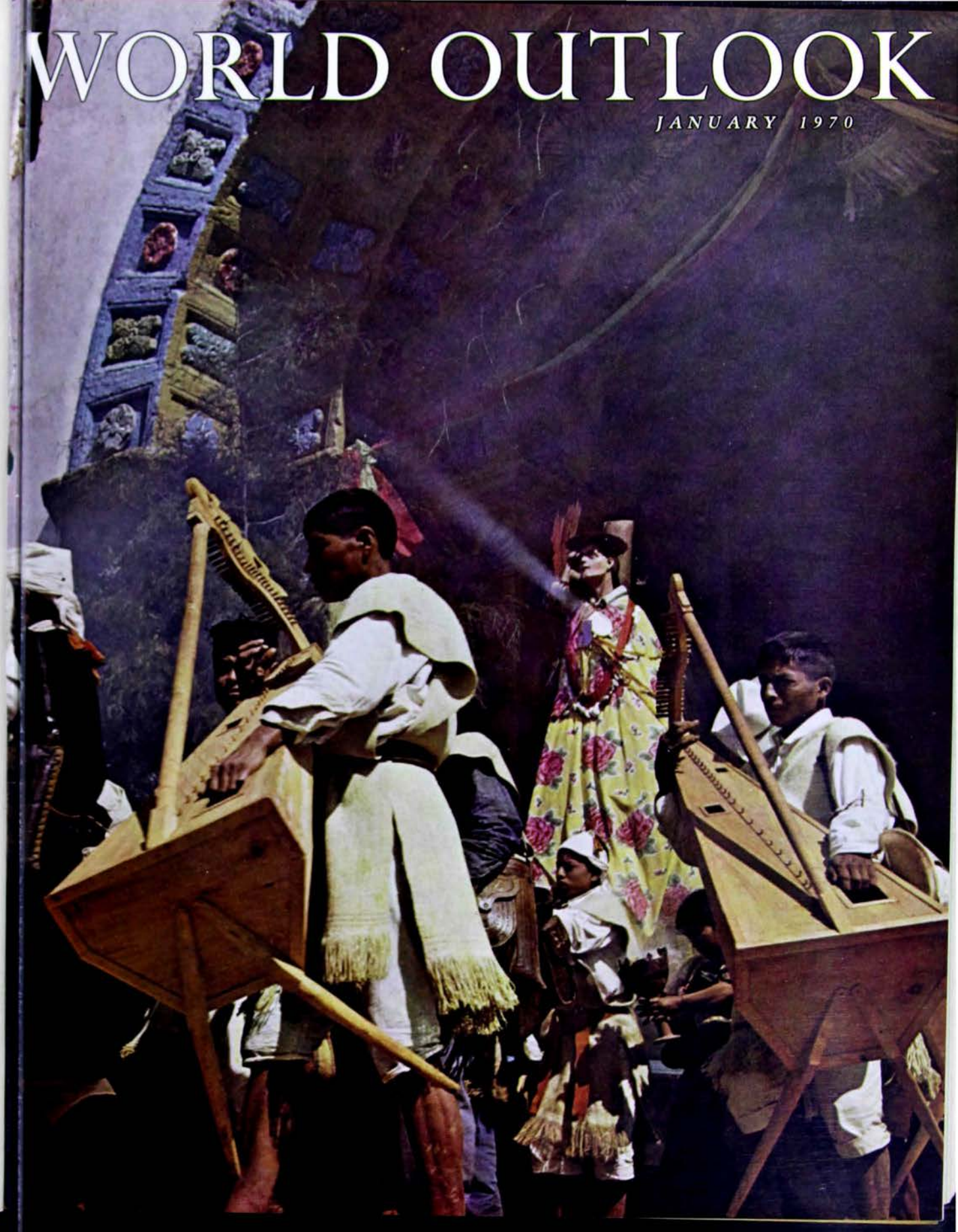
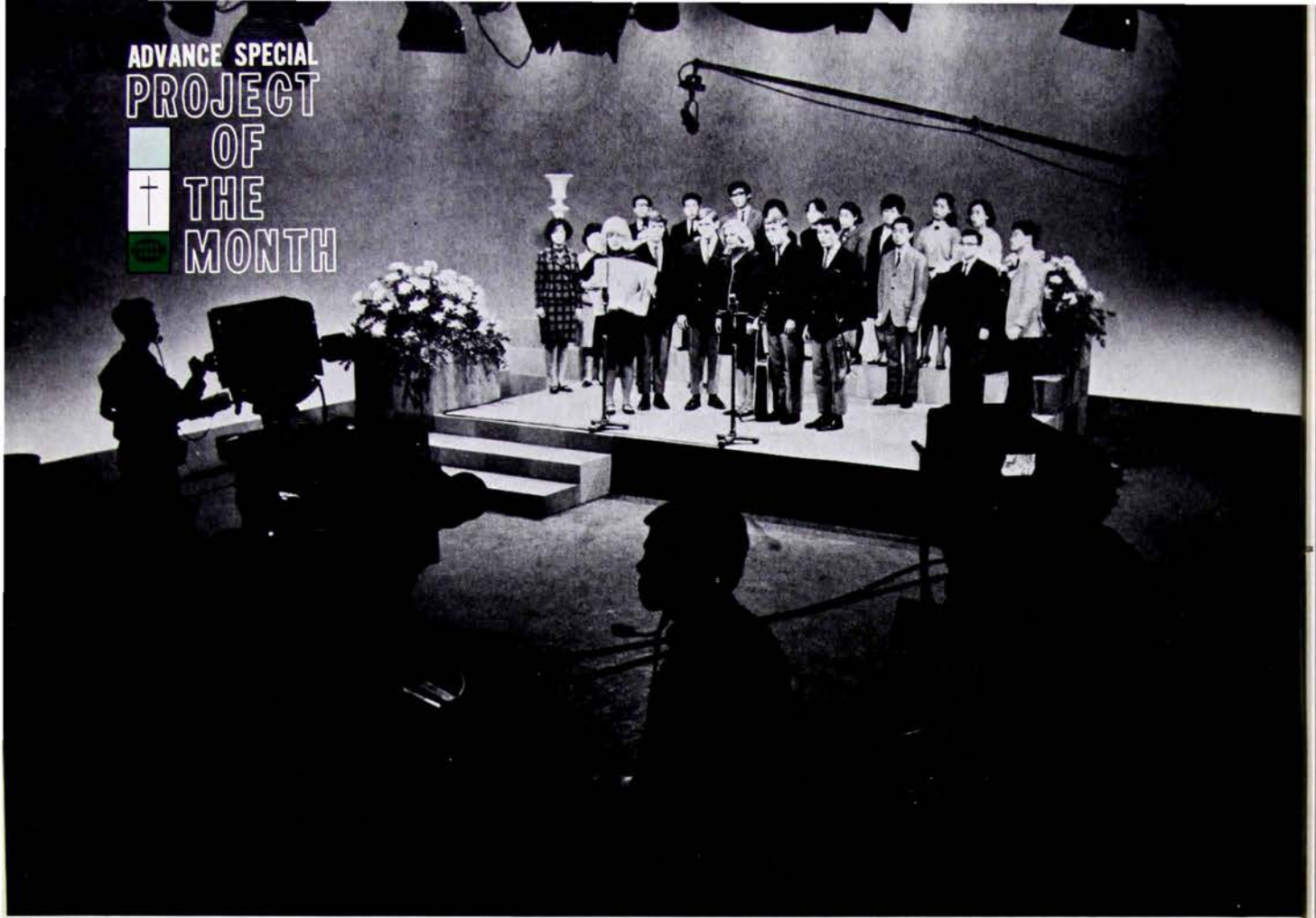
WORLD OUTLOOK

JANUARY 1970





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ADVANCE SPECIALS

THIS MONTH

As we begin the decade of the 1970s it is appropriate to take the pulse of organized religion. In recent months the voices of the "outsiders"—the blacks, the students—have been added to those of the clergy and lay critics who are asking, Do we need those structures, that wealth? How does the church use its resources and power? Is organized religion relevant? Dr. Blake, who heads the World Council of Churches, and Dr. Moody, who is a minister in Greenwich Village in New York, take somewhat different positions on these questions.

The number of Americans living abroad is said to be around two million. A Latin American churchman, Hiber Conteris, has some thoughts on the implication of that fact for mission.

Per Hassing takes a historical look at Rhodesia, a land which is slowly going over the cliff into South African-style apartheid. Surprisingly, Rhodesia once aimed at a multiracial society.

Three articles focus on the North American Indian. The cover and the photo feature, "Spring Rain Ceremony," illustrate a facet of life of certain Indians in a remote area of Mexico. Marjorie Hyer tells about a mobile ministry among the Navajos in the Southwest, while Amy Lee writes about a traveling university among the Mohawks of northern New York and Canada. Both of these projects receive mission funds.

The Board of Missions is in the midst of a serious study of "Illusion and Reality" regarding Latin America. One aspect of the study concerns Latin American Church life, and that report is printed here. Miss Clark interviews a missionary who has just returned from Brazil, where a military dictatorship is imposing increasingly harsh rule and some Christians are among the rebels openly opposing it.

The way some American servicemen regard the Vietnamese ("dinks" and "gooks") has become an emotional issue in Vietnam. How do the Vietnamese react to this? Be sure to read Mr. Ronk, a Dispatch correspondent, on "yellow power."

After reading about the United Methodist voluntary service program in November, you may be interested in "International Corps of Volunteers," an idea germinating at the United Nations.

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COVER

Indians in Procession During Spring Festival, Chiapas, Mexico

Arthur Tress Photograph

LETTERS

THE WRONG SIDE

Your editorial in the November WORLD OUTLOOK, "For Vietnam Moratorium," has certainly provoked some acid comments from local readers. Granting that the editorial content is controversial, granting your editorial attitude has been consistent in opposing the Vietnam war, your writer now appears confused and by his ill-chosen words implies an editorial attitude that lacks sound judgment. He states, "If there is any honor at all, it would be admitting that we made a mistake in getting into this thing, that we interfered in a civil war and we chose the wrong side." The statement is in itself ambiguous and implies that we should be supporting North Vietnam and the Communists.

His further statement, "We have no obligation to prop up one more day the corrupt regime of Thieu and Ky," would imply that the atrocities that North Vietnam and the Viet Cong have inflicted on the civilians and prisoners of war are acts of Christian charity.

Merritt C. Canfield, M.D.
San Diego, California

Editors' note: A reading of Indochina's history since 1940 would show America's increasing involvement on the side of the French and their successors, through eight years of Ngo Dinh Diem to Thieu and Ky.

The political background for the war in Vietnam may be found conveniently in "Vietnam Primer," a twenty-page leaflet available from the Service Center in Cincinnati at cost of postage and handling (or $1.50 per hundred). A good bibliography is included.

MORE PRECIOUS THAN LIFE

I don't know when anything has upset me as much as the statement in your editorial that we interfered on the wrong side in the Vietnam war. I will concede that maybe we should not be there, but when you suggest that we help the Communists overrun another country, in my opinion you have sunk to a new low.

I know our leaders make mistakes. They are human. I love this country and think it is the best in the world. I may be wrong, but I believe that our leaders who got us into this war felt the same way and they were just trying to get this kind of life for the people of South Vietnam. I believe most people of the world hate war, but I also believe there are many things more precious than life.

Mrs. Clarence Dick
Shelby, Ohio

THE PRESIDENT KNOWS BEST

It's not saying much when you say you are against the war—everyone is. President Nixon is a Christian man and we believe would end the war immediately, if that were the best course for this country and the world. It would be the easiest thing for him to do. You and the other armchair quarterbacks, kooks, crazies and communists are trying to call plays that only the President, with all this country's know-how behind him, can intelligently determine.

We can appreciate that you are interested in saving American lives—again, everyone else is also—but are you forgetting the countless thousands of lives and suffering of all the peoples of that area if we left immediately? How many more thousands of people would you put under communist rule?

Our son and many more wonderful young men like him are or have been in Vietnam fighting for what they believe in so you can sit in your easy chair and write editorials such as came out in November. We believe the so-called Peace Moratoriums have actually been the direct cause of many of our Americans boys being killed on enemy soil.

Mr. and Mrs. John L. Bonie
Aurora, Illinois

FLYING THE FLAG IN PROTEST

We voted unanimously to condemn your stand on the Vietnam War and the Vietnam moratorium. As patriotic Americans and as Methodists, we support our President's policy in the conduct of a war that we entered for the best of motives. We are flying the American flag as a symbol of protest against what you are doing.

(Signed by 19 members of the Pairs and Spares Sunday School Class, United Methodist Church, Swansboro, North Carolina.)

GIVING IN TO COMMUNISM

As much as I would like to see peace in the world today, I cannot see that it can be gained by giving in to communism any more than "giving in" to Nazism in 1938 brought any peace. Instead we must continue to fight this ungodly ideology with all that we have, especially the written word. There are so many in our nation who have swallowed communist propaganda, which mostly colors and distorts truth. Let's instead point up the good points of democracy which is founded upon faith in the individual and his value in God's creation.

Mrs. Marian Malac
Savannah, Georgia

KEEPING WAR FROM OUR SHORES

Yes, our country is involved in a war that we wish we were not in. However, we are there and far be it from me or any other safe, secure American to demonstrate against a government that has done such a beautiful job for so many years making sure that these wars do not spread to our shores.

I'm sure that there are a few gentle people that hate war enough to demonstrate against the government but the majority of those involved are dirty, filthy "kooks" that have nothing better to do at the moment.

Mrs. W. D. Clark
Nacogdoches, Texas

ILLEGAL—NOT CHRISTIAN—ACTION

Relative to the efforts of Brown and Hawk, and the anti-draft and anti-Vietnam activists, how does defiance of the law and destruction of property become right on the premise that it is done in support of someone's personal interpretation of religious principles and the will of God? I agree completely that there should be no line between Christian faith and social action, and we need much more Christian social action. But misguided, ill-advised, and illegal action is not justified simply by calling it Christian action.

Howard L. Johnston
Cranford, New Jersey

PASTORS REAP THE ILL WILL

Your editorial is disgustingly one-sided; in fact, too many of our periodicals are becoming so controversial and at the same time lacking in spiritual encouragement. Our publications, some of the extremists on our church boards, and radicals in the pulpits are causing the laity to lose confidence in the church. Then add to them the newspaper distortions and you can see why local pastors these days are having a rough time.

Rev. Paul E. Folkers
Blairs, Virginia

MISSIONARY PLAN "SATISFACTORY"

In reply to the letters in the November issue from missionaries Turnipseed and Krummel, who complained about the new missionary support plan and the lack of missionary participation in policy-making, I beg to differ with them.

The need for a new salary plan, due to the recent union of the boards of two churches, as well as certain inadequacies in the two old plans, has been fully explained. Missionary suggestions have been solicited with care.

I have come to know some of the Board members. I have seen them in action. I have reaped the benefits of their policy-making for some years, and I am content to leave things in their responsible hands. I see no practical way in which missionaries could be brought into the policy-making process, nor do I think that it would be advisable to do so.

R. Marston Speight
Missionary to Algeria

SYMPATHETIC TO TAIWAN INDEPENDENCE

Here in Taiwan we were particularly pleased with the October WORLD OUTLOOK. We feel that a fresh look at the realities on the Mainland and Taiwan's relation to them is timely, and contributes constructively toward understanding an increasingly pressing issue. We were especially sympathetic to Dr. Chen Lung Chu's article, "Should Formosa be Independent?" We feel it represents the sentiments of a great majority of the people here, both Taiwanese and Mainlander, who have felt free to express to us their real feelings.

We would like to document one statement made by Dr. Chen. He wrote that the Nationalist regime has been most efficient in projecting an image of itself as genuinely committed to democracy and freedom, while at the same time maintaining a dictatorship, family dynasty, and one-party rule by which virtually all civil and political liberties are denied.

In *The China News,* and English language daily, we read on November 17: "The people of Taipei voted freely Saturday without intimidation of any kind." It is indicative of the situation here that the editor felt a need or was instructed to write such a statement. The violence took place before the election when non-party candidates were bribed, threatened, or otherwise intimidated to the extent that many withdrew from candidacy. One withdrew after being followed for days by three plainclothes policemen. Another was forced to move his residence during the campaign and so became ineligible for office.

Another first-hand report is of threats made against a member of a committee appointed to review the relationship of the Presbyterian Church in Taiwan to the World Council of Churches. He was taken forcibly to the Garrison Command Headquarters in another city and told on threat of arrest to make sure that the committee recommends withdrawal from the W.C.C. Another committee member received an early morning phone call from the Bureau of Investigation to the same effect.

Names Withheld

Several letters similar to this one were received from Taiwan. In each case those signing the letters requested that their names be withheld for fear of reprisals from the Taiwan government.

—Editors

BOOKS

THE POWER TACTICS OF JESUS CHRIST AND OTHER ESSAYS, by Jay Haley. New York, 1969: Grossman Publishers, 146 pages, $4.95.

The main idea behind the central essay in this witty book is the very serious notion that Jesus, as a tactician, was the innovator of ideas now in use by every twentieth century mass movement.

Far from being "gentle Jesus, meek and mild," the Messiah from Galilee, says Haley, was expert in acquiring and using power. "One cannot strike for power over masses of people today without using the strategies of Jesus."

The basic power strategy of Jesus (and that which has always made establishment Christianity somewhat uncomfortable with the Gospels—until, of course, the Gospels are "spiritualized") is that Jesus sought power outside the establishment among the neglected and outcast. Jesus openly criticized the wealthy, the religious leaders, the establishment, but he never criticized the poor and even promised them the Kingdom. At the same time Jesus sought not to stir up establishment opposition unduly by claiming complete religious orthodoxy ("I have come not to destroy but to fulfill . . .") but then went about totally revising the laws of divorce, revenge, charity, prayer, fasting, and others. Many a mass movement leader has had to learn how to call for conformity and change at the same time. It is basic to building a lasting movement of the poor against well-established, powerful authority.

A second tactical contribution of Jesus was the selection of a small cadre, "fishers of men," to work among the masses and be totally devoted to the leader. Unlike such solitary prophets as John the Baptist who simply attracted disciples, Jesus took the initiative in picking disciples and then sending them out as poor men. This tactic, plus his bypassing of the current political establishment, meant that "Jesus was the first leader to lay down a program for building a following among the poor and the powerless." At the same time Jesus called for the breaking of family ties (because, says Haley, "the conservative force of the family is an impediment to any mass movement") and the pitting of the young against their elders (!), as in "I have come to set a man at variance against his father, and the daughter against her mother. . ."

The Achilles' Heel in this argument is that most Protestant scholars are convinced that Jesus had no interest in a mass movement because he expected the imminent end of the world, even within the lifetime of many present. Haley ignores the many sections (such as Matthew 24) dealing with the "last things." Protestant scholars do not think Jesus ever spoke of "the church" much less a mass movement. (The "Thou art Peter . . ." section was probably added later by the apostles who sought more authority for churchmen in Rome.)

But the most significant tactical contribution of Jesus was, says Haley, the "surrender tactic," or the tactic of weakness. Turning the other cheek has been "proved effective by weeping wives and by anxious parents who find that helplessness will enforce their directives more tyrannically than giving orders." While it is doubtful Jesus originated this tactic, he certainly "codified it and stated it most explicitly." The tactic has its risks as well as its triumphs, as shown by the murderous deaths of its "three foremost exponents . . . Jesus, Gandhi, and Martin Luther King." But when it works it has the advantage of completely determining the actions of a more powerful opponent. (One recalls the road gang scene in "Cool Hand Luke" when Luke—a "Christ figure"—leads the prisoners in working faster and harder in paving the road, in "going the extra mile." The guards were totally befuddled.)

As for the death of Jesus, Haley thinks the master tactician simply made a mistake. Jesus wanted to have a confrontation, a final power struggle with the establishment, and he provoked his own arrest and even chose its time and place, but he couldn't have guessed that the Sanhedrin would condemn him without evidence and that the crowd upon which he based his movement would ask for his death.

This last is the weakest part of the essay because such a variety of evidence, even differing gospel chronologies, must be made to fit one single theory. The same problem afflicts other reconstructions, such as "The Passover Plot," leading many, including this reviewer, to wonder if credulity is not *less* strained by simply believing that Jesus was the Messiah after all. But it should be emphasized that this essay is not in any sense a scholarly contribution to New Testament studies; if anything it is a judgment on those scholars whose failure of communication with the public permits lightweight (if clever) theories to blossom. Nevertheless, Haley's essay is worth reading, for the Jesus who appears in it is, if not exactly the Word of God, a contemporary leader straight out of the daily newspapers.

Of the other essays, "The Amiable Hippie" and "The Art of Being Schizophrenic" were most clever and enjoyable.

C.E.B.

MAKING ALL THINGS HUMAN: A CHURCH IN EAST HARLEM, by Melvin E. Schoonover. New York, 1969: Holt, Rinehart and Winston, 188 pages, $4.95.

From 1958 to 1968 the Reverend Mr. Schoonover pastored Chambers Memorial Baptist Church, a largely Negro and Puerto Rican parish in the ghetto. Neither his white skin nor his confinement to a wheel chair limited or inhibited his ministry: to encourage the laity to be the real ministers of Christ.

Once the formerly dying mission parish had become open and responsive to the community, it was ready to take an active role in the conflicts that affected the neighborhood: poverty and welfare, redevelopment, community control of schools.

The book is a heartwarming story of a congregation becoming a "family," of races working together, of the poor asserting themselves in the process. It offers a realistic and shocking picture of life in the slum —but the thread throughout is that the poor care and will struggle to change their lot if given a chance.

The book also contains a lot of insights about working with the poor, about blacks and whites at this point in history, about the mission of the church in urban America, about cultivating leadership and funds. The insights are reflections on happenings within the church and community and are not preachy—nor wholly expected. Mr. Schoonover has written a loving and joyful account of his decade at Chambers Memorial Baptist Church. His humor, good sense and storytelling bent prevent the book from becoming sentimental, self-congratulatory or overly idealistic. It's an excellent book.

E.C.

BUILD, BROTHER, BUILD, by Leon Sullivan. New York, 1969: Macrae-Smith, 192 pages, $4.95.

There are among us all too many whose perennial response to every black cry for help is: "Why don't they help themselves?" Mr. Sullivan, in this book, provides the perfect answer: Blacks are trying to do just that —trying desperately. If ever there was a black activist, in the best sense, it is this same Leon H. Sullivan: a worker with juvenile delinquents, a leader of his community in the fight for civil rights, founder of the nationally famous Opportunities Industrialization Centers, and an ordained minister. He has brought boundless energy and leadership, along with an unquestioned charisma, to the cause of his people.

He dates his dedication from the time when, at seven years of age in Charlestown, West Virginia, he sought to buy a Coke in a local drugstore. Sitting at the counter stool, he was angrily told: "Black boy, stand on your feet. You can't sit down here." This, he says, was his introduction to bigotry. He stood on his feet and has been standing on them ever since against that sort of evil.

It was as a minister in Philadelphia that Sullivan really came to grips with the problems of the black community. He observed that while blacks made up a quarter of the population, less than one percent of the key jobs were held by them. He decided to do something about it, and so was born that "Selective Patronage" program. Some people might call it a boycott, but under whatever name, it was effective. Firms which had consistently avoided hiring black people except for very menial jobs turned a new leaf when blacks stopped patronizing them.

Sullivan found that it was not enough simply to provide jobs. His people had to be trained to move into them, and thus came OIC, the Opportunities Industrialization

Centers, training centers where blacks could learn the necessary skills to compete in the labor market. From the very first, when he took over an abandoned jail as his first training center, the program was an outstanding success. The centers have spread nationwide and are federally funded.

Beyond OIC, however, Sullivan established a Feeder Program, a sort of basic education course for the under-educated to permit these youths more readily to move into the training centers. He went further. Realizing that progress in cultural and educational development must really start in the home, Sullivan developed what he termed the Adult Armchair Education program, designed as a do-it-yourself Feeder Program, to be undertaken in the home.

For a man who confesses he is no writer, the author has done a workmanlike job. Although he is known as a dynamic speaker, a spellbinder, none of this flamboyance comes through in his writing. The book is "cool," factual, precise and informative. A simple, straightforward style and ample photographic illustrations of the text combine to make it easy reading. While the book doesn't presume to have sketched the whole answer to the problems of the black community, it does project some of the more innovative forms of black self-help yet devised.

Ernest B. Boynton, Jr.

RELIGIOUS INQUIRY, SOME EXPLORATIONS, by Henry Nelson Wieman. Boston, 1968: Beacon Press, 218 pages, $5.95.

The most remarkable thing about this book is that it was written at the age of 85 by an American philosopher and theologian who taught last in the 1967-68 session. He is now living in productive retirement at Grinnell, Iowa.

In his name a Center for Creative Interchange was recently founded. Many students have commented on his thought in doctoral dissertations, including the late Martin Luther King. His students and followers are legion.

To those who are acquainted with Wieman's *The Source of Human Good* (1964), there is in *Religious Inquiry* a restatement of the same thesis. The thesis can be stated thus: The ultimate reality is a creative event which transforms persons so as to enrich the meaning of their lives. The creative event can be experienced and observed by man. The main creative event is God.

In this new work Wieman contends that a naturalistic theism can best interpret and make available the resources of the Christian faith. It best answers two questions: What is the destiny of man? What and where is that reality which creates all of the great values of human life in such form and order that they can be increased indefinitely, provided we (humanity) live in a way to meet the demands of its creative operations?

The author gives four general competing answers to the questions thus stated. It is recognized that individuals represented in the schools are not in agreement among themselves and that the schools are in essential agreement on some points and divergent on others. With this background the schools concentrated on the American scene in general are:

1. The answer that the Cosmos provides is espoused by Alfred North Whitehead, Charles Hartshorne, Paul Weiss and John B. Cobb, Jr., Schubert Ogden and many others designated as cosmologists. 2. The answer that is given by the second group is that the Cosmos is but a tiny speck in the keeping of infinite being. They agree that the answer is to be found in *being* itself. The advocates include Paul Tillich, Karl Jaspers and Gabriel Marcel, among others. 3. The third group affirms that the answer is to be found in the Bible where God speaks through Jesus Christ. This is the voice of Reinhold Niebuhr and Karl Barth. 4. The last answer is found in the group which asserts that human experience provides the authentic answer to the questions.

Since Wieman classifies himself in the fourth group, readers may expect elaboration of this answer. The reader's response might be expected to reveal his own bias—in case he has one. This reviewer's bias is in favor of the first school—Whitehead, etc. The thesis of Wieman that the schools overlap is evidenced in this case since I find myself advocating both Wieman's and Whitehead's thoughts. Indeed I assert that Barth is on the descendency while Whitehead and Cobb are on the ascendency. The reader is asked where he stands on this point. But the main point of this review is that an advocate at age 85 is most impressive. One can agree that human existence is in the process of being created, as Wieman asserts, and this is important to all schools.

Bonneau P. Murphy

THE WORLD AS TEACHER, by Harold Taylor, New York, 1969: Doubleday and Company, 332 pages, $6.95.

STUDENTS WITHOUT TEACHERS: THE CRISIS IN THE UNIVERSITY, by Harold Taylor. New York, 1969: McGraw-Hill, 333 pages, $7.95.

These two studies of the university, by the gifted and perceptive former president of Sarah Lawrence College, need not be read together; but if they are, they complement one another in a way that gives a fuller picture of the crisis in American education.

In his first book, *The World As Teacher,* Dr. Taylor stressed how the world can be the teacher of the university; in the second, *Students Without Teachers,* he shows how the university can be the teacher of the world. Both statements help answer the vital questions he raises about education: what? for whom? what kind? How is it to be done?

It is clear from the outset that Taylor wants nothing less than a radical reform that deals with the entire theory and method of education, including curricula reform, grading, teacher education, and above all —internationalization. He describes our educational processes as essentially archaic, parochial, and ineffectual for dealing with the problems of the world. Quoting William Arrowsmith, he points out that "if the university does not educate, others will. . . Education will pass, as it is passing now, to the artist, to the intellectual, to the gurus of the mass media, the charismatic charlatans and sages, and the fakes and saints. . ."

It is little wonder that students who have caught a world vision are restless with the present inadequacies on every level of education. Taylor urges teachers to try to deal with the substantive issues raised by the students. He maintains, "What academic men do not understand is that to educate students to become teachers who understand the world and can teach honestly about it, it is first necessary for them to become sensitive to the character of their lives in this particular society." (*World As Teacher*) When we become sensitive in this way, then and only then will we understand what he calls our mission.

Stated in the broadest terms, our mission is to give the people of America the impulses and tools to educate themselves with the help of teachers. "Society is the ultimate teacher," he says, "possessed of new and enormous powers in its economic and social rewards and punishments, equipped with instruments of communication more powerful and far-reaching than those in the hands of the school teachers."

A great strength in Taylor's books is his attempt to spell out, through concrete educational programs, how a new educational process can emerge.

In *Students Without Teachers,* Taylor reminds us of the "extraordinary resources for the transformation of human lives, and for the creation of new models of human community" avaliable within the university. He pictures the contemporary university as a major resource for achieving a new maturity that will bring reconciliation between opposing human forces and a liberation of man's intellect. One method of fulfilling this mission is the universities' providing ways in which the student may have the opportunity to act in the world while he is still formally learning about it.

Taylor's two books are invaluable on two levels. For the person outside of the educational milieu, he presents a historical survey that spells out the problems and solutions of American education over the past two generations. For the educator, he offers a rich array of arguments and programs that will aid the contemporary college to lose some of its parochialism, come alive to new and exciting curricula developments, and to be attuned to the rapidly changing needs of society. The university must be redefined so that student and teacher help each other in the humanizing task. We can be grateful that Harold Taylor is helping to accomplish this.

William B. Gould

Dr. Gould is dean of Washington College, Chestertown, Maryland.

EDITORIALS

From Ecumenism To Epiphany

It is appropriate that, as the new decade of the 1970s begins (and none too soon, in our opinion), one of the first church observances is that of the Week of Prayer for Christian Unity, January 18-25. The ecumenical movement and the first great Christian feast of the year, Epiphany on January 6, have the same basic Christian purpose—manifestation, of showing God's purpose for the world.

It is because of this purpose that Christians must constantly ask themselves whether the forms they use to express their understanding of God's purpose do in fact show forth that purpose or obscure it. No aspect of church life can be immune from such questioning, whether it be the program of a Board, the program of a local church, the structure of a denomination or the formal ecumenical movement itself.

These thoughts arise in part from the recent General Assembly of the National Council of Churches in Detroit. The aspect of the meeting which received the most attention was the Black-white confrontation, centered around the election of a new president for the NCC. We suspect, however, that the really important words were spoken to the Assembly itself by a Dutch Roman Catholic priest, Father Leo Alting Von Gesau, who is the secretary of a center to study the contemporary church. What he said is worth quoting in part:

"The ecumenical honeymoon is over, and already belongs to the past. The unity of Christians as institutionally conceived is not any more at mid-career, but at its end. It is the unity of a smaller and smaller group of ecumenists, meeting again and again in huge congresses, or in endless commissions, running behind the facts. Even the protest of ecumenical structures has become more a joke and a fashion game, than bitter reality."

We quote these harsh words not to bad-mouth the NCC. They are even more applicable to denominational structures. Let us go on with the analysis.

"An increasing psychological schism has been created, horizontally crossing all churches and denominations. . . . This schism exists between a decreasing number of faithful surrounding the traditional church structures and leaders—still very much identified with certain economically powerful classes—often opposed to change, and those who are rediscovering the radical meaning of the gospel and who try to search for a church-for-mankind in our time and for the future."

We might not all agree with the exact wording of that formula for the new form of the church but that there must be some new form, who can deny?

What are some of the marks of such new structures? One certainly is that structures be organic, rather than artificial, and that they relate to the real needs and religious feelings of their members rather than to any program from outside. They may be ad hoc rather than permanent.

A good example of this occurred at the Detroit meeting. A young man, James Rubins, asked the NCC to "accept and hold in trust" his draft card.

After a long debate, the Assembly was unable to summon the two thirds vote required to do this formally. Many of those who personally felt the need to support Mr. Rubins held a service at which they offered to accept his draft card. At that moment, those people were a church because they had gathered in Christian love and concern around a fellow Christian. Such a style is obviously not easy to find or to maintain. But when it is found, it may enable us to show faith rather than obscure the nature of God's Church.

Mid-East Policy

Secretary of State William P. Rogers' speech on December 9, 1969 on U. S. policy in the Middle East was probably the most cogent foreign policy statement by the Nixon Administration all year. The Secretary made clear that this Administration intends to follow the recommendation of William Scranton, made before Mr. Nixon took office but after his election, that the United States pursue "a more balanced" policy in that area. "Our policy," said Mr. Rogers, 'is and will continue to be a balanced one."

That policy urges the Arabs to accept a permanent peace based on a binding agreement "between the parties" while it urges Israel to withdraw from territories conquered in the June war. There should be some form of unification for Jerusalem, but not through the "unilateral action by any party." The policy notes the need on *both* sides, not just Israel, for security, and urges the creation of "more reliable" demilitarized zones and security arrangements than existed in the past. These details, including "insubstantial" border changes, should be worked out by the parties themselves: "It is, after all, their interests which are at stake and their territory which is involved. They must live with the results."

On the crucial question of the refugees—"the human dimension"—Secretary Rogers affirmed that there "can be no lasting peace without a just settlement of the problem of those Palestinians whom the wars of 1948 and 1967 have made homeless." While the Secretary noted the "new consciousness" of young Palestinians who are bitter and frustrated, he implied as well the responsibility of Arab governments to restrain guerrilla activity. Since the speech, more detailed American proposals give refugees the choice of repatriation in Israel or compensation from Israel and settlement in Arab lands. Israel has called such freedom of choice "disastrous"; Arab leaders aren't wild about it, either.

The Rogers speech will be seen by many sympathetic to Israel as a move away from the "guidelines" approach of the Four Powers into actual determination of the peace, as well as a "sell out" to the Arabs who, in this view, already have two friends (France and the Soviet Union) in those talks. But in our view the speech is an important step forward not only because it recognizes the centrality of the Palestinians in any settlement and the needs of security on both sides, but because it is in the best interest of Israel as well as of the Arab nations to "start somewhere."

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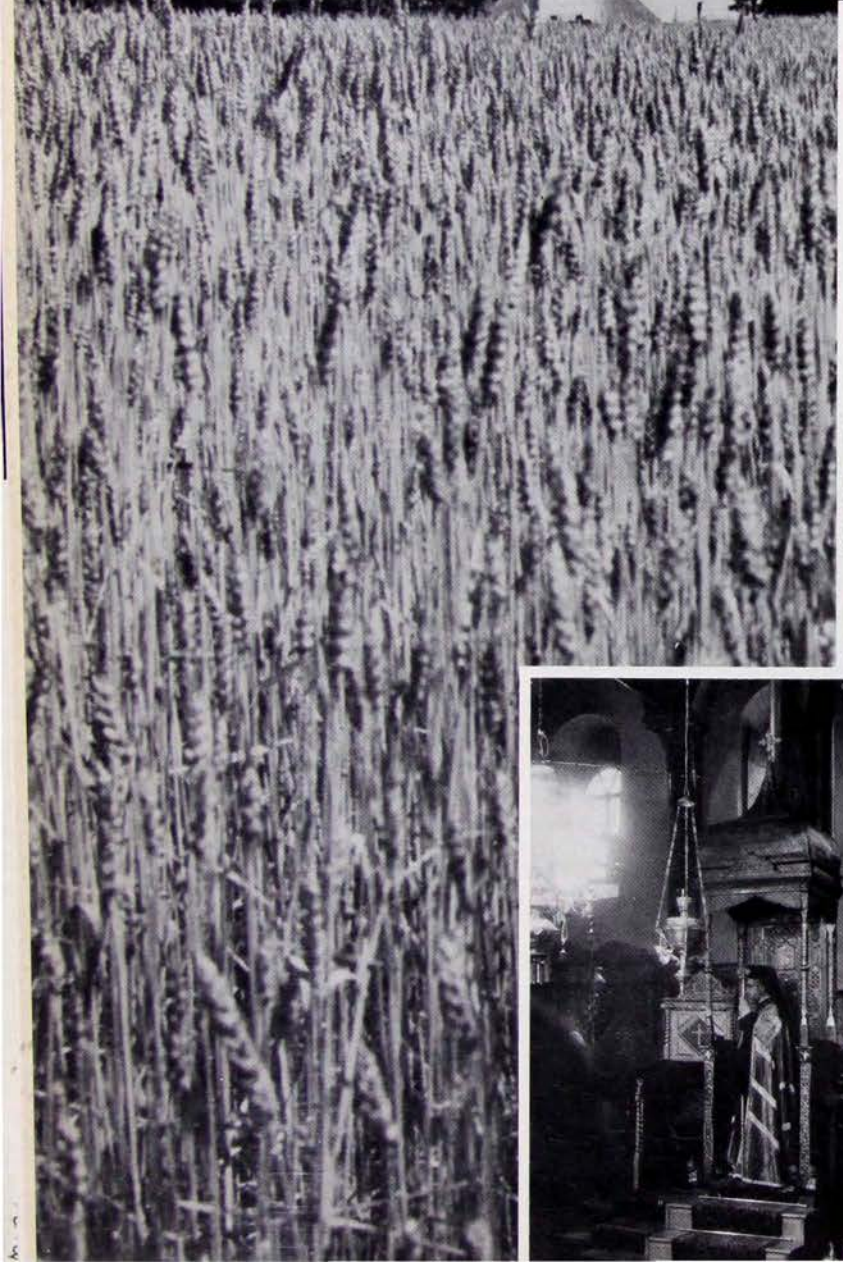
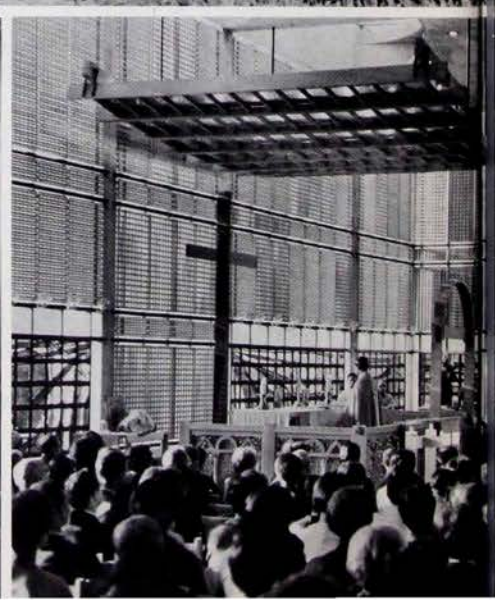




MISSION TO ALL MEN

The Week of Prayer for Christian Unity is January 18 through 25 and its theme this year is "We are fellow workers for God." Internationally, the week is sponsored by the World Council of Churches in cooperation with representatives from the Vatican.

The following is from material prepared for that week by The Graymoor Ecumenical Institute:

Mission to all men

"To make all men see what is the plan of the mystery hidden for ages in God" (Eph. 3:9)

Bible Readings

Isa. 60:15-22 Eph. 3:1-12

For Meditation

God's plan in its fullness is hidden from us, but we believe that it embraces all men as well as the whole of each man. He continues to make his will known and renew his creation. Today wider dimensions of the Church's mission are discerned. We see that included in the proclamation of the Word is the transformation of humanity. Responsibility for this is committed to every man according to his gifts. Must not Christians do all this also in union with the Lord as witnesses to him? In a world not yet fully centered on Christ, must they not expect to suffer for their witness and endure failure?

HOW RELEVANT IS ORGANIZED RELIGION?

AN AGENDA FOR THE FUTURE

BY EUGENE CARSON BLAKE

The three key words of this topic are: relevancy, organized, and future. Let us examine them, but not in order.

We are thinking here about *organized* religion. We are not considering the effect of Buddha, or of Jesus, or of St. Francis on the lives of their contemporaries or their followers. We are thinking rather of the effects on man and society of a group of Buddhist monks who have come together for prayer in a monastery in Ceylon or Tibet. We are thinking of the effects on the life of men of the congregations of professed followers of Jesus who have built a church and gather there each Sunday for songs and prayers, for sermons and sacraments. We are not thinking of the direct and amazing influence of St. Francis as he walked along the dusty roads of Italy followed by a few ragged men opening men's eyes to God and nature so that their whole lives werereoriented. We are thinking of the Franciscan Church of the Annunciation in Nazareth and of the headquarters of the Society of Jesus in Rome or of the London Missionary Society.

The Attacks on Organized Religion

The organization of religion takes many forms, but it is not a sociological analysis of these forms with which we are here concerned. It is rather the sharp contrast between faith, prayer, and the service of God which seems entirely spontaneous because of some direct response to God and the many ways which men have organized themselves to repeat the acts, to say the prayers, to tell the story, and to do the things that the spon-

(*continued p. 10*)

taneous original did at the first either without religious organization or even perhaps in spite of it.

In our secularized society organized religion is not very well thought of. There is a general mood of anti-establishment which focuses upon religious establishment too and is repelled by what is seen. Having spent my adult life in the service of organized Christianity, I nevertheless do not want to appear overly defensive of it. But I do suggest that there is a great deal of nonsense spoken against organized religion. Without some organization a religious man, however saintly, has very limited influence of any kind even upon his contemporaries, let alone upon succeeding generations. This is a simple question of mathematics. If a religious man's influence is confined to that which he himself can do person by person, his influence is limited by simple arithmetic. But even a simple organization, such as Jesus used, twelve apostles and 120 disciples being sent out to heal and preach multiplied his influence by geometric rather than arithmetic progression.

Influence Requires Organization

This is not to say that the message remains as pure and powerful when it is organized. This is not to say that the message is neither distorted nor perverted by the fact of organization. But I do say that without organization to follow up, no man's influence, religious or otherwise, becomes very significant. At the least the story tellers must be told the story. At least the acts and rites of memory must be performed. At least new followers must be recruited. This process may be more or less spontaneous, but it must recur if the original source of inspiration is not to be forgotten and lost.

The second important word is relevance. "The *relevance* of organized religion." I remind you that relevance itself has no moral content. The widespread feeling that organized religion has much less effect, either good or bad, than it used to upon man in our Western society is welcomed as a fact by some and regretted by others. Organized science, organized government, organized business enterprise, organized education, organized technology, organized communication, organized politics, seem to be much more influential upon modern man than organized religion. Is this good or bad?

Dr. Blake is general secretary of the World Council of Churches. This article is adapted from a speech given at a recent conference sponsored by the Dayton Foundation.

It depends. If organized religion is responsible for the recent clashes between Protestants and Roman Catholics in Northern Ireland, most of us would say it would be better if organized religion were totally irrelevant. And this is the general attitude of the secular mind. The European wars that followed the Crusades and the Reformation appear to Marxists and any liberal humanists as being the typical negative kind of relevance of organized religion.

But there are all sorts of other influences of organized religion. Neither Raphael nor Rembrandt would have painted so well without the religious inspiration of Rome or Geneva. Organized religion has produced cultures and is always affected by the culture it has at least in part produced. Organized religion has been relevant in popularizing and upholding private and public morality and very often has been the matrix out of which new saints and philosophers have risen. Jesus himself is unthinkable without the organized synagogue and the tradition of the Pharisees. Neither history nor the present day gives any strong ground to suppose that suddenly religion has become irrelevant. Whether the influence of organized religion is good or bad is an entirely different question. Whether the Christian Church is as relevant as the Christ it worships and professes to serve is actually an irrelevant question. The real question is whether now and in the future organized religion is important or not, whether it has been outgrown or remains a withered appendix with no useful function, only flaring up now and again, needing to be soothed or cut out of the body of mankind.

The Future's Agenda

This leads to the third important word, future. "The relevance of organized religion, an agenda for the *future*." Ever since Darwin, the influence of the future has intensified in the modern world. There have been times when the past was thought to be much more important than the future. There are pocket cultures today in various isolated parts of the world where repetition is thought to be preferable to any innovation for any future result. There have been periods in which history, past or future, seemed much less important to most men's thinking than it does today.

Among the so-called "high" religions Judaism and Christianity, due to their common scriptural base, take a linear view of history rather than the circular view familiar in ancient Hindu or Greek religions. According to the Hebrew scriptures, history has a beginning, an ultimate meaning and a consummation. It has an end, a *telos*, not simply a finis. This history finds its meaning in the relationship of individual men and women, and the nations that are composed of them, to a God who is understood as the transcendent Creator, Redeemer, and Judge.

Within this linear conception of history there has been room for concepts as different from each other as romantic utopianism on the one hand and radical escapism (the monastic ideal) on the other. Organized Christianity at its most fruitful periods has kept in tension such pairs of complementary concepts as "the Kingdom of God on earth" and "individual Salvation in heaven"; heaven and hell, general utopianism and the narrow way to life which but few are able to find; materialism and asceticism; individualism and socialism; man as helpless sinner and man as potential son of God.

But with all these variations the ruling concept has been a concept of human history as going towards the end which God its creator has planned for it. And even in the extreme form of Calvinist belief in the almighty sovereignty of God, Christianity's effect has been to inspire men by fear and hope to respond to God's will and to work out the salvation which God offers. The history of man, according to Christian revelation, is of ultimate import but finds that importance because of its relationship to the transcendent God, over and above that history, who is made known in Jesus Christ within that history. The future, because it is in the hands of God, transforms the quality of the present and illumines the meaning of the past.

The World Council as an Example

Within this general understanding of the topic let me outline the present plans and purposes of the World Council of Churches as a concrete illustration of what one organized Christian body is doing in order to be relevant to the future of man. But let me first note briefly two characteristics of the present moment, which, taken together, are the cause and stimulation of these particular plans and programs.

The first of these is the amazing technological development of this century. What was science fiction until ten or fifteen years ago became a reality last July 20. It has now been proved that man can dominate his environment with his science-based engineering and administrative techniques. Man can do technically almost anything he conceives and believes is worth doing. Communication,

production of goods, and transport are transforming the earth into a single interdependent neighborhood. Furthermore, man has the tools with which to destroy it all and to end human history. This all is fact and needs no development or illustration by me to prove it.

The second characteristic of this moment of human history is that these same men who now can do almost anything which technically they conceive, are more and more confused as to their values. Nihilism appears to be more and more popular. The pendulum of Western civilization's ultimates has swung wildly between theism and atheism, agnosticism and existentialism, materialism and despair, until nihilism seems the only sensible option. This intellectual and moral confusion appears in all the world societies and cultures. It is not simply the phenomenon of a decaying Christian culture as the Marxists would have it. China and Russia are just as much confused as everybody else. It is not a phenomenon of the North alone (the technologically advanced affluent societies); new nations of the third world can find no adequate reason to sacrifice for their own future. Stalinists and Birchites both know that their programs make no sense at a moment when a sense of direction for the future is deeply needed. Most men find nothing to move them but nostalgia for an irretrievable past when things were simple, and right was right and wrong was wrong.

Commitment to Unity

The World Council of Churches is composed of active member churches from all the major cultures of the world except that of mainland China. They have in common faith in Jesus Christ. The World Council of Churches is committed to the unity of the Church, but only as its faith is cosmic enough to enable Christianity to be equally committed to the community of the world. It is against sectarianism and triumphalism. It is committed to a unity which is not uniformity but a pluriformity which respects the various identities that make up mankind. Recognizing the fact that Christians are a minority in the world, it seeks to find the way to be faithful to Jesus Christ, and yet humble enough to learn from all men, religious and antireligious, so that there may be a community of all mankind. It sets this hope in a context not of romantic utopianism but rather in the context of faith in God and a realistic appraisal of man's radical sinfulness and potential virtue.

The present program of the World Council of Churches includes these major emphases:

1. In cooperation with the Pontifical Commission on Justice and Peace of the Roman Catholic Church, the World Council of Churches is committed to a three-year crash program to inspire, instruct and convert Christians all over the world to make their specific contribution to world peace. In the affluent nations and in the affluent parts of single nations, the task is to make Christians understand that all men are their neighbors and that there will be no peace without economic justice world-wide. The program aims in the churches of the poor to replace resentment with hope and frustration with commitment to viable plans. More and more economists and politicians are agreeing on what must happen if the second development decade is not to end as dismally as the first. But so far there is neither sufficient vision nor morality to motivate men to avoid catastrophe, let alone to establish peace.

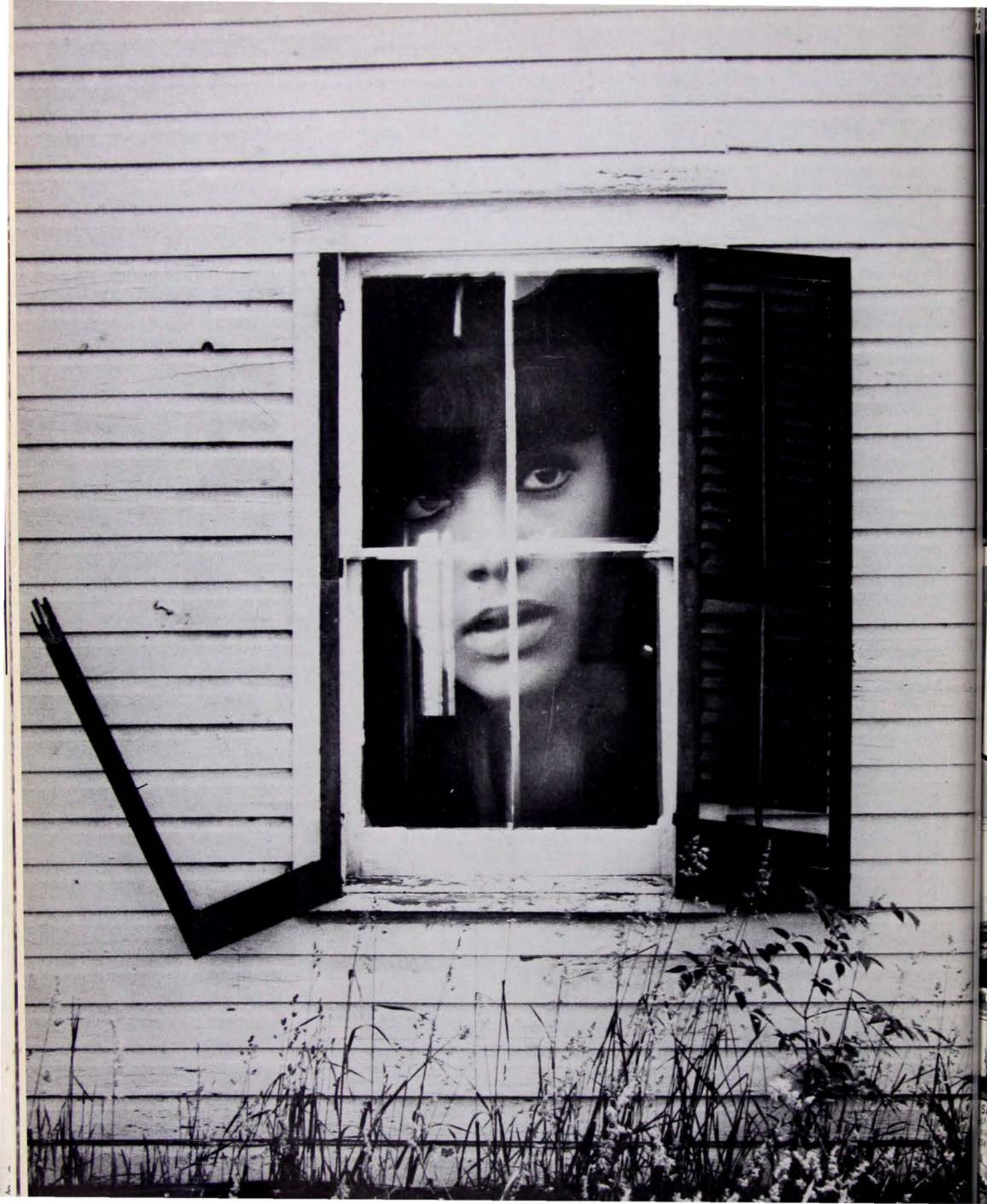
Fear and distrust make this program very hard to begin. Pope Paul VI said that "Development is the new name of peace." But many suspicious men are cynically saying "Development is the new name for colonialism and exploitation." Some say we are utopian romantics. We say that all that is required is for men to expand their best morality to the world-wide scale which the "global village" now demands. In the United States this program of the W.C.C. for Justice and Peace will appear as the joint program of the National Council of Churches and the National Conference of Roman Catholic Bishops. In the United States such a program must work closely with the institutions of Judaism and those of secular humanists. In other countries the collaboration of Buddhists must be sought. In still other countries Islam will be the chief religious collaborator. In India, Hinduism. In the socialist world the effort must be pressed for dialogue and cooperation with Marxists. Everywhere there is demanded close working relations with governmental and intergovernmental agencies. If this program is only partially successful, it will nevertheless prove the relevance of organized religion to man's most pressing problem.

The Technological Society

2. The Department of Church and Society of the World Council of Churches (with Roman Catholic participation) is launching a five-year program of study now entitled "The Future of Man and Society in a World of Science-Based Technology." Included there will be an examination with physical scientists, social scientists, and all kinds of engineers, of the questions of cybernetics, environment pollution, population controls, genetics, etc. The specific contribution of the World Council effort will be to try to marry accepted and acceptable moral and spiritual values and aims with the actions of men who are already determining man's future by their scientific, engineering, and administrative decisions. The point here is to ask the right questions in time if it is not already too late. It is not proposed that the religious forces should repeat in an amateur way what is being done by universities, governments and the specialized agencies of the United Nations. It is proposed that without religious participation in plans for the future, the future will be a catastrophe for man.

Bottleneck to Development

3. The World Council of Churches has, despite its financial limitations, established a new Department of Education. It is a small operation as world operations go, but it can be important because of its relationships with UNESCO and with the manifold operations of the churches in educational institutions all over the world. Three interrelated kinds of education are bound together in a single overall concern: general education, Christian nurture from generation to generation, and theological education in its broadest sense, including the sophisticated education of adult leaders of the churches, ordained and unordained. General education, its values and methods, is clearly the chief bottleneck to development and peace. A small staff, soon to be augmented by a likely merger with the World Council of Christian Education, will develop conferences, consultations, and seminars world-wide, to help in the mammoth task of the reeducation of mankind. Within that goal is the reeducation of Christian educators everywhere. Paulo Freire of Brazil, now teaching at Harvard, comes to us in January to round out as "senior consultant" an already distinguished staff. For education is a six-continent task. No advanced nation has the models yet upon which mankind dare build. ■



HOW RELEVANT IS ORGANIZED RELIGION?

HERETICAL STRUCTURES IN INSTITUTIONAL RELIGION

BY HOWARD R. MOODY

Not long ago a denominational official said to me, "The trouble with you radicals is that if you had your way you'd do away with the church altogether."

This statement called to mind a lot of the argument about whether the institutional church can be renewed by finding some new gimmicks, or adding a few Koinonia groups here and there, or whether it has reached the stage where the only thing to do is abandon the ship which has gathered so many excessive barnacles (cultural or historical) that she won't stay afloat much longer anyway. The dialogue has deteriorated into a mere yelling at one another across our theological ramparts. Young pro- (*continued p. 14*)

phetic churchmen refer to the church as a "whore" who has sold her soul for a few paying lovers and they refuse to "pimp" for her any more. On the other side of the barricades, responsible churchmen refer to those prophets as ecclesiastical "beatniks" whose "adolescent rebellion" and "creative ministries" the institution indulges and pays.

It is this kind of heated debate that I would like to put in some kind of perspective. First, I think that the critics of the church, as well as their theological attacks, have sounded as if their main task was to make the institutional structure come tumbling down because it was a threat to the practice of true religion, pure and undefiled. There is a protest which is born of the hypothesis that institutions and structures per se are evil —this goes for "churchly" institutions as well as economic and political institutions. There is a kind of Christian Romanticism not unlike Communist eschatology which believes in the "withering away of all structure" and institutions leaving Christian individuals free from the religious "drag" of all kinds of structures.

Any critique of religious institutions that is no more than the demand for dissolution of the organization is both irrelevant and irresponsible. The truly radical critic of the institution is not merely anarchistic, a kind of phony avant garde posture practiced for the sake of being different. The radical recognizes that persons can matter and freedom can flourish only in the context of some kind of order. The radical will never be content to simply cry "freedom from" but he will be incessantly pushing the question "order for what?"

Now having spoken to the critic, let us turn to the defender of the organization, the leadership of denominational institutions.

One great drawback to the revolutionary ferment about the church today is the frenetic anxiety and almost paranoia with which any attack upon its life and structure is regarded. Our defensive posture serves to block our hearing of any real criticism that puts a question mark under the whole show. After a while, even the talk about renewing the church is heard as some kind of attack, and men thinking and acting about this are labeled "bury-the-church-boys."

Rev. Howard Moody is minister of Judson Memorial Church in New York City's Greenwich Village and author of *The Fourth Man.*

Another response of the institutional church to the prophetic critics that is just as evasive and defensive as the other is the smothering of the critic with love and acceptance. (The organized church is ambivalent about its young revolutionaries—it usually buys several prophets just for the purpose of receiving tongue lashings from them—this kind of masochism is a substitute for any real change in the status quo.) Here is how the acceptance pattern goes. Where sometimes the unpredictable and erratic workings of the Holy Spirit break through our traditional forms—the sequence is something like this. The first phase is an embarrassed silence on the part of the denomination officials; then a couple of young responsible prophets proclaim the creativity of the "experiment." Then the silence is broken and the denomination begins promoting this "experiment" (it is seldom called the church) but in literature and by word of mouth people are encouraged to go see this thing that has come to pass. And then comes the phase of the religious pilgrimage of executives and pastors of dying congregations and others to see first hand what is happening. Then the acclaim reaches public relations proportions—the minister or director of the "experiment" then has to go on the road to tell the story and the final act is that the minister is called by the denomination to become the head of a new department.

In effect, both rejection and acceptance are ways the church institutions avoid the radical critiques of her life. Our response to criticism ought to be a serious examination of the challenges in a continuing effort to save the institution from rigidity and inflexibility, but what is even worse, from unfaithfulness to its origin and mission. In the recent conversation in the World Council of Churches, the new O.K. word theologically is "heretical structure" referring to the fact that there may be "structures" as well as beliefs that are heretical, that serve to distort the message or frustrate the mission. It has ordinarily been used to condemn the residential parish as a structure to meet people who don't have any real residences. But are there not larger and more serious heretical structures in the church?

What about denominational bodies whose only justification is to serve and supply local congregations, whose only justification is putting on programs of national bodies? Not only is it heretical but sometimes downright dehumanizing for my colleagues in the ministry who are turned into religious hucksters peddling material and programs to local churches. Or, the more creative ones "on the road" like talent scouts, looking for new and different "experiments" to support and write more material about. Denominational organizations have been made just as passé by the theological and sociological revolution as have "residential parishes." It is no less unfaithful to mission and no less a scandal when the national body spends most of its time and energy on the domestic problems of its institutional world. It is these national bodies (societies, Boards, and agencies) as much as local congregations that are responsible for building a "religious structure" over against the structure of the world. That's why you can get a set of "How to . . ." books out of the Division of Evangelism tomorrow, but you will have to wait at least a year for a statement on Vietnam.

In the light of this "heretical structure" I think we have to shake loose national and regional and denominational bodies so that they are liberated to larger work in the world. There is no theological justification for the duplication at a higher level of the outmoded machinery and provincial prejudices of a local congregation. The only conceivable rationalization for the spending of all that money (several hundred million) on these structures is that they, freed from traditional forms, may open new strategies and modes of service in mission that are as yet unrealized. For instance, why do we have to tie up all the educational talent in Protestantism in Sunday school laboratories or creating new curriculum? Why don't we release all our specialists in Christian Education to be consultants to public school systems in the problems of ghetto education? Or, cut loose our mission executives (at all levels) from the paper-shuffling, ecclesiastical tourism, and mission morale building and make them "informal diplomats" to foreign governments where our people are serving (particularly underdeveloped nations). Here in contact with the political problems and economic planning and cultural changes, they might be more helpful to the future of our mission work than checking triplicate forms.

How to turn the domestic and ofttimes reactionary machinery of institutional religion outward to the world where its true mission is poses a most difficult problem. The most drastic proposal I thought of was a two-year moratorium on mission giving by local congregations. (In those two years all benevolence would go

to organizations in the nation and the world that are carrying their load of bearing the burdens of liberating people). This drastic reduction in funds would force the use of ingenuity and imagination that would be unparalleled in religious institutions. Well, let's be "practical" now; you can't change structure overnight. It's true, but you can begin overnight to subvert and seriously question those organizations and institutions that by their being prevent the people of God from the mission that He gives them.

There are not only "structures" in the church that hinder the task and the mission, but there are sacred slogans and churchly concoctions and institutional inscriptions that have, by reason of practice and prescription, become the criteria and hallmarks of religious growth and progress.

First, there is the belief that every step must be forward. Now this myth is built strongly into every phase of our institutional life. In this scheme of things everybody must not only believe in the escalator, but he must get on it. "Excelsior" is the password of our ecclesiastical organizations. Progress is a continuous upward, spiraling line. Look at the system of getting and moving clergy, for example. First, you get a small rural or neighborhood church. If you adapt and do well you get moved to a larger community. If your adaptive features are shown here, you may be moved to a metropolitan suburb and eventually become a Bishop or an Executive Secretary.

Each denomination has its stable of "Golden Boys" of preaching who are automatically on the list of every active pulpit committee in the country. The system, built on this cliché, actually determines the kind of clergy we get. Dr. C. R. Fieldings' study of theological schools in North America is very revealing. In the Psychological Test of Roman Catholic, Protestant, and Jewish Divinity students, the average personality is what is called, in the jargon, as "Passive Dependent" and his whole life in the institutional church is one of responding. (From Mother's Words, "Wouldn't He Make a Lovely Priest," all the way to the phone call from an anxious parishioner demanding a house visit.) So, if the clergy caste system is built on "Forward and Upward" then his adaptability and conformity are easily fed. There are "aggressive" and "independent" types in the clergy, but the system usually casts them off. This same inscription is written over the history of every organization.

Another epitaph of institutional religion that we have to question, and, if possible, subvert, is that financial solvency is an indication of spiritual success. Through all the structures of the church this assumption runs rampant.

The problem that seems to bring fear and apprehension to the minds of institutional leaders is that renewal and revolution might lead to the kinds of congregations that don't pay off financially and thus undermine the institutional budget. The first question some people ask about new experiments of congregational life is, "How are you going to pay the minister?" It could be that this ought to be a question that is second or third on the list. Or, it may be that not all spiritually effective manifestations of God's mission in this world are going to be financially solvent. I know a little congregation of people in a ghetto of New York City. It's been going on for about ten years now. Neither numerically nor financially has the congregation grown much, but it is a dedicated and committed group of people whose whole program and ministry is lived out for the life of the community. Fifty per cent of the people are on welfare, and the others are sporadically employed. No Home Mission executive in his right mind would lend that church money with the expectation that it could pay it back in five years, and yet its crummy and inadequate old building houses an authentic witness in the midst of its neighborhood. We're going to need a few revolutions in the stewardship of our money when we realize that "true mission" may not be profitable and that renewal may actually be a deficit-making activity.

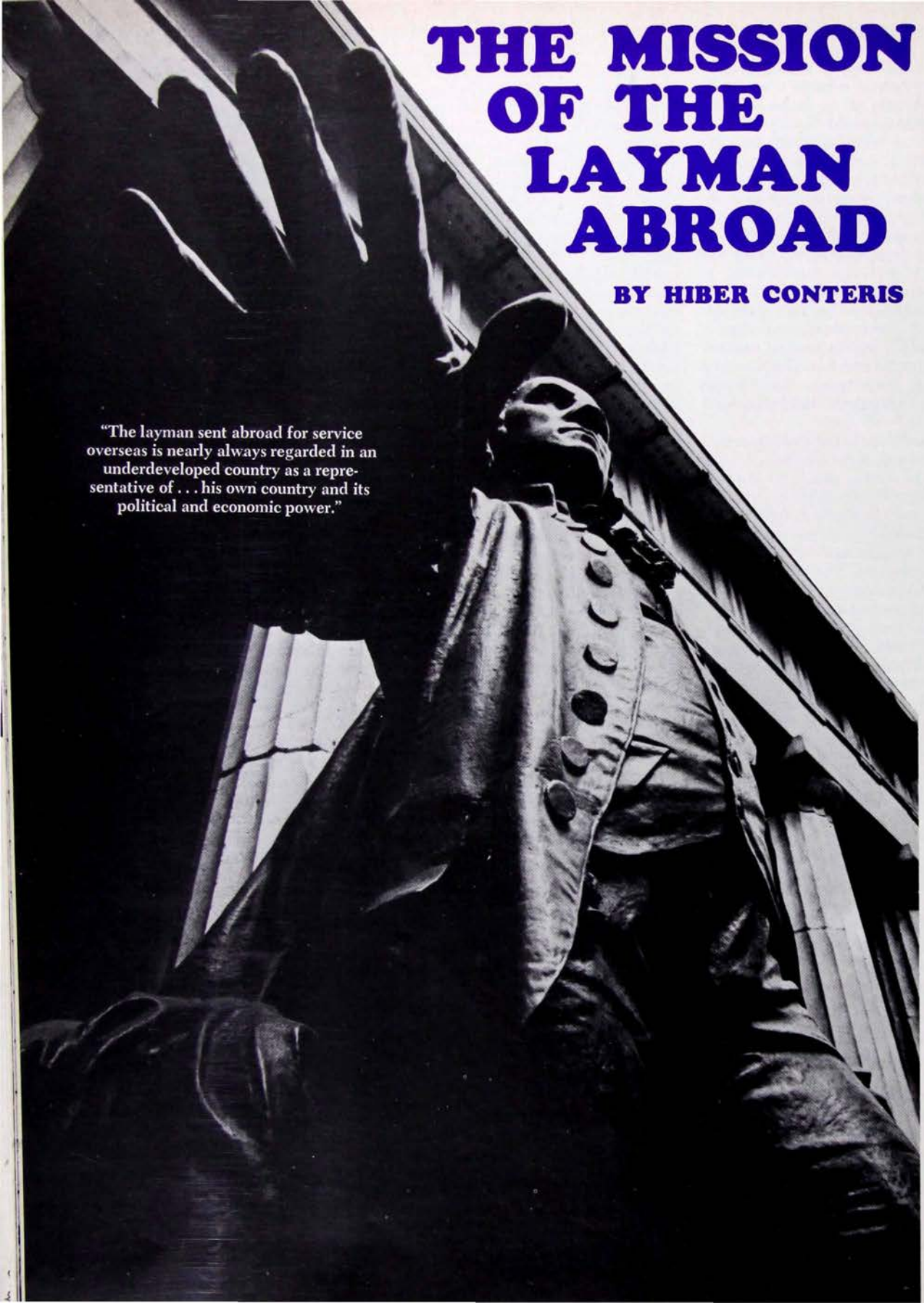
Another epitaph which institutional religion repeats and believes in so many subtle ways, and most fund-raising efforts of the church are posited on it, is the perpetuation and increase of the church as guarantor of a better neighborhood and community. It's incredible how we've been able to fleece the people on the grounds of this highly precarious premise. You know how we put it to nominal members at Every Member Canvass time. We say with a dead pan, "Would you like to live in a community without any church or synagogue?" Well, that's what would happen if we didn't support our churches. If a potential victim could gather his wits quickly enough, he would counter this query with, "What has the church or synagogue done recently for this neighborhood?"

It just so happens, and may God forgive us, that it doesn't make a bit of difference that a multiplicity of churches sits in a community. We all have seen those ecological layers of neighborhood decay completely surround a church with its gray stone walls intact and its guard rail keeping out the undesirables. Tensions and human crises rip a community open while churches complain to precinct stations about those "delinquents" playing poker on the church steps. The delusion that the presence of churches lifts the "moral tone" of the community or keeps neighborhoods and neighbors kind to one another may be a good come-on for reactivating membership, but it has little to do with reality. I heard an actively involved community leader, who had been working for good housing, integration, and better schools in her neighborhood for some years, say bitterly, "Reverend, there are twelve churches and three synagogues in this area, and they could all close down tomorrow and nobody would know the difference insofar as the struggles of this community are concerned."

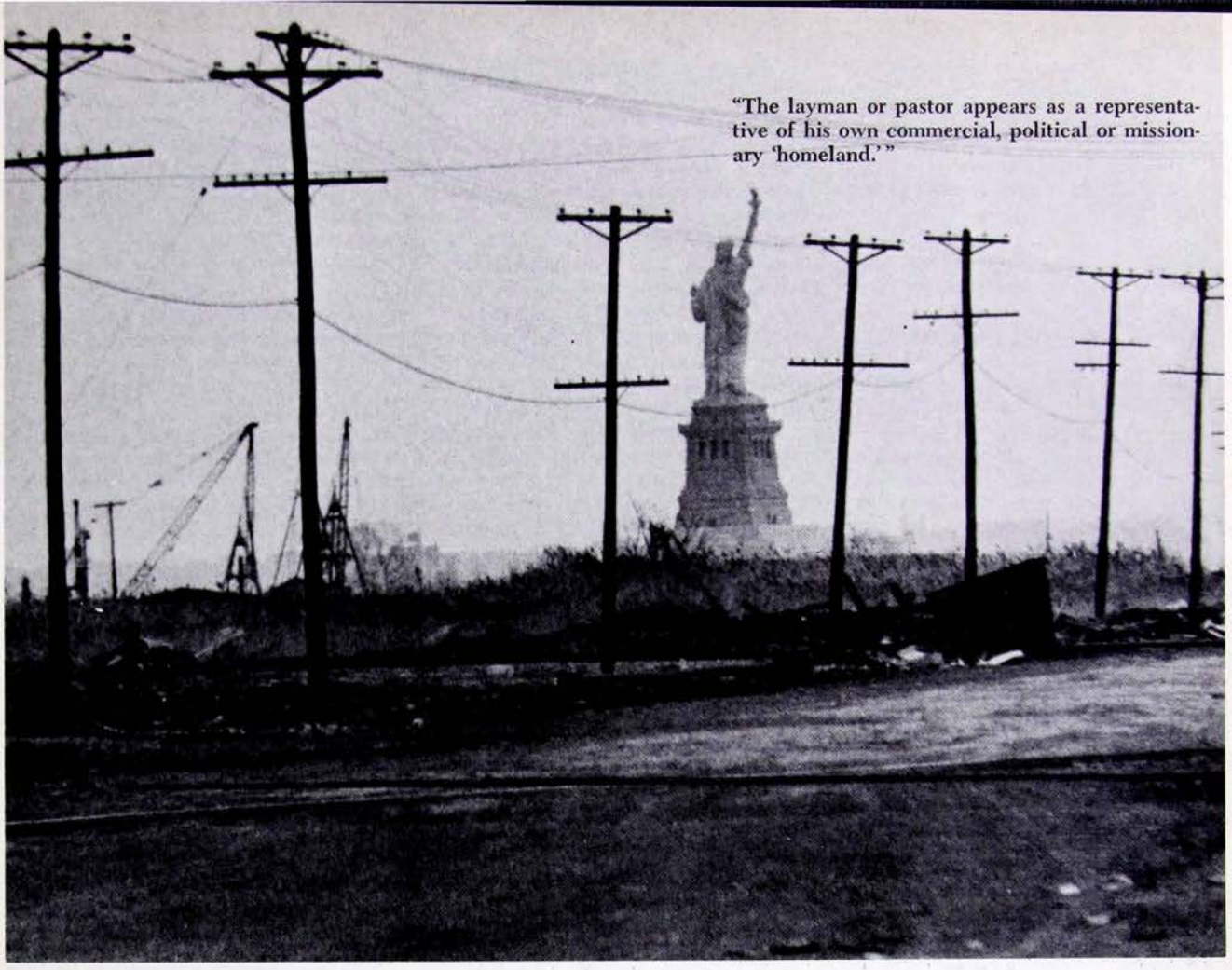
All these epitaphs are in fact slogans of an institutional self preservation and conservation. They serve the status quo and are defenders of the institution as presently structured. Their acceptance will mean that we cannot break the bondage to this present age. We will serve best the mission and the future of the church if we tell the people and our colleagues in leadership that they are not true and will serve no longer. Better we relinquish these epitaphs for new rallying cries of another age and time. Slogans such as, "The church, its institutions and all its possessions are expendable." "The only measure of success for the church in the world is the degree to which she is self-emptying, serving, and loving individual human persons." All structures and institutions will be judged on the basis of how they are aiding and enabling the people of God to be instruments of that mission. ■

THE MISSION OF THE LAYMAN ABROAD

BY HIBER CONTERIS



"The layman sent abroad for service overseas is nearly always regarded in an underdeveloped country as a representative of . . . his own country and its political and economic power."



"The layman or pastor appears as a representative of his own commercial, political or missionary 'homeland.'"

Contemporary society, the new type of interrelated society in which we are living, has also created a new type of relation and interchange between people of different countries, cultures and continents. Our concern here is to examine the different factors which determine the presence and the service of the lay Christian who is sent abroad not through a specific missionary effort organized by the Church, but through a secular enterprise or organization, and in order to accomplish work which is primarily secular in the field of technology, education or the commercial and diplomatic interchange between the different nations. With very good discernment the Christian churches and the World Council of Churches have observed that many of these persons who leave their own countries in order to undertake service overseas belong to Christian churches and denominations, and their presence abroad therefore constitutes a form of presence and representation of the Christian community to which they belong in their own country within the country to which they have been sent. The question is to know how this professional service —this technical, diplomatic or commercial service carried out by these laymen —can be interpreted as a form of missionary action, of Christian witness.

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This concern has been considered in theological terms, and in a more theoretical and deeper way, by the theologian A. van Leeuwen in his book *Christianity in World History*. If I understand rightly van Leeuwen's basic thesis is that the Christian mission to the non-Christian world has a significance and a character in contemporary technical society which are different from its traditional ones. Today the Christian mission expresses itself through the advancement of the technological civilization in which the Christian values have become implicitly (not explicitly) incorporated. Science, technology, culture, forms of political organization, instruments of social justice, etc., which the Christian West is exporting to the so-called "Third World" (the traditional mission field) constitute the new channels through which Christianity makes its impact on the non-Christian world. In accordance with this thesis (which is of course controversial) the laymen sent out to undertake this type of technical, commercial and diplomatic service can very well be regarded as the new "missionaries" of an era in which the traditional forms of mission seem to have reached an impasse.

Inevitability and importance of political issues

If we accept this criterion in order to judge and interpret the mission of the laymen in service overseas, it seems inevitable to reflect on the different problems which affect and condition his service and his witness in the foreign

country. Of all these problems, those of a political and ideological nature seem to me to play a fundamental role in the present situation. The reason for this observation, I think, lies in three facts which spring from a simple observation of the type of society in which we are living:

a) The first fact is the eminently political nature of international organization. This organization presupposes that the nations of the world are divided into clearly defined political blocs which confront each other and balance each other. The first division is between East and West (terms which today have lost the clear meaning that they had twenty years ago, at the end of the second World War). There is a new international bloc which, although its frontiers are not clearly defined, calls itself unequivocally "The Third World." These three blocs have brought about a development of forces and tensions which seem to dominate all the forms of interrelation and interchange between the nations; it finds its best expression undoubtedly in the type of international organization such as the United Nations. The purpose of these international organizations is to channel (through legal and diplomatic channels) the natural confrontation between the nations belonging to these three great international blocs, and their interests (which sometimes coincide, sometimes are opposed). The interesting point is that every contact between persons or institutions belonging to different nations, or different parts of the world, reflects this political division of the present world. This seems inevitable, even in the case of interchurch relations. It is inevitable also that everyone who is sent to carry out a specific service abroad finds himself involved and influenced by the political elements in the situation, which are sometimes imperceptible at first sight.

b) The second fact which makes our contemporary society an eminently political one is the growing role played by the state in everything connected with social welfare, economic development, commerce and the public services. This applies not only to the countries with a Socialist regime; a considerable degree of "socialization" is taking place also in the countries with a capitalist economy. The Socialist State or the Welfare State are the two outstanding models today throughout the developed countries. As for the "Third World" (the underdeveloped countries) as most of you can imagine the situation is more complex. These under-developed countries are seeking to effect a transition (usually revolutionary) from a form of economic, political and social organization based partly on ancient traditions and partly on the recent colonial organization. The point to stress here is that the increasingly important role of the state in every sphere of social and economic activity means that the political element is "omnipresent" and that this is difficult to avoid.

c) The third and last point is the intensification of the ideological polemic in present society. I do not wish to dwell upon this factor too long. It is sufficient to point out that today the ideological factor constitutes another inevitable element in the contemporary situation. The layman who plans to leave his own country in order to undertake some form of service abroad—especially if this service takes him to the areas where this polemic is most pitiless (for instance to countries in course of revolution, the areas described as the "Third World")—must be prepared to become involved (objectively or subjectively, voluntarily or involuntarily) in the thorny questions of the role of the main ideologies of our time—capitalism, socialism, and the various forms imposed of them by revolutionary leaders like Mao, Castro, etc.

Different levels of political involvement

Of course, the question may be raised whether this situation (even if one accepts the reality of the facts mentioned above) is as inevitable, as determinative or as unavoidable as is supposed. In other words: does this situation constitute a real conditioning for the action of the layman through services which do not seek any political objectives? Does this politicization of society today inevitably affect the mission of the Church and the tasks of the layman in a secular occupation, who at the same time wants to serve the Christian mission in the world? My personal answer is "yes." I think it is difficult to give any other answer if we consider in a scientific way the different levels and the scope of "political action." In accordance with a sociological analysis, this action is carried out at different levels.

The first level, the most obvious and elementary, is the level of *practice*, the exercise of political responsibility in the proper sense. It is clear that every citizen, when he exercises his civic rights, assumes this form of political activity. But usually this form of action is limited to a definite national and political context. Politically he acts as "citizen" of a country and the position of the layman abroad (where he is a foreigner) might deliberately evade this form of concrete action.

The second level is that of *judgment* or *opinion*. Everyone who expresses an opinion about a political fact—an opinion which may influence someone else or have reactions (especially if expressed in public)—acquires concrete political significance. On the first level, the layman abroad can evade certain forms of political action; but it is much more difficult, if not impossible, for him to evade completely this second level of opinion.

There is still a third level of action, which may be called the level of *values*. This means the type of political action which is expressed through ethical, philosophical, religious, social values and also through the esthetic and cultural values with which each individual identifies himself (consciously or subconsciously). These values presuppose (to a greater or lesser extent) a form of organization and political action, a system which provides a basis for them. And since it is impossible for anyone to escape completely from expressing these values, through the choices and decisions that he makes and through the way in which he chooses to act and live, it is impossible for him escape from a certain subtle form of what may be called "political action." I shall try to illustrate this point which may seem rather abstract and theoretical to some people:

As a first example let us take an expression known as "the American way of life." Obviously this expression includes some specifically political elements, but basically it is related to cultural, ethical, esthetic and probably religious elements. Obviously also this same expression may serve to describe the type of life which the citizens of North America want to maintain when they go overseas to undertake work abroad. For identifying oneself with this "way of life" (divested of any other meaning or consequence) inevitably acquires a political character in a society dominated by a strong anti-North American sentiment, like Latin American society today. Because this way of life, and the values attached to it, are based on a certain political and economic system, and being a political system it is susceptible to criticism, loyalty or opposition which are specifically political.

Let us take another example, the acceptance or rejection of violence. Of

course, in the contemporary situation the discussion about the meaning of violence is charged with political significance. But it is also possible to discuss the meaning of violence on a purely philosophical or theological level. Nevertheless, even if we turn this discussion into a purely philosophical or theological debate, the personal way of interpreting violence (positively or negatively) will immediately acquire a political connotation and application, especially in situations like that in Vietnam or even in Africa or Latin America where the political situation has led to forms of action and resistance which assume the use of violence. These two examples help one to understand how, on the plane of values, the attitude of the individual is inevitably situated within a political dimension.

Difficulties and opportunities

If we accept the above reasoning we must also admit that on one level or another the layman is bound to be "involved" in the political and ideological factors that exist in his environment and to be committed in some way. We ought to ask ourselves then what are the pros and cons of this situation. In other words, what are the risks and dangers when political elements penetrate in this way into the life, the mission and the presence of the layman abroad? At the same time, we must ask what opportunities this situation presents from the point of view of personal service and of Christian witness and mission? I will begin by examining some of the more obvious dangers, and will then go on to describe the main opportunities.

In my view, all the risks and dangers spring mainly from one fact: the layman sent abroad for service overseas is nearly always regarded in an underdeveloped country as a representative of two things. Firstly, he represents his own country and its political and economic power. Secondly, he represents his own church or mission, in whose name he is seeking to carry out Christian service. Often the layman thinks he is on the fringe of this danger, because since he has no mandate or appointment by the Church, his identification with his church or mission is not "institutional" (as in the case of an ordained pastor or missionary). This is a wrong view which is not justified either biblically or by Protestant theology. Luther's doctrine of "the universal priesthood of all believers" underlines the unique nature of the ministry whether carried out by a layman or by an ordained pastor. Consequently, the layman or pastor appears as a representative of his own commercial, political or missionary "homeland" which is part of a certain national situation; and being a representative of this "homeland" means (to a greater or lesser extent) regarding the service of that "homeland" as the basic aim of the mission. The laymen from Western countries working in Latin America where Protestants are in the minority have developed an acute "minority complex," owing to our church organization and our theological training. One important aspect of this is the extra-national character of most of the Protestant denominations, especially those which are regarded as "historical." The missionary presence, both of the layman and of the ordained pastor, may tend to accentuate this "extra-national" feature of the Protestant communities inasmuch as they make us more dependent on the home country emotionally, spiritually and economically.

Mention must also be made of the positive aspect—the opportunities open to the layman abroad.

Firstly, the presence of the layman is a sign of a legitimate Christian internationalism.

Secondly, his presence is (voluntarily or involuntarily) a point of contact between two nations, between two different stages of development. In this sense I think that the layman's contribution abroad may assume two different forms:

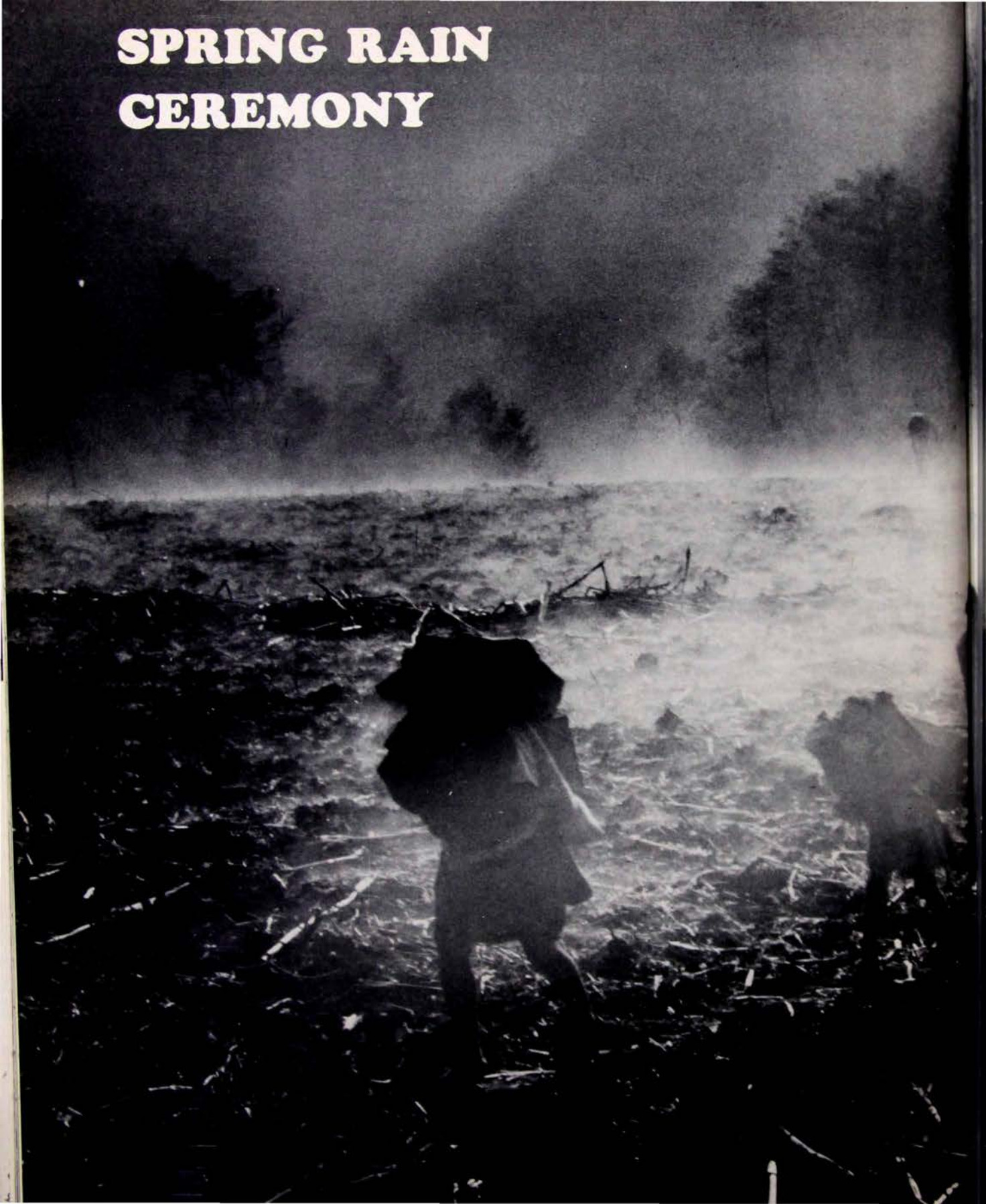
He may represent the most advanced sectors of opinion in his own country. This demands careful selection of those sent abroad. They should not be selected merely on their religious merits, but account should also be taken of their education and their understanding of the international situation. Also of their sensitiveness in grasping the nature of the international situation, and representing the most advanced sectors of opinion in their own country. The layman abroad should therefore possess an eminently critical mentality so as to be able to judge the policy of his own country and the international situation.

At the same time the service of the layman depends on his sensitivity in understanding the situation of the new country, and identifying himself with the forces of renewal in this new situation. At a time of acute ideological tensions it is inevitable to encounter division into two fronts in every country —one conservative, the other progressive. This division is found not only in the field of politics. It is also found in the field of church organization, in the life and mission of the Church. The layman will have to define his own position with regard to these two fronts. However, that does not mean that he should identify himself completely with the country. A total identification involves a great many risks.

Perhaps the best service that a layman abroad can render is on his return to his home country, by interpreting the actual situation, the ideological struggle and the progressive sectors in the overseas country, and thus contributing to better understanding and relationship between the two countries concerned. ■

"The laymen sent out to undertake . . . technical, commercial and diplomatic service can very well be regarded as the new 'missionaries' of an era in which the traditional forms of mission seem to have reached an impasse."

SPRING RAIN CEREMONY



PHOTOGRAPHS AND TEXT BY ARTHUR TRESS

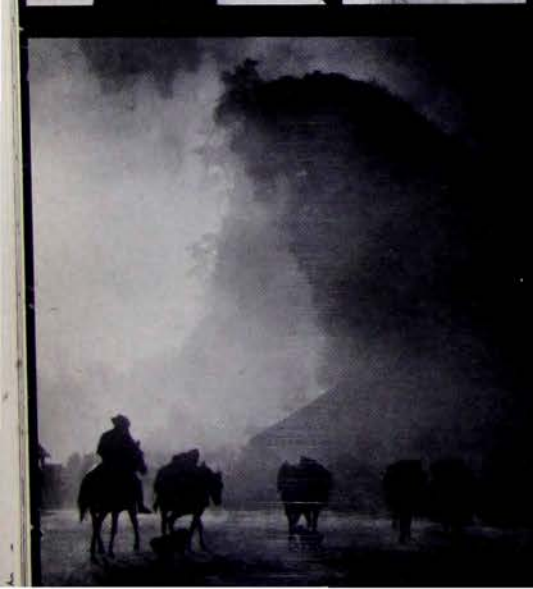
The highlands of Chiapas, Mexico's southernmost state, contain one of Central America's most interesting tribes. The Tenejapa Indians, who live in this beautiful but almost inaccessible area of virgin pine forest, clear lakes and waterfalls, surrounded by volcanic peaks up to ten thousand feet high, have been able to preserve many of the ancient ways of their Mayan ancestors. They still speak a Mayan-derived dialect almost entirely and they still use the Mayan lunar calendar of eighteen twenty-day months.

The mountain village of Tenejapa is their ceremonial center. It lies in a flat green valley about seven thousand feet high, closely hemmed in by tall sheer cliffs covered with almost vertically descending foot paths by which the Indians come into town from their widespread settlements.

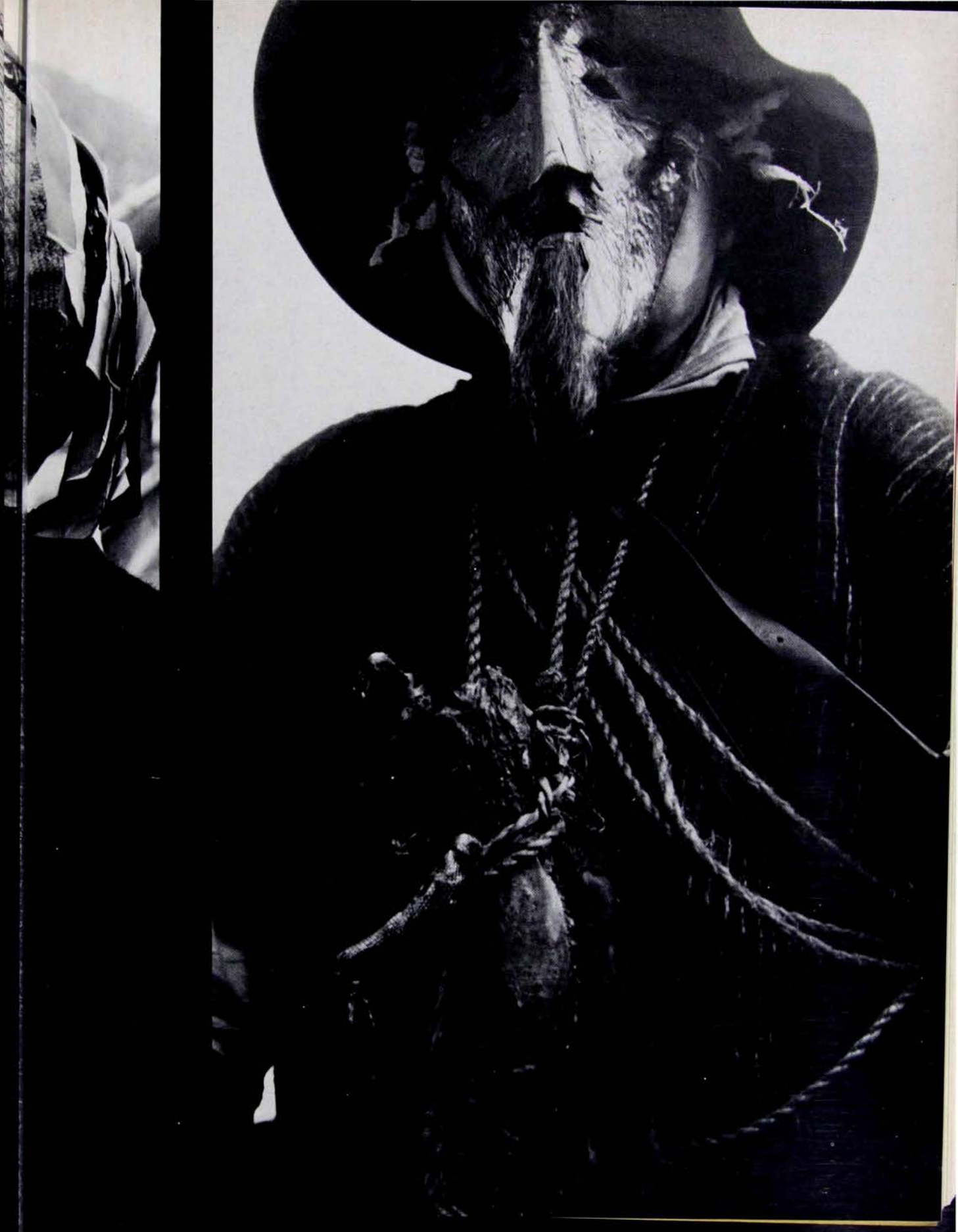
This village is not actually lived in but used only for Sunday markets and the annual cycle of religious festivals. The Indians themselves live in small, isolated settlements located wherever there is enough land suitable for farming on the harsh mountain slopes. There are no roads or communications and all travel is done by foot or pack horse along rocky precipitous trails. The weekly market and yearly rituals are great social gatherings where the usually separate groups and families come together for human and communal contact.

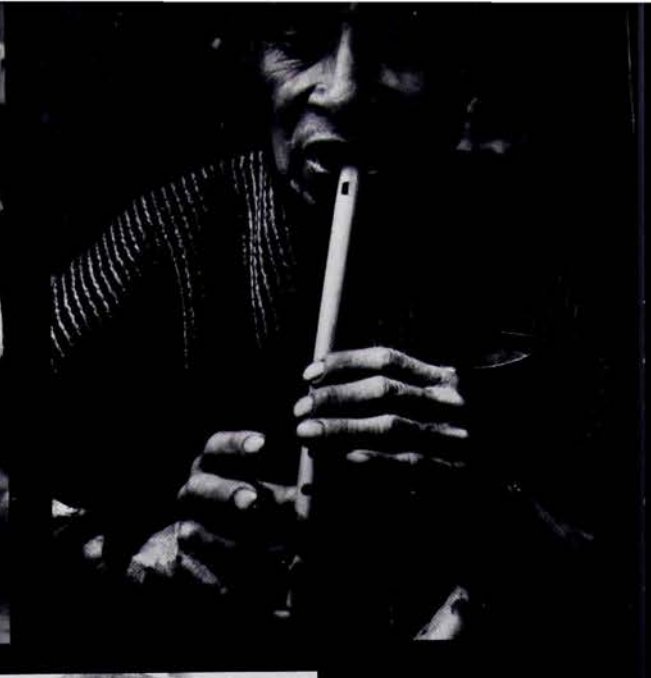
The most impressive and elaborate of these celebrations occurs at the beginning of the rainy season in mid-February. After long, cold, damp winter where the temperature often goes down to below freezing, the days start to grow longer and the first flowers appear on the pear and cherry trees. The farmer can begin to plow and sow his corn fields without the danger of frost. To commemorate these life-giving events, the Tenejapa have created a two-week-long ceremony full of spectacular drama, beating drums, flying colors and drunken buffoonery—a jubilation for the coming of spring and a prayer that life and fertility will be granted them for another year.

The village is set in a flat green valley. The houses are square shaped and built out of earthen blocks or wood with straw-thatched roofs. Wooden crosses protect the village, water holes and mountain trails. They are often topped with pine boughs. They were in use before the Spanish came to Mexico and were not originally Christian symbols—the center represents the sun and the arms the four cardinal points of the universe. (Bottom) A coffee trader leaves the village with sacks of coffee beans. Other crops are corn, beans, oranges, sugar cane, lemons and limes.



During the first week of the Spring Rain Festival the chief men of each village accompany the bull dancer (see page 24) to every house in the village. The priests and officials bless the house while the bull dances. The owner distributes sugar cane wine to the visitors. Prayers must be said happily and with great enthusiasm to be heard by the gods. Each man carries in his mouth some sprigs of lemon or lime—the first fruits of the year. Accompanying the procession is a masked figure who mimics the priests' movements and threatens the crowd with the stuffed dead rodents around his neck. He represents the dark powers of the underworld and night but is also a court jester who mimics the ceremonies with obscene gestures.





For the ceremony, two ritual bull figures are constructed each year out of straw mats tied over young saplings. They are constructed with great care and later carefully dismantled. The bull was not known before the Spanish came but the Indians fervently deny that the ceremony is European in origin. While the bull is being made, musicians sit on a bench nearby and play. This homemade harp is adapted from a Spanish design. The flute and the drum are especially sacred instruments and must always accompany the bull in his dance. They are played night and day during the festival. The bull dances ecstatically for many hours at each house. In a later ceremony, he is chased around the field by the men of the village. Here an exhausted bull dancer rests, after a dance.

RHODESIA: A VISION BETRAYED

Harold Wilson coaxed and Ian Smith balked—until talks between Britain and Rhodesia were finally broken off. This cartoon appeared in a Rhodesian Methodist publication, Umbowo.

BY PER HASSING

On June 20, 1968 the voters in Rhodesia went to the polls and voted in favor of a new constitution worked out by their prime minister, Ian Smith, and his party, the Rhodesian Front. In round figures, 55,000 voted for the new constitution and 21,000 against. 264,700 white people live in the country and 4,818,000 Africans, but only 6,600 of the Africans were eligible to vote. With this referendum the break with Great Britain is complete and the republic is now a fact. The national anthem of all Britons, "God save the Queen," and the flag of the "Union Jack" belong now to Rhodesia's past. The referendum made it clear that the Africans, the country's indigenous population, would in the future continue to be kept out of any meaningful participation in the political life of the land. Rhodesia has chosen the way of the Republic of South Africa to apartheid within the country and to isolation without. To many this was an inevitable outcome, but for many it was the end of a beautiful vision; the disappearance, perhaps forever, of a bright dream. We are faced with an ambivalence in the life of Rhodesia, contradictions which have not always been understood or appreciated, sometimes not even by those most involved.

The dark side of Rhodesia's history is often exhibited, and as in all foreign occupations and colonizations there was much that was dark and evil. If the early part of the occupation in 1890 was peaceful and bloodless, the war against Lobengula in 1893 gave no honor to British imperialism, statesmanship, and military power. Not only the negotiations leading to the war, but the war itself was to a large extent dishonorable, if not outright dishonest, and the war ended with a deep tragedy for Lobengula and the Ndebele people. When the Africans, first the Ndebele then the Shona tribes, rebelled in 1896-97 they were subdued with an iron hand. Especially the Shona people suffered and more than once was the promise of safe conduct shamelessly broken. Although the British were superior to the Africans in military power, the British historical sources give no evidence of any superiority in ethical and civilized behavior.

Another dark spot in Rhodesia's history is the distribution of land. 51,987,000 acres have been set aside for 5 per cent of the people and 41,950,000 acres have been reserved for the remaining 95 per cent. It is a well-known fact that the best land belongs to the 5 per cent of the people. A study of the documents showing how this distribution was arrived at does not brighten this picture or make the case more appealing.

While it has always been said in Rhodesia that the franchise laws are not based on race, the reality of the case does not appear to be without racial prejudice. The franchise laws have always been changed when the number of qualified Africans increased rapidly. This type of manipulation always removed all real significance from the African vote. The white votes were in all cases the deciding ones.

Inequality before the law is another feature which is often mentioned. In cases between Africans, justice was done, but not so when white stood against black. An African could get thirty days in prison for the theft of a loaf of bread worth 14 cents from a white baker, while

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a white farmer found guilty of having whipped an African laborer nearly to death was given a fine of $45.00. A white man could have sexual relations with African women without being punished, while an African man in similar cases would be sentenced to death by hanging.

The Rhodesian record becomes even darker when the many pinpricks are taken into account which all Africans sooner or later suffer in their contact with the white population. These are personal experiences in which the Africans are made to feel the contempt of the white man, and the inferior position they hold. In these experiences the Africans sense the downgrading of them as persons and here the wounds run deep. Because of all that has been mentioned above, the judgment of history on Rhodesia is bound to be severe because the basic human rights have been disregarded and wounds inflicted on the Africans as human beings.

Yet—in spite of all this there is another side to Rhodesia's history: the bright side dominated by ideals and dreams. It is this bright side which made it possible for so many idealists, so many excellent and deep-thinking people, to live in Rhodesia and believe in its future.

Cecil John Rhodes

Rhodesia is named after Cecil John Rhodes (1853-1902), son of an Anglican priest, one of the richest men of his time; founder of the de Beers Mining Company which still controls the international diamond market, founder of the British South Africa Company which ruled Rhodesia from 1890 until 1923, prime minister of the Cape Colony 1890-1896, friend and admirer of General William Booth of the Salvation Army and of the well-known missionary Dr. James Stewart of Lovedale, founder of the coveted Rhodes scholarships, one of the nineteenth century's most powerful imperialists.

Rhodes had a romantic, almost poetic-religious belief in the superiority of the Anglo-Saxons in nearly every field of human endeavor. Africa, he felt, should be grateful to the goodness of Providence which made the Anglo-Saxons the most powerful factor on the continent. No other people were as fitted as the Anglo-Saxons to lead Africa into the utopia of tomorrow. It was a great fortune to live in a country ruled by the Anglo-Saxons, but it was far better to be Anglo-Saxon born.

If Rhodes was paternalistic, he was not one-sided or unrealistic. In 1897 he said that his motto was equal rights for every white man south of the Zambesi. He thought about the difficult relationship between Boer and Briton. In 1900 he repeated the remark in a speech to the de Beers annual meeting in Kimberley, but when a Colored person asked him for an explanation after the meeting, he said: "My motto is equal rights for every civilized man south of the Zambesi—. What is a civilized man? A man whether white or black who has sufficient education to write his name, has some property or work, in fact is not a loafer." So Rhodes included the Africans in his view of the future, even if to him it had to be a future under Anglo-Saxon leadership.

A Liberal Foundation

When the foundations were laid for Rhodesia in the years following the 1890 occupation it was the liberal tradition of Cecil Rhodes and the Cape Colony that

became dominating rather than the reactionary tradition of Transvaal—the South African Republic—where the constitution itself declared that there should be no equal rights between white and black either in church or state.

Rhodesia's unique course was stressed in 1923 when the British South Africa Company ceased to rule the country. The white voters had the choice between a comparatively independent Rhodesia and joining the Union of South Africa as its fifth province. Some 8,774 voted for a relatively independent status while 5,989 voted for joining the Union. The voters acted in a similar fashion thirty years later when the issue was whether or not to join the proposed Federation of Rhodesia and Nyasaland (the present independent states of Zambia and Malawi). Then 25,570 voted for the Federation and 14,729 voted against. Sir Godfrey Huggins (later Lord Malvern), who for many years had been Rhodesia's relatively liberal political leader, became the prime minister of the Federation, and a missionary from New Zealand, Garfield Todd, became Rhodesia's prime minister. These men stated repeatedly that Rhodesia followed its own course, not like South Africa where the white man ruled the black man; not like Ghana where the black man ruled the white. In Rhodesia all should have equal rights in a partnership of good will.

A Time of Optimism

In September, 1955, for instance, Huggins said that the Africans must share in all the bounty of the country. He pointed to history which shows that a ruling class which tries to preserve its power without sharing its privileges with the great mass of people will not keep its power for long, and that its end is often brutal and bloody. Todd's policies during the years 1953-1958 were clearly liberal and he had the overwhelming support of the Africans. At that time the well-known Africanist Dr. Ellen Hellmann could say that the policies of the Federation led to a modification of the colonial attitude, toward an acceptance of a society which was developing in the direction of cooperation between the races, and above all toward a society where the individual would be valued according to his ability rather than according to race.

The above are only examples of a clear liberal policy which gave sanguine hopes that Rhodesia would develop into a country where white and black could live and work together.

The Defeat of Todd

The liberal development was broken when Todd was thrown out and went into political oblivion in 1958. The result of this change of political climate was on the one hand that the official policies went gradually in a more and more reactionary direction. Todd was followed as prime minister first by Sir Edgar Whitehead, then by Winston Field, both of whom were more conservative than Todd, but who also had certain humanistic and liberal views. But even a Winston Field had to yield to an Ian Smith, who gradually led the country to a Unilateral Declaration of Independence from Great Britain in November, 1965 (UDI). Todd's defeat on the other hand, led the Africans to lose confidence in the white man's good will and honest intentions. For them the acts spoke louder than the words. Therefore new life came to the African National Congress whose comparatively innocent and open activities the following year led to the first national emergency under Whitehead in 1959. From then on the two political factions, one white and other black, became more and more irreconcilable, the distance between them grew steadily greater. The latest development is the new constitution of June 1969.

To those who saw mainly the dark sides of the Rhodesian history the events of June, 1969 came as a logical result of a long development. To them the liberal line was never a reality, only a cover for quite different intentions. To those who saw the liberal trend as a real alternative the June events are like a broken hope, a betrayed vision, a beautiful dream that evaporated in the night. Many of the latter ones voted against Smith, and they constituted 27.64 per cent of the votes cast. But the liberal line is difficult. It demands a certain faith in human beings; it demands imagination and maneuverability; it creates ethical conflicts and is constantly tested. It was too difficult for the great majority, too difficult for the Rhodesian Front.

It is uncertain what the future has in store. Rhodesian Africans outside the country reacted with bitterness and promised intensified terror activities and guerrilla warfare. They did not say where the money would come from to support these activities, but they promised that the end of Smith's regime would be bloody and brutal.

Internationally the country will go into isolation. Even if there is some uncertainty about how much the sanctions really hurt, public opinion in almost every country in the world goes against Smith's policies. It is almost impossible to find any good will for Rhodesia anywhere.

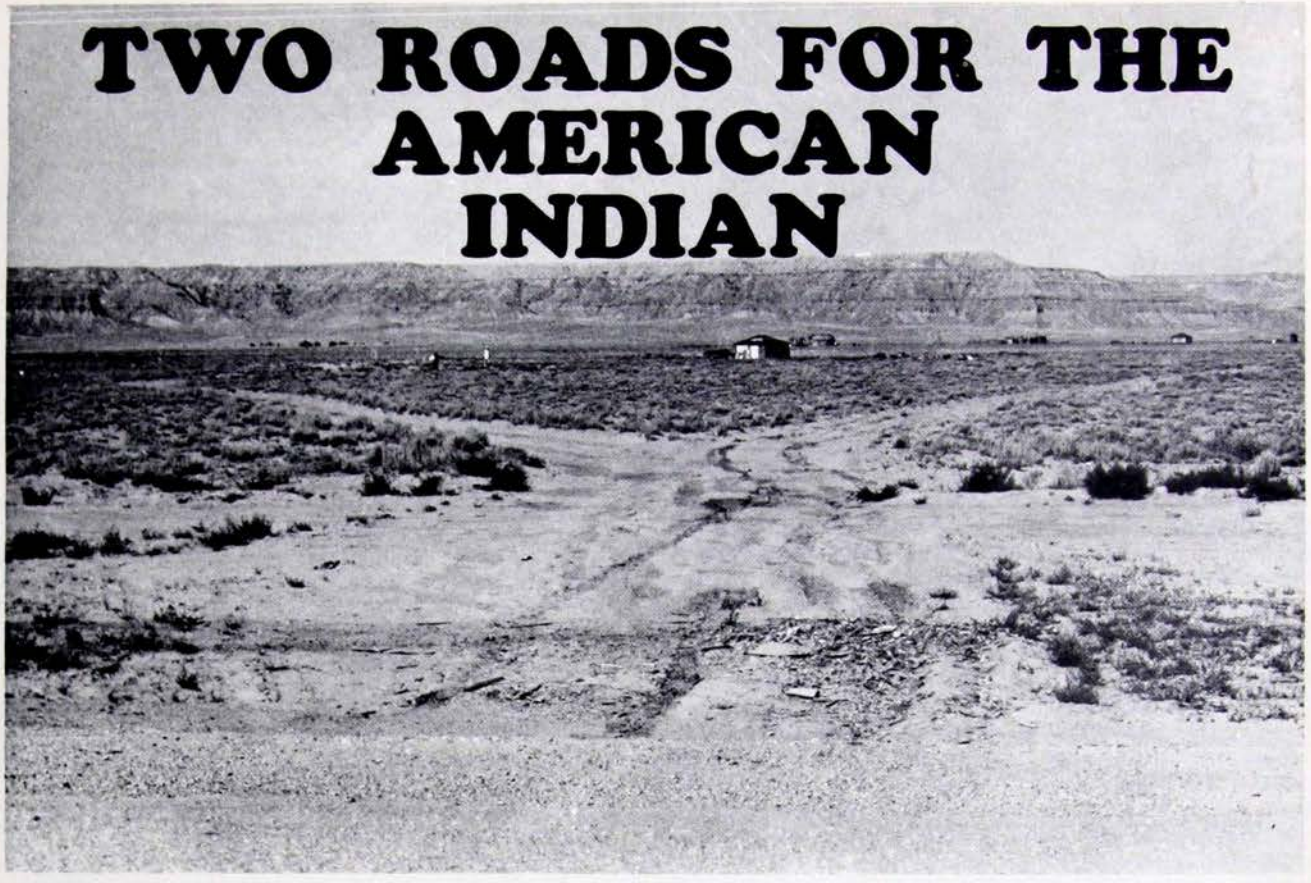
The whites inside the country may think they have achieved security. Law and order will continue to prevail. They have chosen the path of South Africa. Smith will strengthen the impression of security by his continued police state tactics with detention and imprisonment of political opponents and with a network of informers. But the irony is that in such an atmosphere no one can be secure, not even the whites. The first reaction of the Africans in Rhodesia will probably be one of bitter resignation where all cooperation with whites will be considered a hopeless proposition. But in the beginning at least the military superiority of the whites will lead to an acceptance of a modus vivendi. If a political liberal reaction should set in after a few years there will be no return to the hopeful situation under Todd. The wounds in the African soul go deep. They have lost confidence in the white man's good will and will probably not accept anything else than power based on a majority vote.

The Church's Future Will Be Difficult

For the church the future will be very difficult. A middle way does not seem possible any longer, so the church may be forced to take an open and clear stand against Smith. But that will not be without its own irony because Smith claims to be the protector of Christianity and civilization in central Africa.

Rhodesia is a beautiful country and has lots of possibilities. There are numerous excellent people, both black and white, and there is room for all the inhabitants. But for one who lived and worked in the country for twenty happy years what has now happened feels like a betrayal of the best in the country's traditions, like a destruction of the heritage of the past. The tragic part is that one is led to ask if it really is impossible for white and black to live and work together. Is Rhodesia unique, or is it only a symbol of the deterioration of the racial problems everywhere? Nothing expresses the mood better than the title of Alan Paton's famous book: *Cry, the Beloved Country.* ■

TWO ROADS FOR THE AMERICAN INDIAN



HE GOES WHERE THE ACTION ISN'T

BY MARJORIE HYER

From the distance it looks like a pregnant Good Humor truck. But no Good Humor truck in its right mind would be churning up the dust on the Navajo reservation.

The lettering on the enormous white van says "United Methodist Navajo Ministry." Its driver, the Rev. Larry Kemp, likes to call it "the church that broke out of the four walls."

Because of comity agreements and quirks of history, a

Continued on page 32

CULTURAL HERITAGE ON WHEELS

BY AMY LEE

Cornwall Island, five and a half miles long and one and a half miles wide, sits in the St. Lawrence River between Massena, New York, and Cornwall, Canada. It is part of Canada. On it live about a third of the 3,000 Mohawk Indians who reside on the Canadian part of the St. Regis Reserve; the other two thirds live in Quebec Province. Across the river in New York State live 3,000 more Mohawk Indians on the U.S. part of the St. Regis Reserve.

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Methodist mission program is relatively new on the Navajo reservation. But the Navajo Methodist Mission School, situated high on a hill that overlooks Farmington, New Mexico, has been there for more than seventy-five years. "The school has been here, but it didn't extend itself," Kemp explained. In 1966, Kemp and his wife came to the school as dormitory parents. During their first year they occupied their spare time by going out and teaching Christian education in three Federal government Bureau of Indian Affairs schools for Indian children. The next year they expanded their circuit to five schools.

Then they started talking about "a church on wheels—we wanted to extend the church to see what it could be," Kemp explained. He was encouraged in this venture by the Rev. Fred Yazzie, chaplain at the Farmington school, the first Navajo to become a Methodist minister, and a seminary classmate of Kemp's. They reasoned that instead of putting up a church building in one spot that could at best serve only a handful of people in the sparsely populated Navajo country, the money could be spent to much better advantage by developing a way to take the church to the people all along the Eastern edge of the reservation.

The result was the big white van, custom-built with one whole side that folds out into a platform, complete with pulpit, portable organ, amplifying equipment. The rest of the air-conditioned vehicle is fitted out with storage space for folding chairs, literature or whatever and cooking and sleeping space for the modern day circuit rider. While the Indians tend to be fascinated by this latest incarnation of the white man's penchant for gadgets, Kemp feels that the fittings of the van are insignificant compared to the idea of the mobile ministry. "If this ministry never did another thing it's already a success, because it has broken out the walls that restrict the church."

Kemp, usually accompanied by a handful of Indian teenagers from the mission school in Farmington, eases the heavy van out the rocky trails that pass for roads in much of the reservation. Sometimes he calls at settlements that have never seen him before; sometimes he returns to points where an interested handful of Navajo may be on their way to becoming a tiny church. The students that go along on these travels may or may not be Christians themselves but they are enthusiastic about the project. Kemp recalls a conversation with a group of students as they bounced along on the way home after a visit to several communities. "One of the girls suddenly turned to me and said: 'You know, this is what the church should be doing. It should be going to the people, instead of expecting people who don't know anything about it to come to some building somewhere.' "

The thrust of Christian missions has probably been as unsuccessful on the Navajo reservation as anywhere on earth. Kemp, and a few others, have concluded that if the old idea of mission work hasn't produced results, new tactics are called for. A basic problem, he feels, is that the white—or as they are called in that part of the country, "Anglo"—Christian leaders haven't tried to understand the Navajo. "The Navajo moves at ten miles an hour. The Anglos move at sixty miles an hour and we look at the Navajo and holler 'Come on.' We need to find out the speed they want to travel and work together."

Even more startling to old-time missionaries to the Indians, who have traditionally insisted that conversion to Christianity means wiping out all the Navajo's indigenous religious beliefs, is Kemp's ideas about relating Christianity to existing religious feelings. "What we have to offer should be a broadening of the Navajo religion. The Navajo doesn't worship evil spirits as some people claim. All of life is religious to the Navajo. The Navajo even has a Christ figure in his religion. Why not broaden his concepts with Christianity?"

Let all who believe that such innovative changes come from the long-haired radical wing of the Church mark this: Kemp proudly identifies himself as conservative evangelical Christian, an Alabama boy who graduated in 1966 from Asbury (Kentucky) Seminary. Because of his commitment to the fundamentals of Christian belief, he has no patience with doomsday evangelists who flit through the reservation. "Most of the Christianity the Navajo have heard has been to scare the hell out of them, not to love them into it," he observed.

He believes that the proper approach of the Church is "to find out where the Navajo is and work with him there—not to set up a program and put him into it." He is convinced that the Church must "find the Navajo leader and work with him;" not, as has been done so often in the past, try to create its leaders among a people where it knows neither individuals nor customs. In his travels over the reservation he practices what he preaches. Visiting a new village, he goes always to the head man to ask permission to hold a meeting or visit with young people. While some head men have made clear to him that their past experience with white missionaries has not always been constructive, Kemp's warm and understanding manner have always won him the permission he seeks.

The young minister's belief in "starting where the people are" may lead to an unusual situation in the wider church. In Bisti, New Mexico, for example, his visits are resulting in the formation of a little church which meets in an unused school, most of whose leaders speak only Navajo. "It's more than likely that I'm going to be taking a delegation to Conference who can't speak English, but they're going to go," he says firmly.

Last summer, Kemp and other staff members of the school at Farmington organized week-long vacation church school sessions on the campus of the mission school. They were staffed in large part by young camp volunteers—United Methodist youth groups who wanted to spend part of their summer in service to others.

During the first such session, Indian children came from as far as 100 miles away—testimony, Kemp feels, to the effectiveness of the mobile ministry program.

Whether or not the United Methodist Navajo Ministry can provide all the answers to the problems of Christianity on the Navajo reservation, Kemp is convinced that its experiences thus far have proved one thing: the Church can be most effective when it breaks out of its own four walls. ■

HERITAGE

Spanning the St. Lawrence by way of the Island is the Seaway International Bridge. On December 18, 1968 St. Regis Mohawk Indians had blockaded the bridge to protest collection of duty by Canadian Customs on goods which Indians purchased in the U.S. and took back to Canada. The Indians argued that collection of duty violated terms of the Jay Treaty of 1794 between Great Britain and the United States, decreeing free border crossing for Indians "as long as the sun still shines, the river still flows and the grass still grows."

Though the Jay Treaty was pronounced no longer binding by the Supreme Court of Canada in 1956, no duties had been collected from Indians until a few weeks before the December blockade.

Cornwall Island has a small lacrosse stick factory which distributes its products not only to the U.S. and Canada, but also to England and Australia. Lacrosse is a game that originated with the North America Indians.

Cornwall Island is the home also of another original North American Indian enterprise: the North American Indian Travelling College, headquartered at the home of its founder, Ernest Benedict. Mr. Benedict is a St. Regis Mohawk.

His mission is to bring Indian history and culture along with training in practical skills to Indians on reserves in Canada and the United States.

The concept seems to have evolved from Mr. Benedict's own blend of experience and academic and practical skills.

Born in Hogansburg, New York, on the U.S. side of the St. Regis Reserve, he was graduated from St. Lawrence University at Canton, New York, in 1940 with a degree in sociology. He served with the U.S. Armed Forces in the South Pacific in World War II and after the war moved to Cornwall Island where he has lived, "on and off," ever since.

At one time he taught manual training, part-time, at St. Regis Village school when it was a one-room school. He worked as an electrician at the Reynolds Aluminum plant at Massena.

"For ten years I've been taking potshots at the educational system on this island," he said. With his college he intends to extend the range of those potshots.

To date its main facility is a shiny blue-grey van and its contents: a tape recorder, a slide projector, folding chairs, a shelf of books on Indian history, culture, traditions and customs.

"I.O.D.E. gave me $250 for books," he said. "What is I.O.D.E.? Oh, that stands for Independent Order of the Daughters of the Empire. Something like the D.A.R. in the United States. I put in a few books of my own. But I never had enough money to buy very many books, so not many of mine are in here."

Starting a college, even in a small bus, takes money. Where has he found it?

"Begging and talking for two years," he said.

A colleague is Jerry Gambill, a volunteer with the Company of Young Canadians (CYC), who has worked as a community developer on the island. CYC, similar to VISTA in the U.S., was established by Canada's former prime minister, Lester Pearson, to help effect social change. Mr. Benedict has served as a CYC consultant.

The largest amount Mr. Benedict has received for the college so far has come from Quadrennial Emphasis funds (Fund for Reconciliation) of the Northern New York Conference of The United Methodist Church.

"I used this money for the van," Mr. Benedict said. He is a member of the Hogansburg United Methodist Church and is active as a lay speaker.

Support has come also from the Anglican Church and the United Church of Canada.

The campus, explained Mr. Benedict, the college's president, dean, faculty and van driver, is wherever on an Indian reserve he parks the van. His college office is a small shed behind the two-story frame house where he lives with his wife and four children.

Mr. Benedict launched the college on June 29 when he drove the van to the Caughnawaga-Oka Reserve near Montreal. He took with him an associate, Richard Laughing. On other visits he has traveled alone.

"We cruised through Caughnawaga," he said. "We had acquaintances there. A longhouse family invited us in and we told them about the college. They phoned friends and neighbors and relatives. In two hours we had fifty people at the meeting house four miles outside the village. Getting Indians to listen and learn about the college is the first order of business.

"The next day we drove sixty miles to the Okas. Okas are more isolated. They have mannerisms like ours. The Caughnawagas are more sophisticated. We found some people from St. Regis in Oka."

Mr. Benedict's second trip took him to New Brunswick where he stayed for two and half weeks. His visit coincided with the Canadian Indian Workshop at Moncton University and he found himself lecturing there four hours a day for a week.

"The workshop was started by Indian university students," he said. "They appealed to the Canadian government's Office of Indian Affairs and were given a grant for a six-week summer course. This is the third year the workshop has been held. The first year it was in Vancouver, the second at Waterloo University, Ontario, and this summer at Moncton. Twenty-four students attended the Moncton workshop. Its purpose is to give Indian students knowledge about themselves they don't get elsewhere."

Mr. Benedict found another ally in New Brunswick—the New Brunswick Human Rights Commission which he described as a provincial organization which includes an Indian program.

Alarmed at the high dropout rate among Indian students, the Commission is making plans for an independent, international Indian school.

Mr. Benedict admitted the Commission represented a militant Indian movement.

"Indians who are not militant are finding they have to be more so now," he observed. "But they are less embarrassed about being militant than they used to be."

He digressed to tell about one situation in a long history of injustices tending to push Indians into militancy. "There are islands that have long been used by Indians for pasture or for their summer residence. Last summer the Indian owners came as usual to the islands and found white people there—and they drove the Indians off. The Indians reported it to the government—and got the usual run-around."

Mr. Benedict's third journey in the van took him southwest of Rochester, New York, to Deseronte and the Tyendinega Reserve. His fourth trip was to Sudbury, Ontario. These visits have confirmed his own belief: "Indians want to know about resources, they want to know how to trap minnows, how to pick trees for cutting. Some of them asked, 'Where are totem poles made?' Most Indians don't know how big the country really is. They don't know what other Indians are doing."

With films, slides, and discussions, Mr. Benedict shows them how the North American Indian Travelling College proposes to remove this ignorance.

During the school year Mr. Benedict will be visiting schools, talking to students in class time, to parents in the evening. He has been invited by his alma mater, St. Lawrence University, and by Trent University at Peterboro, Ontario,

(*continued p. 34*)

to present his college case.

Next summer he may work more closely with the Canadian Indian Workshop, teaching students to teach other Indians. He has considered tying up in some way with an Indian man who is at present traveling around giving courses in crafts.

"We might eventually develop a network of resource people," he said.

For the present Mr. Benedict must work through and with existing facilities "because we don't have the money, facilities, or equipment to replace them."

Louise Cornish, another CYC volunteer, commented: "St. Lawrence University students have given the traveling college about $2,200 which they have raised themselves. And the university has begun to think about having Indian studies. Since I've been here, I've seen the university changing some of its concepts about Indian education."

A young Californian who was teaching in a graduate program in Washington, D.C. when she heard of CYC, Miss Cornish came to work with Mr. Benedict's traveling college in June 1968.

"I think the Indian people have to be given a chance to find their own solutions to problems,' 'she said, "and I think non-Indian people have to be educated. If white Canadians would listen to what Indians were saying, maybe they could put pressure on the government to bring about needed changes." ■

In a film about the college made by the National Film Board of Canada, Mr. Benedict narrates: ". . . The College is one positive alternative, within the control of Indian people, to the system of education for the North American Indian . . . Indians have said that the College is one job that the Indians must handle themselves. We will steer our own canoe, but we will invite others to help with the paddling. . . ."

A partnership of Indians and white men manages a lacrosse stick factory on Cornwall Island in the St. Lawrence River. Mr. Benedict examines the hickory sticks used in the game which originated with North American Indians.

The Reverend William O. Bigham (left) and the Reverend Duncan A. Reily, United Methodist missionaries, have both served on the faculty of the troubled Methodist seminary in Brazil.

A LOOK AT THE CHURCH IN BRAZIL

AN INTERVIEW WITH WILLIAM O. BIGHAM

BY ELLEN CLARK

Brazil has been facing a political crisis for months. The church is torn by dissension too. One bishop is under fire from a group of laymen and clergy, and young people are suggesting a five-year respite from episcopal rule. The Reverend William O. Bigham, who recently completed his second term as a missionary to the autonomous Methodist Church of Brazil, talked about conditions in that country in a recent interview.

"There is a good deal of despair in Brazil," he says, "because there is no opposition to the government. This explains the tactics of the terrorists. They want to force the government to reveal more and more its repression. There is no possibility for a popular revolt.

"The government has mounted a very effective psychological machine. It has discredited effective Christian leaders by labelling them Communists. It has effectively played up the conservative opposition to the courageous opponents of the dictatorship."

The brunt of the religious repression has been borne by Roman Catholic critics. A number of priests and seminarians, particularly Dominicans, have been arrested and convents and churches have been violated. In the poverty-stricken north-east, where the Roman Catholic bishop, Dom Helder Camara, has been an advocate for the oppressed, his youth leader, Father Henrique Pereira Neto, was recently murdered.

"There have been no arrests of Methodist clergymen yet," Mr. Bigham said. "Only one has put himself in real jeopardy. The Methodist Church hasn't taken an official stand on the government.

"The Reverend Joao Parahyba da Silva, executive secretary of the Board of Christian Social Concerns, has been very active in the non-violent movement and in defense of the peasants in the state of Sao Paulo pressuring for land reform. In spite of the increasingly anti-ecumenical stance in the Methodist Church, he has gained the respect of the Roman Catholic hierarchy."

Total press censorship makes it very difficult for the church to circulate criticism of the government, Mr. Bigham explained, but a few clandestine newspapers are published.

"And there is an underground church in the sense that a lot of Christians are meeting in groups—many ecumenical in nature—called groups of reflection. They meet to judge the actions of the government in the light of faith. These are not widespread. But there are also **concientizacion** groups underground which are creating political and social consciousness."

The concept of **concientizacion**—awakening social awareness—was originally associated with the method of teaching literacy to peasants developed by a Brazilian educator, Paulo Freire. Mr. Freire was expelled from Brazil in 1964.

It was at that time that a military coup ended the democratically elected government of President Joao Goulart. About the same time "Bill" Bigham was beginning his second term as a missionary in Brazil.

He was professor of pastoral theology and vice president of the Methodist Seminary at Sao Paulo until 1968, when student demonstrations and faculty-student disputes forced the bishops to close the school. Although the seminary reopened in the spring of 1969 under a new director, the crisis over the nature of theological education is not resolved.

"There is the same tension, the same polarization in the church in Brazil as here in the States," he said, "whether you call it social action versus evangelism, youth versus adults, conservatives versus radicals or fundamentalists versus modernists."

There are about one hundred United Methodist missionaries in Brazil. "The missionaries are divided like the rest of the church," according to Mr. Bigham. "There are some who say, 'Let the Brazilians handle their social problems.' And there are others who run real risks and speak a prophetic word.

"As a missionary in Brazil I found it harder and harder to hold to a position of moderation. In a revolutionary situation, you are forced to choose. This threatens a certain relationship and it is easy to lose the possibility of being a real agent of reconciliation.

"I felt impelled to a real commitment to the group dedicated to fundamental changes: the younger people committed to radical change in church and society. Sixty percent of the people in Latin America are under twenty-five. A church that rejects the young—even radicals—is a church on a dead-end street.

"The young people make mistakes and Brazilian young people make as many mistakes as young people anywhere—and have learned from them. One of the hopes for Brazil is those young people who should have opted out long ago but who have come to see the church as one of the last viable alternatives."

During his final term in Brazil, Mr. Bigham was field treasurer and pastor of a church in Sao Paulo composed of university students and professionals. It was a church "where the tensions within the church were focussed, where part of the church openly criticized young people as being Communist," he said. "It was a church which dealt with the fundamental question of what it means to be a Christian in the revolutionary situation in Brazil."

An easy-going person, who is used to the epithets of both "communist" and "imperialist" but flinches at neither, Mr. Bigham is deeply concerned about the church. He is committed to a belief in the viability of the local congregation, but he believes the local Methodist church in Brazil, suffers from "a bourgeois mentality—middle class in structures, self-image and ways of working." The same charges are made against the American suburban church, he is quick to add.

Mr. Bigham, his wife and four sons are uncertain about returning to Brazil. "I could only justify going back as a pastor," he argued. "I couldn't be anything but a pastor. And I couldn't be the pastor of the conservative, anti-intellectual, anti-youth church I see emerging.

"In Brazil there are no alternatives within the church. You either play the ball game or get out of the park. Here in the States, you can do your thing. As an American missionary, I can't do my thing in Brazil." ■

LATIN AMERICAN CHURCH LIFE: ILLUSION OR REALITY?

An extensive document called "Illusion and Reality in Inter-American Relations" is now under study by United Methodist churchmen. It calls for restraint and redirection of United States power in Latin America in the cultural, political, military, economic and ecclesiastical areas. Here is an excerpt from the document dealing with church life.

Painful though it may be to admit, our well-intentioned missionary effort has frequently deprived Latin-Americans of their right to self-determination and effectiveness. This results from our apparent captivity to the idea that, apart from traditional North American forms of religious life, neither we, nor our Latin American neighbors can be redeemed. We have often imposed our traditional United States form of worship, theology, church order, and social and political involvement upon these national churches which must work out their own indigenous forms within the crucible of their own history.

Many of the institutions established by the missions unconsciously reflected the social standards of the North American conservative middle class, and therefore were accepted most readily by those Latin Americans who identified with a European middle class heritage. Consequently, these institutions have tended to serve the privileged minority of Latin Americans and to provide a way into the middle class for some of the more ambitious and talented poor, but they have not characteristically implanted a vigorous sense of social responsibility.

The result is a religious subculture that tends to be alienated from the misery of national life and the grandeur of national heritage, while comfortably identifying with the status quo. This subculture tends also to alienate its members from the aspirations and needs of the disadvantaged and their struggle for justice, and to lead many to support reactionary elements within their own countries that resist significant change. Prophetic voices among Latin American churchmen and missionaries are sometimes silenced by their own brethren in the name of orthodoxy, "spirituality," or anti-communism.

The establishment of Protestant missions in Latin America must be seen in the context of history. Some early missionaries were deeply related to justice and liberation movements. However, others reflected the middle class, conservative elements in the U. S. churches from which they came. We must admit our failure to demonstrate responsible Christian social action and to communicate this concern to the churches in whose formation we have shared. It should not surprise us that some of the leadership in national churches strongly resists change.

The early work of Protestant missions in Latin America was strongly opposed by the Roman Catholic Church and governments closely allied with it. Anti-Catholicism strongly influenced the preaching of the gospel, the forms of the churches, and mission interpretation in the United States. The Roman Catholic Church is undergoing internal struggle and change in Latin America as elsewhere. The image of the past Catholicism built both by our own misdirected missionary ardor and the bitter experience of Latin American Protestants keeps many Latin American Protestant churches from openness to these changes and leads them to oppose, and sometimes to discipline, pastors and laymen who advocate or participate in ecumenical ventures. In spite of this, throughout the Latin half of the continent, the growing number of Protestant and Catholic laymen and clergymen deeply committed to social transformation are finding ways to work together in a fellowship that is often deeper than either enjoy with their own conservative brethren. In this way, the bitter heritage of the past may yet, by the grace of God, be transformed into a positive and expectant hope for the renewal of the whole church.

North American churches cannot revert to paternalism to seek to be instruments of change in Latin America. The task of responsible involvement in society is the task of the Latin American churches. These churches, as we, must struggle with the issues and devise their own answers, in obedience to God. We can do all we can to set an example of relevant Christian involvement here in the U.S.A. but we must leave to them those hard decisions which no church can make for another. Together we may be able to learn from each other the way in which Christians can be obedient to God in the face of change.

Churches and churchmen in the U.S.A. must recognize that they themselves are part of the problem. The words and actions of Christians in the U.S.A. who are

in positions of political, economic and religious leadership often reflect a superior attitude toward Latin America. Any significant changes must begin with a change in the attitudes of U.S. churches and churchmen themselves. This situation calls for a radical revision of relationships so that the churches in Latin America will be free to work out indigenous forms of church life and action, to define ministries shaped by the present realities in their own nations and to respond to the opportunities of joining with other persons and groups to create a more just social order. ■

The Reverend Joao Parahyba da Silva, crusading Methodist leader, inquires about new housing construction from a workman.

Hundreds of thousands of rural South American migrants (above) live in squalid favelas or slums, like this one at Rio de Janeiro.

Well-dressed businessmen outside prosperous shops in the booming industrial city of Sao Paulo reflect Brazil's limited affluence.

THE RISE OF 'YELLOW POWER' IN VIETNAM

BY D. E. RONK

This is one of a series of reports from Asia by Dispatch News Service.

Saigon—"Yellow Power" isn't being used here yet, but some American observers are predicting the imminent rise of similar slogans among the general population.

There is an upsurge in xenophobia among Vietnamese in South Vietnam that observers feel is as potentially dangerous to foreigners as actual combat with the rebel army. With reassertion of pride in their own ethnic heritage and skin color a wrath is being turned on outsiders and particularly Americans.

From the standpoint of Vietnamese-American relations and co-operation against the NLF by the Allies, identification with the like-colored enemy is deeply disturbing. There is, it is claimed by American sources, an American contingency plan to fight the South Vietnamese army if necessary while withdrawing.

That there is distrust and fear of Americans is not new, but that it is forcing the Vietnamese inward to their own kind and blurring political distinctions nurtured by the American propaganda machine is dangerous. The phenomenon is growing through the entire spectrum of Vietnamese society, including the Vietnamese military.

In recent weeks there has been a growing list of incidents adding up to a trend in relations. The shooting to death of two American Military Policemen by a Vietnamese army officer has been the most publicized incident but dropped from view when American authorities found it impossible to press the case. A number of other American military personnel have been killed or seriously wounded by Vietnamese troops and the list of American civilians shot or harassed by police grows quietly longer.

Most Americans who have returned to Vietnam after varying absences adamantly insist there has been a definite degeneration in Vietnamese-American relations. "We treated them as subhumans all along. We're getting retribution," is how one returnee phrased it.

"Yellow Power" is most dominant among university students and recent graduates. A hard core of anti-foreign thinking directed specifically at Americans is rampant among even young Vietnamese who have recently completed schooling in the United States. The problem seems slightly less acute among those who studied in Europe. They too, however, have their bone to pick with the white man.

As one of them said, "We have seen what whites think of non-whites. You can't tell us it's different. We know."

"I have friends here," another said, "who have advanced degrees from Western universities, some with doctorates, who are fishing on the river for a living. They refuse to even speak to an American. They only wait."

For those who have never been among Americans outside Vietnam there is cause enough, they feel, to hate foreigners through experiences gained within their own country. Before the recent bombing halt over North Vietnam one young Vietnamese, employed by the American mission, remarked bitterly, "I am a North Vietnamese refugee but I can never, never forgive you for bombing my people in the North. You try to make us hate the North, but whatever else, they are Vietnamese. You will pay for that."

And it takes just a short walk of observation through a Vietnamese city to find reasons for reaction against Americans. A dozen, two dozen, three dozen times on any day the MP guards in front of the Saigon USO, officer's clubs or any other American occupied building begin blowing their whistles strenuously when a Vietnamese vehicle slows or stops momentarily near the entry.

The MP waves his arm and hollers, "Di-di . . . di-di" a command to move fast and equivalent to saying "get out of here" in English.

There are security reasons for putting areas around troop concentrations and buildings "Off Limits" and it's also done by the Vietnamese around their troops. But for a white man to order Vietnamese to "get out of here" is to court reaction. The Vietnamese are a proud people seeing themselves forced to accept subservience to commands of foreigners. By very short extension of thought America becomes a colonial power.

Like American Blacks and Browns, but quicker than the American minorities because of their anti-colonial heritage, the Vietnamese have learned they cannot escape their skin color, that no matter what, they remain non-whites. All right then, they assert, I'll be yellow and proud of it.

And like many Blacks of America the Vietnamese are rejecting liberalization of the term "yellow." While some Blacks spit the word "Nigger" back to the whites, many Vietnamese proudly use the appellation "Yellow" over "Golden."

A choice of translations of one of the most popular of young Trinh Cong's Son's ballads evolves a choice between "yellow-skinned girl" and "golden-skinned girl." For most of Vietnam's young intellectuals the choice is obvious; the line is almost universally translated as "yellow-skinned girls."

Vietnam's press is heavily controlled on internal affairs but outside problems are given full play from international wire services and periodicals. Virtually all urban Vietnamese are aware of the racial confrontation in America. The Vietnamese know and sympathize with the problems of American Blacks living among a dominating white population. They do not, however, identify with Blacks as such. They too are racists, believing all non-yellows inferior to themselves and darker-skinned peoples as most inferior. Race relations in America do teach them, though, to fight back and confirms their beliefs about white American racism.

In a large sense the internal confrontation between American and Vietnamese is working well for the NLF by dividing what is called "The Allies." More and more the Vietnamese are saying openly "At least the Viet Cong are Vietnamese. If they come it will at least be Vietnamese working for and with Vietnamese. We are Vietnamese together, and to be Vietnamese together means to be yellow-skinned together." ■

A Vietnamese family (right) mourns the death of one of their members slain by South Vietnamese Rangers. Recent reports of alleged mass slayings of civilians by Americans have increased general dislike of outsiders.

INTERNATIONAL CORPS OF VOLUNTEERS

Little noted in President Richard Nixon's address to the General Assembly of the United Nations in September was his endorsement of an international corps of volunteers:

"Peace requires a fuller enlistment not only of government resources and private enterprise resources, but also the dedication and skill of those thousands of people all over the world who are ready to volunteer in the cause of human advancement. Our own Peace Corps has helped in many countries. I especially welcome the consideration the UN itself is now giving to establishment of an International Volunteer Corps."

The words were welcome to the UN Economic and Social Council (ECOSOC).

Last July at its annual conference ECOSOC decided to look into the possibility of creating an international corps of volunteers for development. Not that the idea was completely new. In 1961 the council had recognized the important role volunteer technical personnel could play in the economic and social development of developing countries. At that time it authorized the Secretary-General of the United Nations and invited the specialized agencies to make use of such personnel. But the concept of an international corps of volunteers had not then emerged.

At its 1969 conference, however, the council adopted a resolution, co-sponsored by India, Indonesia, Jamaica, Kuwait, Norway, Pakistan, Turkey, the United Kingdom, and the United Republic of Tanzania, calling for a study on the "constitutional, administrative, and various financial arrangements" for establishing such a corps.

The study is being made by the Secretary-General in cooperation with the administrator of the United Nations Development Program (UNDP), and heads of other UN-related organizations concerned with volunteers.

The Secretary-General will submit his report to ECOSOC's annual conference later this year. The report, with ECOSOC's final recommendations, will be taken up by the General Assembly when it convenes in September, 1970.

ECOSOC's resolution on the volunteer corps resulted from a resolution adopted unanimously by the UN General Assembly on December 20, 1968 requesting such a study, and from a Note by the Secretary-General giving a brief historical background of international voluntary service and the use of volunteers by UN bodies.

Iran, original author of the General Assembly resolution, opened the ECOSOC debate on the subject. Iran has used 15,000 young people in development work in the last five years. Said Ambassador Mehdi Vakil, Permanent Representative to the United Nations: "The government of Iran believes that youth want to assume a larger role in the development of their world, and that vounteer service affords a splendid opportunity for young men and women to make positive contributions to economic and social betterment.

"Youth provides not only the largest source of manpower but also the most dynamic factor in the processess of change. By its enthusiasm for change, by its imaginative concern for development toward a better world, youth provides a great challenge which we must accept."

During debate several speakers said care should be taken that volunteers do not compete with local personnel for jobs.

A go-round on appropriate names for the new corps produced these suggestions: "Volunteers International," "Company of International Volunteers," and "International Volunteer Service." The name, conferees agreed, should indicate the nature of the corps and still differentiate it from other volunteer groups.

The council specified four general principles for the volunteer corps:

"1. A volunteer should be a person who gives his services without regard to financial benefit and with the purpose of contributing to the development of the recipient country.

"2. A volunteer scheme should consist of persons recruited on as wide a geographical basis as possible.

"3. Where possible, the composition of teams should be on a multinational basis.

"4. No volunteer shall enter a country without the explicit request or approval of the receiving country."

The Secretary-General's Note set forth various ways in which the term *corps* might be interpreted. For example, a corps, or company, might be established independently of the UN system, or jointly by an inter-governmental body, such as the International Secretariat for Volunteer Service, and an international nongovernmental body, such as the Coordinating Committee for International Voluntary Service, or by one or the other.

The company might be part of the UN system, functioning as a separate body reporting to ECOSOC, or administered by the UNDP. It might develop from a group of volunteers administered separately by the UN and related agencies, somewhat in the way experts now work on various UNDP projects in the field.

The Secretary-General's Note estimated the *pre forma* cost of a volunteer at $3,000 a year.

One way suggested for meeting this cost: the volunteer's sponsoring organization, whether governmental or nongovernmental, would cover international costs such as recruitment, selection, training, transportation, and insurance, and the requesting government would be responsible for all local or in-country costs such as lodging, board, transportation to and from work, and medical care.

Other suggested ways of financing included establishment of a trust fund by countries; or a trust fund established to receive contributions from governments, nongovernmental organizations, foundations, and individuals.

Another question under study: whether an international corps of volunteers should be set up stage by stage, or created full-blown, so to speak.

Volunteers are, of course, hardly an unknown quantity to the UN and many of its related agencies.

During the last five years the United Nations has used some 25 volunteers on various projects, mainly in the field of community development. Noting their value in extending the range of the expert's work, one report calls volunteers "a positive input to the development process."

UNICEF, well acquainted with the work of volunteers, states they have made "useful contributions" to its programs, as nationals working in their own country or as foreign volunteers already in a country at its request. For example, much of UNICEF's work with women's clubs depends on the assistance of UNICEF-trained volunteer women leaders from rural communities.

A number of UNICEF-aided programs for youth also depend on volunteer leadership.

UNICEF now has 17 volunteers working as associate members of its field staff.

The UNDP has recognized the "potential importance of attracting a great number of volunteers, both national and international, as collaborators in UNDP-sponsored projects. It emphasizes, "If volunteers are to be of real help to recipient countries, their work must be related to national developmental activities of the countries where they serve. Consequently, it is of paramount importance that volunteers' work be coordinated at the national level—by the government itself or by a body it designates."

The UN Office of the High Commissioner for Refugees first encourages governments to request volunteer-sending organizations for volunteers that may be assigned by governments to UNHCR-assisted projects. Second, it encourages governments to obtain volunteers who may be assigned by the High Commissioner to field offices in developing countries. Volunteers are often a great boon in that they may handle work not covered in the UNHCR's administrative budget.

The UN Relief and Works Agency for Palestine Refugees (UNRWA) since 1962 has had about 35 volunteers who have served for one or two years. They have taught English, mathematics, science, and physical training, and assisted vocational training instructors in the electrical and building trades. UNRWA's present need for volunteers centers in the vocational training programs.

The World Food Program (WFP) uses a few volunteers to assist its headquarters staff as "associate experts." They are supported by government funds. WFP feels there is room for long-term volunteers in WFP-assisted programs.

The International Labor Organization (ILO), recipient of the 1969 Nobel Peace Prize, has to date used about 20 volunteers in its field projects. It has an agreement with the British Voluntary Service Overseas (UK/VSO) for volunteers for ILO technical assistance programs.

The Food and Agriculture Organization (FAO) pioneered in the use of volunteers. During the last five years 350-400 volunteers, mostly people in their twenties, have been assigned to help in various FAO projects.

At present some 300 requests for volunteers are under consideration by sponsoring organizations and FAO projects could use many more, but costs are prohibitive.

UNESCO has authorized its director-general to promote young people's participation in development at national and international levels, and to support short-term and long-term international voluntary service. Although only 15-20 volunteers have been associated with UNESCO field projects, the organization has given support, financial and otherwise, to COCO.

The World Health Organization (WHO) encourages national governments to use volunteers to supplement health personnel but it does not itself take responsibility for them. ■

Young Bolivian and American missionaries work at rural development. International missionary teams in Brazil, Bolivia and Singapore are forerunners of a proposed international voluntary service corps. So are a multitude of foreign and domestic volunteer service programs, like the United States' Peace Corps and VISTA.

THE MOVING FINGER WRITES

FREEDOM OF EXPRESSION SUPPORTED BY BISHOPS

Speaking out against those who question the integrity and patriotism of critics of the nation's foreign policy, the United Methodist Council of Bishops released this resolution on the freedom of expression at the conclusion of their semi-annual meeting in Columbus, Ohio, Nov. 14.

"Some statements by government officials and others have recently and irresponsibly ridiculed dissent and called into serious question the integrity and patriotism of sincere Americans who publicly challenge our nation's military involvement in Southeast Asia, the direction of our foreign policy and our present national priorities. We vigorously reaffirm 'the right of all individuals and groups to advocate any peaceful and constitutional method for the solution of the problems that confront society.'" * (**Book of Discipline*, Par. 96, D 2)

INDIAN METHODISTS VOTE FOR NEW "CHURCH OF NORTH INDIA"

In an historic decision, the largest overseas unit of The United Methodist Church, the 600,000-member Southern Asia (India) Central Conference, has voted to go into church union. India has the largest number of United Methodists outside the U.S.

The final outcome of United Methodist balloting in India on church union was not known until the last of eleven annual conferences had voted (voting had been underway since September).

The total vote in the annual conferences stood at 662 in favor, 298 against. That was a margin of 69 per cent in favor, with a margin of 66.7, or two-thirds, of the total votes cast being required for approval. The necessary majority out of a total of 960 votes would have been 640; thus the clerical and lay delegates in the 11 conferences approved union by 22 votes more than the minimum needed.

The decision means that the Methodist Church in Southern Asia will join at least five other denominations in a major step in the ecumenical movement—formation of the new Church of North India, which, according to the present timetable, is to come into being officially at a uniting conference in December, 1970. With the favorable vote by United Methodists—largest of seven churches of diverse polity and theological background in the union scheme, the decision of only one denomination, the Disciples of Christ, is not now known. The six other denominations, including now the United Methodists, have approved the plan.

With almost 1,300,000 members, the Church of North India will be the largest Protestant denomination in India and one of the largest in Asia. The 600,000 members in the Southern Asia Central Conference of The United Methodist Church will provide almost half of the members of the new church. Other churches involved are: The Council of the Baptist Churches in Northern India, with 110,000 members; the Church of the Brethren in India, with 18,000 members; the Methodist Church (related to British and Australasian Conferences), with 10,000 members; the Church of India, Pakistan, Burma and Ceylon (Anglican), with 340,000 members; the United Church of Northern India (Presbyterian and Congregational), with 188,000

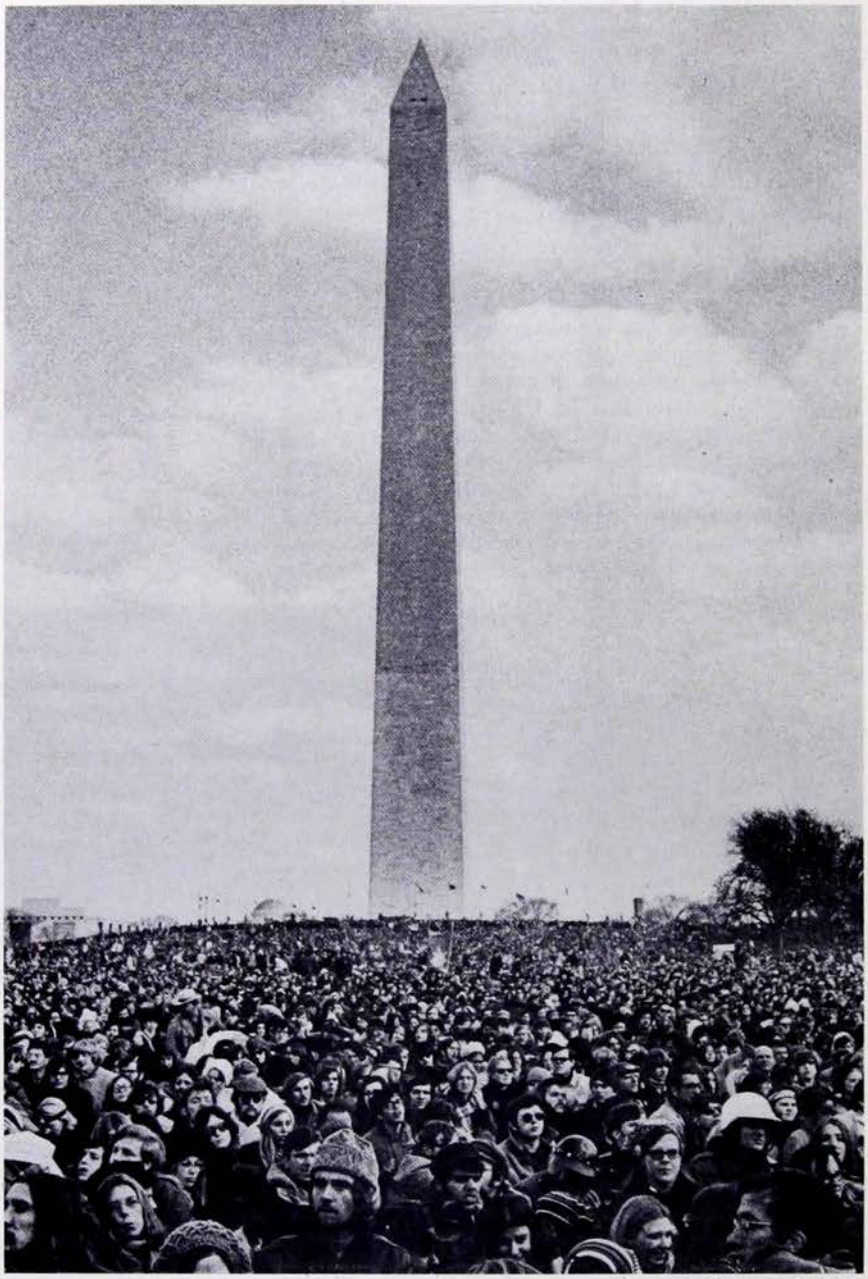

PHOTO BY MAURY ENGLANDER

THE MOBILIZATION

Well over 300,000 people gathered in near-freezing temperatures at the Washington Monument on November 15 to protest American involvement in the war in Vietnam and to urge a speedy U. S. withdrawal. The largely peaceful demonstration was said to be the largest demonstration ever held in the nation's capital. Simultaneous demonstrations were held in London, Paris, Tokyo, Bangalore and other cities around the world. For other views of the Mobilization see the Letters page.

members; the Disciples of Christ, with 7,500 members.

The favorable votes by the negotiating churches mark the culmination of forty years of conversation, negotiation and voting on church union in northern India. The third Plan of Union, the first to be put to a vote by the negotiating churches, was defeated by Methodists and other churches in 1964.

The decision approving union was hailed in a cablegram to the four United Methodist bishops in India from the two United Methodist Board of Missions' secretaries with responsibility for India, Miss Chanda Christdas and Henry A. Lacy, both of New York.

Miss Christdas and Mr. Lacy stated that the Board of Missions had gone on record indicating its continued support of overseas units within the denomination which become autonomous or go into church union. Missionaries now in India will serve under the united church when it comes into being, they said, and missionaries and funds will continue to be sent from the American church as requested by the church in India. Thus, they emphasized, continued giving by American United Methodists for work of the church in India will be needed.

The present calendar calls for taking a number of necessary steps leading to the consummation of church union at the uniting conference in December, 1970. A key meeting is to be held January 14-15 in India, to which the Negotiating Committee for Church Union in North India has summoned church leaders from the seven participating churches and invited the secretaries of related mission boards in the U.S., Canada and Europe. The meeting is scheduled to discuss such matters as financial relationships, the use of missionaries, the establishment of diocesan lines, the transfer of property from the denominations to the Church of North India, and the future of church-related institutions.

Under the union plan, United Methodists are to provide 10 to 27 diocesan bishops for the Church of North India. Four are already provided, namely the present bishops of the Southern Asia Central Conference—Bishop A. J. Shaw, Bishop Joseph R. Lance, Bishop R. D. Joshi and Bishop Eric A. Mitchell. The remaining six are to be elected, along with bishops from other churches, by the Church of North India, from a slate of twelve names to be submitted by the Methodist Church of Southern Asia.

CHURCH EXECUTIVES BACK BLACK EMPOWERMENT GOAL

The chief executives of the national boards and agencies of the 11,000,000-member United Methodist Church have accepted a major statement on "White Racism and Black Empowerment" which, among other things:

—Supports a $2,000,000 goal for financial aid to United Methodism's 13 black colleges in the 1970 Race Relations Day offering, and calls for much greater support.

—Asks the boards and agencies to "respond to the cries for economic and social justice" through a program of black economic development including: 1) Deposit of agency funds in black-owned and operated businesses and lending institutions; 2) support of programs of black economic development and anti-racism of the National and World Councils of Churches; 3) examination of agency investment portfolios to determine the "racial practice" of companies in which agency funds are invested; 4) support of management training programs for black businessmen and potential executives.

—Calls for development of educational materials on welfare reform.

—Pledges the agency executives and their staffs to "become more sensitive to expressions of racism" and to see themselves as "agents of reconciliation in race and be prepared to speak and act against racism wherever we encounter it."

The statement and its recommendations were voted by members of the Council of Secretaries of The United Methodist Church during its meeting in November. The Council is composed of some 40 chief executives (general secretaries, associate general secretaries, executive secretaries) of 20 national agencies of the denomination headquartered in Washington, D.C.; Dayton, Ohio; Nashville, Tenn.; New York City, and Evanston and Park Ridge, Ill.

Council members agreed that they could not commit their agencies to acceptance of the statement, as each agency would have to act and speak for itself, but they committed themselves to presenting the statement to their respective agencies.

Before making specific recommendations, the paper accepted by the Council said in a brief preface: "The time for rhetoric and debate on the merits of the Black Manifesto, the ideology of the 'Introduction' and Mr. James Forman is passe! The confrontations which have followed the Manifesto's initial presentation are additional evidence of the anger and distress existing within our society, particularly among those who are black.

"The evidence is overwhelming to support the fact that racism in America, institutional, attitudinal, behavioral, has left thirty million black Americans, and a significant number in other minority groups, outside the mainstream of American life. Honesty demands that we acknowledge the part the church has played in perpetuating racism and dehumanization of black people. But acknowledgement and confession are not enough; repentance and radical change are required."

Following the preface was a 7-point "program of action." Other specific recommendations included:

—Three agencies, the Commission on Religion and Race, the Women's Division Section of Christian Social Relations, and the Division of Human Relations of the Board of Christian Social Concerns, were urged to "continue and redouble their ef-

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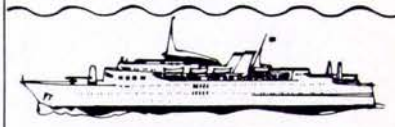

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forts in helping United Methodists at the local church level, district level and conference level to deal with the issue of racism—attitudinal, behavioral and institutional."

—Boards and agencies were advised that they "might well consider providing funds for scholarships and endowing of faculty 'chairs' in the field of race and race-related issues."

—Pointed up as issues which "require a priority status in the educational efforts of all boards and agencies" were: racism, poverty, economic development, welfare reform, war and peace, "meaning and life style."

—Council members agreed to review their personal pledges to United Methodism's $20,000,000 quadrennial Fund for Reconciliation and to "make as significant increases as possible." In the paper, they also called on their staff members and United Methodist ministers and laymen "to do likewise." That action, they said, was in a reaffirmation of "our individual commitment to face the issues which confront the United Methodist Church and our nation through the Quadrennial Emphasis and the Fund for Reconciliation."

—Special attention was called to United Methodism's Temporary General Aid Fund, which seeks to equalize pensions and salaries among ministers where annual conference mergers, especially of black and white conferences, are taking place. The paper recognized "the strategic importance of the Temporary General Aid Fund in achieving the goal of an inclusive church."

SOUTH AFRICA ENDS CREDIT THAT CHURCHES HAD OPPOSED

A 20-year-old credit arrangement between the Republic of South Africa and a consortium of U.S. banks is being cancelled by the Vorster government in Pretoria.

The arrangement has been a key target of American church groups opposing the South African apartheid (racial separation) policy.

South Africa's consulate here confirmed reports that Finance Minister Gerald W. Browne had said that "because of the republic's strong gold and foreign exchange position, credit has not been used for some three years, and it was not deemed necessary to incur the expenses of extending it (the credit arrangement)."

The move was welcomed by the president and general secretary of the United Methodist Board of Missions, one of the most vocal opponents to the arrangement.

In a joint statement, Bishop Lloyd C. Wicke and Dr. Tracey Jones said that they assumed that the presidents of the banks, "once aware of the moral and human rights issues involved, would welcome an end to this particular credit agreement."

Bishop Wicke and Dr. Jones said in their statement: "We realize that though this economic tie between America and South Africa has been ended the basic evil of apartheid continues unchecked. This is an issues of first priority on the world's agenda of injustices and one to which churches, governments and other groups must continue to address themselves."

The United Methodist mission board and the Episcopal Church led the critics of the consortium. The National Division of the Methodist's Board of Missions in 1968 withdrew a $10 million investment portfolio from First National City. It was the only National Church unit which actually transferred funds.

In December, 1968, the Executive Council of the Episcopal Church served notice that it would boycott consortium banks if they renewed the credit arrangement. Primarily involved was the Chase Manhattan Bank.

When South Africa announced it no longer needed the credit arrangement, the Episcopal Church was in preliminary stages of implementing its resolution. Presiding Bishop John E. Hines indicated that the withdrawals would not now be necessary.

The General Synod of the United Church of Christ had recommended that its boards and agencies not do business with consortium members. The Executive Council of that denomination had taken no action on removing funds from First National City when the South African announcement came. The United Church Board for World Ministries declined a few weeks earlier to agree to the Synod's recommendation.

NO RELIGIOUS LIBERTY YET FOR SPANISH PROTESTANTS

Spanish Protestants have completed a century of work in Spain. To celebrate this event, the Fourth Evangelical Congress was held in Barcelona from October 29th to November 1st. Individuals from every Protestant group in Spain were present, plus about 35 foreign delegates; more than 1,500 attended the sessions. This was the first national gathering of Protestants to be held since 1934.

Although a great variety of theological and social positions were represented, observers reported a spirit of unity at the meetings. During discussions, leaders urged that Protestants must turn from past achievements and take on more responsibilities with a new seriousness of purpose.

President of the Congress was Pedro Bonet, head of the Spanish Baptist Union.

Special permission was obtained so that the Congress could be held as a public function.

There are an estimated 30,000 Protestants in Spain, who are mostly members either of the Spanish Evangelical Church (historical churches affiliated with the World Council of Churches), or members of churches in the Spanish Baptist Union. The Law of Religious Liberty which was passed almost two years ago has not been hailed by Protestants with enthusiasm. The law grants certain concessions (such as permission to open new churches, acquire property, organize schools, and hold gatherings outside the church buildings) to churches which register with the government information about finances and membership.

Protestant church leaders consider the law to be too vague, not clarifying what churches may and may not do, and thus could be open to abuse. They feel that it relegates religious groups (other than Catholic) to the state of businesses. Therefore, although religious groups not considered part of mainline Protestantism have registered, churches in the SEC and SBU have not. But these leaders acknowledge the law as a step, believing that someday the country will grant full religious liberty.

—Natalie Barber

NEW ZEALAND METHODISTS OPPOSE 1970 RUGBY TOUR

A resolution seeking cancellation of the proposed tour of South Africa by the New Zealand rugby team known as the All Blacks was passed by the Methodist Conference.

The resolution said the racial policies of South Africa and Rhodesia were contrary to the Universal Declaration of Human Rights and Olympic Games' principles.

It pressed for cancellation of the tour as a protest against sporting contests "which have become part of the political system of countries denying basic human rights to most of their citizens."

If Maoris were to be shepherded and treated as "honorary whites" the affront to New Zealand dignity would be widely felt, the church's International Affairs Committee reported. Maori members of an All Black team, together with their Maori supporters, ought to be accepted as Maoris while in South Africa, the report said, but it was feared this would not be the case.

EPS

TOLERANCE TOWARD RELIGION SCORED BY COMMUNIST PAPER

Certain Communist Party organizations in the USSR were attacked recently for not taking a strong enough stand against religion.

The criticism came in a front-page editorial in the Moscow district party newspaper *Leninskoye Znamya* (Leninist Banner), which also revealed that some party members were taking part in religious services.

The paper complained that "some party organizations in a number of cases show a tolerant attitude to the fact of religious rituals observed by individual party members."

"Control over implementation of the demands of the party constitution is being exercised weakly," it said. The constitution of the Communist Party requires that party members be atheists.

The paper added that many party organizations were carrying out atheistic education and organizing scientific propaganda among the population. But many others had no clear systems of scientific-atheist education, nor was individual work by party members with believers effective.

EPS

METHODIST PUBLISHING HOUSE INVESTIGATION IS RELEASED

A committee appointed to study informal charges against the Methodist Publishing House says it has not operated in a framework "carrying out the social, economic and the organizational-connectional principles" of Methodism. But the committee also defends the publishing house on a number of issues.

The committee was appointed by the Council of Bishops last year following action of the 1968 General Conference where several individuals and groups made a variety of charges against the Publishing House, primarily related to alleged employment discrimination.

Bishop Eugene M. Frank, St. Louis, Mo., chairman of the investigation committee, presented the report to the Council of Bishops in Columbus, Ohio, November 10-13.

The report, now being mailed to all members of the General Conference, Council of Secretaries, Board of Publication, and annual conference program council directors, is in four major sections: ownership and the financial and administrative relationship of MPH to the denomination; extent of alleged discriminatory practices in the management of the MPH and the relationship to Project Equality; labor-management relations and employment practices; and the influence, if any, of the MPH over the editorial content of United Methodist publications.

A final section of the report contains "observations on the future responsibilities and opportunities of the MPH and the Board of Publication." The Board of Publication is the governing body for the church's $45-million publishing arm, headquartered in Nashville, Tenn.

In th first section on the relationship of MPH to the church, the committee:

—Criticized the Board of Publication because it has "fallen far short in its assignment." "Meeting for only five or six hours once each year to receive and approve reports, the board has been given no real opportunity nor has it requested an opportunity, to be an actual, working governing body."

—Questioned the role of an administrative committee in the MPH composed of five or six board members residing in the immediate Nashville area and recommended that the role of this committee be filled by the executive committee of the board.

—Recommended that the board be given the opportunity to more closely scrutinize the policies and work of the MPH management, and that it accept the moral responsibility of insuring the operation of the MPH more nearly in accordance with the Social Creed of the church.

—Suggested that the MPH clarify the make-up of times called "reserves" which have been reported to be in excess of $29 million. Since most of these "reserves" are in the form of plants and equipment and since cash reserves range from $2 to $4 million, the committtee asked that "reserves" be described as "net worth, capital worth, or cash reserve."

—Defended the salary schedule of MPH executives as being "within the middle to lower range paid to comparable executives in related secular industries."

—Deplored the "defensive, closed door" policy of MPH management which the committee said has resulted in a poor image throughout the church. "This is regrettable because the MPH, in many respects, has a much better story to tell than they have told up to this point. The rest of the problem lies in the fact that the poor imag-

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is a true reflection of the policies and attitudes of management."

—Declared that MPH, as a church agency, should not only be the publishing arm of the church as a whole but should have the responsibility of carrying out the "social, economic and the organizational-connectional principles as laid down by the church."

In a section of the report dealing with alleged discriminatory practices in the management of MPH and relationships with Project Equality, the committee:

—Reported that the percentage of Negro employment in the Nashville plant was proportionately high but that "few Negroes were employed in the upper echelons of MPH." The committee was particularly critical of employment categories or departments which are all black or all white. An all-black category of stock handlers was cited by the committee as an illustration of discriminatory labor practices. A more widespread problem exists, according to the report, in the "subtleties which hold minority employees in the lower ranks of employment."

—Affirmed that it could find no overt pattern of wage discrimination based on race within the various job classifications.

—Acknowledged that the MPH is making a greater effort to employ more minority employees in the white-collar, managerial and middle-income positions and that recruitment efforts are being intensified for more minority personnel in middle-pay job categories.

—Recommended several steps which MPH might take to alleviate the problem of discrimination in hiring and employment. These include: 1) a plan of compensatory remuneration for long-time minority group employees who were kept from reasonable advancement by reason of their race and who have suffered economic loss because of it, 2) a better way of recognizing "in-plant seniority" so that faithful employees could be given priority consideration for better paying jobs in other departments, 3) a greatly expanded training program that "stays with" new employees, 4) the employment of at least one Negro in a management role in the personnel department to give full time efforts to minority recruitment, training, and counseling, and 5) a more aggressive and positive stance and program in the area of providing equal opportunity in MPH administration.

The committee supported the Board of Publication decision to join Project Equality, an interfaith fair employment program, as a "supplier" member. In its report, the committee said, "In light of the wording of the General Conference action; the technical problems imposed by sponsor relationship; the apparent original intent of Project Equality of Tennessee is seeking supplier participation; and the Board of Publication's obvious intent to cooperate, the study committee concludes that the supplier relationship is reasonable, proper, and satisfactory, albeit not perfect."

RNS Photo

TIBETAN REFUGEES IN INDIA

Since the Dalai Lama fled to India following an unsuccessful revolt against the Red Chinese in 1959, thousands of Tibetan refugees have followed their spiritual leader into exile in India. They have settled in towns throughout the northern Himalayan region of India, establishing themselves mainly in farming, handicrafts and small scale industries. The Indian government and many international charitable organizations have provided assistance to the Tibetans, many of whom have been given land or training in special skills. There are thousands of orphaned Tibetan children in India. Most lost their parents within the first few years of their arrival. Four schools have been set up for the orphans, including a nursery in Dharamsala started by the Dalai Lama which is operated by his younger sister, Mrs. Pema Gyalpo, who is shown here with some of the children.

In a section on labor-management relations and employment practices, the committee:

—Declared that MPH practices with regard to unions have been consistent with the Social Creed of the United Methodist Church. "We do not read the Social Creed to mean that management is required to encourage unionization," the committee said. "It is only required to extend the privilege of unionization if the employees vote for it in properly conducted elections. This the management has obviously done."

The influence, if any, of the MPH over the editorial content of United Methodist publications was the subject of another section of the committee's report.

The committee said it considered the relationship between MPH and its various editorial bodies to be "healthy, normal, and proper." However, the report added there are "subtle influences that it (the committee) believes should be identified and discussed." These included the expression of "certain anxieties and insecurities" from some editors of general church periodicals. The committee encouraged the Board of Publication to provide more "moral support and sustenance needed by editorial staffs engaged in planning and developing publications vital to the needs of the church today."

"If the Board of Publication and the MPH management believe in the editorial programs seemingly required to implement the policies of the General Conference, then they must sustain and encourage the editors who stand on the firing line," the report asserted.

Regarding the MPH relationship with the church, the committee said there is a "major rebuilding task ahead."

"Confidence has been destroyed in some quarters . . . and the church will continue to demand the facts until all are on the table."

The committee said the present four persons assigned as associate publishers or publishing agents are not enough to maintain good communications between the MPH and the church. It suggested a minimum of one management representative of the MPH for each jurisdiction and said larger jurisdictions may require the services of more than one person

DR. HROMADKA RESIGNS FROM PEACE CONFERENCE

Dr. Josef L. Hromadka has resigned as president of the Prague-based Christian Peace Conference in protest to the attitudes of a Soviet-led Faction in the organization.

The resignation of the famed Reformed leader, who is 80, was contained in a letter sent to members of the peace conference's working committee in mid-November. It was reported in Geneva by the information office of the World Council of Churches.

Formed under Hromadka leadership in

1961, the conference seeks to promote better relations between Communist and Western nations. It has members on both sides, but has sometimes been labeled a Communist-front organization.

Dr. Hromadka's resignation climaxed a year of disagreement among participants from Eastern European countries. The dissension became apparent when Dr. Hromadka severely criticized the Soviet-led invasion of Czechoslovakia in August 1968. He was a supporter of the "democraticization" measures of the ousted Alexander Dubcek.

The churchman's protest to the Soviet Ambassador in Prague called the occupation an "immeasurable disaster." His comment was countered by a group of Orthodox, Lutheran and Baptist spokesmen in the USSR. They called Dr. Hromadka's remarks "inadmissisble expressions."

Issues apparently came to a head in October when the conference's working committee met in East Berlin. According to Dr. Hromadka's letter, representatives from the Soviet Union, Poland, Hungary, East Germany and Bulgaria expressed a lack of confidence in Dr. J. N. Ondra, conference general secretary.

Dr. Hromadka said he was unable to discover any reason for the sentiment. He called it "purely political" and suggested it should have been directed at himself, growing out of the 1968 developments.

Dr. Ondra resigned on Nov. 5, saying he would continue to serve on the working committee and another conference unit.

Of the East Berlin session and the demand for Dr. Ondra's resignation, Dr. Hromadka said: "Never in my long ecumenical experience had I met a similar situation when some individuals or a group of members would confront our meeting with similar ultimatums and insist upon its realization without discussion and without voting."

He also said he was "disgusted by the fact that any effort to analyze this unhappy situation and to find some kind of unhurried solution was rejected a priori."

It was Dr. Hromadka's opinion that Dr. Ondra's role as general secretary was "made utterly impossible."

Professor-emeritus at Prague's Comenius Faculty and a longtime member of the policy-making Central Committee of the World Council of Churches, Dr. Hromadka called the controversy one of the "most tragic experiences of my public life."

RNS

IFCO LEADER URGES BLACKS TO RE-INTERPRET RELIGION

The Rev. Earl Allen, president of the Interreligious Foundation for Community Organization (IFCO) suggested recently that instead of abandoning religion blacks should re-interpret it to their own advantage.

"Contrary to what many blacks in the black liberation movement are saying, we do not need to abandon religion," he said. "A re-interpretation of religion, that is, a black theology, can help us bring about our liberation and self-determination."

The Houston United Methodist minister spoke before a panel concerned with "The Black Religious Experience." It was part of a Black Emphasis Week observance at the University of Houston.

In addition to heading IFCO, a coalition of church and community groups funding development projects, Mr. Allen is on the steering committee of the Black Economic Development Conference (BEDC) sponsor of the Black Manifesto and its demands for $500 million in "reparations" from white churches.

A new black theology, which Mr. Allen said he sees developing, would take elements of Christianity and forge them into a new mold which blacks would use to "crush" oppressors.

Panelists, including Mr. Allen, concluded that white Christians provide the definition of "oppressors."

"The freedom of black people will come to the extent that we do not lose sight of our religious heritage," said Mr. Allen.

"The Christian faith is a religion designed to speak to the needs of the oppressed, symbolized by blacks. The message of Jesus Christ was to the oppressed, not to the oppressors," he added.

Mr. Allen said the black liberation movement has and is finding its impetus through religious structures. He pointed out that most of the major spokesmen for the black liberation movement have been, and are, men with "very deep religious backgrounds."

Aspects of Christianity which blacks should reject, according to Mr. Allen, are "Jesus with long blond hair and blue eyes," and "the white distorted, nonsensical idea of violence. Whites define violence as anything blacks do that whites don't like; black theology defines violence as slum housing and black children getting a poor education."

"And the only possible heritage Jesus could have had was that related to black

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people," he said.

Mr. Allen said the new black theology will result in a gradual return to church by blacks who have drifted away.

RNS

EVANSTON AGENCY TO PROBE RAID ON CHURCH HOUSING SDS

The Evanston Illinois Human Relations Commission voted to conduct an investigation of a police raid on a United Methodist church during the Students for a Democratic Society (SDS) street disorders in Chicago in early October.

The raid was made on the Covenant church, where 40 members of the Weathermen, a radical SDS faction, were arrested.

The legality of the commission's probe must be determined by the City of Evanston before it can begin. The commission will furnish two investigators and the Peace and World Affairs Center will supply two if the investigation gains official approval.

The raid was made on Oct. 11. Four Evanston United Methodist churches furnished shelter for SDS members who came to Chicago for a national mobilization. Officials of the churches did not sanction the violence which broke out or the philosophy of the SDS.

In a separate development related to the Chicago disorders, Magistrate Arthur Dunne permitted Brian Flanagan, 22, of Southampton, N.Y., to go home until his court hearings resume in December.

Mr. Flanagan is accused of attempted murder in the beating of Richard Elrod, a city of Chicago corporation counsel. Mr. Elrod, paralyzed from the neck down, is still hospitalized.

Mr. Flanagan, also charged with felonious mob action and aggravated battery, is free on $100,000 bail.

RNS

NCC MIGRANT MINISTRY URGES SHIFT IN EMPHASIS

A shift from a migrant ministry conducted "for" farm workers to one supporting efforts determined by the workers was endorsed at the annual meeting of the migrant ministry section of the National Council of Churches. "Maximum feasible support with minimum control" by church funding sources was advocated.

If approved by the NCC division, the new program would mark a drastic change in the direction of the 50-year old migrant ministry which was described during the San Juan meeting as a "Koolaid and cookies operation."

The Rev. John Adams, chairman of the migrant ministry section, said the work has traditionally been oriented toward service "for" farm laborers rather than a ministry "with" them.

"It took us 10 years but we have finally made a change in propositions," said Mr. Adams who is director of law, justice and community relations of the United Methodist Board of Christian Social Concerns, Washington, D.C.

As an example of "maximum feasible support" for farmworkers, section members recommended that the NCC's policy-making General Board ask member communions to raise $1 million to support the grape boycott of the United Farm Workers Organizing Committee of California. The proposal was to come before the General Board in late November.

The advisory body of the migrant ministry is made up of representatives of major Protestant denominations, related agencies, state councils of churches, Church Women United and farm workers groups. It urged that:

—"Highest priority" be placed on helping farm workers obtain collective bargaining rights.

—"Farmer-worker representatives be included on all levels of decision-making in national, state and local ministry programs, with personnel seeking out persons of farm labor experience as candidates for staff and executive positions.

—Moral and material support be given to legitimate farm labor organizations.

The Rev. Leo Nieto of Austin, Texas, a field representative of the United Methodist Board of Missions, was elected chairman of the migrant ministry work to succeed Mr. Adams.

Farm labor organizations related to the ministry are:

Farm Labor Organizing Committee, Ohio; Obreros Unidas, Wisconsin; Colonias del Valle, Texas; Organized Migrants in Community Action, Inc., Florida, and the United Farm Workers Organizing Committee, based in California.

RNS

DR. BLAKE DENIES CHARGE WCC COUNCIL IS 'PRO-ARAB'

Dr. Eugene Carson Blake, general secretary of the World Council of Churches, denied that the WCC has abandoned its traditional neutral role in the Middle East and was siding with the Arabs.

"As a matter of fact," he told a press conference, "many of our Arab members are accusing us of being pro-Israel."

Dr. Blake was in effect replying to Armand Kaplan, director of the international affairs section of the Paris-based World Jewish Congress. Mr. Kaplan, in a visit to Montreal, said that the Roman Catholic Church is moving closer to the Jews, while Protestantism is siding more with the Arabs

Dr. Blake explained that the World Council is attempting "not to be neutral in the wrong sense," but that it hopes to diffuse the ultimate distrust and fear that has gripped both sides in the Middle East crisis.

RNS

FIRST LASKEY SCHOLARSHIP IS AWARDED TO MRS. WAYMAN

The first recipient of the Laskey Scholarship of the Women's Division, United Methodist Board of Missions, is Mrs. Phyllis J. Wayman, Sioux Falls, S.D., and Washington, D.C., according to an announcement by Mrs. Wayne W. Harrington, Omaha, Nebr., Women's Division president.

The Laskey Scholarship honors Mrs. Glenn E. Laskey, Ruston, La., who was president of the Women's Division from 1964 to 1968. The scholarship fund, in the amount of $50,000, was established by the Division in 1968 to aid women who are studying in the field of theology.

In establishing the Laskey Scholarship, the Division said it "would not only honor an outstanding Methodist leader but is intended as a contribution to the ecumenical movement." Mrs. A. B. Pfeiffer, Aurora, Ill., then Division vice-president and chairman of its Ecumenical Relations Committee, had said in recommending the scholarship: "Mrs. Laskey has often said that as the church moved more deeply into the ecumenical movement, it has lacked an adequate number of women who are trained theologians, who would be able to make the contribution that the church needs to have made by women. Thus we are honored to pay tribute to Mrs. Laskey by establishing in her name a $50,000 scholarship program for women to study in theology."

CHURCH CENTER FOR THE UN EXEMPTED FROM DEMOLITION

There is good news for United Methodists and the Church Center for the United Nations in New York.

Inclusion of the Church Center in a proposed $300 million development complex across from the U.N.—and thus exemption of the Center from demolition to make way for new buildings—was revealed in New York, November 12. The inclusion of the center was hailed immediately as "welcome news" by a United Methodist U.N. group. The new plan is the second to be advanced for redevelopment of a two-block area facing the U.N. The first development plan, revealed about two years ago, would have called for demolition of the Church Center, along with most other existing buildings in the area.

The Church Center, which stands directly across from U.N. headquarters at 44th Street and United Nations Plaza, is owned by the United Methodist Board of Christian Social Concerns. It houses offices and staff of the United Methodist Office for the United Nations. Also housed in the 13-story structure are U.N. and international affairs offices of the National Council of Churches and several denominations, the United Methodist Commission on Ecumenical Affairs, the World Methodist Family Life Committee, offices of the Greek Orthodox Church, and various other offices. The Women's Division of the United Methodist Board of Missions played a key role in making the Center possible by loaning funds for purchase of the site and toward construction costs.

METHODISTS ALLOCATE FUNDS FOR SOUTH VIETNAM HOUSING

The first project for rehabilitation in South Vietnam has been selected by a United Methodist agency which expects to spend $2 million for reconstruction there.

The denomination's Quadrennial Emphasis Committee has designated $100,000 for a 325-family housing complex on the outskirts of Saigon. The work will be undertaken immediately, the committee said. An additional $32,000 was voted for development loans.

From a $20 million Fund for Reconciliation, 10 per cent was earlier allocated for post-war reconstruction in South Vietnam. The committee decided to make some appropriations now to meet critical needs.

The structure will be built in cooperation with the families who will occupy it. The loans will aid in re-establishing people in industrial and agricultural communities as they change in stature from refugees to families in more stable communities.

At a previous meeting, 32 domestic projects were allocated $2.2 million from the Fund for Reconciliation.

Dr. Raoul C. Calkins, executive secretary of the Quadrennial Emphasis Program, said a backlash which resulted from the presentation of the Black Manifesto had "decreased."

He said there is a "settling down to an attempt to rectify the situations out of which the Black Manifesto and its rhetoric came." The Manifesto demands $500 million in "reparations" from white churches and synagogues for black development.

It was feared for a time that the document would reduce contributions to the Fund for Reconciliation.

RNS

OVER 5 MILLION IN BIAFRA RECEIVE CHURCH RELIEF AID

More than 5,500,000 civilian victims of the civil war between Biafra and Nigeria, have been receiving relief through the Inter-Church Aid program of the World Council of Churches.

Statistics reported here by the Council shows an estimated 1,094,256 refugees in 1,536 camps. Another 1,751,899 are partially nourished at 1,958 feeding stations. There are 150 sick bays serving 13,935.

In addition, at least 15,000 people are treated weekly by medical teams from the Queen Elizabeth Hospital. Close to the front lines in the Aba and Annang Provinces, a separate medical team from the American Quaker Mennonite service is also supplied by the Council.

Vaccinations against measles have been given to 796,812 persons; a total of 2,025,537 have received smallpox vaccinations.

In areas of recent fighting, such as Owerri Province and Port Harcourt Province, the number of refugee camps have been increased from 190 in mid-September to 344 by the end of October.

In all provinces, the Council has established a network of sub-stores to secure a fairer distribution of Joint Church Aid relief supplies. The Council has recently stepped up its appeal for war victims on both sides of the conflict to $5 million.

Money collected in previous appeals has been channeled to the International Committee of the Red Cross, the Christian Council of Nigeria, and Joint Church Aid on an equivalent basis between Federal Nigeria and Biafra.

To date, Joint Church Aid has made 4,361 flights transporting 47,789 tons of high-protein foods and essential medicines to Biafra. Catholic and Protestant relief agencies have transported supplies to Federal Nigeria by sea.

Thousands of leaflets on preparation of protein-rich cassava leaves have arrived for distribution from Norway. Nutritional teams have reported that lack of carbohydrates and proteins has caused numerous deaths. Soybean seeds are also being distributed.

RNS

W. HARRY MOORE DIES; HEADED MAGNOLIA MANOR

The Rev. William Harry Moore, 63, died December 2 at Americus, Ga. The son of retired Methodist Bishop Arthur J. Moore was executive Director of Magnolia Manor retirement center.

Mr. Moore died after having a heart attack earlier in the day. Bishop Moore was enroute to Americus Tuesday afternoon when he learned of his son's death.

Mr. Moore had been blind since 1948 when he lost his sight from a rare eye disease. Refusing to leave the ministry, he was appointed as a minister to the Academy for the Blind at Macon. Earlier he had served churches at Sandersville, Ga., and in Alabama, California, Texas, and Florida. From 1954 to 1959 he was pastor of Aldersgate Methodist Church at Savannah before being appointed Executive Director of Magnolia Manor in 1960.

At Americus he was responsible for directing South Georgia Methodists in construction of a $5 million retirement center and nursing home. The center was constructed on a 325-acre tract secured by Mr. Moore from the Rock of Ages Foundation, a group promoting retirement housing. Survivors include his widow, the former Alice McTeire, and three sons as well as his father, two brothers and a sister.

NCC ASSEMBLY DELEGATES HEAR CLEAR CALL FOR CHANGE

None attending the eighth General Assembly of the National Council of Churches in Detroit in December left doubting that history with bold ramifications for the future of American religion had been made.

Certainly, never before in the 20 years of the National Council had such a triennial Assembly taken place. Delegates of the 33-member Churches spent most of the time listening to appeals, challenges and demands from blacks, the women's liberation movement, Indians, Spanish-Americans, youth and whites disenchanted with established religious structures.

Some concrete actions were taken in the form of resolutions on the Vietnam war, peaceful dissent, Indian and Eskimo rights and ministry to U.S. draft resisters in Canada.

The Assembly will not, however, be remembered for its statements. The focus among both challengers and responders, was on action. How does a church organization put teeth into what it has already said on human rights, peace, ecumenical relations and dissent?

Almost everything at the meeting revolved around these burning modern issues. The election of officers cast the matter of black power into bold relief, with the National Committee of Black Churchmen insisting that the NCC could deal with racism only by electing a black president and black general secretary.

The black candidates, the Rev. Albert Cleage, Jr. and the Rev. Leon Watts, were defeated, but their active, continued participation in the council was solicited by Dr. Cynthia Wedel, an Episcopalian chosen president.

The National Committee of Black Churchmen worked through channels in making floor presentations, even for the appearance of James Forman. But a significant number of delegates from historic black communions were not happy over the militancy of some blacks.

For five hours, delegates struggled with a request of a 21-year-old student that his draft card be held in "trust" to underscore an earlier NCC policy on "religious obedience and civil disobedience." The Assembly declined to link itself to the projected draft card-turn-in of James Rubins, but a first vote almost passed the measure.

On relations of Catholics, Protestants and Orthodox, Dr. R. H. Edwin Espy, NCC general secretary, outlined and called for a "General Ecumenical Council" in the U.S. The umbrella organization with near-autonomous special concerns agencies would also have an annual meeting of the "people of the church" so all views could be heard.

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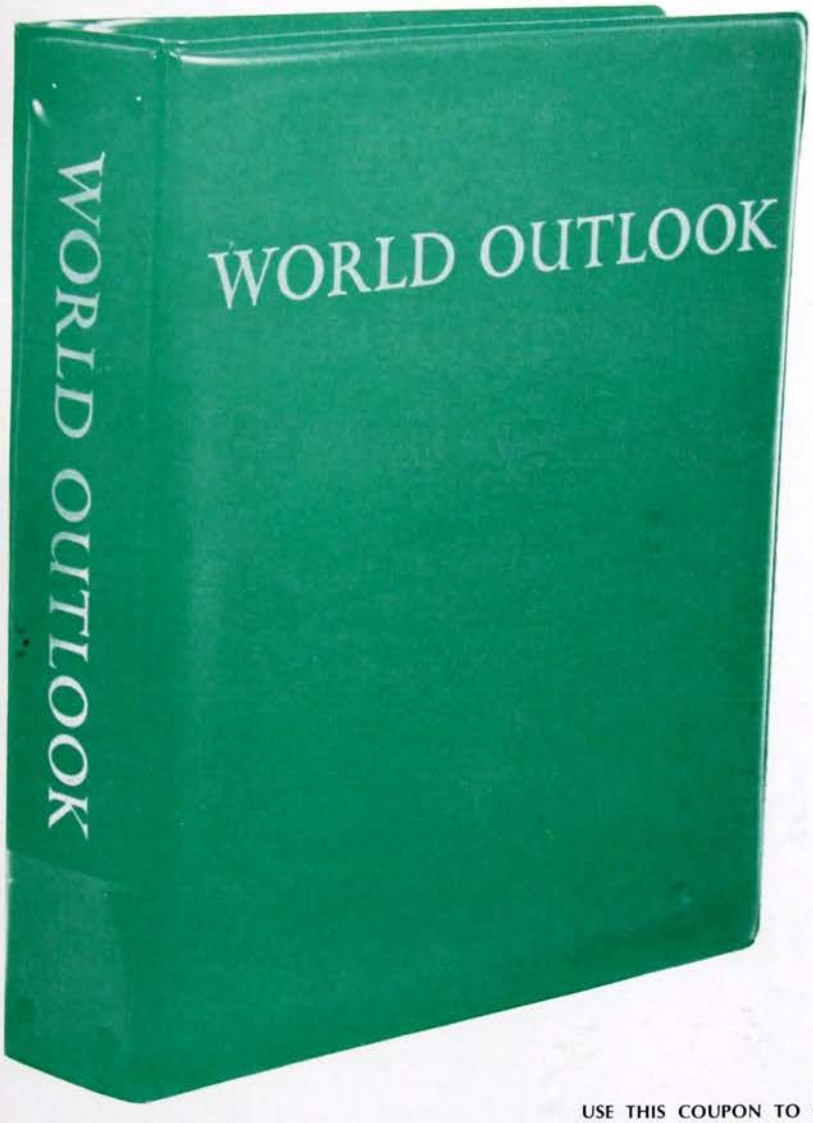

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