (former) Roman Catholic nun
(Continued on page 38)







Sister Mary Corita and her students to send a display of pop art utilizing everyday signs and symbols to convey a religious message. Even John was surprised at the magnitude of the show when it arrived. Another distinctive cultural feature was the series of feature-length movies by Ingmar Bergman, some of the younger Swedish film makers and a number of East Europeans which entertained the delegates after hours.

For the citizens of Stockholm John interpreted the World Council by means of a photo exhibition in the ultra-modern Stockholmsterrassen.

Born in Kansas in 1920, John Taylor studied art with the great American painter Thomas Hart Benton at the Kansas City Art Institute, where a fellow student was the late Jackson Pollock. Later he attended Phillips University in Oklahoma and Mexico City's Escuela

Universitaria de Bellas Artes. A period of painting murals followed.

From teaching art at Denison University in Ohio, John, like many artists, migrated to Greenwich Village in New York City where for six years he had his own studio, producing photos and designs for publications and displays. During a trip to the Pacific in 1945-46 he did pictures and murals for hospitals and the railroad station in Kyoto, Japan.

With his appetite for travel whetted, John and Lu, his wife, jumped at the chance to spend seven months on a photographic tour of Europe during which he took photos that have been gracing travel posters ever since. Finally it was time to settle down—in French Morocco, where Taylor was chief of a film unit for the U.S. Government.

Since coming to the World Council of Churches in October 1953, John has

visited a large number of the 80 countries in which the World Council's 235 member churches are found. He has probably photographed more Orthodox beards than any man living, as well as the colorful robes of Anglican archbishops and Orthodox patriarchs.

But now that the novelty of ecclesiastical differences is wearing off and the ecumenical movement threatens to bog down in a morass of mimeograph paper and committee machinations, John Taylor, like a number of his World Council colleagues, is asking himself and others who come to him for advice: how do we communicate the ecumenical message tomorrow? How do we compete with the barrage of visual messages people are receiving every day?

He put these questions to Christians in Japan earlier this year when he was asked to advise those planning the Christian Pavilion for Expo '70 in Osaka. After describing what had been done at earlier world's fairs, including Montreal which successfully showed man as he is rather than the former glories of the Christian Church, John pointed out that the real problem is to make goodness and peace as dramatic as conflict and war.

CRISIS ^{OF} THE HUMAN ENVIRONMENT

BY AMY LEE

This is part I of a two-part Series

That a crisis in our human environment is imminent—or even exists—most men would concede. Especially those living by polluted waters—Lake Erie, for instance—or breathing polluted city air, or looking in discouragement at eroded soil and disappearing wildlife.

This environmental crisis has produced a report by the Secretary-General of the United Nations, U Thant, and a decision to hold a "Conference on the Problems of the Human Environment" in 1972. The Government of Sweden has offered to host this conference.

Reflecting the growing awareness of peril, discussions at the 23rd session of the UN General Assembly emphasized that "for the first time in the history of mankind there is arising a crisis of world-wide proportions involving developed and developing countries alike—the crisis of the human environment."

In his report, Secretary-General Thant cites portents of the crisis that have long been apparent—explosive human population, poor integration of a powerful and efficient technology with environmental requirements, deterioration of agricultural lands, unplanned extension of urban areas, decrease of available space, and growing danger of extinction of many forms of animal and plant life.

Urgent is the need, he says, to focus world attention on these problems and action for dealing with them.

Unplanned Cities Grow

In discussing the spread of urbanization, he notes that 40 per cent of the world's people now live in urban areas. He makes the point that urbanization is not in principle destructive to the environment; that with proper planning and control, "and if it were proceeding at a slower rate," it should enhance and not detract from environmental quality—by relieving pressure on rural lands, by providing goods and services in quantity and diversity, by providing new and attractive habitats and ways of life.

"However," he states, "in most areas governments have neither prepared for, nor have they been able to cope with, the mass migration into urban areas. In the large cities, slums of the most wretched nature often become the environment of people who once lived in greater dignity and better health on rural lands."

He relates the deterioration of the human environment to three factors: accelerated population growth, increased urbanization, and an expanded and efficient new technology, with their associated increase in demands for space, food, and natural resources.

Again he emphasizes: "None of these need be damaging to the environment. However, the efforts to accommodate population, to integrate technology into complex environments, to plan and control industrialization and urbanization, and to properly manage land and resources, have fallen far short of those required."

Inaction Endangers Mankind

"In consequence, all nations of the world face dangers which in some fields and in some areas have already achieved critical proportions. To overcome them will require carefully planned and vigorous action at the local, regional, national, and international levels. There are so many problems that choices must be made and priorities established. The economic results of failure to take action, as well as the cost involved in attacking these problems, must be carefully analyzed. The proposed 1972 Conference on the Problems of the Human Environment must bear all these factors in mind and provide a focus for worldwide action to avoid a possible crisis which could endanger the well-being of mankind."

The Advisory Committee on the Application of Science and Technology to Development has identified three main categories of environmental problems which the Secretary-General discusses in his report. For example:

(1) Human Settlements:

He notes that within one of man's most impressive creations, the cities, some of the most severe environmental problems occur. He attributes this in

part to the attempt to fit modern society into "a physical framework designed for preindustrial cultures."

Problems of urbanization are particularly acute in developing countries where economies based on agriculture and animal husbandry are suffering severe jolts along the road to industrial development.

"In most developing nations," Mr. Thant says, "it has rarely been possible to provide in advance the urban planning and design that would lead to a rational arrangement of space for living, working, transportation, and recreation, or to provide rapidly enough housing, water, sewage disposal, education, or the other necessities or amenities of urban life. The very time factor involved in development of urban facilities is a major aggravating factor."

Urbanization Taxes Services

"In rapid urbanization every form of publicly provided services, including transport and education, tends to be overloaded. Schools are heavily overcrowded and as a result attendance tends to fall, and juvenile delinquency becomes more common. Social change often leads to disintegration of the family and other primary institutions of society."

"Social disorders seem to be more prevalent in urban areas where there is a danger of the dissolution, fragmentation, and lack of functional capacity of primary social institutions. The stress that often accompanies accelerated change results in emotional tension and a feeling of insecurity. These may find their expression in mental breakdowns, psychosomatic manifestations, suicide attempts, increased frequency of crime, drug dependence, and anti-social behavior."

The Secretary-General sees nothing less than a massive national and international effort required to solve these problems. And as a first requirement: "Urban planning and design to which adequate consideration is given to the social needs of the population, including services." And as a second requirement: "A major program of construction and reconstruction."

What it will take to meet these requirements he says "far exceeds any amount that has been expended on cities at any period in history. The need is for new facilities greater in size and extent than all existing facilities to accommodate urban populations that will have increased twentyfold over a period of only 80 years, from 1920 to 2000."

"The alternative to such a program is accelerating human misery and mortality."

Pollution Problems Worsen

Turning to urban problems in the developed countries, the Secretary-General calls pollution one of their "most omnipresent characteristics."

"London has improved the quality of its air through restricting the use of coal and high sulphur petroleum, but has gained ever-increasing amounts of by-products from automobile exhausts. In Los Angeles virtually all sources of pollution except automobiles have been brought under control, yet smog resulting from internal combustion engines is serious and appears to be growing worse."

Water pollution problems, he says, will require expenditures of billions of dollars.

"In the United States of America alone, for instance, it is estimated that \$200 billion have already been spent on water pollution control at all levels by the government and private agencies. The problem is still growing despite the provision of \$3.5 billion to provide for the construction of urban sewage plants over the next five years. New York City alone is investing \$2 billion over ten years for pollution control. . . .

"The task of cleaning up Lake Erie, one of the most polluted lakes, has been estimated to cost over \$40 billion. . . .

"Virtually every stream and lake in an urbanized and industrialized region is heavily polluted and the well-known touristic lakes of Switzerland are no longer clean, through urban and industrial pollution."

Land Resources Mismanaged

(2) Territorial:

The Secretary-General states that many territorial problems can be traced to "management and mismanagement of

land resources."

In the humid tropics, for example, shifting cultivation of marginal farm areas causes serious problems—watershed damage, soil erosion, destruction of valuable forest resources.

In dry tropics and sub-tropics where "a subsistence pastoralism" has prevailed, inadequate control of livestock has brought about destruction of vegetation and soil and the advance of barren deserts.

Pointing out that sub-arctic and arctic regions form an undeveloped part of developed countries, the Secretary-General emphasizes that "all can benefit from greater sharing of research and experience"—such as protection and rational use of resources of the sea; development of a suitable economic base and social environment for the indigenous peoples; protection of wildlife and management of forest resources.

Mr. Thant further notes that construction of dams, reservoirs, canals, power stations create problems that call for "proper management of lands in the watersheds developed by these engineering techniques."

He calls attention also to the fact that "thermal pollution is becoming of greater concern since it can be expected to increase with growing development of nuclear power."

Regulation Aids Development

The main problem for developing countries in taking remedial action is, in his eyes, "the need for recognition that regulation is not a restriction but an integral part of long-term and sustained development of resources and environment."

(3) Global:

In examining the environmental crisis

from a global standpoint, Secretary-General Thant again stresses pollution. "Water pollution may be a global problem, as may the release of radioactive isotopes, discharge of toxic materials, excessive nutrients, or heated water into estuaries of coastal waters on which productivity of oceans is dependent."

The need for international control over exploitation of marine resources and for rational use of sea resources he calls obvious. It is already under consideration by the United Nations.

"Decline of certain species of whales and seals, sea turtles, the Pacific sardine and the Atlantic salmon fisheries, as well as the continuing over-exploitation of the eastern Pacific anchoveta fishery are examples.

Oceans Contain Proteins

"The growth in dependence of mankind upon the sea as a source of protein requires that its resources be properly managed."

Both at national and international levels, according to the Secretary-General's report, action programs and institutional measures to correct and prevent pollution of the air, land, water, and ocean resources, and of foods, are urgently needed.

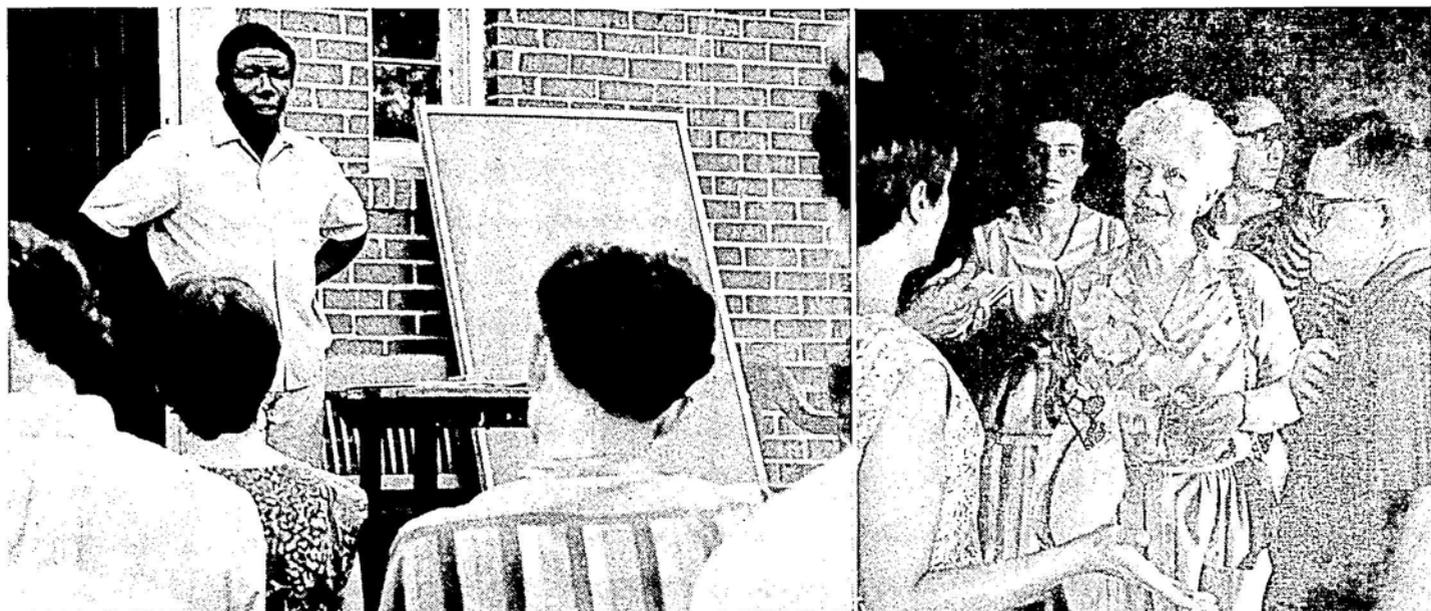
So, he says—in the interest of both social and economic objectives—are legislative and administrative controls on the use of pesticides and other chemicals which are essential in modern agriculture and industry but which, "when wrongly used, can be harmful to man and his environment."

Most UN organizations are active in the environmental field and the second part of this two-part survey will cover some of their activities.



How much longer can children—or any living creature—drink fresh water from the lakes and rivers of the world? The United Nations' Conference on the Problems of the Human Environment in 1972 will attempt to answer that and other questions of man's imperilled environment.

MT. BEULAH (A MISSION POST) HOSTS A FEW MISSIONARIES



Professor Gilbert Ansre, a linguistics expert from the University of Ghana who taught during the year at the Stony Point Missionary Orientation Center, took a busman's holiday at Mt. Beulah.

Missionaries and staff had many opportunities to exchange ideas.

"This place reminds me very much of mission compounds in Africa," said Dr. Gilbert Ansre, a university professor from Ghana. "The difference, however, is that here the Blacks run the place."

His listeners knew what he was talking about. They were twenty-three furloughed missionaries from United Presbyterian, United Methodist, Reformed Church in America, American Baptist, and Presbyterian, U.S. mission boards and from the Medical Mission Sisters, a Roman Catholic group. They were attending a summer conference, only the second of its kind, sponsored by the National Council of Churches' Division of Overseas Ministries.

Sure, enough, Mt. Beulah in Edwards, Mississippi resembles nothing so much as a mission compound. The half dozen or so buildings have a run-down look. They are in need of new screens, new paint, some windows. The well water—said to be perfectly good—has a funny taste and looks vaguely like Scotch when it comes out of the faucet. The electricity alternates more than it should and the air conditioning, well, isn't. In short, there's every amenity to make the returning missionary feel right at home.

Mt. Beulah has to be a great place for a missionary conference.

Mt. Beulah is also headquarters for the most controversial ministry in the country, the Delta Ministry. And that is where the deeper similarities to mission compounds come in. For Mt. Beulah is regarded with the same suspicion and hostility frequently directed at mission compound walls and inhabitants overseas. Mt. Beulah stands for an alien morality, an alien aggressiveness, even an alien culture. That the Delta Ministry is staffed now almost entirely with Mississippians does not cancel the all-important fact that the money and support come from outsiders, from non-Mississippians, and that the goal is a way of life radically different from current patterns. In the early days of the Delta Ministry, when mission boards promised large sums of money but failed to come through, the support came quite literally from outsiders; over \$100,000 was contributed by churches in Germany, England, Holland, the Cameroon, India, and an integrated English-speaking church in South Africa. Those churches are still big contributors.

Like every mission station, Mt. Beulah

is a judgment. It says quite clearly "something is missing here" or "something is wrong here." No one likes a messenger of bad news, especially if that messenger thinks he brings Good News, so more than once the natives have been restless. In the first days of the mission compound, after the DM had rented the property from the Disciples of Christ who had run it as a Negro junior college, the local police waited at the gate and slapped a traffic ticket on every car coming out of the compound. Total bill in the first week was over \$1,100.

"The cops won't bother you," Father Henry Parker told the twenty-three furloughed missionaries. "They know you're here only for a week. And besides that, you're white and you're missionaries. They know that. And they know how mad this country can get when white people are hurt or killed in the South. So they won't bother you. But if you were civil rights workers. . . ." He let his listeners fill in the blanks.

"But I'm glad you're here," he continued and it was clear he really meant it. "Because if you do nothing else you serve as a vehicle for witness. Because we live in a time when separatism is

rampant. We witness to our commitment, not to your whiteness, nor my blackness, but our oneness in Christ. You and I have said we're going to stand up for Jesus. We're going to make his name known at home and abroad. See, the people out there by and large ain't committed. It is going to be done by us."

Father Parker, an Episcopal priest, is now Director of Interpretation for the Delta Ministry. He tried to give the missionaries a short course in local culture: Mississippi . . . poorest state in the country . . . \$1,700 per capita income, but only \$500 per black household . . . more whites than blacks are below poverty line . . . the automatic cotton picker has taken over . . . we're trying now to teach construction skills . . . now 50 per cent of Blacks can vote in Mississippi, but a decade ago it was 5 per cent . . . eighty-one Blacks in public office. In sum: "This is just a microcosm of the total world problem."

But if that makes Mt. Beulah an ideal place for missionaries to developing countries to meet—despite the few inconveniences—the mission boards haven't heard about it. Attendance in this second year of the interdenominational conference was down from seventy-five to twenty-three. Only one board, that of the Reformed Church of America, abolished its own conference in favor of a truly ecumenical one at Mt. Beulah. There were only three United Methodists there. A representative of the United Presbyterian board, the Commission on Ecumenical Mission and Relations, said there were instances where the wives found they could not come. It all sounds like the parable of the man who gave a wedding feast and found that all his friends had bought cows and married wives and just couldn't come. It seems that when it comes to furloughed missionary conferences no board is interested in putting its money where its ecumenical mouth is.

Yet the value of an ecumenical program in a mission situation such as Mt. Beulah is undeniable. Said one American Baptist missionary, Aubrey Brown, who is returning to the Congo, "This kind of program is a great incentive to your own area of service. Our job of mission work in the Congo in the next twenty-five years may be to liberate the Congolese Church from the mission patterns of the past twenty-five years." Then Mr. Brown mentioned the opening night speeches when a young DM worker, Miss Jeanne Phillips, said the job of DM was to help the sick, help the afflicted, register voters so they could be citizens, lift people up, etc. "Now that," said the missionary, "is the way your average Congolese might talk about what needs

to be done, but your Congolese churchman would probably not talk that way but rather in the stylized patterns of theology, especially of fundamentalism." He agrees with Fr. Parker's idea that "we gotta unbrainwash the brainwash."

The meetings were sometimes held in a dusty auditorium. Bruce Hilton, who has written a book on the Delta Ministry, told the missionaries of moments of courage that had taken place there. At a crowded meeting two years ago the poor—"the peoples"—had made the momentous decision to take over the Greenville Air Force Base to publicize their plight (as well as seek shelter). Also, Dr. King had spoken in that auditorium just prior to his trip to Memphis.

Nearby in the Delta Ministry's Freedom City, outside Greenville, families who have been sharecroppers all their lives now each own nine-tenths of an acre and a bright, modern home. Except for a visit there, the rest of the conference program was pretty much what you might find at other conferences: Bible Study, speakers, discussion groups, films, etc. There was also swimming in the only integrated public pool in the state.

Yet, in contrast to such secluded retreats as Stony Point, Green Lake, Wisconsin, or Greencastle, Indiana, Mt. Beulah thrusts on an individual the enormous task of Christian mission at home. That location insists that a missionary have, in the words of Father Parker, "a damn good explanation for going overseas." And it shows that many of the

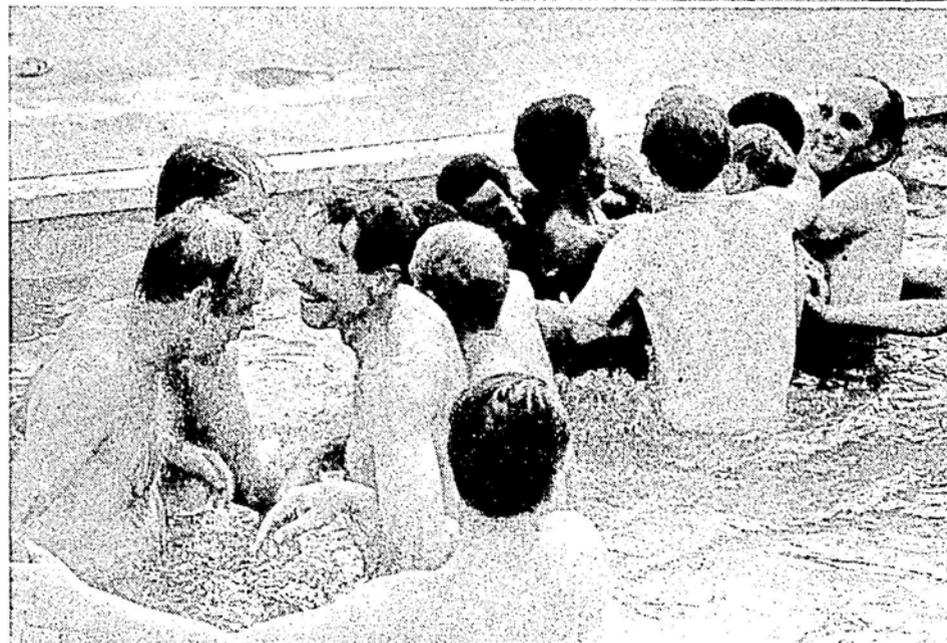
same problems of mission encountered overseas (including such everyday problems as that of a broken well, fixed at Mt. Beulah last year by a missionary from India) are being encountered right now in the Delta Ministry.

Charles E. Brewster

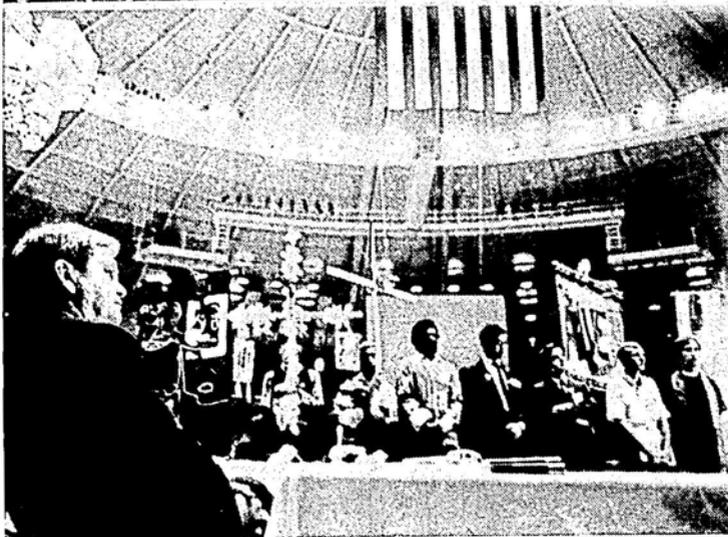
Dr. Clarence Jordan, from Georgia, who was the Bible study leader, visits a resident of Freedom City, Mississippi.



While public swimming pools in nearby Jackson stood empty in the August heat because officials refused to integrate, the tiny pool at Mt. Beulah was the scene of spirited volleyball for the local teenagers and missionaries.



THE MOVING FINGER WRITES



RNS PHOTO

The General Convention of the Episcopal Church at Notre Dame took major steps to fund the controversial Black Economic Development Conference—indirectly. Muhammed Kenyatta, a leader of the BEDC, took over the microphone (above) to ask for Church support for its program.

In another area, the Episcopal Bishops urged President Nixon to grant amnesty to draft resisters and called on Congress to enact legislation to end the military draft. Members of the unofficial Episcopal Peace Fellowship and Clergy and Laymen Concerned About Vietnam took the stage (lower left). Louis "Buff" Parry (lower right), first serviceman to take sanctuary at the Church of the Crossroads in Honolulu, addressed the convention in an appeal to "the conscience of America."

QUESTIONS SURROUND EPISCOPALIANS' AID

Considerable controversy and apparent misunderstandings mushroomed in mid-September in the wake of Episcopal Church action in allocating \$200,000 for black economic development.

At stake is a question whether the Special Convention, concluded in South Bend, Ind., on Sept. 5 endorsed the Black Economic Development Conference (BEDC), which issued the Black Manifesto, demanding \$500 million in "reparations" from white churches.

Some local congregations have interpreted the convention action as supporting the BEDC and have vowed to cut donations to diocesan budgets. Bishops rushed to issue statements of clarification, most noting that no funds were voted directly to BEDC and

that "reparations" were rejected.

Meanwhile, a special committee of five bishops named to head the drive held its first meeting. Bishop Charles F. Hall of New Hampshire, committee chairman, sent a letter to all denominational clergy saying the \$200,000 represents a "trust relationship" between blacks and whites and is a "positive answer" to the requests of black Episcopal clergy and laymen.

The issues hinge on a resolution passed at South Bend by both the House of Bishops and the House of Deputies of the Episcopal Church. Approved was \$300,000 from gifts and other sources available to the Church's Executive Council for minority group development.

A sum of \$200,000 was designated for blacks and \$100,000 for Indians and Eskimos. As Bishop Hall explained, following

the meeting of the committee, the convention stipulated that the National Committee of Black Churchmen (NCBC) would receive the first \$200,000, should the Executive Council approve it as disbursing of the funds.

In late September the Episcopal Executive Council approved NCBC as the recipient.

At the convention, reports indicated a general sentiment that the NCBC would transmit the funds to the BEDC. NCBC, a national ecumenical organization, has favored the "programmatic aspects" of the Manifesto.

Part of the discussion over whether the money would eventually be given to BEDC—an understanding repeated after South Bend by some present—was seemingly "academic" in early stages.

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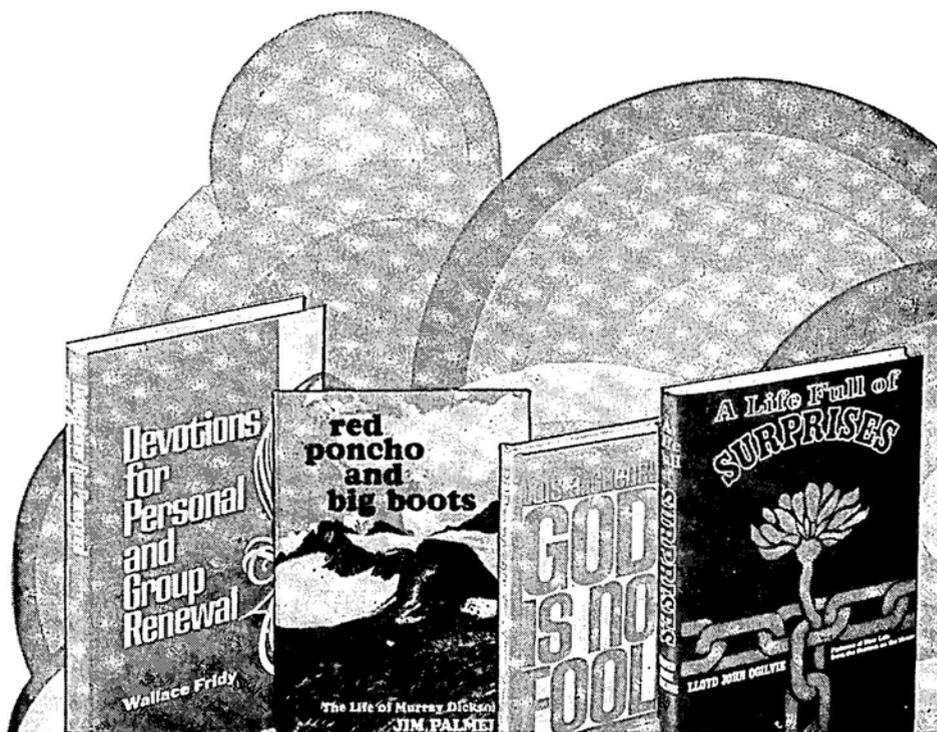
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First, the convention resolution left the final decision of whether NCBC would be the recipient to the Executive Council. This was the case, as Bishop Hall noted, because distribution of the \$200,000 was made contingent on criteria established by the denomination in 1967 when it authorized a Special Program. That program stresses self-determination for poor blacks and other minorities in attaining economic and political power.

A "no strings attached" policy is written into the grants of the Special Program, but organizations advocating violence are not eligible. Bishop Hall said the NCBC will be required to meet the criteria laid down for the Special Program.

The NCBC leaders made few comments on the proposal that the organization distribute the Episcopal funds. Dr. M. L. Wilson of New York, chairman of NCBC, said while the Special Convention was in session that his group was willing to be a "conduit of the funds," but he added: "I am not going to accept a single dime unless I am sure it will be used in a responsible way." He did not elaborate.

Bishop Hall emphasized, as many of his fellow prelates around the U.S. were simultaneously doing, that the Special Convention had not accepted the Black Economic Development Conference's "concept of reparations."

"Reparations" and the ideology of the Black Manifesto were rejected, while the BEDC was given "recognition" as a "movement which is an expression of self-determination for the organizing of the black community in America."

Should NCBC goals be found in harmony with the scope of the Episcopal Special Program, the determination of whether BEDC receives all or part of the \$200,000 would presumably rest with the black churchmen's group. (RNS)

METHODIST MINISTER, WIFE ARE SLAIN IN CHICAGO

The Rev. Bruce Johnson, 30, and his wife Eugenia, 30, were found slain in their North Side apartment in Chicago on September 29. The three children of the United Methodist clergyman were not harmed.

Mr. Johnson, who was pastor of the Armitage Avenue United Methodist Church, was found in a living room chair by one of his four-year-old twin boys. He had been stabbed repeatedly. Mrs. Johnson, found in the bedroom, also had been stabbed to death.

Police had no clues about the killer or possible motives. It was estimated that the couple had been dead ten or twelve hours before they were found. Mr. Johnson's wallet was empty and his wife's purse had been rifled.

Mr. Johnson was chairman of the Renewal Caucus, a group of younger United Methodist ministers concerned about urban affairs in the Chicago area. He had been working closely for some months with the Young Lords, a gang composed largely of youths of Puerto Rican background. Plans were underway for a gang-operated day

care center in the church.

The minister was a graduate of the Garrett Theological Seminary in Evanston. In addition to the twins, the Johnsons had an infant son.

DR. CAMPBELL REJECTS MACINTIRE MANIFESTO

The senior minister of the interdenominational Riverside church rejected the "Christian Manifesto" of ultra-fundamentalist Dr. Carl McIntire as a statement based on a "foundation of innuendoes and self-pity."

Dr. Ernest Campbell responded to a document read on the steps of Riverside on September 14 and then posted over the door by Dr. McIntire, president of the International Council of Christian Churches (ICCC).

The McIntire manifesto attacked the Black Manifesto as "Communist" and demanded three billion dollars for "Bible-believing Christians" from denominations affiliated with the National Council of Churches.

Dr. McIntire said liberal churchmen have deprived fundamentalists of the structures they built in the 19th Century. Riverside was chosen as a place to restate the "Christian Manifesto," first issued last July, since it was the scene of the first major presentation of the Black Manifesto by James Forman last May.

Dr. Campbell said an "impartial jury would need but little time to find that there is solid substance to the grievances behind the Black Manifesto while the Christian Manifesto rests on a marshy foundation of innuendoes and self-pity."

Riverside and Dr. Campbell rejected the rhetoric of the Black Manifesto and voted no funds to its sponsoring organization but Dr. Campbell has viewed with favor basic principles of reparations or restitution to blacks. The Black Manifesto asks churches for \$500 million in "reparations" to blacks. (RNS)

NCC SETS \$500,000 GOAL FOR BLACK DEVELOPMENT

In a long, emotion-packed, tense afternoon of discussion, the General Board of the National Council of Churches adopted here September 11 the proposals of its executive committee regarding black economic development.

It recommended to its 33-member communions that they raise \$500,000 in "new money" for five regional conferences sponsored by the National Committee of Black Churchmen and for the Interreligious Foundation for Community Organization.

Along with the \$500,000 in "new money," the board will prepare a proposal for the General Assembly in December that will seek to raise "tens of millions" of dollars from the churches and other sources for a corporation, seen as a black-led cross between the World Bank and Ford Foundation. It will, in other words, make investments in black enterprises and grant loans. The board recommended that the churches work for "massive government involvement" in minority development, and that the NCC realign its program priorities "to meet more



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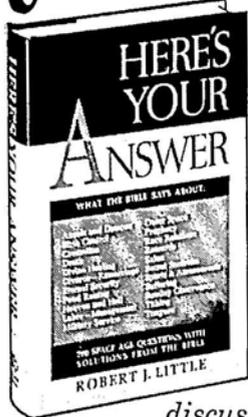
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substantially the objectives of the Crisis in the Nation program."

ECONOMIC DEVELOPMENT OF BLACKS SUPPORTED

Support for the principle of black economic development was voted by the United Methodist Church's Commission on Religion and Race at its September meeting in San Antonio, Texas.

Calling such development an extension of the 1968 General Conference's recognition of Black Power and "necessary for racial and social justice," the commission urged the denomination to "endorse and support organizations by which the church can participate in and contribute to Black America's struggle to fulfill itself." It held it "unfortunate that it took a confrontation of the ideological stance, violence-oriented and reparational demanding dimensions of the Black Manifesto to challenge the Christian Church on the issue."

However, the group did not accept a suggestion that its statement include the name of the Black Economic Development Conference, which originated the manifesto, on

the ground that it had insufficient information about BEDC. It took steps to acquire such information for its next meeting.

Another major segment of the session was centered on the nation's second largest minority, the Spanish-speaking. Among other things, the commission was told that the church, in its preoccupation with the urgency of black-white relationships, must not forget the "even worse" plight of Spanish-Americans.

CHRISTIANS OFFER OUTLINE OF A MID-EAST SETTLEMENT

Any settlement of the Middle East crisis must involve official Arab recognition of Israel as a state, according to an ad hoc committee of prominent American Christians.

At the same time, the committee, composed of 14 representatives of five major Protestant bodies, said it was also necessary for the Israelis to return Arab territory occupied by them since the Six Day War of June, 1967.

Represented in the discussions were the international affairs offices of the United Church of Christ, the United Methodist Church (Women's Division), the United Presbyterian Church, the Protestant Episcopal Church and the American Baptist Convention.

The document insisted that Arab states accept Israel as a "normal member of the community of nations" if peace is to be restored in the Holy Land.

Not only must the Arabs "renounce any state of belligerency with Israel," it declared, but they must also grant such concessions as freedom of navigation through the Straits of Tiran and the Suez Canal.

The statement said this would open the way "to economic and trade relations vital to the entire region."

The document said the return to Arab land should be "modified only by minor adjustments helpful to the security of either side and by the special problems surrounding the disposition of Jerusalem.

"Without the return of the territories occupied by Israel," it said, "the climate for conciliation over the next decades will be bleak indeed.

"If a major Israeli purpose is ultimately to become a participant in the life of the surrounding region," it continued, "then the psychological relationships between Arabs and Israelis take on a first importance."

The statement pointed out that the Six Day War and the retention of occupied lands have both caused "humiliation" to the Arabs. It further noted that the future of Israel will be adversely affected by "reminders of Israeli victory." It said the future also rests on the Arabs' "belief in themselves."

At the same time, the statement agreed that any settlement of the crisis must provide each side with a sense of military security. "The settlement as a whole must deal with the problem of fear," it said.

Moreover, it declared, the economic viability of both Israel and the Arab states must be taken into consideration. It said:

"The Red Sea port of Elath is economically important to Israel's present and highly significant for her future. In the same way,

the Old City of Jerusalem is of importance to the economic life of the West Bank and was the focal point of Jordan's tourist trade.

"Cooperation in the equitable division of the waters of the Jordan River could be of key significance in the economic development of both Israel and Jordan," it said. "Any settlement that threatens the economic health of either will do damage to the economic potential of both."

The statement also insisted that a settlement must cope with the desire of Palestinian Arabs for greater political and social expression of "peoplehood." Commenting on the plight of refugees from the wars of 1948 and 1967, it labeled them as "the core of an embittered political force" that can destroy any attempts for peace.

"It is no accident that the Palestinian Arab nationalist movement finds the majority of its recruits and its strongest political support from refugee camps," it said.

Admitting that Israel would be placed under an "intolerable strain" if it sought to compensate or return refugees to their homes, the statement recommended:

"All refugees of 1948 should be compensated within the framework of a settlement that would simultaneously provide them with a new and non-refugee status, perhaps a new national status.

"The majority would remain or be resettled on Palestinian territory now occupied but to be evacuated by Israel under the terms of a final settlement. The same settlement could also provide for the repatriation of a limited number of refugees."



BISHOP BAKER DIES

Retired Bishop James Chamberlain Baker, 90, one of United Methodism's best-known elder statesmen and founder of the Wesley Foundation movement on college campuses throughout the nation, died Friday, September 26, at a hospital in Pomona, California.

He was elected to the episcopacy in 1928 and retired as resident bishop of the Los Angeles Area in 1952.

Bishop Baker's ministry in The Methodist Church spanned all of this century. He was born in Sheldon, Illinois, June 2, 1879, and graduated from Illinois Wesleyan University in 1893. He entered the ministry in 1900

and was ordained in the Illinois Annual Conference of The Methodist Episcopal Church. At that time he was on the faculty of Missouri Wesleyan College in Cameron, Missouri.

In 1902 Bishop Baker entered the Boston University School of Theology and accepted a student pastorate in Asheland, Mass. He received the degree of Bachelor of Sacred Theology in 1905 and returned to his native Illinois to become pastor of a church in McLean.

In 1907 he accepted an appointment to Trinity Church in Urbana, Illinois, which was located adjacent to the campus of the University of Illinois, then a school of less than 5,000 enrollment. Bishop Baker and his wife created a church that ministered in a unique and innovative way to that campus community, and the style of campus ministry that he carried out during his twenty-one years at Trinity Church became the model for hundreds of student ministries of all faiths at tax-supported institutions of higher learning throughout the world. Bishop Baker was known for the remainder of his life as the "Father of the Wesley Foundation," an honorary title that he valued as highly as he did the title of Bishop. When asked on his eightieth birthday what he prized most, he replied without hesitation, "The affection and confidence of so many young people."

Bishop Baker accepted the call to the Methodist episcopacy at the General Conference in Kansas City in 1928. He was assigned to the Seoul Area, with responsibility for Methodist work in Korea, Japan and Manchuria.

In 1932 he returned to the United States and was assigned to the San Francisco Area, which then included work in Hawaii, Japan and Korea as well as California. In 1939 he became the new episcopal head of the California Area of the newly united Methodist Church, and he moved to Los Angeles shortly thereafter. In 1948, when the California Area was divided into two episcopal areas, Bishop Baker was assigned to the Los Angeles Area. He retired in 1952, to be succeeded by Bishop Gerald Kennedy.

After his retirement Bishop Baker remained active in many church affairs. He taught at the graduate School of Theology of the University of Southern California for several terms, and he showed his lifelong concern for students by donating to the school, after it moved to Claremont, California, most of his personal theological library. He attended sessions of the Southern California-Arizona Annual Conference and the General Conferences of the church until very recently, and he carried on a heavy speaking schedule until well past his eightieth birthday.

SOUTH INDIA CONFERENCE VOTES FOR CHURCH UNION

By a vote of 126 to 11, the South India Annual Conference of the United Methodist Church has voted in favor of union with the Church of North India. It is the second of the eleven United Methodist annual conferences which will be voting from September through mid-December on the Plan of

Union (Fourth Edition). The first, Hyderabad Conference, voted 44 in favor of union and 43 against union. A two-thirds majority of the total votes cast in the eleven conferences is required if India's approximately 600,000 United Methodists are to join in forming the new Church of North India in 1970.

The South India Conference, meeting at Bangalore from September 17th to 21st, also formulated a program for complete self-support by January, 1970, and with an increase for village preachers of 20 rupees. Districts were restructured and their work consolidated, so that there are now seven districts instead of nine.

In other action, the Conference heard an encouraging report on Literature and Adult Literacy. A training course held last November at Gulbarga had almost immediate results in the opening of twenty-one adult education centers in the districts under the trainees. Seven centers, three of them experimental, are operating in Bidar. After students in these various centers have mastered the three primers and a simplified version of the Gospel of Mark, graduation exercises are held, with guest speakers and the presentation of certificates. Plans for the coming year include publication of a new primer, to be used by all teachers, the translation of four books into Kannada, a five-day writers' workshop, and a second workshop to train teachers for urban centers.

A plan was presented for a Conference Rural Development officer to make a survey of the needs of each district, then to try to meet those needs by means of cottage industries, poultry projects, arts and crafts, drawing upon government resources available in each community.

—IRENE WELLS

PROGRAM COUNCIL REQUESTS FEWER NATIONAL MEETINGS

A moratorium on national conferences, convocations and major consultations sponsored directly or indirectly by the United Methodist Church has been called for by the denomination's Program Council.

The council, chief coordinating unit of the denomination, approved a recommendation to petition the 1970 General Conference for such a moratorium between May 1,

1970, and Dec. 31, 1972.

Although the action will not apply to meetings currently scheduled or projected, the Program Council voted to request program agencies, groups and associations in the church which receive staff, financial, and/or agency assistance directly or indirectly from United Methodist sources to re-evaluate the purpose and needs to hold such

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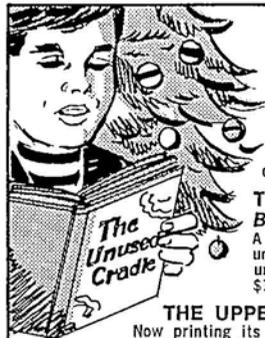
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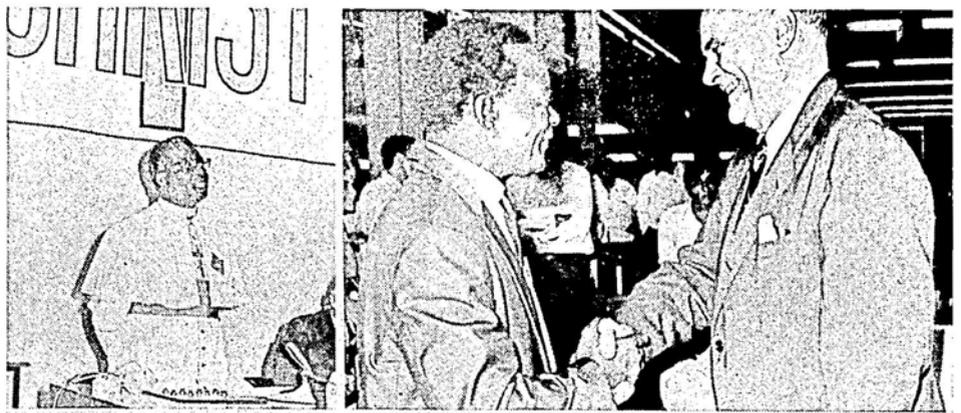
meetings. A spokesman for the council said that by the close of 1969 a total of 19 national meetings will have been held since the Uniting Conference for the United Methodist Church.

TOUR MEMBERS ADVOCATE EAST WEST COOPERATION

Thirty-six churchmen and students, most of them United Methodists, have returned from a study tour of Eastern Europe and have concluded that "the most important contribution to peace which Christians can make is through reconciliation and cooperation between East and West, communists and believers."

The group also believes that NATO and the Warsaw Pact should be abandoned and that in Eastern Europe, "the church is in no danger of extinction; on the contrary, an American Christian is surprised by its strength and vitality." They cited a crowded Methodist church in Estonia as evidence.

The group, comprising members of a study tour on "Christianity, Communism and World Peace" visited East Germany, Russia and Czechoslovakia this past summer. The study tour was co-sponsored by the United Methodist Board of Christian Social Concerns and the University of the Pacific (Methodist-related), Stockton, California.



RNS PHOTO

The All Africa Conference of Churches, made up of a majority of Protestant denominations on the continent, held its second assembly at Abidjan, the Ivory Coast. During the assembly, Roman Catholic Archbishop J. K. Amissah of Cape Coast, Ghana (upper left), called for joint study by Roman Catholics and member Churches of AACC in numerous areas of thought and action; (upper right) Dr. Eugene Carson Blake, General Secretary of the World Council of Churches, right, was greeted by Samuel Amissah of Ghana, General Secretary of AACC; (lower left) leaders of the assembly answer questions of participants, from left, Jean Fischer, organizing secretary for the assembly, K. Lenoir, mayor of Treichville, near Abidjan, who welcomed participants, Samuel Amissah, General Secretary of AACC, and Aaron Tolen of the World Student Christian Federation in French-speaking Africa; (lower right) some 550 participants gather for the opening worship service.



JAPAN MISSIONARY BECOMES UNIVERSITY WORLD SECRETARY

The Rev. Pharis J. Harvey, Guymon, Okla., has been named acting functional secretary for the University World on the staff of the World Division of the United Methodist Board of Missions.

He succeeds Miss Ruth M. Harris, who has been appointed coordinator of the World Division's 1968-72 quadrennial program overseas. Just returned from university-related missionary service in Japan, Mr. Harvey in his new post will coordinate the World Division's relationships with student movements in some 50 countries and handle other aspects of the University World Portfolio. His office will be at the Interchurch Center in New York.

Mr. Harvey, who has been a missionary to Okinawa as well as Japan, was born in

Alamosa, Colo., and spent his early life in Guymon. He received his education at Oklahoma City University (bachelor of arts, 1957) and Yale University Divinity School (bachelor of divinity, 1963; master of sacred theology, 1964) in New Haven, Conn.

From 1957 to 1959, Mr. Harvey was a Methodist special-term missionary to Okinawa. He was a campus minister at the University of the Ryukyus and supervised construction of a Christian Student Center there. He also taught English at the university and at the Okinawa Christian Institute, which trains full-time church workers.

In 1965, Mr. Harvey began a four-year missionary term in Japan. He served as regional secretary for the student Young Men's Christian Association (YMCA) in Fukushima and was a lecturer in American literature at Fukushima University. He has taken an active interest in U.S.-Japanese relations, including the controversial issue of the Mutual Security Treaty, and he has translated a 1906 Japanese social novel into English.

EAST GERMAN LEADER HAILS PROTESTANTS' 'LIBERATION'

The formation of the new Federation of Evangelical Churches in the German Democratic Republic has "liberated" Protestants

in East Germany, a spokesman for the Communist regime declared.

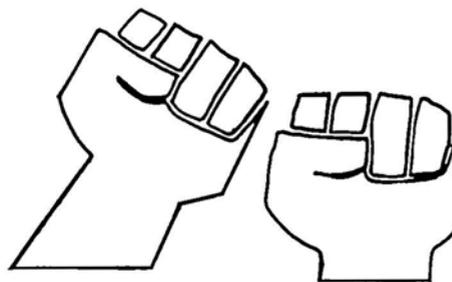
Speaking in Wittenberg, Gerald Goetting, chairman of the puppet Christian Democratic Union of East Germany, said the Churches had been freed from "massive political and ideological pressure" by their formal separation from EKID (the Evangelical Church in Germany), which had formerly linked Evangelicals in both halves of the Divided country.

The split of the new Federation from EKID came as a result of years of campaigning by the East German government which repeatedly denounced EKID as a "tool of imperialism." Establishment of an independent East German Church organization is part of the government's effort to present East Germany as a permanently independent country, not as the result of a temporary division resulting from World War II.

Pressure is now mounting against the Roman Catholic hierarchy of East Germany to dissociate itself formally from the West German hierarchy.

Even after the complete separation of the Federation from EKID and the resignation of all East German churchmen who formerly held EKID positions, some government supporters have been waging a campaign against Article 4 of the Federation's constitution. This article refers to a "special

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community of all Protestant Christians in Germany."

The Federation has refused to delete this reference despite pressure. Ingo Braecklein, president of the Federation's synod, explained at the final session of the synod's first formal meeting that "while we are serious about the Federation's independence, we also passionately insist that the community of service, faith and theological work which connects us with the Churches in the other German state be preserved."

He noted that the split had been made necessary by "legislation of the state in which we live according to God's will."

"Twenty years of a Socialist system are not yet enough for a Church which for 1,000 years has lived in unquestioned Christian surroundings to have a secure and firm place," he said. "The Church at present has taken to the road and for quite a while this will be a walk through the desert."

(RNS)

ALABAMA COURT UPHOLDS CHURCH PROPERTY SYSTEM

United Methodist Bishop W. Kenneth Goodson of Birmingham expressed gratitude here after the Alabama Supreme Court upheld the denomination's system of church property—a system which does not permit congregations to withdraw and retain local property.

In a unanimous decision the state's high court reversed a 1966 circuit court decision and declared unconstitutional the controversial Dumas Act. That law provided that

congregations displeased with a parent denomination could leave that Church and retain its property if 65 per cent of the local members voted in favor of the action.

The Dumas Act, passed by the Alabama legislature in 1959, countermanded the Methodist policy in which all property ownership is ultimately vested in the denomination. Local facilities are held in trust by the various churches, districts and conferences.

Going back to John Wesley, the founder of Methodism, the trust arrangement provides that premises of the congregation "shall be used, kept and maintained as a place of divine worship of the United Methodist ministry and members of the United Methodist Church. . . ."

This does not mean that a congregation cannot withdraw. It means it cannot leave the denomination and keep the property. In several instances, dissident Methodist groups have purchased their buildings from the denomination.

The specific case on which the Alabama Supreme Court acted involved a congregation in Union Springs, near Montgomery. It disapproved of a Methodist swing toward "a favoring of racial integration." After a vote of 97 to 12, the congregation affiliated with the Southern Methodist Church.

In 1966 a circuit court ruled in favor of the congregation, based on the Dumas Act. Those not supporting the withdrawal regrouped and continued as a United Methodist congregation, meeting in a library and

other available structures.

Presumably, those loyal to the denomination will now be able to reclaim the original building.

Bishop Goodson said, "I do not feel this is a victory over anyone, but rather a vindication of the wisdom of our fathers, who established our form of church government. My primary concern at this time is for those people in Union Springs who have undergone the tension of this legal conflict."

Earlier, a federal court said the Dumas Act "brazenly intrudes" into the internal affairs of the Methodist denomination. A New Orleans federal judge returned property of a Mobile congregation to the Church in 1967.

(RNS)

SCARRITT PRESIDENT TO RETIRE NEXT JULY

Dr. D. Dillon Holt, for the past ten years president of Scarritt College for Christian Workers in Nashville, Tennessee, is to retire July 1, 1970. The announcement was made by the Reverend Bishop H. Ellis Finger, president of Scarritt Board of Trustees and Bishop of the Nashville area of The United Methodist Church. Bishop Finger has named a committee to secure a successor to Dr. Holt. Scarritt is owned by the General Conference of The United Methodist Church. It prepares lay persons for work and service for the church.

Dr. Holt came to Scarritt in 1959 from the Board of Education of The Methodist Church where he was in charge of financial development of Methodist Colleges.

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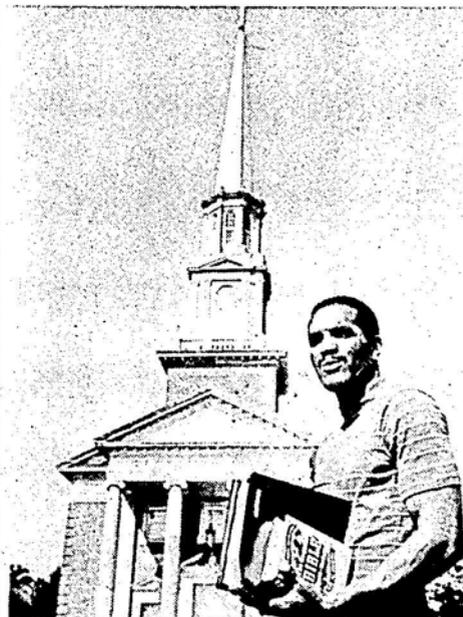
**BAPTISM OVERFLOW
 DAMPENS NEIGHBORS'
 VIEW OF CHURCH**

The Pentecostal church in the small village of Mow Cop, England, has been ordered to leave a wooden hut where it has held services for four years.

Neighbors complained of loud hymn-singing during the services, but the worst problem, according to villagers, was the overflow of water whenever a new member was baptized by total immersion. "When there is a baptism," said one neighbor, "gallons of water flood into the back gardens of the nearby houses."

Pastor Roy Ecclestone said "No one could prove" that flooding was a result of baptism and insisted that "more water drains on to the gardens after heavy rain than after any baptisms."

Members of the church consider Mow Cop the birthplace of primitive Methodism.



RNS PHOTO

A strong contender for Rookie of the Year honors in the National Football League this season is running back Calvin Hill of Yale who is now playing for the Dallas Cowboys. Hill, who apparently mixes his sports and religious life well, is also studying at Perkins Theology School on the Southern Methodist University campus. The All-American is shown at left using weights to build up his leg muscles during a Cowboys' training session and at right pausing before Perkins Chapel en route to classes.

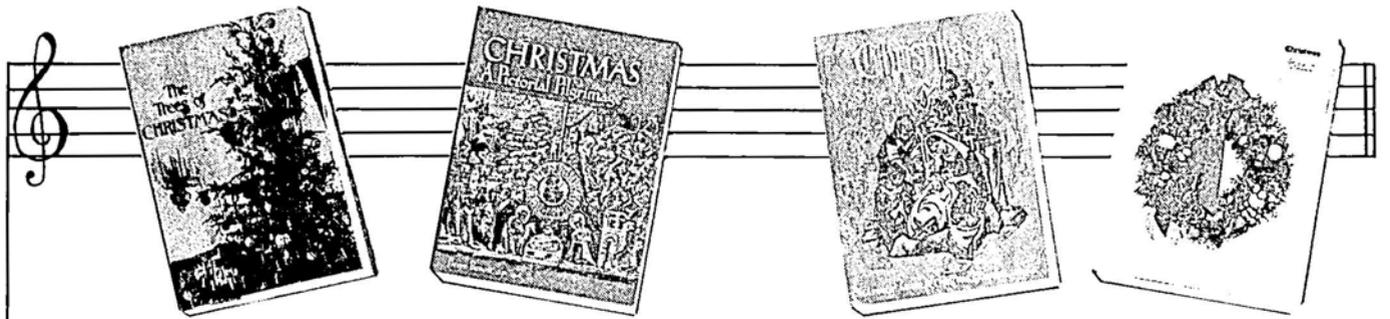
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(signed) Arthur J. Moore, Jr. Editor



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