



# New WORLD OUTLOOK

APRIL 1977

# MISSIONGRAM

A storm gathering worldwide will break increasingly on U.S.A. churches this year and next.

The storm is called development — the growing and sometimes angry drive for economic, social and political development by disadvantaged people on all six continents. It will blow our minds with unsettling ideas (black development and revolution in Latin America). It will blow some big holes in our bank accounts, and probably blow some local churches apart — unless they disaffiliate from the whole struggle, and thus become dead as a social and moral force.

The crunch comes with the World Council of Churches strongly requesting member churches to contribute at least 2 percent of their annual incomes to development programs. The request does not tie money to specific agencies; the dough needn't go to the World Council. But it must go to development. Any way you cut it, this slices into at least \$14 million from the United Methodists and \$7 million from United Presbyterians, backed by increased understanding and strong social and moral commitment.

Development takes more than money. It is not just a rising gross national product. It is possible to have a zooming growth rate and exploitation at the same time. Samuel Parmer, an expert from India, puts it this way: "Social justice reflected in greater equality of opportunity, a more egalitarian social order, a diffusion of economic and political power from the few to the many, is the most important element of self-development."

What can the Church do? Bishop Helder Camara of Brazil suggests we can create "a movement of public opinion" to change the structures that inhibit development. This communication, the funding of disadvantaged groups practicing self-reliance, the sharing of power and funds with the dispossessed — these do require money as well as a change of structures.

Little of this has been sufficiently communicated or discussed. So the whole development question is apt to come as something sudden and upsetting to many churchgoers. But in actual fact, the drive for development arrives as the natural outgrowth of an historical process in which the will of God and his churches have both been involved. The Gospel itself is mainly a communication event: the Good News communicated with such power that life is fundamentally changed by being related completely to Christ and released for action — action spelled out in social, economic and political measures to help others achieve their full dignity. Church leaders have known this and preached it, and despite degrees of missionary paternalism they have put this Gospel into action in relevant programs.

In the drive for development, the churches are reaping a storm they helped to sow. Now it is upon us, bringing special responsibility for the churches: to insist on development for the whole man — spiritual and moral as well as material and political. In other words, we are not interested in saving bodies unrelated to souls, or souls unrelated to bodies; we should insist on both — salvation and dignity for the whole person.

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### COVER

Students at Isabella Thoburn College, Lucknow, India  
 Toge Fujihira from United Methodist Missions

## This month

The period following Easter is a time for new beginnings. T. S. Eliot called April the "cruellest month," looking both backward to winter and forward to summer. It is only fitting then that our issue this April should look at some new trends and opportunities in the Church around the world.

Our emphasis is global and it is fitting that the two articles attempting to take an overview of the world missionary situation are both by persons whose origins are in the "third world" and whose experience is related to many countries. Mr. Potter is from Dominica in the West Indies and Professor Barkat is from Pakistan; both are now related to the World Council of Churches in Switzerland.

What kind of impact will the questions posed by these authors have on those people that some call missionaries and others fraternal workers? The difference in nomenclature itself points to the ambiguity in their role today. Mr. Woodruff visits the Missionary Orientation Center at Stony Point, New York, to talk to some of the people undertaking this task in the 1970s.

Brief looks at the situation of some of the churches in ten countries illustrates the complexity of the scene. These reports, although anonymous, are based on information from persons in these various countries.

A different kind of analysis is provided by Miss Hageman, who takes a critical and historical look at Protestantism in Cuba and Puerto Rico. Her approach is likely to be controversial but few can deny that it is solidly based and fascinating to read.

Dr. Crouch and Miss Hyer write about churches at opposite ends of the spectrum, in terms of their conceptions of the Church as well as geographically.

Finally, as a visual preview of a display to be seen at the quadrennial Assembly of United Methodist women to be held in Houston, Texas, in May, we bring you some photographs related to the theme of that meeting, "Choose Life."

Let us have any reactions you may have to our changing look.

## POWER TO THE PEOPLE

My wife suggested that I read the February issue. If a million other wives would do the same, some amazing action could result. My comments will relate to the excellent article on "World Development" by Stanley J. Rowland, Jr. One of many suggestions is that the church "could help organize the disadvantaged people in a community to develop their own institutions and acquire power for their own progress."

My comment is that the "advantaged" people in any community have a responsibility to take the initiative in re-building real community institutions. The typical city dweller lives in a residential area but not in a community. He is a stranger surrounded by strangers. His efforts are devoted almost exclusively to his job, his family and his personal pleasure. Since he is not effectively organized with others in his community, civic responsibility efforts tend to be non-existent or sporadic and ineffective.

We have an example of what needs to be done in Wesley's Classes which were an integral part of the early church. Each man was assigned to a group of twelve which met weekly in a member's home. It represented the systematic practice of mutual concern and mutual aid. If there were ten such groups functioning effectively in any community, the potential results that could be achieved might well stagger the imagination. The experience gained in this manner would develop the kind of leadership skill which is essential in order to successfully help the "disadvantaged" to develop their own institutions and acquire power for their own progress.

EARL W. MUTCH  
Chardon, Ohio

## CLARENCE JORDAN'S RECORDS

I was delighted to see the article concerning Dr. Clarence Jordan in my first exposure to the *WORLD OUTLOOK* side of the new merger between *new* and the aforementioned magazine. However, I was disappointed to see no mention of one of the facets of the continuing impact of the late Dr. Jordan—that of KOINONIA RECORDS (Box 1476, Evanston, Ill. 60204). His recordings relate in a very real and dynamic way "spreading the radical ideas of the Gospel message."

Both previous recordings: "Great Banquet" and "Rich Man & Lazarus," along with a very recent issuing, "Judas"—all bring a live and uncomfortable vision to the meaning of ministry in our times—something that I would think that at least *new* would be interested in.

Please continue your sound recordings and art insert at least quarterly—please do not maintain the stiffness and early 20th-century graphics that some of the February 1970 issue reflects.

REV. RICHARD J. FEARS  
Racine, Wisconsin

## OPPORTUNITIES MISSED?

I read with great interest "What Next for Black Development?" (February)

Being a Methodist lay leader and having taught school for forty-three years, you can rest assured I've had contacts and experiences with thousands of rich, poor middle class, black, white, Indian, Mexican, Jewish, Moslem and Appalachian persons.

But there's one factor not mentioned by Mr. Young, Dr. Browne—King, Abernathy, Drew Pearson, Jack Anderson or any other. And that is *Opportunities Missed*.

Indigent or problem Negroes have made a farce of law, order, honesty, marriage, sex, morality, health, sanitation and most of responsible citizenship. They have lied to their

## Letters

teachers, principals, employers, even to children and marital partners—even their welfare agencies and the "silent majority" that has been helping them for decades.

What do blacks need? They certainly do not need a lot of big words, big ideals, false conceptions and promises or communism. There has never been a day since history began to have "mass" problems, when all were fed or had no poverty, or troubles.

I'll wager there are as many millions in the U.S. of poor whites in Appalachia, Mexicans, Indian and other ethnic groups as Negro indigents. But most of them have learned some factors of not being leeches and sponger destroyers of society. Most of the age of accountability and over have some producing work and are not raising countless thousands of children to be more militant, detrimental and deteriorating.

People make slums and pollution and problems, and people must solve them.

PAUL E. HOSACK  
Mendon, Ohio

## RELEVANCY OF THE INSTITUTION

Congratulations on "How Relevant Is Organized Religion?" especially "Heretical Structures in Institutional Religion" by Howard R. Moody, in the January *WORLD OUTLOOK*. I still believe in the need for the organized church, but we close our eyes to reality unless we admit that in a revolutionary world, the organization of the church must undergo revolutionary changes.

Like the church, education deals in part with values, and it is being forced to adapt. Mr. Moody fortunately calls attention to some specific weak spots. Laymen as well as ministers *do* measure the success of a clergyman by his "progress" from a church in a rural or slum neighborhood toward a handsomely paid Executive Secretaryship, regardless of the great ability and devotion required to serve people living in a deprived situation.

It does take courage to stand against the weapons makers and the military in opposing a useless and cruel war. "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."

Could our church close tomorrow "and nobody would know the difference insofar as the struggles of this community are concerned"? Surely a slogan of success for the church in this new age should be "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."

ETHEL K. MILLAR  
Conway, Arkansas

## THAT OLD LEFT LINE

Was anyone else as disturbed as I about the November 1969 *WORLD OUTLOOK* editorial, "For Vietnam Moratorium"? I was not surprised because it is the same "left line" which the editor persists in hammering at his readers. What alarms me are the consequences of the editor's misguided viewpoints of reducing pressure against containment of subversive aggressive expansionism which is already seeping into

Thailand, Laos, Cambodia and our country, Korea.

The editor's attempt at the use of profound aphorism has a ridiculous ring: "The War Nobody Wants." When was the war that anyone wanted? World War I or II or the Korean War? No war is holy but men who have been taught to crave freedom sometimes find it necessary to defend that freedom and sometimes human concern calls for the assistance to others whose freedom is threatened. Obviously the editor's information is deficient to cause him to consider the Vietnam war "of dubious purpose and doubtful motivation." World War II or the Korean War have no cause for doubt of purpose or motivation to many, nor does the Vietnam war, where terrorist subversion is engaged in the destruction of human dignity and freedom.

JACK AEBERSOLD  
United Methodist missionary  
Wonju, Korea

## THE RIGHT SIDE: WITHDRAWAL

You are not on the wrong side, but on the right side, in urging our speedy withdrawal from Vietnam. After nearly forty years in the Far East, twenty-three of them in China, including two years in prison under the Communist government at Chung-king, I am convinced of the following facts:

1. Communism takes over, not by external aggression, but as a result of the complete breakdown of government and the economy within a country. When government corruption and economic chaos drive people to the verge of revolution, then they surrender to a Communist dictatorship. This happened in Russia. It happened at the end of eight years of war against the Japanese in China. It is going to happen in Vietnam, and our presence there has made it all the more sure. Government corruption, the vast defoliation of the countryside, and the rising hatred toward a government that is, as General Chiang Kai-shek's government was in China, a "running dog" of Western nations, guarantee a Communist take-over.

2. Both China and Russia have encouraged and aided north Vietnam. But there are no Chinese or Russian prisoners of war in south Vietnam, while there are hundreds of American prisoners of war in north Vietnam—all of which shows the difference in the *kind* of support that we have given and which they have not given.

3. Without arguing as to who is to blame, the simple fact is the sooner we pull out of Vietnam in a military way, the sooner the civil war there will have some chance of coming to an end and the people can begin to rebuild what we have helped to destroy. If President Nixon is right in refusing to give military aid to countries abroad, especially in Asia, then the same policy should persuade us to withdraw from Vietnam and halt our increasing involvement in Laos.

F. OLIN STOCKWELL  
Denver, Colorado

## THE ONE RESPONSIBLE

Three cheers for Marjorie Hyer's article "He Goes Where the Action Isn't" in the January *WORLD OUTLOOK*! However, I wish it had been possible for Miss Hyer to say a word about the one person who, above all others, has made this project a reality: Dr. Charles Thigpen, Superintendent of the Albuquerque District of the New Mexico Conference.

W. DARWIN ANDRUS  
New York City

## Can Moderation Get Rid of Apathy?

The Consultation on Church Union has produced a draft plan of union to be sent out to the members of the nine denominations which make up the Consultation for study and discussion.

Despite wide publicity for the Consultation, this is in a sense the first time that the broad spectrum of church members have had a chance to get deeply involved in discussion of what church union will really mean. This was inevitable, but it does mean that for the first time we will be able to tell whether church union interests many people any longer.

The issuance of a plan for discussion (not for voting) comes not quite ten years after the famous sermon by Eugene Carson Blake in which he made the proposal which led to the Consultation and eight years after the initial meeting of the four denominations which began its formal existence. In the light of eternity, that period of time is too short to be measured but from the standpoint of our society it seems an age. John Kennedy had just been elected president of the United States; John XXIII, pope since 1958, had spoken of calling a Council but it was not yet clear for what purpose; the sit-ins to integrate lunch counters had begun that year and were considered to demonstrate to what dangerous lengths Negroes were prepared to go to disrupt society.

Many dreams and many illusions have perished since that time. Were church union and its supposed companion, church renewal, among those casualties? The signs are not altogether reassuring. Polarization has increased as markedly in the churches as in the rest of society. Thus, there are voices on the left warning that to waste time with discussing such internal matters as church union is to sink into the old irrelevance. On the other hand, there is no shortage of the traditionalists who warn that the free pulpit or the connectional system or some other ark of the covenant is being seized upon by rude hands.

Without disparaging either of those groups (who may be right), we suspect that the real fate of the proposed

Church of Christ Uniting lies with neither but with the majority who have mixed feelings about institutions. If they can be roused from their indifference and apathy by a vision of a church which is more than the same old people running the same old power structures under different names, the Consultation and its plan (no matter how revised by the discussion) will make it.

If such a vision does not come across, it is difficult to see much future either for the Consultation or for the denominations. The proposed Plan of Union is a good, hard try to make the system work. The Consultation has stressed decentralization, openness, racial balance, lay representation, mission to the world, all the decent checks and balances that can be written in. There are ambiguities, to be sure; there are compromises that evade certain issues. Nevertheless, the document is a surprisingly good try at reaching for a more open system.

It is good enough or does the God of History intend to break the present forms altogether? No one can be presumptuous enough to say but the degree to which churchmen respond to the attempt or remain apathetic may afford a hint.

## The Noble Mobile Missionary

If St. Paul had had the very latest from the Moody Institute of Science (part of the famed Moody Bible Institute) he could have responded to the Macedonian Call by saying, "Sure, I'm coming right over in my new Streamline Trailer."

That noble missionary would then have arrived in impoverished Macedonia in a thirty-one-foot trailer fully furnished and equipped with air conditioning (a necessity there), forced air heating system, bathtub and shower, seven-cubic foot refrigerator/freezer, a central vacuum system, toilet with water saver (another necessity), a hide-a-bed sofa, tape stereo system and FM radio, deluxe awning and high pile carpeting. The trailer would also have, according to Moody Institute's promotional "The Problem Solver," a "Reese straight line hitch Model 1000 with sway control, hydrojack leveling system/lectro jack (donated by Reese Products Inc.)"

The famed missionary school in Chi-

cago then goes on to explain the importance for a missionary having one of these new trailers, one of which will be given away to the most deserving missionary this summer. "How and where a missionary lives," they say, "determines his sphere of influence." Hmm. Let us hear more. "If he lives and works in a grass-thatched, mud floor hut he rarely has meaningful influence in any level of society but the lowest." (That must be from Luke 14:11, or Romans 12:16.) Then "The Problem Solver," noting that the Streamline Trailer is a "tremendous attraction even in this country," tells how on the mission field it will fascinate "everyone from commoner to king. It gives the missionary the mobility to reach the remote areas of a country and at the same time enables him to entertain the President of Minister of Education as graciously and with greater interest than he could in a \$200,000 mansion on Embassy Row." (That's what's known as being all things to all men, Romans 9:22.)

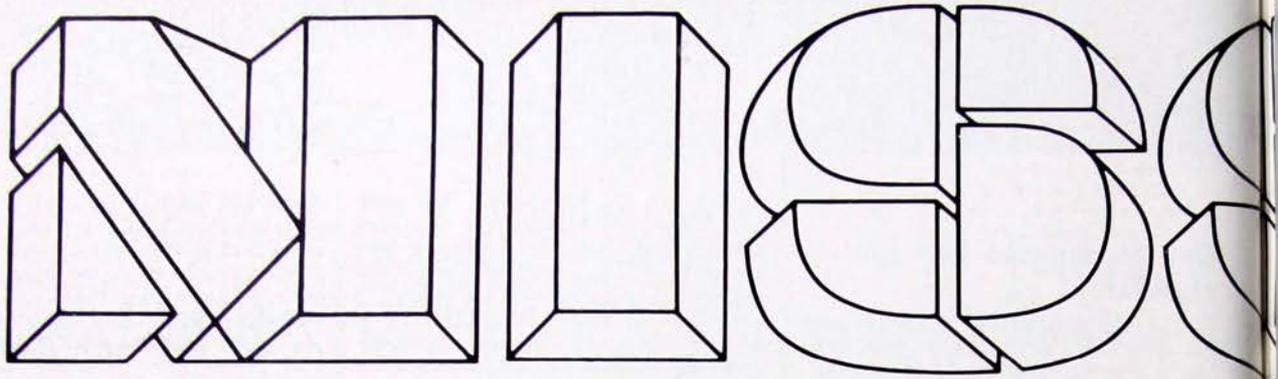
Aside from solving such ordinary problems as sanitation, health (comparable, they say, to living in the Hilton Hotel!), weather and language difficulties—"truly remarkable multilingual materials and equipment make possible a modern miracle on the mission field"—the Streamline Trailer provides that *sine qua non* of missionary service, safety. "Missionaries live and work in troubled areas of this troubled world. All too many have lost their homes, sometimes their lives, as riot and revolution wipe out whole communities. The Mobile Missionary can leave when things get too hot (let's see, that must be Acts 14:19), work in another area until the situation improves, then return to his field with his home, equipment, personal effects all intact ready to go back to work immediately." (Well, after all, if you have to run away from a rock-throwing mob you might as well leave in style.)

With the new trailer, the missionary "spends the first night on the field in his own comfortable, safe home and is ready almost immediately for a spiritually effective witness in virtually any level of society." (Matthew 8:20)

And what, you ask, is the name for this new tool of the Lord, this "great door, and effectual"?

Would you believe, "Imperial"?

# RETHINKING THE GOAL OF



by Philip Potter

## Aspects of the Human Situation

We must see our work in the context of our world today in order to be sensitive to what God is calling us to say and to do in carrying out his mission to men. It is not possible in this space to give a full analysis of our human situation. I shall draw attention to two elements in this situation which are very evident and which have important implications for the Christian message and mission. I refer to the fact that we are living increasingly in one world in which all men are drawn closer together through rapid means of communication, through the mass media and through science and technology and yet a world which is religiously and culturally more pluralistic than ever. I refer also to the phenomenon of urbanization which is concentrating the peoples of the world in vast numbers in relatively small areas called cities and yet which makes for loneliness and a loss of social and cultural cohesion and of participation in decision making. These two elements in our human situation need to be described in more detail.

First is the reality of a *one yet pluralistic world community*. There is no doubt that one of the great new facts of our time is the coming into history of millions of hitherto submerged people. These belong to the areas of the world which have usually been called mission lands—Asia, the Pacific, Africa, Latin America. This fact has been celebrated by the enlargement of the United Nations as a world

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*Philip Potter is director of the Division of World Mission and Evangelism of the World Council of Churches. This article is adapted from a report that he recently gave to the Division.*

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forum. The news of the world can be heard in savannah, bush and jungle and can be seen on the television screen even while it is happening. Men desire and are sharing the same material things, though this varies widely between the rich and the poor within and between nations. Ours is a generation of rising expectations. Man everywhere is struggling to be liberated from all that has held him back from claiming his birthright as the master of creation which must be explored and exploited for his benefit and that of his fellows.

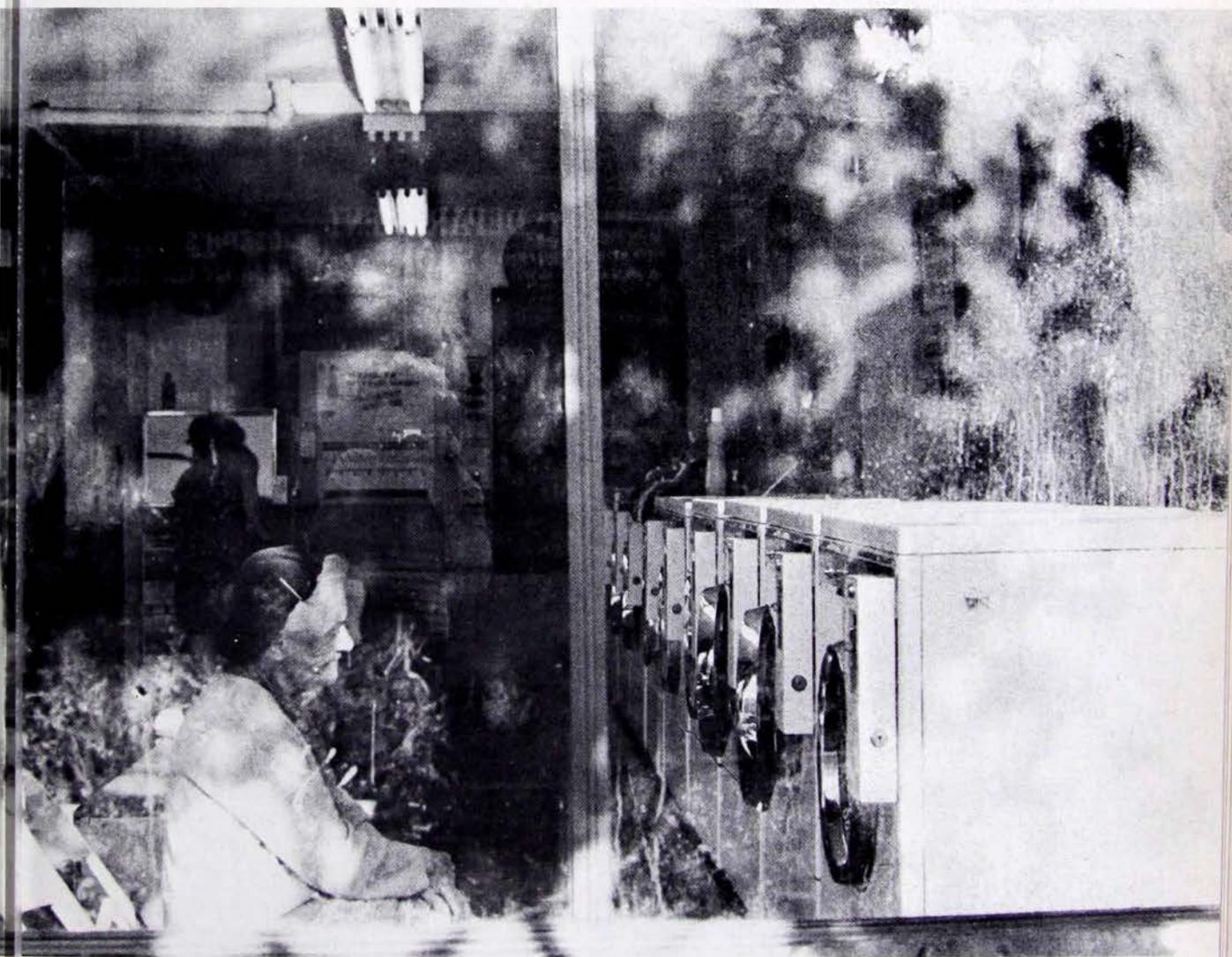
And yet, this very drawing together of men into one world community has also made possible the coming together of very varied conceptions of life and of human destiny, of ways of thinking, feeling and living. Man finds himself in a paradoxical situation. He seeks to free himself from ancient ideas and customs and from limiting natural and supernatural forces in order to take hold of his own destiny. But in the very process of secularization and liberation he feels lost and without moorings and tends to rush back to embrace and impose old religious, social, political and ideological positions on himself and on others. Sociological studies have amply demonstrated this phenomenon. How else explain the growing nationalism, racism, tribalism and isolationism of our time? How else understand the vicious wars in Vietnam and Nigeria/Biafra, and the enforced one-party states and ideological conformity in many countries East and West, North and South?

Moreover, this drawing together of peoples into one world is also bringing together various religious and cultural

heritages. In the last two centuries, through the missionary movement, Christianity was planted in the lands of animistic or primal religions, Hinduism, Buddhism, Shintoism, Confucianism, Taoism and Islam. Christians struggled hard for the principle of religious liberty which would enable people to exercise their right as human beings to decide their religious allegiance without coercion of any kind. Of course, it was little realized that Christians had great advantages in this struggle—Western colonial and imperialist power behind them, together with the benefits they brought to those lands of a superior technological culture in education, medicine, agriculture, social services and funds. All these turned religious liberty to the favor of Christians. Thus they talked of “bringing” Christianity to the heathen, of education, medicine and social services as a preparation for the Gospel, of “confronting” peoples with the Gospel, etc. Today the situation has changed dramatically. Religious liberty now demands not confrontation but dialogue between men of different faiths and ideologies. The special privileges which Christians enjoyed have been and are being withdrawn from them. Primal religions, Hinduism, Buddhism, Judaism and Islam are not confined to certain areas of the world but are everywhere—among the immigrants in Europe and North America, among the intellectuals, pop singers and hippies of the affluent, so-called Christian countries. It must also be noted that since the Communist Revolution in Russia Marxism has played an important role in promoting pluralism in other countries. Ideological orthodoxy is, however, no longer ac-

# BLIND

*'Urbanization has created the mass society in which individualism is matched by the loneliness of the self-sufficient and the powerlessness of the excluded and weak.'*



*"Unless the ecumenical movement can help the churches to see that development is not just an economic matter but involves the whole man and all men . . . development will be seen by the poor nations . . . as a new form of exploitation and subjection."*

cepted either in communist or capitalist countries, in spite of the coercive power of propaganda and the police. Pluralism has become the hallmark of political, religious and cultural freedom. This pluralism has also become a factor within Christianity itself, though this is reluctantly recognized by many and is regarded with horror by others.

### A World of Cities

The other element is *urbanization*. At the Uppsala Assembly of the World Council of Churches, the Division of World Mission and Evangelism presented a program on "Mission in a World of Cities." A leaflet reproduced graphs and some facts and statistics of the situation. It said:

"At the present time, mid-1968, the world has approximately 3,500 million people. More than 1,300 million, or about 38 per cent of these, are living in urban places. The urban population, however, has been growing at a rate that is nearly 3½ times the rate for the rural population. Between 1950 and 1968, the urban population nearly doubled in size—going from 694 million to 1,327 million—whereas the rural population increased only from 1,808 to 2,103 million. Thus, the proportion of the world's people who are urban rose from 28 per cent in 1950 to 38 per cent in 1968. If the recent trend continues, half the world's inhabitants will be urban by 1985."

It is interesting to note that of the thirty-six cities with a population of more than two million, nineteen are in Asia (five in China), Africa and Latin America. Urbanization is stimulated or accompanied by rapid industrialization which together have transformed the life of individuals and societies.

Urbanization has opened out great possibilities for people with its concentration of material and cultural amenities, the freedom it fosters and the varied forms of human groupings it creates. Furthermore, it helps to bring about changes in rural areas through improved communication, the opening of markets, cultural facilities, etc.

It must be admitted, however, that urbanization has in fact put the searchlight on the ideologies and traditional attitudes of our societies. On the one hand, it has provided the arena for the

exercise of the Darwinian doctrine of the survival of the fittest. The very freedom it affords to people makes for rampant individualism and the philosophy of each man for himself and the devil take the hindmost. (Dr. George Macleod of the Iona Community has remarked that this 18th century saying should be more correctly stated: "Each man for himself and the devil take the lot.") Those who cannot cope with the urban rat race are broken and left to rot, and this is particularly true of those who are excluded by the dominant group for reasons of race, tribe or caste. Urbanization has created the mass society in which individualism is matched by the loneliness of the self-sufficient and the powerlessness of the excluded and the weak.

A further more menacing result of urbanization is the growing loss of participation of people in decision making. Power tends to be exercised by faceless men whose main preoccupations are increasing production, enlarging the boundaries of the city and pursuing wealth. Groups, like trade unions, are formed for protecting their own interests, while the interests of the whole community are hardly paramount.

Indeed, the tragedy is that cities are becoming more and more ungovernable, in spite of the incredible material and human resources available. It is an awesome thought that perhaps by the end of this century some 65-70% of the world's population will be urban.

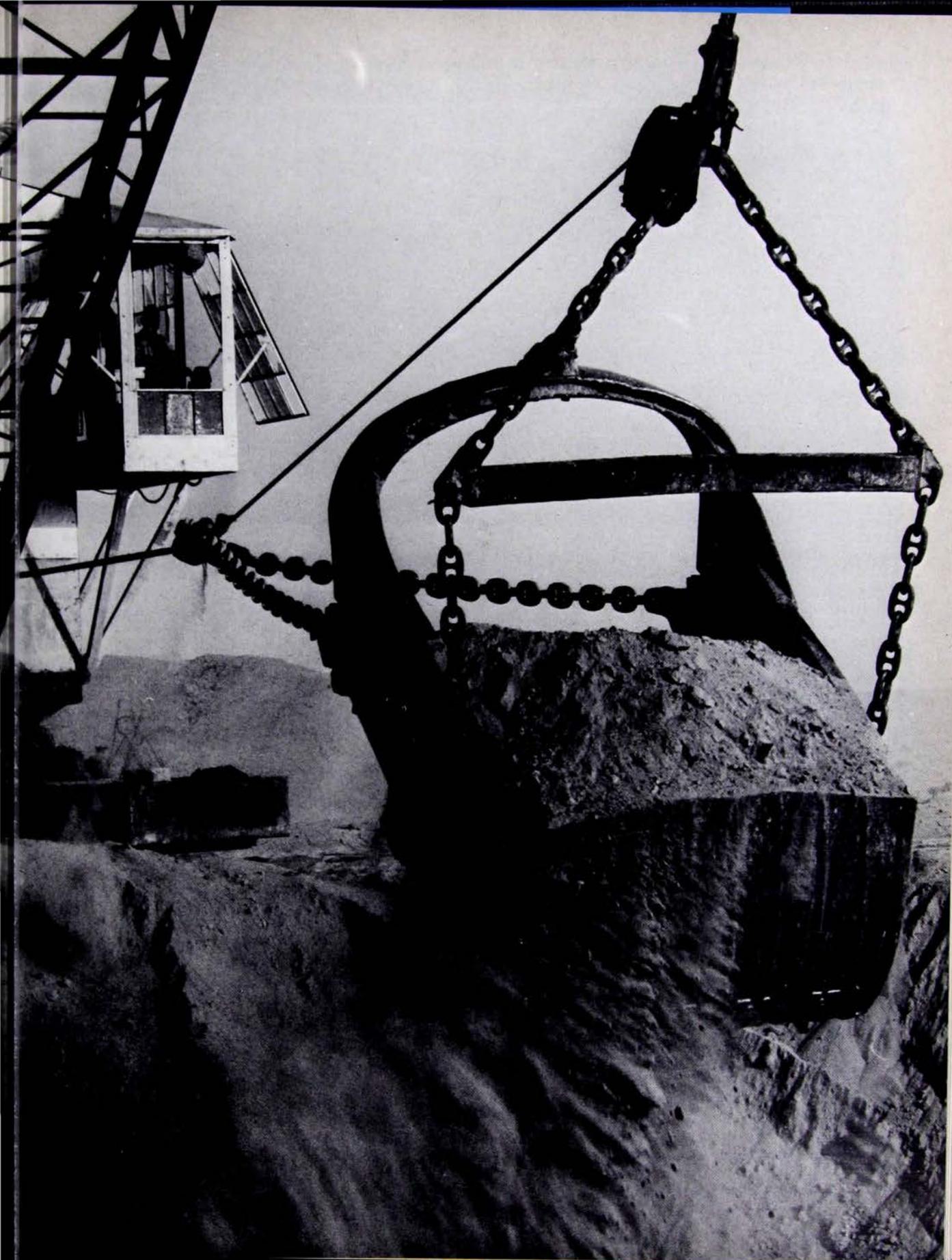
The Church has from the beginning been planted in cities. Paul's missionary strategy was to work from the city centers of the Roman Empire. But very rapidly the parish structure was adopted and has since prevailed with hardly any of the flexible methods which Paul and his associates employed. The parish system has broken down and the Churches have become ghettos, largely bourgeois ghettos in the cities of the world, with little understanding of and less capacity for coping with the exciting but complex situation which is fascinating and baffling concerned minds.

### Re-thinking the Goal of Missions

I have said enough to indicate that the Christian mission is faced with vast opportunities but also with an excruciating challenge to re-think its whole approach and discover what God is doing in his

world. The ecumenical movement has not been insensitive to the challenge. Within the fellowship of the World Council of Churches our studies, conferences, consultations, experiments and observations have led us to adopt certain emphases, such as a many-sided study of Man, the Unity of Mankind and the Unity of the Church, and the Future of Man in a scientific and technologically based society, as well as programs on the Development of Peoples and on the eradication of racism. Our own Division has chosen as its main theme, for the next few years, "Salvation Today," understood in its biblical sense as liberation and healing within a dynamic perspective of both now and at the end of history.

It is also relevant to remind you of what has happened in the last five years. The Vatican Council declarations have been published and we would note particularly the Dogmatic Constitution on the Church ("Lumen Gentium," "The Light of the Nations"), the pastoral constitution on the Church in the Modern World ("Gaudium et Spes," "Joy and Hope"), and the Decree on the Missionary Activity of the Church ("Ad Gentes," "To the Nations"), all of which constitute a remarkable statement on mission in six continents. The World Conference on Church and Society dramatically raised far-reaching questions for the Church's witness in today's world. The Wheaton Conference of evangelicals on mission and the conferences on evangelism at Berlin and in Singapore have reiterated the Edinburgh slogan of "the evangelization of the world in this generation." The Kandy Consultation on Dialogue with Men of other Faiths has opened up new possibilities for a permanent concern of the missionary movement. The study on the Missionary Structure of the Congregation which produced its report, "The Church for Others," in 1967, has had a profound influence on the churches' attempt at self-understanding and renewal. The Uppsala Assembly was essentially a mission-oriented meeting, i.e., it was less concerned about the internal life and work of the churches and more about society and the Church's task of prophecy and service in the world which God loves. The WCC consultation on Racism in May 1969 and the discussions which followed constituted a very pointed chal-



lence on the credibility of the Christian faith and the Church as standing for one human family sharing a common life in diversity.

What does all this mean for the Division which has as its aim "to further the proclamation to the whole world of the Gospel of Jesus Christ, to the end that all men may believe in him and be saved"? How is this classically expressed aim to be carried out in the light of our present situation of a secular and religiously pluralistic world? This question was very apparent at the Uppsala Assembly in Section II on "Renewal in Mission." Much has been made of the conflict between those who were jealous for the traditions of the missionary movement and those who were regarded as being seduced by secularization and issues of social justice. The staff of DWME were accused of belonging to this latter group and of betraying the true heritage of the International Missionary Council.

In fact, the heritage of the IMC has always been to seek to express the Christian Gospel in terms of the missionary approach, i.e. in dialogue with the human situation. It is only right to remind you that at every major meeting from Edinburgh 1910 onwards there have been debates as to how this eternal Gospel can be proclaimed in such ways that men and women at any given time in history can really recognize it as Good News for themselves and for their time. Theological statement is dictated not by historic confessional stances of the churches but by mission. When the Ghana IMC Assembly declared the mission is Christ's and not ours it directed our attention to taking with radical seriousness what God is doing in the world he has created and which he loves. Thus on the analogy of the Word made flesh in Christ for the sake of God's mission we seek to discover how the Word of God can be given the flesh of our time that men may discern the grace and truth of God. And this is a thoroughly missionary task.

It is therefore not surprising that the study of the missionary structure of the congregation which was based on close and sustained observation of the context in which the Church is set became convinced that "today the fundamental question is much more that of *true* man and the dominant concern of the missionary congregation must therefore be to point to the humanity in Christ as the goal of mission." The goal toward which God is working was stated in another way: "The ultimate end of his mission is the establishment of *Shalom* (peace) and this involves the realization of all creation and its ultimate reconciliation and unity in

Christ" ("The Church for Others," pp. 14, 78). The Uppsala Section II report put all this in words which have since been often quoted: "There is a burning relevance today in describing the mission of God, in which we participate, as the gift of a new creation which is a radical renewal of the old and the invitation to men to grow up into their full humanity in the new man, Jesus Christ."

In the years 1965-1968 the Division also conducted a study on Conversion which received widespread attention. This study confirmed the indissoluble relationship between the response of faith to God and the turning of the whole self in commitment to God's purpose in the world—and that means turning to the neighbor in love and to creation for its fulfilment according to God's plan in his Kingdom.

### The Church in the Mission of God

These various studies have emphasized the fact that the primary realities are God and His Kingdom and the world to which he sent his Son and the Holy Spirit. Only in this light can we see the place and purpose of the Church as existing like its Lord as the means and sign of God's presence and Kingdom. Therefore the Church must be like Christ himself the Church for others. It should not therefore be surprising if the Division has concentrated a great deal of its energies and thinking on the issue of the renewal of the Church *in* and *for* mission. And that includes the mission agencies, both home and overseas, which act on behalf of God's people in being the spearhead for participation in God's mission. Churches and mission agencies are committed to transcend racism and to help create communities in which men of all races can be at home, as well as to join in the struggle for justice with and on behalf of all those who are deprived and oppressed in society on account of their race. There are, however, serious questions as to whether the policies and actions of churches and mission agencies help or hinder the eradication of racism.

For the past nearly fifteen years, the IMC and DWME have conducted a series of World Studies of Churches in Mission. Fifteen of these studies have been completed (three of them in Europe and North America), and by next year all the volumes will have been published. A panel of five persons has reviewed these studies and has come to some very interesting conclusions which are relevant for our understanding of the Church in mission. Each of the churches was quite distinctive and not a copy of other churches. Each was not static but

in a dynamic process of change. The churches which showed the most evident signs of growth were those which were most closely related to their cultural environment. I hope that churches and mission agencies will study the Research Pamphlet which will embody the results of these studies, because they pose fundamental questions about the Church as God's missionary instrument in the world with all its strengths and limitations.

I have so far mentioned the debate about the goal of mission and the expression of our evangelistic message, as also the place of the Church not as the focus of mission but its agent. This debate continues in all our churches. But the debate goes further. I want to mention in particular two—the slogan "mission in six continents," and dialogue with men of other faiths.

### Mission—and Development—in Six Continents

It has often been claimed that "mission in six continents" was a conception which took shape as a result of the integration of the IMC and the WCC. I find, however, that J. H. Oldham—whose memory we celebrate during this meeting—in his first editorial in the *International Review of Missions* in 1912 had this to say:

"In the Kingdom of God truth is apprehended, not by those who stand by as spectators, but by those who do and serve. The task of evangelizing the non-Christian world is most intimately related to that of meeting the unbelief and intellectual perplexity so widespread at the present time, and only by attempting both tasks together can the Church hope to accomplish either. The challenge is one that stirs the blood. It is a call to high spiritual adventure. There is force in the criticism often made by Orientals who are familiar with Western thought and life, that the Christian faith which seeks to propagate itself in the East is widely rejected, and is on its defence in the lands from which it comes. In such a situation the most daring course is the wisest. In boldly claiming the allegiance of every race and nation to Christ, in confronting all thought and all life with the Gospel, Christian faith will become aware of the depth and strength of its inner resources, and receive fresh confirmation of its truth. Its most convincing vindication will be its world-conquering power."

Twenty-five years after Edinburgh 1910 he wrote:

"The dividing-line between Christian and non-Christian countries is tending to disappear, and we have to accustom

... Of the thirty-six cities with populations of more than two million, nineteen are in Asia (five in China), Africa and Latin America."



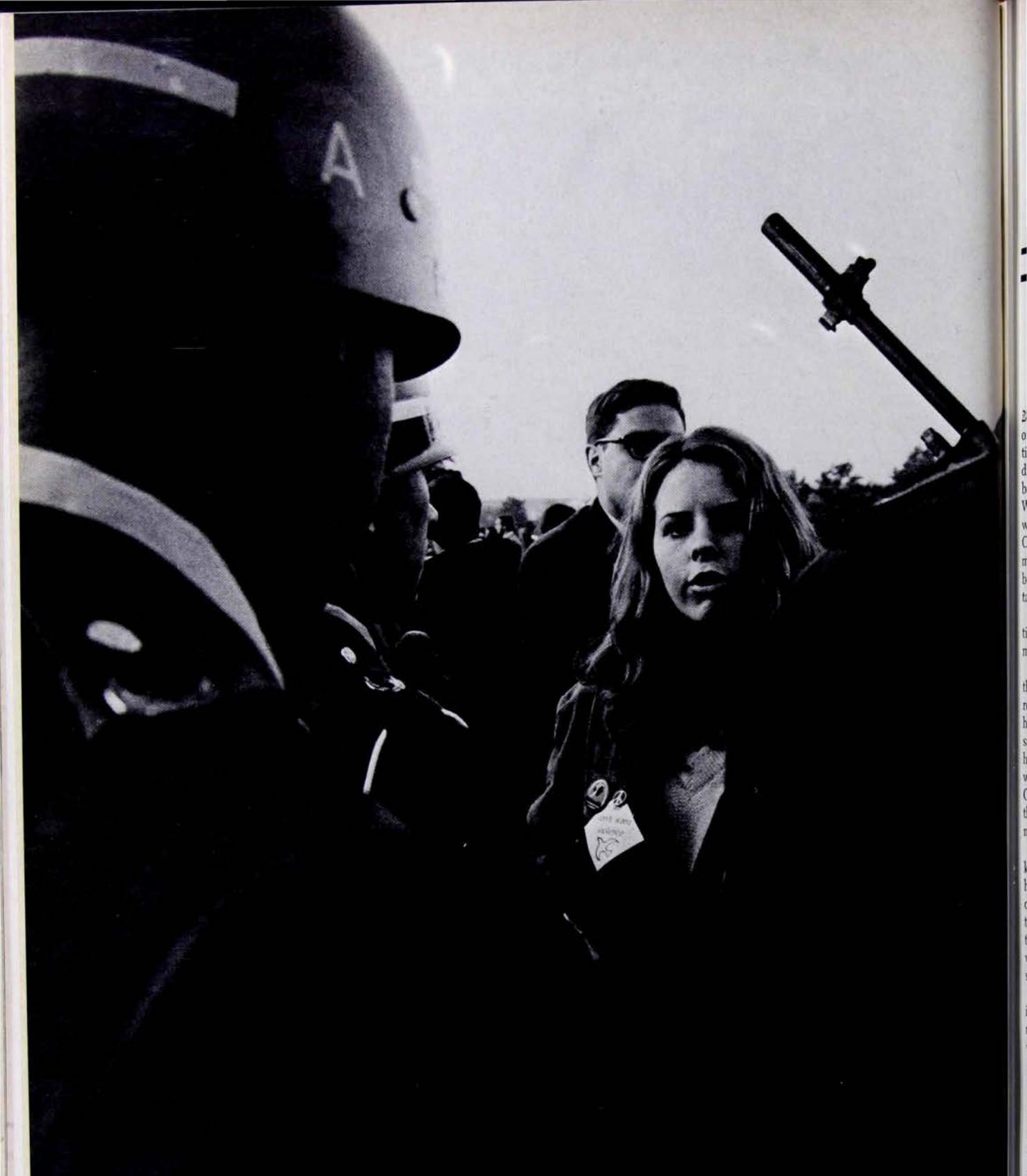
ourselves more and more to thinking of the one universal (though unhappily divided) Christian Church confronting a world which notwithstanding its differences is at one in the repudiation of the authority of the Christian revelation . . . The battle is one and is joined along the whole world front. We are plainly at the opening of a new chapter in international missionary co-operation."

And yet there has been a curious battle between those who say mission is addressed to the two billion who have never heard the Gospel and those who claim that mission is to the three billion population of the world. The eruption of the Black Power manifestations in the USA, the presence of thousands of people of other religions and cultures in Europe and North America, the growing minority state of the churches in Europe and North America—all these raise very sharp questions for the churches and the ecumenical movement. Moreover, the experience of the Theological Education

Fund is that the issues of theological education for mission in Asia, Africa, Latin America and the Pacific are precisely the issues posed for the theological institutions of the so-called Christian countries—institutions which have been exported to the continents of the modern missionary movement. The insights of the Christian Medical Commission of the healing ministry of the Church and on the necessity to shift the orientation of medical work from hospitals to the community and from healing the sick to the promotion of health apply equally to all continents.

The ecumenical movement has now become seized with the urgency of Development and has launched appeals to the churches of the affluent countries to mobilize concern and resources for the development of the poor countries which constitute the continents of Asia, Africa and Latin America. Of course, the underdeveloped countries of the world are also the ones which have been the sphere of the Christian mission over the past few

centuries. It can be rightly said that missions pioneered development in those countries through their preaching and teaching, and through schools, hospitals, agricultural and social work. The fact that development is conceived primarily in terms of the rich continents helping the poor might well re-inforce and perpetuate the conception of mission in three continents. Unless the ecumenical movement can help the churches to see that development is not just an economic matter but involves the whole man and all men, development will be seen by the poor nations not as a new name for peace but as a new form of exploitation and subjection. If my description of the world situation has any validity and if the violent protests of students, workers and minority groups, especially the protest of Blacks against White Racism, are properly assessed, it becomes clear that the rich nations are morally and spiritually underdeveloped. Development, like mission, must be seen to be in six continents.



*"The basic fact that we need to take seriously about the modern student generation is that they are not protesting for themselves—for their comforts, benefits, or advantages, but they are protesting on behalf of the poor, the powerless and the exploited of the world."*

"The eleven disciples made their way to Galilee, to the mountain where Jesus had told them to meet him. When they saw him, they fell prostrate before him, though some were doubtful. Jesus then came up and spoke to them. He said: 'Full authority in heaven and on earth has been committed to me. Go therefore forth and make all nations

my disciples; baptize men everywhere in the name of the Father and the Son and the Holy Spirit, and teach them to observe all that I have commanded you. And be assured, I am with you always, to the end of time.'" (Matthew 28:16-20, *New English Bible*.)

# THE CHURCHES' EVANGELISTIC TASK IN THE WORLD

by Anwar M. Barkat

I have deliberately chosen Matthew 28:16-20 because it is very familiar to all of us. It expresses the Christian imperative for mission and evangelism. Let me directly raise the questions: What is the basis of Christian concern in mission? Why is a Christian compelled to share what he knows of God's work in Jesus Christ? To raise such questions is to immediately enter into the theological and biblical foundations of the evangelistic task of the Church.

Some basic convictions underlie Christian understanding of evangelism and mission.

First, that God has already done something for this world in the life, death and resurrection of Jesus of Nazareth. That his life has a cosmic significance for the salvation of Man and the structure of his history. Therefore we have a solidarity with all men in that they all need Jesus Christ and the salvation that is offered through his life. This event is "good news" for every man.

Secondly, the Church of Christ cannot keep this great event just to herself, but has been given a mandate to share and communicate this Gospel of Jesus Christ to the whole inhabited world, to all nations of the world, and all peoples of the world, so that all men may believe and be saved.

Thirdly, that in this great task of sharing and communicating the Gospel to all men, the Church is not alone, but one who has given us the mandate has also given us a promise:

"Lo, I am with you always."

That he is directly involved with us as we are involved in mankind. That his power will be given to us in this task of witnessing to the world. That we are co-sharers in the mission and evangelistic task in which God himself is continuously involved. We do not speak of witness in our own authority but in the name of

one to whom "all authority in heaven and earth has been given."

The convictions are a permanent element in the missionary and evangelistic task of the Church. In this sense the Church's mission never changes. It is the same for all men and for all times. Yet this message of the Gospel must be communicated to the world of man which is constantly in change. Therefore if this communication is to be effective, the Church must undertake to understand the world in which it is called upon to be a witness. In each period of history we must learn afresh the hopes, aspirations, fears and thoughts of that generation so that the Gospel of Christ can have meaning to all men. We must learn the patterns of human thought and actions if we are to enter into a dialogue with the world in Christ. We must learn the new and permanent questions that men raise in their quest for meaningful existence.

In this task of evangelism, our direction is truly manward. Our mission is directed toward man in all his engagements in the world. Because it is only when man is concretely involved in the structure of human history that he raises the fundamental questions which challenge his selfhood. It is at this point that he affirms and denies God.

This is another side of our manward mission. We know that there are structures of social, political and communal existence which at times deny what the Christian affirms to be the nature and destiny of man. There are forces and institutions which may deny the humanity that all men have in Christ. There are forces and institutions that condition man's behavior and prevent him from expressing his own humanity and at the same time denying the humanity of others. Therefore, the Church in its evangelistic task must take seriously these forces, trends and movements in our gen-

eration which revolutionize man's patterns of existence. These forces which directly affect human life. These patterns of thought through which man seeks self-understanding and meaning for his existence. I believe that these questions and quests are in some way related with Christian evangelistic task. They call the Church to continually rethink what really constitutes her mission and task in the world. This is imperative if we are to take our evangelistic task seriously. Let me hint briefly at a few of these forces and trends that are affecting man's self-understanding and calling the Church to rethink its missionary task.

## Forces and Trends

Let me begin with the most obvious of the contemporary forces affecting our generation, the world wide awakening of student generations. Youth is on the march. Students all over the world are challenging the established values and structures of society. Whether their protest is in Japan, India, Mexico, USA, China or on the European continent, they all share a basic discontent and dissatisfaction with the established order of society—be it the Church, university, or social, economic, and political institutions.

The basic fact that we need to take seriously about the modern student generation is that they are not protesting for themselves—for their comforts, benefits, or advantages, but they are protesting on behalf of the poor, the powerless and the exploited of the world. Some have described the modern generation of students as the true proletariat. They are not calling for reform in society but for revo-

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lution, repentance and newness. They are willing to suffer on behalf of the underdogs of society, although a majority of them come from the affluent of the society.

They give the following reasons for their protest:

- a) We live in a single world and share each other's problems;
- b) The really human problems which confront us are world hunger, world illiteracy, world poverty and racism;
- c) The world leaders are not concerned with the solution of these problems but rather in using their political and technological skills to create greater differences between the rich and the poor, both within their own societies and within the world. The skills now taught by the institutions of learning aggravate this situation by drilling into students competitive values which do not help people to "co-exist" let alone "pro-exist." Such a situation is intolerable and raises profound moral questions which the society as presently constituted is ill-equipped to deal with. This is a society which perpetuates violence and exploitations. Therefore it must be changed.

Looking at the program of students one wonders if their activity is not closer to the prophetic tradition of the Christian faith. The message of doom preached by students is only an effort to challenge the institutions that deny the humanity of man. They seek a new social and political order which is closer to the Christian vision of the city of God than the present structures that deny man and his humanity. They are calling for a responsible use of economic and political power for the sake of the whole of humanity and not just for one nation or one group of people.

Here the Church must show sensitivity, imagination and moral courage to understand the religious nature of the student protest movement. What I am calling for is not mere adaptability or tolerance from the Church, but for a more prophetic role. The modern mission is to stand alongside the poor and the exploited of the world. The Church must become an evangelist for economic, political and racial justice in the world if it is to recover authenticity in our generation. Students are right in asserting that poverty, social and economic injustice are contrary to humanity and human solidarity. Revolution is a phrase charged with social and political renewal. This drive toward human solidarity is surely not contrary to the unity and solidarity that we seek in Christ. The ultimate aim of all Christian mission is to unite all things in

Christ. This dynamic search for new humanity has meaning within the context of the Christian evangelistic task in the world.

The second main force of our generation is the recognition of our interdependence on this planet earth. Our destinies are bound together. This recognition has given a new impetus toward a global strategy for development. Therefore the focus on the tremendous gap that exists between the rich and the poor because we have become conscious that humanity cannot exist three-fourths starving and one third engaged in planned waste. We must use our resources to remove hunger, disease and waste. The resources of mankind must be committed to the welfare of every man on this planet. Lots of international and national organizations are committed to the program of planned development. These institutions are truly ecumenical. The Church must share in this ecumenicity and strengthen the hands of the forces working toward a more equalitarian society based on economic and political justice. The Church must call the rich and powerful nations to repentance so that needs of the poor can be taken seriously. Surely this would not bring heaven on earth or create a "city of God" on earth, but it will certainly save man from being less than a human being; when man will be saved from tyranny of another man. The Church in her commitment to humanity cannot ignore the task of humanizing the economic structures that are based on self-interest and national consideration only.

The Church should also deepen the development issues by injecting the human consideration. What is involved here is not merely percentage of growth, but growth of a human being to selfhood. That is true development.

The third consideration that has relevance for the evangelistic and missionary task of the Church is the existence on this planet of a host of other faiths whose adherents take them as seriously as we take our own faith. They are faiths that men live by. Most of our attitudes toward these faiths are paternalistic. These attitudes were developed during the period when the superiority of Christian faith was taken for granted. Since Christian faith was the faith of the colonial and imperialistic power it was assumed that it had inherent superiority over these faiths which were static, stagnant and unchanging. This superiority of Christianity can no longer be taken for granted in the world today. These faiths have come to a self-consciousness unknown in history. They are providing a

new focus to their adherents for their tasks of national development. Some of them are touched by increasing secularization and have shown new vigor and new life. Hinduism, Buddhism, Islam have exerted and are exerting tremendous influence in political, social and economic life. Through this process a silent reformation is taking place in these faiths. These religions are being interpreted as forces for new Humanism. They are getting away from cultural identification and are claiming finality. Surely the finality that we confess in Christ is related to the affirmation of finality of these faiths. How is the missionary and the universal character of the Christian faith related to the missionary and universal character of a religion like Islam?

These faiths are also concerned with the social and personal integrity of the life of man. Can a meaningful dialogue take place between Christian faith and



other faiths on the nature and destiny of man? Are not all men concerned with questions of freedom, alienation, reconciliation, human development, justice, and love? One of our evangelistic tasks is to engage these religions in a creative dialogue in the context of which answers to common questions and anxieties can be found. It is only at that point that we will understand the depth and meaning of the salvation that is offered to every man in Jesus Christ.

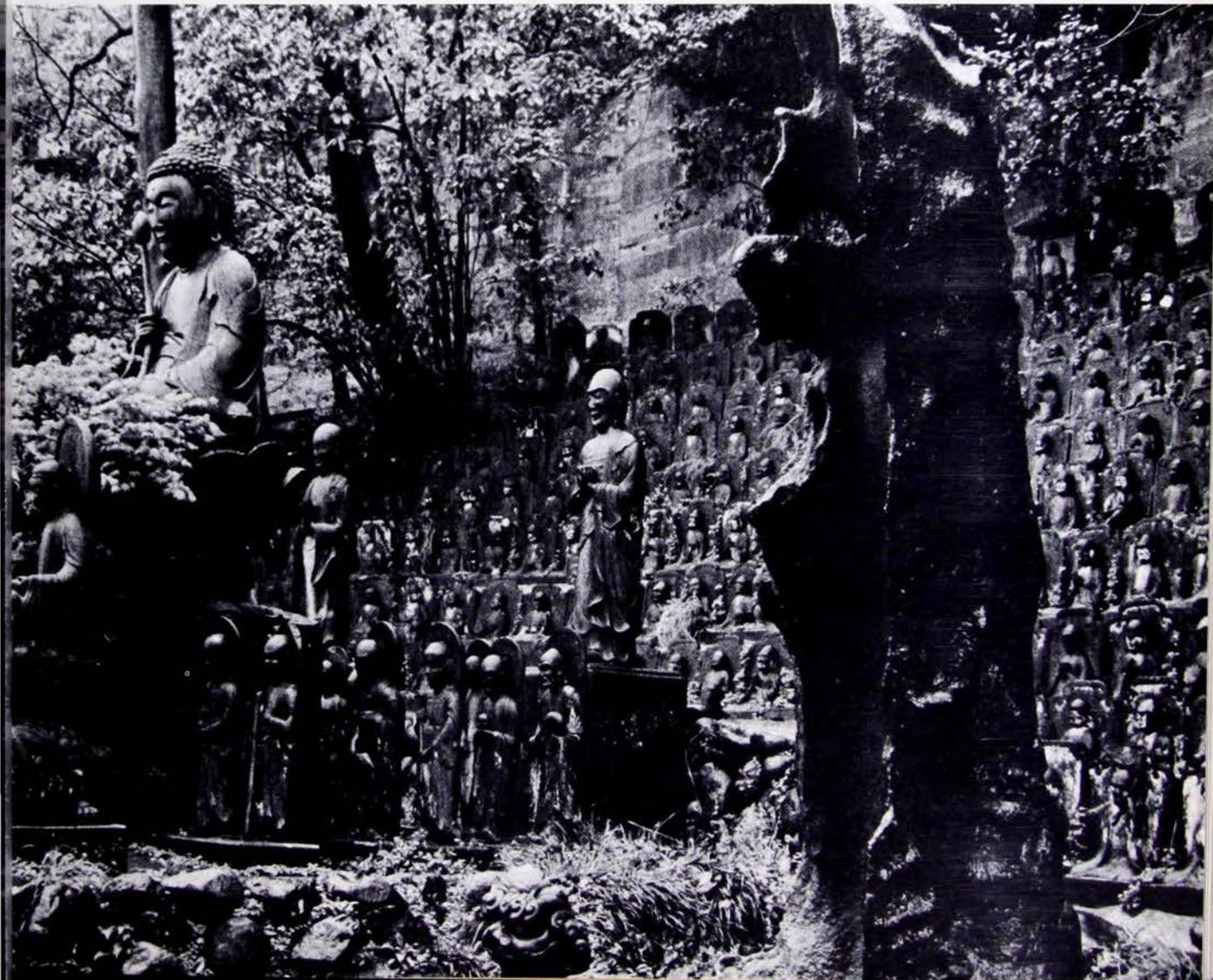
The question raised here is not finding a relationship but what kind of relation. The Church as a community of faith is present in the midst of these faiths. Can it continue to maintain a negative relationship and yet be faithful to the Gospel?

There is unity and solidarity of all men in Christ. What is offered in Christ is not merely "relevance" but "revolution." Our solidarity is with all men and our solidarity is in Christ. Our evangelistic task is "man-ward." Now if the Christian

Gospel that we proclaim is the "good news" for all men, then it cannot and should not be interpreted in competition with man's striving for social and political selfhood; man's striving to emancipate himself through progressive evolution of his social and political structures. On the contrary, the Gospel promised in the Scriptures should influence and stimulate and direct the flow of man's progress. It must challenge man to create social, economic and political institutions that will enable him to enlarge his freedom and limit the realm of fate and necessity.

The Christian Gospel is not a private proclamation. It is a public proclamation. It can never be neutral or "non-aligned." Its neutrality may give an impression of its collaboration with the forces which deny humanity to man. Therefore true evangelism is a stand for man. It is only there that Christ becomes good news for every man.

*"Can a meaningful dialogue take place between Christian faith and other faiths on the nature and destiny of man?"*



# THE MAKING OF MISSIONARIES FOR THE 70'S

by Lance R. Woodruff



Can the Church meet the mission challenge of the 1970's, or is the missionary an anachronism, a relic of a bygone age, soon to disappear forever?

If a group of forty prospective missionaries who trained recently at the interdenominational Missionary Orientation Center in Stony Point, New York, is an accurate preview, then Christian mission will remain very much alive.

Looking like a quiet mountain resort, set in rolling hills near the Hudson River, the Stony Point center's outward calm is deceptive, for beneath it all there's no immunity from community—the close associations which bring frayed nerves, jangled opinions, put-ons, vivid perceptions and self-realization, faith, commit-

ment, friendship, love, shared tensions and accomplishments; togetherness in washed dishes, shared food, claustrophobia, make-believe, too many children under foot, noise, and confusion.

There is a dynamic new style, a new look for the missionaries to the 70's. But despite the kaleidoscope of changing appearances the central message of salvation, reconciliation, and redemption is unchanged. The new missionaries symbolize the renewal of the Church, and they are a part of its revitalizing force.

"We are called to be a vanguard, a prophetic human model," said bearded Church of the Brethren pastor Don Fancher, drawing on his pipe. "We are called by God to embody God's intention

for the human community—to be a people characterized by justice, freedom, and love."

To a pretty United Methodist schoolteacher, Mildred Kirk, a simple faith, in her words rather "old-fashioned," a basic belief in the Bible and in Christ as personal savior, and the power of the Holy Spirit working among and through men are essential elements in her decision to become a missionary.

Kit Johnson, M.D., leaned on his guitar and gazed absently through a rain-washed window into the night. Recounting his decision to serve Christ, to witness overseas, his thoughts wandered back to his native eastern Oregon. Eight years of changed plans, false starts, spe-

●● We are called to be a vanguard, a prophetic human model. We are called by God to embody God's intention for the human community—to be a people characterized by justice, freedom, and love. ●●



cialized training in pediatrics and public health, the Air Force, his lovely wife and two sons. Rejecting a too-cold cup of coffee, he brushed his fingers through thinning blond hair and returned to a favorite folk song: "How many ears must one man have, before he can hear people cry? . . . How many times can a man turn his head, pretending he just doesn't see? . . . The answer . . . the answer is blowing in the wind. . ."

Kit Johnson talked of the pressures that are brought to bear against doctors who in any American locality attempt to charge less than the prevailing rates, even though the needs of impoverished Americans would thereby continue unattended. He doubted his ability, he said,

to maintain his integrity indefinitely. He feared he might make his primary goal the making of another buck for an over-endowed early retirement. In Korea, with the Presbyterian Church, he could serve.

#### Social Concern

The new missionaries see the Church as a transforming and reconciling agent in the world. On the brink of the 70's they have chosen a course which will lead them into turbulent world currents amid growing social disruption at home. Inescapably, they report, the Church is involved in the world revolution—the revolution of rising expectations, and the quest for political, economic, and cultural

independence.

Presbyterian. Leland Chou sensitively swept the air with choir director's fingers as he spoke: "There is a basic change of concept of the Church. Missionaries today are no longer limited to the 19th century concept of going out and preaching the Word, the Good News. There is a new dimension added which in many respects overshadows the Word . . . (and) that is service to mankind.

"Every one of the participants had the sense of doing service, of rendering service for others . . . (but) the basic motive is—each one of his in his own way—to serve God and to tell the Good News," Chou continued.

"Throwing the Bible at people in the

20th century is no longer effective," mused his wife Lily. "Missionaries themselves may be the only Bible these people ever read . . . We talk about Jesus coming to show us a fuller life in Him, but this has no appeal when people have no roof over their heads . . . With empty stomachs how can they hear about a better life?"

In primary groups for study and deeper encounter, in a sensitivity training lab, and in "situational" assignments which took them deep into the problem areas of American society, the missionaries reflected upon that small portion of America which was in their own experience, and that larger portion which they discovered was part fact, part mythology.

United Methodist Phil Utton, a wiry New Mexican, was among six missionary men doing field work while at Stony Point with Chaplain Ed Muller in Green Haven Prison, a maximum security institution whose inmates are primarily from New York City. What he learned there of black attitudes toward the Church and their implications for world mission troubled him:

"It's a difficult thing to represent the Church within a prison whose population is almost half black," he reflected, sprawling his denim-clad legs as he slouched in a chair. "They carry memories of the Church which are not pleasant, memories of the Church linked with white racism. They tend to feel that the Church is a racist institution or at least that it's not really a dynamic force against the trends in society as a whole, which to them would be a redeeming thing, at least if it had been true before people like (Martin Luther) King and others made it popular."

Stony Point preparation opened new vistas.

"I was afraid to talk to hippies and blacks," an exuberant Mildred Kirk confessed to her primary group. She swallowed her fear—and pride—and found she could mingle with the protesters, revolutionaries, artists, and vagrant drop-outs from the American mainstream. With Washington Square United Methodist Church in Greenwich Village as her base of operations and the Black Manifesto and Abbie Hoffman's book, *Revolution for the Hell of It*, she said she had come to understand and accept—some, if not all—of the other America she had never known.

#### Feeling Rejection

"I had been rejecting all these people because they weren't like me," she exclaimed, "but I had never known what it felt like to be rejected myself until one

day I had to dress like a hippie and 'pan-handle' some high school students who were coming in to 'do the village.'" She jumped up, loosening her raven-black hair around her face and thrust her hand out, demonstrating her begging technique.

"They were frightened, just plain scared. They didn't know what to do, but it was obvious they were disgusted by us, like we were animals. None of them gave us any money. They just backed off until the minister came to their rescue, and they learned he'd put us up to it all. But they didn't look at us like missionaries after that. They weren't ready to accept."

Acceptance. Moving from a conservative Tennessee setting into liberal Stony Point, and then radical Greenwich Vil-

lage, Mildred admitted her embarrassment and reluctance. "As soon as I open my mouth people know I'm a Southerner. It's like I'm personally responsible for everything that ever happened in the South." But her experiences in Stony Point, and in the Village, brought her to a greater understanding, acceptance, and reconciliation, between herself and of herself, with others.

Preparation at Stony Point leads to an intimate encounter with these facets of the missionary personality, and more. It leads to a confrontation with the self-motivation of the individual missionary, causing him to re-examine his goals and to test his own usefulness as an agent of reconciliation.

"If one cannot pass the test of rubbing



shoulders with other missionaries at M.O.C. (Missionary Orientation Center) where people have a relatively similar orientation, outlook, background, faith and values, then he or she will be completely inadequate to go overseas where everything is so radically different," Lily Chou adds.

The men and women who gathered at Stony Point represented a variety of denominations—United Methodist, United Presbyterian, United Church of Christ, Church of the Brethren, the Reformed Church in America, Disciples of Christ, and Lutheran. Drawn from throughout the United States and several foreign countries, they bore little resemblance to the romanticized missionary of the past, the much-loved, much-maligned bearer of "the white man's burden."

They learned that all they can see is "through their American-oriented point of view," according to Leland Chou, "which is not always necessarily the best point of view for other countries."

Cultural adaptation? "You can talk about it, you can play a game about it, but . . . you've got to go to the culture and live with it before you can really adapt to it," Chou concluded.

Encountering and dealing with each other, they shared in viewing a world in revolution, a world bursting with creative energy, much of it spent in hatred and war, racial and religious enmity, political vindictiveness, clashing ideologies, and the fear and distrust with which many foreigners view America and her versions of Christianity.

### World Community

For more than a thousand years Christianity has been the religion of the Western world, but as the Church takes root in the non-Western world, and as it declines in Europe and America, a new Christianity is appearing. The new missionaries at Stony Point voiced their commitment to the international, multi-racial, multi-cultural church, in America and abroad.

Recognizing the increasingly precarious position of the Church in many parts of the globe, especially on racial-cultural grounds, the new missionaries are prepared to recognize their limitations both as individual representatives of Christ and as carriers of a considerable amount of American cultural baggage which might interfere with their Christian witness to men in another culture.

Themselves an ecumenical community, the new missionaries will be working in a yet broader spectrum of the international church; reconciliation between their own generally liberal views and the often con-

servative churches they will be serving as educators, university pastors, agricultural advisors, doctors and nurses, and more, is an often stated goal.

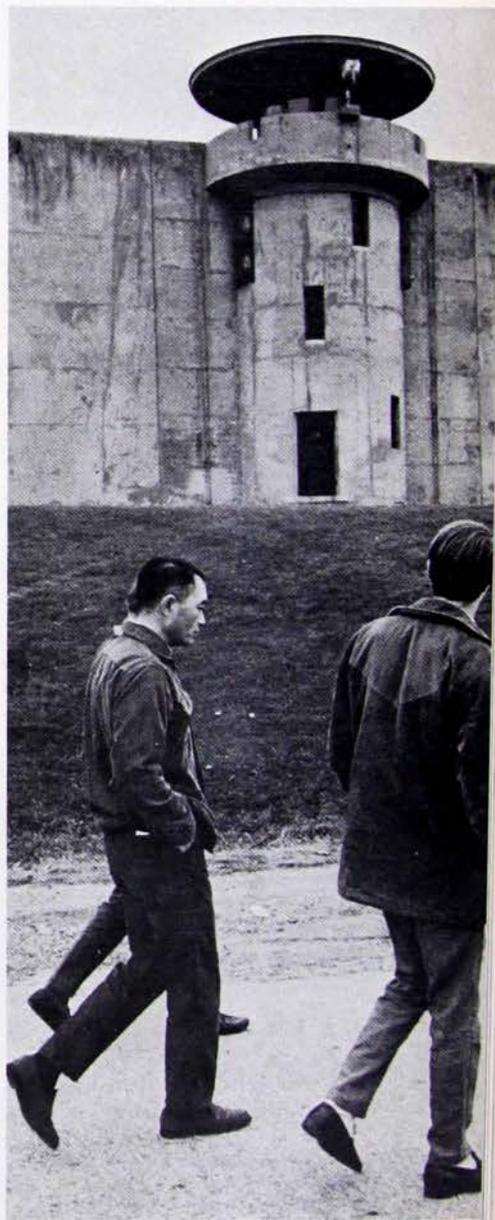
Sessions with Indonesian theologian Ie Gan Pouw brought the new missionaries into closer contact with the increasingly varied faces of the Church overseas: black, brown, and yellow. Flamboyant Dr. Daniel Fetler, professor of the State University of New York at New Paltz, delivered a series of lectures on communism and capitalism, democracy and totalitarianism, and the Soviet and American "mindsets," and surveyed world political discord.

Participation in the October 15 Vietnam Moratorium was felt necessary by nearly every missionary candidate, even though they were unable to leave Stony Point. Instead, the community shared a sacrificial meal of boiled rice and weak tea. Quietly, emotionally, they gathered together—together, yet separate, and separated, as they reacted individually to the events of the day. Communally voicing a litany dedicated to ending the war, some penitents ate silently, nervously, even with tears in their eyes. Others were unable to eat at all, thinking of those a world away who likewise could not eat at all—but for different reasons. They shared an identification with the sufferings, innocent victims of the war.

What is the future of the new missionaries as they embark upon their Christian vocation?

Fancher, explaining his understanding of the basis for missionary vocation, or any Christian vocation, said it this way: "Always the Christian community must recognize that, even if its commitment is firm, its judgment may be tragically in error . . . And we must continually acknowledge our ignorance and error . . . But we cannot be immobilized by fear of error . . . Again, it is the Resurrection that is our assurance that God's acceptance of us is his free choice. It is not based upon our virtue, or soundness of judgment. We are his chosen people only because he chooses to use us."

Who are the missionaries for the 70's? They are people like you, who reflect the strengths and weaknesses of their cultural backgrounds, the contemporary world, and—each one—holding within the spark of hope for the future.

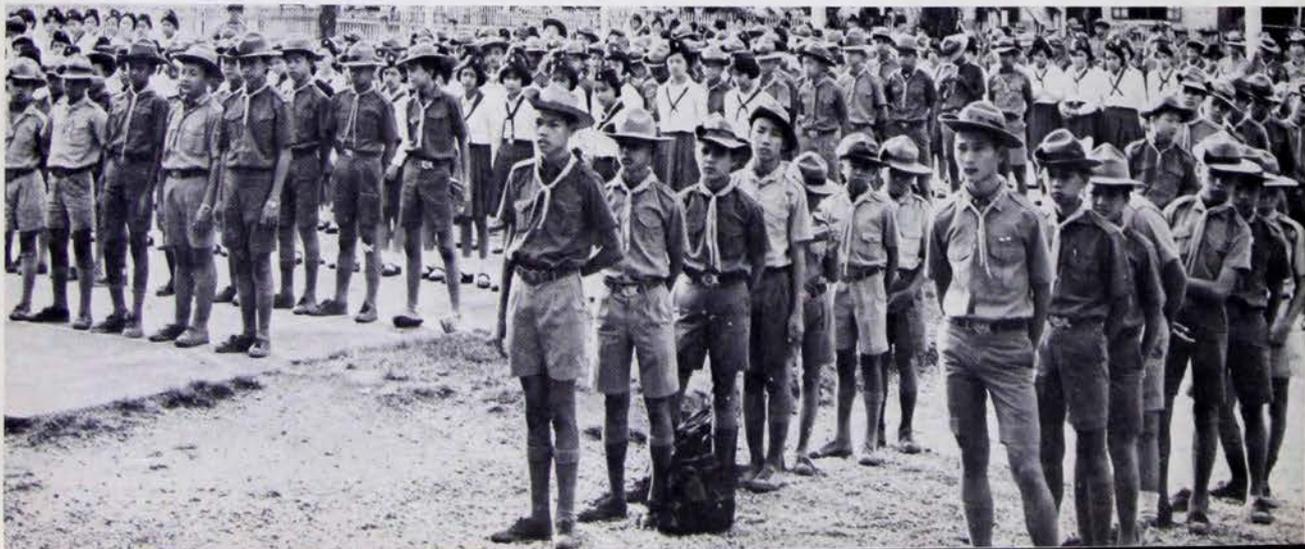
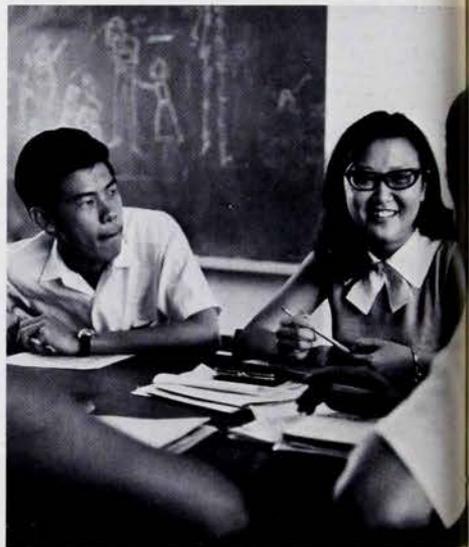


# A CHURCH IN OUR IMAGE?

## TRENDS OVERSEAS

How much do missionary-founded churches overseas actually mirror the image of the "mother churches" in the West, especially today? A quick overview of overseas churches and the missionaries working with them reveals essentially the same mixed picture of the Western churches—some are risk-taking and others are ingrown, some seek new opportunities in changing political environments while others seem overburdened with anti-ism, some allow room for creative energy of younger churchmen while others are dominated by power-hungry hierarchs.

The following selection of missionary-founded churches around the world is not intended as an exhaustive study, but simply as an indication of trends now apparent. In a way, each selection illustrates one image of the Church today.



## URUGUAY—AUTONOMY AND NO MISSIONARIES

The Uruguayan Methodist Church is a small church in the smallest country in Latin America. With the election of a president, a vice-president and a twelve-man executive council (clergy and lay members), the little church has declared its autonomy and set its own structures. Furthermore, all the United Methodist missionaries there last year decided the best thing for the growth of the Church was for them to leave. They left. Now, only the English-language church in Montevideo has a missionary as its pastor.

The decision of the missionaries to leave *en masse*, without any political pressures, is a unique chapter in the history of the expansion of Christianity.

Meanwhile, the church is facing economic problems as stewardship education lags. As the church developed, missionary leadership unwittingly provided a dependence on funds from outside Uruguay for church construction and equipment, with a tiny percentage of the funds coming from local resources. There will continue to be a drop in funds from the U.S., largely because American churches have traditionally funded the missionary and his project rather than the national work.

For its small membership, the Uruguayan Church has several strong leaders and a surprising commitment to the ecumenical movement. The future question is whether this leadership will limit itself to the Methodist community or give itself more to ecumenical programs at the expense of the Methodist Church of Uruguay.



*Above, girls study chemistry at the United Mission's Baghdad High School in Mansour. The school has been nationalized by the Iraqi government.*

*Below, this church in Montevideo, Uruguay is headquarters for an extensive services program.*



## IRAQ—UNCERTAINTY AND NO MISSIONARIES

There are no missionaries in Iraq, either, but it had nothing to do with any decision by them. Iraq's Baathist government expelled them all last June and took over mission properties. The United Mission, a Protestant ecumenical effort founded in 1923, no longer operates in the country. Similarly, schools of the American Jesuit mission in Iraq were nationalized and all Jesuits expelled.

Relations between missionaries and local churchmen had been held to a minimum in months prior to expulsion. A Protestant missionary who was among the last to depart reported: "Our last weeks in Iraq were very tense, busy, and tiring. Anti-American propaganda rose steadily to higher levels; we could not know when it might break into actual violence. We were increasingly cut off from our Iraqi friends and colleagues whose association with us endangered their own lives, they might have been accused of being agents of imperialism." The final expulsion of the missionaries, who were suspected of being agents of Israel or of the Central Intelligence Agency, came as little surprise.

The instability of the current situation was underlined by an attempted coup in January, with twenty-seven executions in its immediate wake. Caught in an atmosphere of mounting xenophobia, the Church in Iraq is unable to help for fear of compromising its already uncertain position.



Above, chorus of children, in traditional dress, is heard over Church-sponsored Radio Station HCKY in Seoul. More than ten percent of the Korean population is Christian, the largest percentage in Asia after the Philippines.

#### KOREA—THE MISSION "SUCCESS" STORY

Protestantism didn't make the Korean scene until the 1880's, relatively late in mission history. But, proportionally, it has been successful beyond that of any other Asian nation. Korea early attracted far-sighted missionaries who emphasized the full participation of Koreans in the evangelization task and in financial self-support of the churches. In the early days churches were built only as Koreans could pay for them and churches organized only as Koreans could manage them. Today the country is a veritable potpourri of Protestantism.

But of this selection there is hardly one that is not inner-directed, conservative, excessively pietistic, the Methodist and Presbyterian churches included. Korea is a peninsula long buffeted by larger outside powers, and this has had its effect on the churches. Anti-communism reaches fanatical proportions.

A Youth Task Report done for the United Methodist Board of Missions this summer reported that "Korean Christians assume that the church, the military, the U.S. presence, and their government share common concerns. There is little or no questioning of this assumption." Also: "The Korean Church is rent with factionalism, shows no interest in ecumenism, and fails to minister to people, particularly poor people, in their daily lives."

On the other side of the ledger, there are signs—not many, but some—that the Church is moving into areas of critical human need. The Inchon Industrial Mission represents a distinct departure from traditional attitudes. The East Annual Conference is developing special program activities in the area of the coal mines in the Eastern mountains, the prostitution problem in East Seoul, the rag pickers in the slums, dormitories for low income laboring people. But, says one staff member of the Board of Missions, "it is unfortunate that the Korean Methodist Church is not already much further along the line of radical new forms of Missions and service in Korean society." The Presbyterian churches are split by fundamentalism.

The leadership of the churches seem unable to move from very traditional concepts of what the church is meant to be. Much energy is invested in internal political maneuvering for position and power. The question, of course, is how much this is the image of the "mother churches" in the U.S. Before her recent death, a distinguished Korean, Dr. Helen Kim, former president of Ewha University, returned to Korea after several months in the U.S. and said she was astonished at the inwardness of Americans and American churches.

#### TAIWAN—A NEW ERA

In 1952 a group of former China missionaries, responding to a National Council of Churches survey, cited a number of "lessons learned from China": overemphasis on organization and institutions and property, too much missionary control and mission money and Western influence. Yet when Methodist missionaries and money followed the Chinese refugee community to Taiwan a year later, many of the same mistakes were repeated.

Now the Methodist Church on Taiwan, embracing 3,000 members of the refugee community, is about to stand on its own feet, exhibiting a new maturity. In its October 1969 Annual Meeting the Board of Missions began a process of turning over affairs of the Taiwan Conference to the Conference, stating that after 18 years it "had fulfilled the original purpose of service to refugees." Withdrawal of financial support and missionary personnel from the conference and related institutions will be completed by the end of 1972. Cooperation will continue through interdenominational agencies.

A World Division team consulted with Bishop T. Otto Nall (who will also be withdrawn) and Chinese members of the Conference's Coordinating Committee in the fall of 1969. It was agreed that the Chinese, who are enjoying an economic



Above, young Chinese man learns Taekwon Do, the Korean act of self defense, at a church center.

boom, should assume support for such institutions as Tunghai University, Soochow University and Wesley Girls' School. The World Division has provided half the building costs at Soochow and in excess of \$850,000 for Wesley Girls' School. Similarly, local congregations will have to finance costs of land and buildings; to date, the World Division has picked up 80 to 99 percent of the tab.

Acknowledging its unfulfilled goal of "self-support, self-government and self-propagation," the Conference willingly agreed to assume complete support for its entire life by 1973. The Chinese pointed out that withdrawal of American economic aid from Taiwan was followed by an even higher national growth rate. It may be that withdrawal of missionaries and funds will give the small and in-grown Methodist Church of Taiwan a new lease on life as well.

While there are 32 denominations operating in Taiwan and almost all of them have small memberships, the Presbyterian Church is the exception. The oldest (founded in 1865) and largest (71,000 members) mainline Protestant church in Taiwan, it is growing fast, is almost self-supporting and is autonomous. It is also a member of the World Council of Churches, for which it has borne a good deal of criticism from the government on Taiwan.

### THAILAND—"GETTING TO DISLIKE YOU"

Until recently the Church of Christ in Thailand was *the* Thai Protestant Church, embracing virtually all Protestant Christians and relatively unchallenged in the mission field.

Historically a Presbyterian-related body, the Church of Christ in Thailand (CCT) today finds itself challenged by many small denominations and conservative missionary communities, outnumbering three to one the number of CCT-related missionaries.

Indications are that relations between Protestant groups and the Roman Catholic community will improve. Even now the churches are to varying degrees supporting a new translation of the Bible in Thai that will be recognized by all groups.

But there are other forces at work in this Southeast Asian nation. With a recent decision that Bangkok will become the world headquarters of Buddhism, a renewed Buddhist missionary effort is anticipated. Numerically small, the Protestant community has never amounted to more than 0.5 percent of the population. Until recently the Thais have been relatively free of ill will toward Westerners and Western missionaries. But the signs are that all this is changing now.

(continued on page 24)

*Bottom, Santi Sukh Church near Chiangmai, Thailand holds a dinner during the Harvest Festival. A Thai Christian Education class illustrates Christmas cards.*



The presence on a large scale of U.S. troops engaged in Vietnam war operations is affecting the climate of Thai opinion. Though not engaged in combat activities within Thailand, more than 50,000 service personnel appear to be contributing to a small but steadily growing anti-Americanism both in the capital and in the provinces. Thai intellectuals increasingly feel that a Vietnam-style war is inevitable in their country, and they're blaming the U.S.

A letter from a French Catholic priest in a rural area far from the busy, sprawling capital is a sad commentary on what he felt the immediate future would bring for Thailand. He wrote of the rising anti-American, anti-Western emotions among the peasants.

More concretely, terrorist activities in 15 southern provinces led to the declaration of martial law there last December. Sabotage and minor ground attacks against a handful of U.S. bases have occurred.

An American church official says this will affect the Church in Thailand. "Undoubtedly we're going to suffer" from the United States military presence, he believes. There is "a certain negative feeling, a disillusionment" among some Thais. "And there is resentment toward the threat of American economic domination.

*A small Methodist mission station clusters on the shore of Lake Kafakumba, Congo.*

"Some Americans show great concern" in not displaying their relative wealth, "but others are insensitive, arrogant, and reveal their affluence" in ways that grate on those who are without.

"But," says the American churchman, "one aspect, overlooked and underrated, is the mass permeation and penetration of Christian concepts of service into Thai society."

Christians and Buddhists alike are educated in the numerous Christian schools and hold posts at many levels in the Thai government, including the Cabinet. These individuals have been "indelibly marked by the atmosphere of the Christian schools," in the words of a Protestant missionary, motivating in large part the extensive government programs in health and education.

Student groups increasingly deal with the Christian responsibility to Thai society, social implications of the Gospel, war and peace questions, while a sharing between Protestant, Catholic, and Buddhist clergy in making meaningful responses to the social questions is on the rise through faculty exchanges in schools and seminaries.

#### CONGO—THE IMAGE IS WHITE AND BLACK

The United Methodist Church in Congo is probably the most Africanized church in that country in terms of personnel and in thought patterns, but is also one of the most Western in structure. The Church has Annual Conferences, Districts and Quarterly Conferences. The Church is maintained with an African

bishop, district superintendents and pastors with the usual Western committee machinery. Local churches can exist and support themselves, but they can't support at the same time the hierarchical and institutional elaborations inherited from the States. Thus, a denominational structure is maintained with outside support, which conflicts with national goals of economic independence.

If the structure in the Congo is White the symbol of unity is strictly Black. The traditional symbol of unity in Congo has been the chief and in him was vested also great authority. As African bishops, district superintendents and pastors have taken over the administration of the church, these leaders have frequently been formed in the image of the chief, with all the authority, decision-making power and privileges typical of the chief. And, like all other hierarchies, the African leadership has vested interests, and is the guardian of that which is considered Tradition. What happens when this image confronts rapid urban change and university students whose values are different is the crucial question for the future of the Congo church.

Each denomination, including the United Methodist, reflects in Congo strongly tribal orientations and is generally resistant to national thinking. An issue immediately confronting the Church is a plan for a "Church of Christ in Congo," which is violently opposed by present leadership in the Methodist Church but espoused by more nationally oriented groups.





Youths ladle corn meal for lunch at Methodist Boys' School at Kindu, Congo.

### PORTUGUESE AFRICA— PROTESTANTISM UNDER FIRE

In the Portuguese territories of Africa—Angola, Mozambique, Guinea and Sao Tome, Protestants have always been considered as intruders. This attitude derives from the recognition on the part of the Portuguese regime that the strength of their nation lies in the oneness of the language, predominance of one religion and the indivisibility of the territory.

Protestant leaders came from Europe and North America. With rare exceptions they could neither master the Portuguese language nor fulfill the aspirations of a veteran colonial government proud of its civilizing mission overseas.

The regime entrusted the Roman Catholic Church with the responsibility of educating the natives in 1940, ignoring long-standing work carried on by Protestant denominations.

When Protestant-educated Africans in exile from Angola and Mozambique launched independence movements in the 1960s, the Government, which had in the past tolerated Protestantism, began harassment and persecution of church leaders. Churches are more and more isolated from one another and the Church outside.

Jose Belo Chipenda, an Angolan refugee now with the World Student Christian Federation in Nairobi, Kenya, speculates about the future of the minority

*Calcutta, India, with more than seven million inhabitants, has been called the world's most destitute city. The boy in a "bustee" or slum fondles a pigeon. Industrial mission and family planning assistance are two Church efforts in India.*

Christian community. "What is likely to happen," he believes, "is that, as congregations shrink under heavy pressures coming from the Portuguese on one side and African nationalists on the other, remnant church members will discover a new *modus vivendi* deep-rooted in the Bible and sustained by the witness of their own martyrs. From this experience will come a new concept of community and a new church, independent of the bodies abroad, but strong and duly equipped to face the social, economic, spiritual and political realities in respective places and countries."

### INDIA—A CHURCH UNITED

India has the largest number of United Methodists outside the United States (600,000). However, as of last November they have decided to quit being Methodists and join the new Church of North India. The former Methodists will make up almost half the membership of the new church, which will include former Baptists, Congregationalists and Presbyterians, Anglicans, Brethren, Disciples, and British and Australian Methodists.

The favorable votes by the negotiating churches mark the culmination of forty years of conversation, negotiation and voting on church union in northern India. According to J. Victor Koilpillai, editor of *The Indian Witness*, the theological differences seemed insurmountable for many years. But the denominational barriers were disappearing in youth work, relief services, urban areas. Union, adds Mr. Koilpillai, "is essential for greater evangelistic effort in a predominantly non-Christian country."

The new church, to be formed at a uniting conference November 29, 1970, will have twenty-seven diocesan bishops, one of whom will be elected Moderator.

The Plan of Union gives this rationale for the formation of the new church: "We

are seeking union because we believe that the restoration of the visible unity of the Church on earth is the will of God. We believe that the unity to which God is leading us will make the Church in North India a more effective instrument for His work, more eager and powerful to proclaim by word and deed the Gospel of Christ, filled with greater charity and peace, and enriched in worship and fellowship."

At this point it is not clear to what extent the new Indian Church will be in the image of western churches, but in at least one way Indian leadership is already breaking out of the western mold. When three United Methodist bishops publicly urged a vote for union they did so knowing that in the Church of North India their salaries will be drastically reduced.



# PROTESTANT COLONIALISM IN THE SPANISH CARIBBEAN

BY ALICE HAGEMAN

Thus went the famous exchange of telegrams between *New York Journal* reporter Frederick Remington and publisher William Randolph Hearst some days after the explosion of the U.S. battleship *Maine* in Havana harbor on February 15, 1898.

Within weeks of the Hearst directive U.S. troops had invaded Cuba. The "war" was quickly won. Then, ten days after the Spanish capitulated in Cuba, the U.S. Marines landed in Guanica in southern Puerto Rico. On August 12, 1898, seventeen days later, a "protocol of peace" was signed on that island. Less than six months after Hearst telegraphed his order to Remington the U.S. had acquired for itself two colonies in the Caribbean.

## Protestantism Invades the Spanish Caribbean

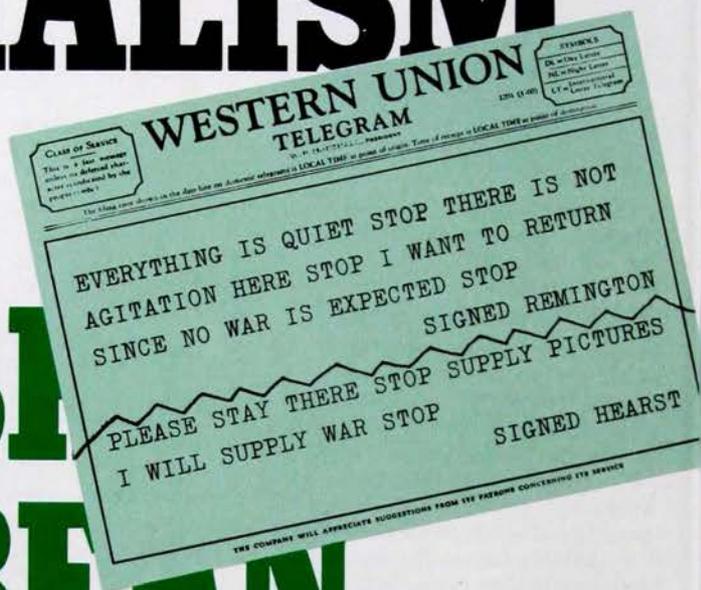
Once the Marines had secured possession of Cuba and Puerto Rico for U.S. interests, Protestant missionaries from the U.S. were free to come to these Roman Catholic countries in unlimited numbers to evangelize for assorted Protestant versions of the Gospel—and, some have pointed out, for the "American way of life" as well.

When the U.S. Marines invaded Puerto Rico in mid-1898 the only Protestant church on the island was Holy Trinity Protestant Episcopal Church, established in Ponce in 1872 by the Anglican bishop of Antigua. It was restricted to work among English-speaking people in Puerto Rico. Within barely a year of the signing

of the "protocol of peace" seven U.S. Protestant denominations had established work among the Spanish-speaking Puerto Rican population.

In contrast with Puerto Rico, Cuba had already been substantially penetrated by U.S. commercial interests in the 19th century. One observer reported that in 1820-30 some areas of the north coast of Cuba seemed more like a U.S. colony than a Spanish one. Also in contrast with Puerto Rico, indigenous efforts at organizing Protestant congregations in Cuba were under way in the latter quarter of the 19th century. Most of these were under-

*Alice Hageman is project director on Cuba for several Protestant mission agencies and visited Cuba in 1969.*



taken by socially concerned Cuban Christians active in the independence movement who had encountered Protestantism in exile communities on the U.S. mainland, especially in Tampa, Florida. Except for occasional visits no U.S. personnel was involved.

Following the U.S. invasion Protestant missionaries descended on Cuba in large numbers, replacing the indigenous leadership. Some Cubans, like Ernesto Colazo, first Presbyterian pastor in Cuba (ordained in Havana in 1890) moved into secondary roles. Others changed denominations, such as Alberto Diaz who went from the Southern to the Northern Baptist Church, and Enrique Sommellan who, after conflicts with Methodist missionaries, became a Congregationalist. Some, like Episcopalian Pedro Duarte, left the ministry—and the Church—completely.

Today, some seventy years after the beginning of U.S. Protestant efforts in Cuba and Puerto Rico and, a decade after the revolutionary forces came to power in Cuba, it is crucial to assess the effect of Protestant missions in Puerto Rico and Cuba. This includes looking at the effects of the revolution on Cuban Protestants and how well they were prepared for its coming, as well perhaps as speculating about what may be in store for Puerto Ricans in the future. In an era of revolutionary ferment throughout the Third World, lessons learned from churches in Cuba and Puerto Rico may well be valuable in critiquing the role of Protestantism elsewhere in Latin America.

#### Pre-revolutionary Protestantism in Cuba

In general Protestant churches in Cuba reproduced, in both organization and spirit, the forms of the U.S. "Mother Churches." For example, along a pattern well known in other countries, the Northern Baptists and the Southern Baptists divided up the Cuban territory—thereby perpetuating on Cuban soil third-hand divisions which had a political rather than doctrinal basis even within the U.S. Church activities followed a U.S. pattern. For example, one young Student Christian Movement leader recently recalled that in the late 1950s the same people made up three different youth groups operating out of her Methodist church in Havana. When she pointed this out to her pastor and suggested that perhaps one alone would be adequate, she was told that they had to have all three because that's how it had always been and was supposed to be—and besides, that's how it was in the U.S.

Pietist North American missionaries replaced the indigenous socially concerned leaders of the late 19th century. Ad hoc, informal congregations which had little structure and minimal funds were replaced by well-financed foreign personnel and numerous building-centered institutions such as schools and churches. Basic decision-making power was in the hands of missionary personnel with most important decisions about the life of Cuban Protestant churches made in the U.S. Titles to property purchased for the use of Cuban Protestants were held by U.S. churches, and between 50 percent and 90 percent of the financial resources of Cuban churches were furnished by the Boards of Mission.

Relations with churches in Cuba were handled until well after the Revolution through Boards of National rather than Foreign Missions. For example, only in January 1970 were relations with the Presbyterian Church in Cuba (formerly a presbytery in the Synod of New Jersey) shifted from the Board of National Missions to the Commission on Ecumenical Mission and Relations of the United Presbyterian Church USA.

The society in which U.S. missionaries created these churches was one of great contrasts between the wealth of a few rich persons centered in glittering Havana, and the poverty of the majority who eked out a marginal existence. Sugar dominated the Cuban economy. Enormous areas of land, much left idle, were owned by a few families and corporations. Profits went into private (individual and corporate) pockets. The whole country was dependent on the fluctuations of the international sugar market for its economic viability, and on the U.S. market for the sale of its crop.

In 1957, 45 percent of the population lived in rural areas. The life of one of the approximately 500,000 cane cutters was one of poverty, hunger and ignorance. He worked only during the four months harvest season, and received an annual per capita income of approximately \$100 (a marked contrast with the \$870 national per capita income). He lived in a house made of palm leaves, earth and mud, lighted by kerosene, with no toilet and probably not even an outhouse. His diet was primarily rice and beans, with occasional dried fish. He almost never ate meat, or fresh fish, or eggs, or bread. His children did not regularly drink milk and probably had no schooling at all.

In a study done for the International Missionary Council in 1942, J. Merle Davis pointed out that:

The Evangelical Church is not yet adjusted in program, upkeep, and leadership to the economic and social conditions of Cuba. The Church is a middle-class and expensive institution in a largely lower-class and poverty-stricken constituency. It is an Anglo-Saxon and democratic institution in a Latin and feudal society. It is an urbanized institution seeking to expand in a rural environment. (*The Cuban Church in a Sugar Economy*, p. 133)

#### Since the Revolution

By 1958 the Protestant community in Cuba numbered some 300,000. Today, ten years after the revolution, that number is down to somewhere around 50,000—less than one percent of the Cuban population of approximately seven million persons. The Methodist Church in Cuba illustrates some of the kinds of changes that have taken place. Before the Revolution, the Methodist bishop for Cuba was the U.S. Bishop of the Florida Area of the Southeastern Jurisdiction, residing in Florida; today he is a Cuban residing in Havana. In 1958 there were 9,400 Methodist Church members in Cuba; today there are 2,700. In 1960 there were thirty-six Methodist missionaries sent by the U.S. church; today there are none. In 1960 there were some thirty Cuban Methodist pastors; of those thirty only two remain today. In 1960 there were 144 Cuban Methodist appointments for "predicadores locales" (this number does not include persons located either in schools or in women's work); at the July 1969 Annual Conference, 69 appointments were announced to Methodist parishes in Cuba.

After sixty years of paternalism, one Presbyterian pastor in Cuba has pointed out, it takes a long time to make changes in the life of the churches. One sees numerous elements in the life of Protestant churches in Cuba today which remain from the U.S. influence.

First, the organization, composition, and worship patterns of Protestant churches in Cuba parallel those in the U.S. This summer, for example, the Presbyterian Church adopted its new constitution—which is, with few modifications, a translation of that of the UPUSA. Thus, the structures and disciplines intended to facilitate the work of the United Presbyterian Church in the USA, a North American body of three million persons, has been transplanted into the Cuban context where the Presbyterian Church numbers only 4,000.

An additional element making it difficult to break free from U.S. influence is the continuing relations with U.S. mission boards and their personnel. For example,

the World Council of Churches "Cuba Project," underwritten largely by churches in the U.S., has continued to be a major source of funds for Cuban church budgets, providing over \$250,000 in 1968-69. In general, this subsidy has been reduced year by year as local support has increased. The exception is the Episcopal Church, which presently receives almost half of the "Cuba Project" money and remains so dependent on outside assistance that it cannot survive without it.

Although the departure of North American personnel removed by one step the perpetrators of church divisions, and brought into power indigenous leadership, it has not necessarily brought Cuban Protestantism any closer to unity. In fact, church autonomy has sometimes led to great denominational self-consciousness and therefore made mergers harder. For example, the personal status of indigenous bishops (the first Cuban bishop of the Methodist Church has only been in office since January 1968) or the organizational investment in a constitution (the Presbyterians are only now finalizing theirs) are vested interests which exert considerable pressure in favor of retaining present divisions. Consequently, ecumenism is suspect, the work of the Cuban Council of Churches has minimal effect, and relations with churches around the world have little significance in local congregations.

Although the total number of Protestants is less than 1 percent in a country which is, at least nominally, 70 percent Roman Catholic, contacts and cooperation with Roman Catholics are minimal. The pietistic, defensive posture of Protestantism in a Roman Catholic culture has left many Protestants unable to relate to the dominant religious group.

It is estimated that 90 percent of Protestants in Cuba are opposed to the Revolution. This position contrasts with that in some other Socialist countries. For example, the Hussite churches in Czechoslovakia have a radical tradition which extends back to their very origins. In fact, the Communist Party in Czechoslovakia considers Jan Hus the first of the Czech revolutionaries.

After a decade of life in the Revolutionary era, it is clear that the legacy left Protestants in Cuba by the North America missionaries failed to equip them for life in either an ecumenical or revolutionary situation.

#### As for Puerto Rico . . .

Puerto Rico in the '60s is much like Cuba before the Revolution. Tourism is a major industry; luxury hotels catering to a U.S. clientele are a dominant ele-

ment in San Juan life today as they once were in Havana. The Puerto Rican economy is dominated by U.S. capital and imports. Half the population lives in rural areas—and still half the food is imported. In some rural areas privately owned sugar cane fields provide minimal and only seasonal employment. Moves toward "diversification" and "industrialization" have benefited primarily interests on the mainland. There is substantial full-time unemployment—estimated conservatively in 1964 at 13 percent, a figure which did not include those young people who were neither in school nor working. Illiteracy at that time still afflicted 17 percent of the population.

Official figures about the "boom" in Puerto Rico are, in general, misleading. In 1964 four-fifths of Puerto Rican families earned less than the \$3,000 a year that is considered a poverty level for families in the U.S. On top of this, the cost of living in Puerto Rico is higher than that in the U.S.

The political scene in Puerto Rico is deceptive. Despite relatively tranquil electoral politics, other forms of political activity is increasing. Puerto Rican Commonwealth status, as U.S. citizens but ineligible to vote in presidential elections, means that Puerto Ricans are eligible for the draft although denied access to the ballot box. U.S. bases and other military installations occupy approximately 8-10 percent of the Puerto Rican land areas. Estimates are that Puerto Rico's strategic value to the U.S. will increase along with an increase in U.S. training for counter-insurgency anti-guerrilla actions.

Many students and young people have joined the opposition to the war in Vietnam, and opposition to the draft has been growing. The Movement for the Independence of Puerto Rico (MPI) is gaining an increasing number of adherents among young people, including theological students and members of the Puerto Rican Student Christian Movement. There have been a series of acts of sabotage, such as bombs exploding in luxury hotels in San Juan. And finally, a small but vocal minority of Cuban exiles (22,000 in 1964) is a continuing reminder of the ties between the two islands.

#### Suburban Protestantism Puerto-Rican Style

One might judge the work of U.S. Boards of Missions in Puerto Rico to have been eminently successful—if the criteria used are growth in numbers, economic mobility of congregations, and thorough "Americanization" of churches. As in Cuba, Protestant churches in

Puerto Rico reproduce the patterns and assumptions of the U.S. missionaries responsible for their training—or deformation.

In 1968 John Hager did a study for the Methodist Division of National Missions entitled "Proposals for Metropolitan Mission for San Juan." The study cites one minister, related to the university community, who characterized the church in Puerto Rico as "still using a rural pattern to develop a city church." He described that pattern as "anticipating that the people will spend practically every night in the week at the church and make it the center of their lives." Hager goes on to comment:

"This observation was verified in visits with pastors. The typical program, other than Sunday Church School and Worship, consisted of a Sunday Evening Worship Service, a week night Bible study, a prayer service (either at the church or in homes of members) and one evening (usually Friday) with simultaneous meetings of the WSCS, UMYF, and United Methodist Men. Reported attendance figures indicated that it was the same people who attended all of the additional meetings, usually from 10 to 25 per cent of the Sunday congregation. One pastor explained this pattern by saying it was 'necessary to have a full program to keep the church alive.'"

This is reminiscent of the ghettoized, church-centered patterns in rural and suburban U.S. churches ten and twenty years ago, a pattern which totally ignores any possible relations with the world outside. More than anything else, such patterns give substance to charges of the irrelevance of the church.

Puerto Rican Protestants are for the most part "kept" by their sponsors, the Boards of National Missions. Although there are growing degrees of local autonomy in some areas of decision-making, property titles remain in mission board hands and most congregations are dependent on mission board subsidies for their survival.

Many Puerto Rican churches have also assented to being identified as appendages of U.S. denominations. For example, the Puerto Rican Methodist Conference is under the jurisdiction of Bishop J. Gordon Howard of Philadelphia; the Presbytery of Puerto Rico is part of the Synod of New York. This identification is not universally accepted, however. The World Council of Churches, the World Student Christian Federation, and even the National Council of Churches in the USA regard Puerto Rico as part of Latin America, and maintain relations with the Puerto Rican Council of Churches and SCMs independent of U.S.-sponsored denominations. The WCC has, in fact,

scheduled a regional meeting on Latin America to meet in Puerto Rico in June.

The "saints" of Protestantism in Puerto Rico are primarily traditional or Anglo-Saxon. Some familiar Presbyterian and Methodist names are Corson Camp, Robinson School, Paul Wolfe Chapel, Bishop Asbury Church, Juan Calvino Church, Hugh O'Neill Memorial Church, Carlos Wesley Church, Roosevelt Church—and Country Club Presbyterian Church! There are few indigenous, or even Hispanic, models for Protestants in Puerto Rico to emulate.

### The Economics of Puerto Rican Protestantism

Enormous financial resources go from the mainland to subsidize Protestant churches in Puerto Rico. In 1966, for example, the Methodist Division of National Missions invested approximately \$60 per person on each of the approximately 12,000 Methodist Church members. This subsidy comes in the form of pastoral salaries, program support, and capital expenditures—and represents only funds sent to the Conference itself, not funds for U.S. staff services or monies earmarked for the Robinson School.

United Methodist and Presbyterian property holdings in Puerto Rico total at least \$15 to \$20 million. Much money continues to be invested in buildings—recently, \$1 million for the Paul Wolfe Chapel at Presbyterian-related Inter-American University, \$250,000 for the gymnasium at Methodist-supported Robinson School. These two renowned educational institutions function mostly in English and are operated primarily for the benefit of a largely English-speaking, upper-middle and upper-class clientele. It is difficult to see any way in which these educational operations contribute to Puerto Rican pride in language or national culture.

The clergy in Puerto Rico is conservative and middle-class. Their salaries, although lower than those of their mainland counterparts, place them solidly in the Puerto Rican upper middle class. For example, in 1964 the minimum salary for Methodist ministers was \$3,000 a year, while the base for Presbyterians was even higher. This income placed them in the upper one fifth of the population.

One Roman Catholic layman still in Cuba has noted that Christians like to think of themselves as "spiritual" and the Communists as "materialists." Nevertheless, he observes, as life in Cuba has become more difficult and the standard of living for middle-class persons lowered, the "materialist" Communists have remained because of their hope for the



*American cultural assumptions were often part of Protestant missionary exports, although perhaps seldom so flagrantly as in the "Minstrel Show" performed in black face by these Cuban boys at a Havana mission school.*

creation of a new society and a new man, while the "spiritual" Christians have been leaving because of changes in their material lives. Would the same things happen in Puerto Rico should there be a change in that island's relations with the USA?

### ... And Its Politics

Protestant clergy in Puerto Rico are conservative in both theology and politics. They defend the *status quo*—and in many ways exemplify the generation gap between youth and age. Their position meets with increasing challenge from younger churchmen who question the traditional pietism and ghetto position of Protestant churches, and also question the nature of the relations between Puerto Rico and the U.S. For example, younger churchmen who support revolutionary movements, including independence for Puerto Rico, meet with opposition if not outright persecution from older churchmen.

These attitudes, both theological and political, of the contemporary Puerto Rican Protestant establishment contrast with some recent developments in post-revolutionary Cuban Protestantism. For example, in many congregations there have been discussions about what kind of work ministers should do in the new revolutionary era. Some urge that ministers take secular jobs, and at least one minister, a young Presbyterian who serves two small parishes in Las Villas province, is working full time in a sugar mill.

The government's emphasis on voluntary labor—significant source of much agricultural productivity in Cuba, especially at harvest time—has also received church attention. During the 1969 spring harvest a dozen ministers participated with other volunteers in cutting cane for a period of twelve days. It is expected that far more SCM and church people will participate in this year's "decisive effort" of harvesting ten million tons of sugar cane.

Thanks to the legacy of the North American missionaries, Protestant churches in both Cuba and Puerto Rico remain primarily pietist in nature. Consequently, churchmen in Cuba who attempt to serve the church and support the revolution face a major problem. As a professor in the theological seminary in Matanzas has pointed out, the government won't accept these churchmen as revolutionaries—and the churches won't accept them as Christian! The difference between the Cuban and Puerto Rican situations is that in Cuba persons working for a new society hold responsible positions in the churches, while in Puerto Rico the leadership remains for the most part concerned with "saving souls."

### U.S. Fruits of Caribbean Seeds

The story of Protestantism in Puerto Rico and Cuba is not confined to those islands. It has spilled over directly onto U.S. soil with the large migration of Puerto Ricans, and the entry of Cuban exiles. Resultant pressures have been felt particularly as large numbers of Cuban exile ministers have become pastors of Spanish-speaking congregations in the U.S. For example, of the fifty-five Presbyterian ministers in Cuba at the time of the Revolution, thirty-five are presently in the U.S. Ten of these are ministers in the New York Presbytery.

Those Cubans who came to the U.S. have also continued to exercise pressure against those who remained, including the churchmen. For example, the efforts of the United Presbyterian Church in the USA to grant autonomy to the Presbyterian Church in Cuba was actively opposed by many in the U.S., especially Cuban exiles and their supporters. "Independence" was granted only in 1967 after a long and bitter struggle within the denomination. Similar opposition has been expressed to the position taken at the United Presbyterian General Assembly in May 1969 urging an end to the U.S. trade embargo against Cuba and re-establishment of diplomatic relations between the U.S. and Cuba, and calling for the dismantling of the U.S. military base at Guantanamo.

### Dilemmas for the Future

An examination of the stories of Protestantism in Cuba and Puerto Rico leaves one with many important unresolved issues.

The first, seen through the simple fact of the timing of the coming of Protestantism to these Caribbean islands, is the close relationship between the policy of the U.S. government and that of Protes-

tant mission boards. It is obvious that a substantial investment of mission board resources has been made in countries which maintain major economic and military ties with the U.S. Notable contemporary examples, in addition to Puerto Rico, are Taiwan, South Korea, Thailand, and the Philippines. If our concern in these nations is truly for making known the Gospel, is not our presence there through U.S. mission boards compromised by our identity as U.S. citizens? Would not financial relations with countries such as these, as the pattern has developed with Cuba over the past few years, better be handled through multilateral, or World Council of Churches, channels? In fact, we might wonder in 1970 about the advisability of *any* mission programs which depend in any way upon the protection and facilities of the U.S. government.

A second concern is whether U.S. Protestant mission agencies really want to develop the same kind of "made-in-USA" Christians which have been produced by their efforts in Cuba, and seemingly also in Puerto Rico. If not, then what is the nature and role of U.S. personnel in many countries as, along with their work for various churches, they carry—and transmit—both standards of living and ideology from the U.S.?

A third concern is the role of Protestantism in a Latin Roman Catholic culture. Are there ways to challenge the ruling oligarchies and support the more progressive forms of the Roman church, without simply effecting a transfer of loyalties to the U.S.? In the post-Vatican II era, are there ways to work together with the progressive elements in the Roman Catholic Church for fundamental change?

Another consideration is what outside support—especially of U.S. funds—should be given a reactionary church in nations where there are major conflicts between those who defend the *status quo* (which most often includes U.S. commercial and military interests) and those who seek rapid, often revolutionary, change. For example, given the conservative leadership and urban-suburban orientation of the Puerto Rican Methodist and Presbyterian churches, should they continue to receive such substantial U.S. subsidies?

A further issue is that of utilization of exile ministers in congregations in the U.S. Certainly the human situation of these persons who have left their country should be of concern to us. But should exiled Cuban pastors, on the basis of language alone, be placed in the leadership of non-Cuban Spanish-speaking congre-

gations? In particular, what is the effect of placing middle-class Cuban ministers in poor Puerto Rican neighborhoods?

Finally, what should be the relation of the churches in the U.S. to revolutionary movements and U.S. imperialism around the world? To some extent there is openness on the part of revolutionary movements to Christians who will work actively to bring radical change—although these persons are most often frozen out of church establishments. For example, the writings of Camilo Torres circulate among the left in Latin America. This young Colombian who left the priesthood to join the guerrilla movement in the mountains of his country on October 18, 1965 and was killed there by government troops on February 15, 1966, has written:

"In Catholicism the main principle is love for one's fellow man. 'He who loves his fellow man fulfills the law.' For this love to be genuine, it must seek to be effective. If beneficence, alms, the few tuition-free schools, the few housing projects—in general what is known as 'charity'—do not succeed in feeding the hungry majority, clothing the naked, or teaching the unschooled masses, we must seek effective means to achieve the well-being of these majorities. . . .

"Power must be taken from the privileged minorities and given to the poor majorities. If this is done rapidly, it constitutes the essential characteristic of a revolution. . . . Revolution is, therefore, the way to obtain a government that will feed the hungry, clothe the naked, teach the unschooled; that carries out works of charity, of love for one's fellows not in a haphazard and transitory fashion, for only a few, but for the majority of our fellow men. This is why the revolution is not only permissible but obligatory for those Christians who see it as the only effective and far-reaching way to make love for all people a reality."

Are the churches in the U.S. sympathetic to this perspective, and if not yet fully sharing it at least supportive of it? If so, this will surely mean a break with, if not active opposition to, those U.S. corporate and governmental interests which seek to maintain the *status quo* in Latin America.

The Church calls itself ecumenical, of the *oikumene*. As such it must relate to the whole inhabited earth—all nations and classes. How is the church in the U.S. to resolve the conflict between identifying with the poor of all nations while benefiting from that general U.S. affluence which is, at least in part, dependent upon the poor not gaining either wealth or power? Some hard choices must be made very soon.

# JAPAN

CONFRONTATION IN THE CHURCH  
BY MARJORIE HYER



*Symptomatic of developments in Japanese culture which students deplore and which they consider Expo '70 to represent are: the stock market, the gaudy consumer society and the growth of such groups as the Soka Gakkai Sect.*

It is one of the absurdities of history that relatively minor events have a way of triggering great upheavals—as King George III found out when he decided that a sales tax on the colonials' tea was a good way to beef up the royal treasury.

Today in Japan a similarly innocuous-sounding issue—sponsorship of an ecumenical Christian pavilion at the Osaka World's Fair this summer—has unleashed forces that seriously threaten the largest and most influential Christian denomination in Japan.

What was once viewed as an opportunity for evangelism in a nation where less than one percent is Christian has plunged the Kyodan (United Church of Christ in Japan) into a tearing controversy fed by the generation gap, church-state conflicts, and nightmares of the resurgence of the kind of militarism in the Japanese government that took Japan down the road to World War II.

The Kyodan is a union, dating from the beginning of World War II, of churches formerly related to the United Church of Canada and in the United States, the United Methodist, United Presbyterian, and Presbyterian, U.S. Churches, the Reformed Church in America and the United Church of Christ. Missionaries from these denominations continue to work together as fellow-workers with their Japanese Kyodan colleagues.

The proposal that all Christian forces in Japan join together to sponsor a Christian Pavilion at Expo '70 came from an enthusiastic layman who viewed the fair as an unparalleled opportunity to proclaim the Christian gospel to millions of

tourists. In 1968 the Kyodan's General Assembly voted, with something less than burning enthusiasm, to support the (Protestant) National Christian Council of Japan and the Catholic Church in Japan in sponsorship of the pavilion. By the spring and summer of 1969, however, a number of young people in the Kyodan—students, seminarians and some young pastors—began raising serious doubts about Kyodan participation in Expo '70.

The reasons for their doubts involve politics and history more than theology. The Rev. Ian MacLeod, a United Church of Canada missionary who is secretary of the Kyodan's Commission on Evangelism, gives some insight into the matter. The young people who have challenged the Christian Pavilion, he explained, "interpret the Exposition as an attempt by big business and the government to popularize the present regime through a show of economic progress. They believe the present national trend is toward greater government control and over-restriction of democratic freedoms, expansion of military strength, and increasing involvement in the military commitments of the U.S.A."

Most important, Mr. MacLeod continues, "They regard Expo '70 as a carnival designed to preoccupy people's attention and divert it from the vital political issue, the Japan-U.S. Security Treaty, which is due for re-assessment in 1970 and which the ruling party plans to extend."

For the Kyodan to join in sponsorship of the Christian Pavilion, the young people contend, implies Church endorsement of present government policies

and a complicity in what some see as militaristic, expansionist moves toward the future.

Convinced of the rightness of their cause and armed with the zeal of youth, the young people last Summer began a series of confrontations aimed at revoking Kyodan support of the Christian Pavilion. In tune with the world-wide tide of youth revolt, they played rough:

—In three annual meetings of districts of the Kyodan a group called the Joint Struggle Committee of Theological Students sought to reopen the question of the pavilion. When their requests were refused, they made it impossible for the sessions to continue. One of the districts still hasn't had its 1969 annual meeting.

—The pastor of a Kyoto church was challenged by students in the middle of a worship service. When they didn't like his responses to their questions, they tore off his pulpit gown and told him to resign from the pastorate. The pastor has since been hospitalized with a heart condition. Other services have also been disrupted.

—A group of students from Doshisha Theological Seminary, having gained admission to present their cause to the Kyodan's Executive Committee, took over the Sept. 1 session, cross-examining each committee member on his stand on the pavilion and indulging in angry arguments. They kept the session going non-stop for nearly twenty hours.

In the end, these confrontations and many more resulted in a specially called meeting of the General Assembly Nov. 25 and 26 to reconsider the Kyodan's part in the Christian Pavilion. Delegates, stirred by reports of the young people's

actions, approached the session with mixed emotions. "The student anger takes rough, insolent forms," Mr. MacLeod explained, "and it is very easy to react so much to the negative expression that one fails to recognize the desperate earnestness of the insistence on truth behind it." Many delegates, he went on, "found themselves caught in an impossibly conflicting situation in which they felt a theoretical support of the students' position and a violent antipathy to the students themselves. They would be doing violence to something in themselves whichever way they voted."

As it turned out, they were never called to vote. Even before the completion of the opening prayer the anti-pavilion faction—perhaps 100 at most—seized control of the meeting, with a Doshisha theological student, Toshihiko Kobayashi, acting as both moderator and pleader. Arguments raged pro and con, with the anti-Expo faction frequently heckling and at times snatching the microphone away from speakers whose views they disapproved.

Toward the end of the second day—just as many delegates feared the escalating tensions might lead to the young people barring the doors to force another all-night session as had happened with the September Executive Committee—the meeting came to a surprising and inconclusive ending. Suddenly the moderator, Kiyoshi Ii (who as vice-moderator, had somewhat reluctantly assumed the post on the death of the Rev. Masahisa Suzuki shortly after the regular Oct., 1968, session of the General Assembly) resumed control of the meeting. In a brief statement, he defended the free-swinging and often chaotic session as an attempt "to have a true discussion, freed from the yoke of the assembly system." He reiterated his own opposition to the pavilion (he had explained more fully in his opening Moderator's report why, having drafted the motion in 1968 which committed the Kyodan to participation in the pavilion, he now opposed it), and to such government policies as extension of the Japan-U.S. Mutual Security Treaty. He recognized a delegate from Okinawa who read a statement calling on the Japanese government to insist on the reversion of Okinawa on terms satisfactory to the Okinawan people (primarily the removal of U.S. nuclear arms and bases). The statement was adopted by acclamation.

Thereupon, without further discussion or debate, Moderator Ii announced that following the closing prayer, the Assem-

bly would be concluded. Three bills before the Assembly dealing with the Christian Pavilion—the issue which forced the calling of the special Assembly—were never acted on, with the result that the original 1968 approval of the matter still stands.

While the Christian Pavilion was the issue around which controversy raged, deeper and more fundamental issues were really involved. There was, of course the generation gap, perhaps an even greater abyss in Japan, with its rigidly codified system of respect for one's elders, than in the United States. In Japan, as in the United States, positions of power in the Church are largely in the hands of older churchmen. The students were particularly angered during the special Assembly by the refusal of Prof. Kazo Kitamori of Tokyo Union Theological Seminary and one of the strong proponents of the Christian Pavilion to appear. As chairman of the Kyodan's Commission on Faith and Order and a member of the Kyodan Standing Executive Committee, Prof. Kitamori has the power to make pronouncements on vital matters of church order and a strong voice in church policies. His refusal to come and defend his policies annoyed many delegates as well as youth.

Many Japanese feel that the students were not merely crying wolf with their warnings that Japan is once more embarking on the same path toward militarism that led her to the cataclysm of World War II. This issue is complicated in a way that outsiders can only begin to imagine by the prospect of the renewal of a U.S.-Japan Mutual Security Treaty and the reversion of Okinawa with its nuclear bases, to Japan. For Japanese, the world's first victims of atomic warfare, it is unthinkable that their nation might be a party to wielding such weapons against any people.

Lurking beneath the surface of the conflict over the Christian Pavilion, too, are the shadows of World War II. In 1967, the Kyodan issued a Confession of War Responsibility, in which, more than 20 years after the end of World War II, it was publicly acknowledged that the Church "should not have aligned itself with the militaristic purpose of the government. Rather, on the basis of our love for her, and by the standard of our Christian conscience, we should have more correctly criticized the policies of our mother land. However we made a statement at home and abroad in the name of the Kyodan that we approved of and supported the war, and we prayed for victory . . . Now with deep pain in our heart

we confess this sin, seeking the forgiveness of our Lord."

How difficult it must have been for honorable and respected men, in a culture which puts great stress on "face," to make these public confessions, a Westerner can only try to imagine. But the 1967 Confession goes on to note that the nation is once again choosing the course it should follow and the Church is "concerned lest she move in an undesirable direction due to the many pressures of today's turbulent problems." While few of the young church leaders participating in the protests against the Christian Pavilion have any recollection of the events that necessitated that confession, they are determined that they will never need to be called upon to make a similar declaration two or three decades hence.

There are those who fear that the Kyodan may not withstand the kind of turmoil that has evolved out of the Christian Pavilion issue. The Rev. Masaaki Nakajima, general secretary of the National Christian Council of Japan, is not alone when he suggests that the controversy "may mean the collapse or the split of the United Church of Christ in Japan—one of the pioneering experiments of ecumenical church union."

There have been threats of withdrawal from the Church by the youthful dissidents—and mutterings of "good riddance" from some of their elders. There have also been pledges like this one from the Rev. George Hanabusa: "For us young pastors, the Kyodan, good or bad, is the only place we can stand. The problems we face cannot be solved by withdrawing from them, but with positive forthrightness we must involve ourselves in the work of reform that is called forth in this time." And there have been calls for Christian efforts for forgiveness and reconciliation, like this one from Mr. MacLeod: "The present exigency is one that cannot be settled without forgiveness. There may be times for drawing ecclesiastical skirts about us and shouting: 'Disgraceful!' but I question if this is one of them. There is no way of emerging on the victorious side of the issue except through forgiveness, the resolute acceptance of the other person, whatever his actions may be. This is what brings reconciliation."

Secretary Nakajima of the NCCJ has called the Kyodan's crisis its "second birth pangs." In asking "Christians throughout the world to pray for us—fellow Christians in Japan," he has struck a note relevant to troubled Churches everywhere: "The Lord may well be saying, 'I have not come to bring peace, but a sword.'"



# A SHOOT OUT OF DRY GROUND

the most rapidly growing church in Mexico

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By Archie R. Crouch

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A semi-circle of men and women off the streets of Pachuca were on their knees at the altar rail at 4:30 in the afternoon. They prayed aloud in subdued voices with an occasional plea to *Senor Jesucristo* rising sharply above the others. Some were very old, some were young, some were housewives, some were strong-looking workmen.

Early that evening more people came to the *Iglesia Cristiana Independente Pentecostal* for a formal worship service. A layman read the Bible and preached. They sang vigorously without the aid of musical instruments, and they prayed en masse, each person praying his own prayer aloud. The prayers began quietly, then rose to a greater volume and then receded to a quiet "amen." And after this group was dismissed and went home, others came in singly, or sometimes a husband and wife, or a mother and child, walked to the altar, said their prayers and just as quietly left again, out into the mountain air.

Pentecostalism is Mexico's most rapidly growing religion. The 1970 edition of the *Evangelical Directory of Mexico* states that there are now about 267,000 Pentecostals there, the equivalent of all the communicant members of all the Protestant churches of Mexico. "The Pentecost-

al churches of Mexico have grown as much in twenty-five years as the mainline churches grew in seventy-five years," says Rolando Zapata, General Secretary of the Methodist Audio Visual Center in Mexico City. And that growth has come almost entirely without the help of missionaries or money from North America.

## Conversions and Transformations

The Reverend Ramundo Ramirez was asked the reasons for the power and the size—a congregation of 625 baptized members—of the *Iglesia Cristiana Independente Pentecostal*. "The power of the Holy Spirit," he replied with a confident smile which seemed to imply that further questions were superfluous. "Faith in Christ," he added, "and complete regeneration of people, of which the signs are a total change of character, and immediate cessation of vices." Such as? "Well, thieving, drunkenness, violence, laziness, healing of sickness."

He told of the Tiger of Nopolillo, a man who, with his two sons, had murdered so many that it was rumored he had his own private cemetery. When the police finally moved in the father was

killed in the gun fight and the two sons were taken to prison. The oldest became ill and was taken to the prison hospital. His nurse was a member of this congregation. Through her influence the murderer was converted. His character was immediately changed and later, when the prison authorities were convinced of that change, he was released.

Back in his home town he gave the family home to the church where it is now a chapel for the believers there.

Such conversions and transformations are a common experience in the 300 congregations of this branch of the Pentecostal Church in Mexico, Mr. Ramirez explained. New members are only accepted on proof of conversion and evidence of new Christian qualities in their lives. Examinations for membership are made by a "ministerium." If passed by the ministerium the candidates are presented to the congregation and if accepted there they are baptized by immersion. When members relapse they are expelled by the ministerium and the congregation. After a period of good behavior they are accepted back into the congregation without repeating baptism (readmittance is based on repentance, confession and separation from sin). At the last count, five years ago, there were

about 30,000 members in 300 congregations of this denomination in Mexico, over 100 of these in the state of Hidalgo. Pastor Ramirez made it clear that they did not make an effort to keep general statistical records; and this is true of all the denominations of Mexico.

There are two other branches of the Pentecostal family in Mexico. One of these is The Independent Congregational Church, and Pastor Ramirez's oldest son is a pastor in that branch. The other branch is the Evangelical Independent Bethel Pentecostal Church. All three branches are in fraternal relations with one another.

Unlike the Pentecostal churches in Brazil and Chile which have joined the World Council of Churches there is little interest in such ecumenism in the Pentecostal churches of Mexico. "We find our strength in faith in the Bible as the inspired Word of God," said Pastor Ramirez.

#### Beginning With the Bible

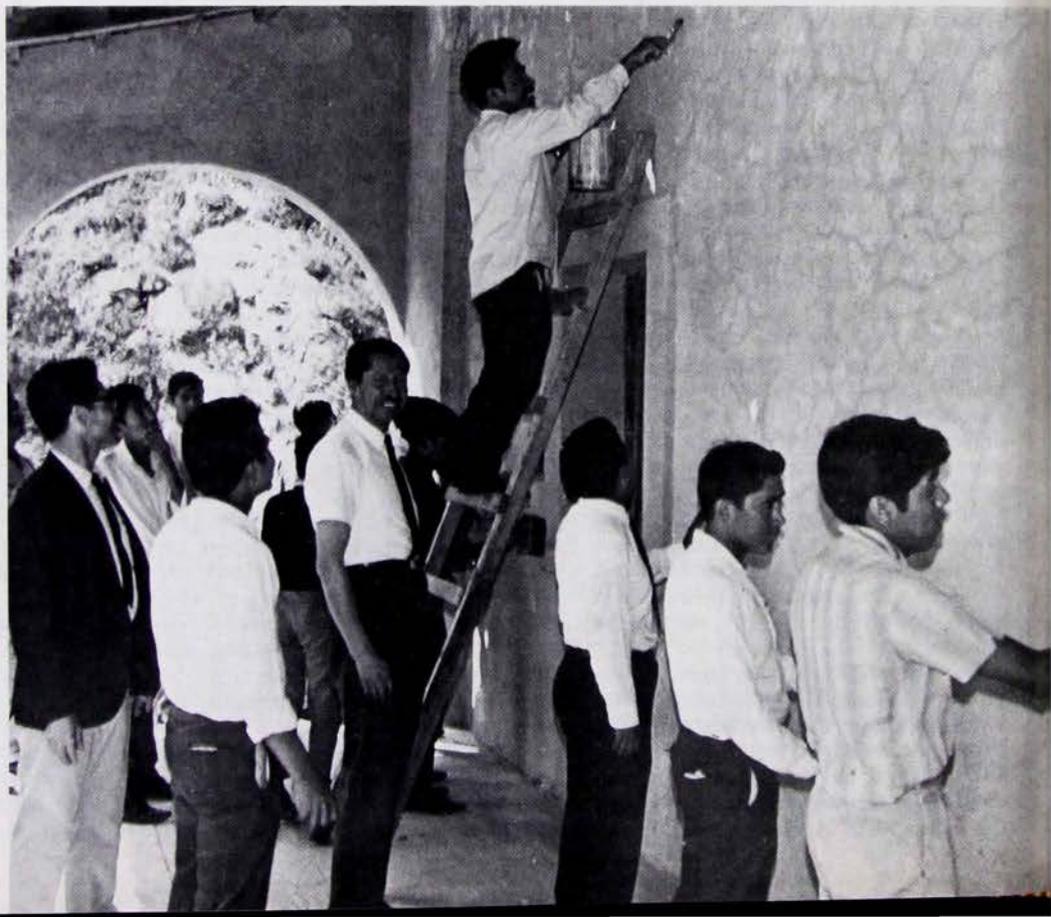
The congregation in Pachuca, now a gold and silver mining city of 72,000, traces its beginning back 51 years to 1918

in Miami, a mining town in Arizona. Andres Ornelas left the little village of San Juan de los Lagos Jalisco to seek a better living as a miner in the mines of Arizona. While there someone gave him a tract, a Spanish version of Proverbs. He was not interested, but left it among his few personal belongings. Eventually he returned to his home village in Mexico where he was lonely and bored after his life of a migrant. One day he read the tract and found it interesting. But the last two pages were lost. His interest was aroused enough to write to the address in Los Angeles on the title page, requesting a whole copy. Eventually he got several copies of Proverbs, a complete New Testament and several other tracts.

As he read and reread the New Testament the Spirit of God took possession of him. At night when all others were asleep he went out into the fields to pray, confess his sins and ask to be used. He was so preoccupied with this new experience, Pastor Ramirez explained, that his wife thought he was having an affair with a woman.

He was obsessed with the word Bible which someone had told him was a very

*(Below) Literacy classes are part of the full program of the Iglesia Cristiana Independiente Pentecostal. (Right) Rev. Raymond Ramirez (facing camera) joins students in repairing a building at rural Bible Institute.*



big book, the greatest in the world. So he went back to the United States in 1918 in search of the largest book. The search took him all the way to Denver, where someone had told him he would find it, but he was disappointed and went back to Miami to work for the Globe Mining Company.

At work in the mine one day he heard another workman mention the word Bible. "Have you a Bible?" Andres asked. "Yes." "Will you show it?" "Yes." Andres could hardly wait until night when his shift finished work. When he saw the workman's Bible he thought he was being fooled. It was so small—not big at all. So he examined it to see if it had Proverbs and the New Testament. It did! It was the Bible!

"How can I get one?" "I'll take you to the church." So on Sunday they went together to the church and, after the service, Andres asked for a Bible. The pastor gave Andres his own. The small frayed Bible, its once black cover worn through to the natural brown of the leather, is now in a locked room on the fourth floor of Pastor Ramirez' church.

Shortly after Andres Orneles returned to Mexico with that Bible a Protestant welder, Raymundo Nieto, moved from Mexico City to Pachuca and the men met. Raymundo immediately recognized the vitality of Andres' faith, explained the New Testament meaning of "baptism of the spirit" and baptized him in a river, near Pachuca.

The faith spread by the reputation of the character of its adherents and the miraculous nature of their experience. The first "home" for the small group of believers in Pachuca was provided as a result of one such experience.

Raymundo Nieto, the welder, was called to repair some iron work in the home of *Eristela de Torres*, who was paralyzed in one leg. As Raymundo worked he talked of his faith and of God's power to change lives and to heal. Suddenly, as he talked, without special prayer or the laying on of hands, the woman's leg became strong. She was converted and soon had the small band of believers worshiping in her home. Raymundo Nieto served as the first pastor with Andres Orneles growing in leadership.

When Raymundo Nieto died in 1927, Andres Orneles became pastor and the number of believers grew under his leadership.

"How did you get into this story?" Mr. Ramirez was asked.

"I was brought into this group by my mother," he replied. "My father died when I was much younger. I was con-



*Scene in worship service. Mexican Pentecostal worship manifests influences of Spanish Catholicism.*

verted in this group when I was thirteen years old."

"Were you going to school then?"

"Well, part time. I worked in the public bath house, tending the hot water heater from five a.m. until two p.m. From four p.m. until nine p.m. I went to school."

"How much school did you complete?"

"Tenth grade, and from then on, I was self-educated.

"Later I worked in the mines in Real del Munte and in Pachuca, and I wanted to become a mining engineer. I was already married and had a son at that time."

"What caused you to leave mining for preaching?"

"It was my mother-in-law. A small congregation in the village of Apizaco needed a pastor and she wanted me to go. But I refused, at first, because I wanted my career as an engineer. But at last I agreed to go if God would give me a sign—like Joshua. So I left the mines and my studies and tools and my wife and my son and went to Apizaco, my first pastorate.

"Pastor Orneles, here in Pachuca, became ill in 1946 so I came to be his assistant. He died in 1958."

The congregation grew steadily from conversions and even larger quarters were needed for the expanding activity of the congregation. Out of their poverty they contributed hand labor, some skilled labor and some money. The church in which we were meeting began with a small adobe house with a corrugated

sheet iron roof held down by stones. Pastor Ramirez smiled one of his rare smiles as he explained that the congregation was often disturbed in those days by cats fighting on the hot tin roof.

The church building is the largest and most modern in Pachuca. Its mosaic and ceramic tiles, wood carving, electric Hammond organ, and excellent public address system service a seven-days-a-week program.

The Pentecostal congregations are changing the character of communities as well as of individuals, and the practical demonstrations of this power is part of its appeal. The congregation is a place where the individual is somebody, where he is helped to get a job, where he is taught to read and write, where he is supported in difficulty with employers or the law, where he is surrounded by prayer and practical help when he is sick, where he works with others in total community development. But the social concern is exclusively with members or prospective members of the church.

"Christian action is a part of our Christian piety," explained Pastor Ramirez.

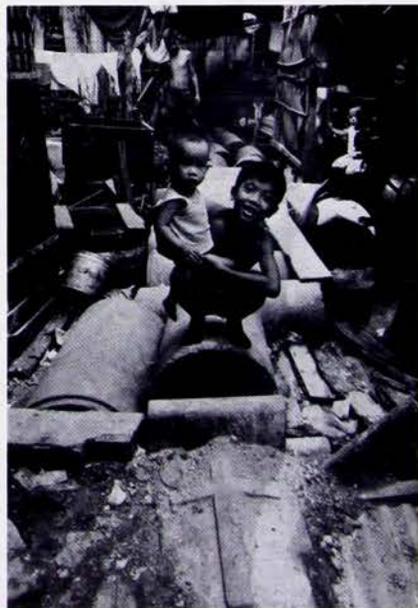
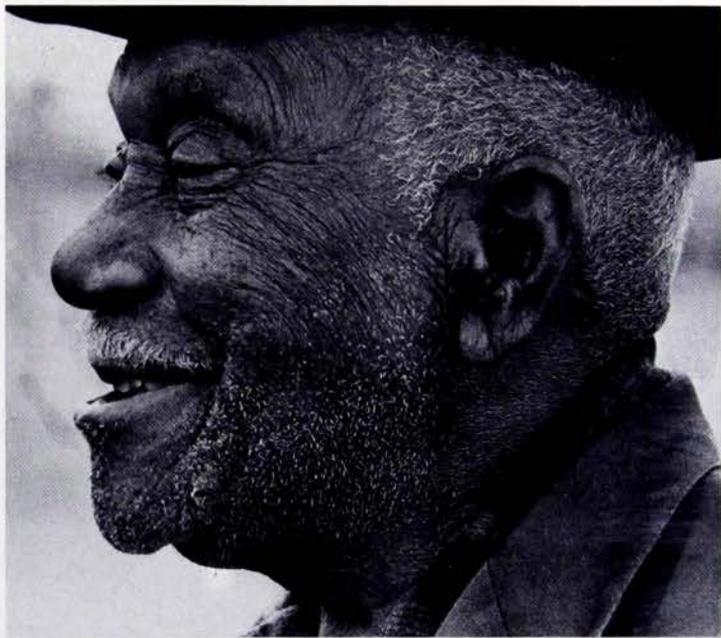
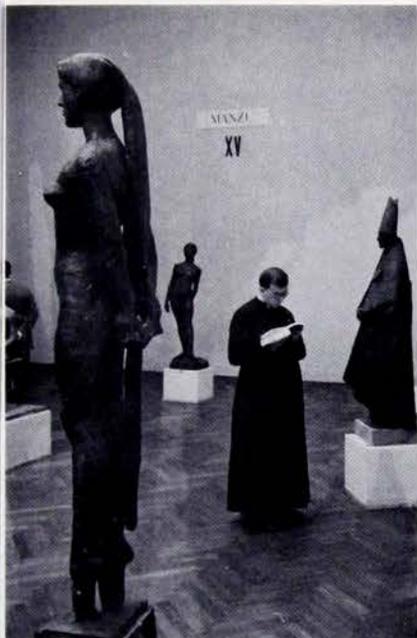
Pastor Ramirez' two sons and five daughters already have more education than he had. Will the church itself be able to preserve its vitality as its members move out of poverty and become better educated? In short, will education and money destroy the enthusiasm of the Pentecostal church in Pachuca?

As in everything else, Pastor Ramirez' answer was categorical. "No, our strength is from our faith in the Lord."

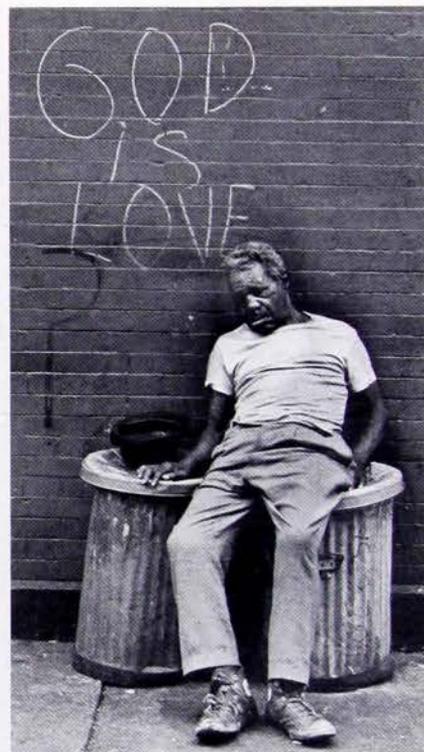
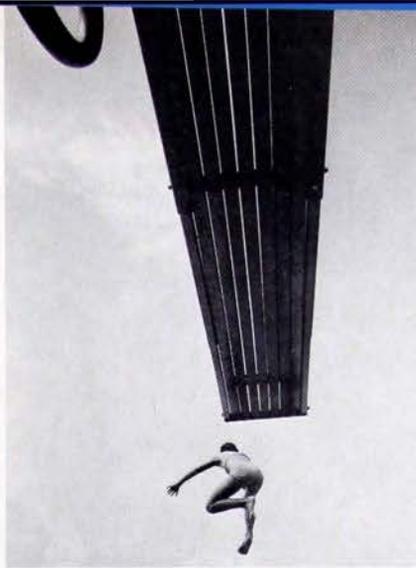
# CHOOSE LIFE

*The Assembly of the Women's Society of Christian Service and the Wesleyan Service Guild of the United Methodist Church will be held May 7-10 in Houston, Texas. One of the features of the Assembly will be a photographic exhibit, based on the Assembly theme "Choose Life" and sponsored by new/WORLD OUTLOOK and response magazines. Included will be some of the photographs in this essay on the theme.*

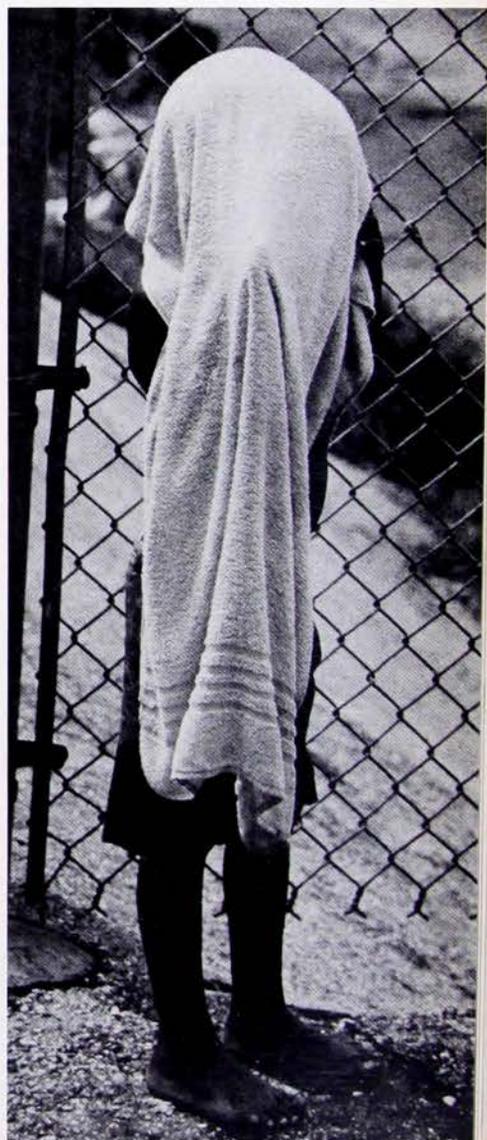
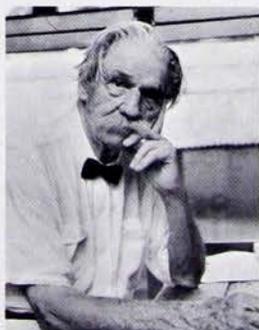


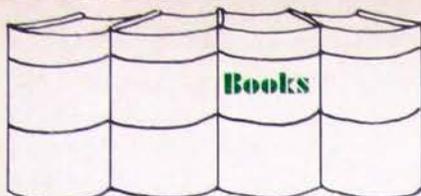












**NISEI, THE QUIET AMERICANS**, New York, 1969; William Morrow and Company, 497 pages, \$10.95.

In a time when dissent is viewed with increasing alarm by the Vice-President and others in high office and when there is talk of readying camps for those who might appear to be traitors, this book is a chilling record of the victims of national hysteria. It tells how Americans of Japanese descent, although U.S. citizens, were rounded-up from their West Coast homes in World War II and along with their Japan-born parents were put into concentration camps, their educations and personal lives disrupted and businesses and professions lost. The euphemism "relocation" was used for the forcible resettlement of the Japanese into camps in remote areas (presumably away from sensitive defense areas in the West Coast—those in the East were not detained) but also away from the communities who didn't want to have these "enemies" among them.

Bill Hosokawa is an outstanding journalist whose parents immigrated to this country at the turn of the century. He has been on the *Denver Post* for nearly a quarter of a century and is now associate editor. In his introduction, former U.S. ambassador to Japan, Edwin Reischauer, says that until recently the great American ideal of justice and equality didn't apply to those who differed radically in race or cultural background from the founding fathers and that no one suffered more from prejudice than did the Japanese, denied the right to naturalization on racist grounds and the right to own land or enter certain professions and eventually herded into camps—100,000 of them, both aged immigrants, the Issei, and their loyal American children, the second generation Nisei.

The book is the work of a first-rate reporter who lived the story but who lets the facts which he carefully and interestingly arranges bear the emotional freight. I think few of the "silent Americans" could read this story of "The Quiet Americans" without a blush of shame at our national conduct of condemning a whole category of people as potential traitors without any kind of trials. But in addition to being a tale of disgrace it is also a story in the great American tradition of triumph over adversity and ultimate success. The Japanese Americans proved themselves on the battleground (the touching story of the legendary 442nd Regimental Combat composed of Nisei released from the camp is an incredible account of bravery and heavy casualties), in their professions, and in citizenship.

The crude racist propaganda about "Yellow Peril" in the twenties (that phrase is attributed to Kaiser Wilhelm II who called it *gelbe gefahr* and referred to a possible Chi-

nese invasion of Europe): the exploitation of cheap labor in mines, fields, and on the railways; separate schools and churches resulting from perhaps unconscious segregation of missionary efforts are described in the Denver newsman's book. The roles of President Roosevelt, Earl Warren, and Walter Lippman as those who for different reasons advocated the relocation are explored. Those who consider Earl Warren an arch liberal would be quite shocked to read some of his statements. Among other of his extremist statements was the charge that the Nisei, those Japanese Americans born here, were more dangerous than their parents, the Issei who were ineligible for citizenship. Walter Lippman later claimed he advocated detention because he feared reprisals against the Japanese community. Hero of this part of the story is Dillon S. Myer who was persuaded by Milton Eisenhower to take over his job as director of the War Relocation Authority and proved to be the liberator and defender of the Japanese. The book is also the history of the Japanese American Citizens League, the organization which lobbied for the Japanese rights. Despite all the seeds of bitterness that were sown, Japanese Americans have been integrated into the postwar community and the back of the book is a succession of success stories. Among the gifted members of the community a photographer and filmmaker well known to *new*/WORLD OUTLOOK readers is mentioned—Toge Fujihara whose photographs and covers have often appeared in these pages.

This review may make the book seem like a sociological analysis of injustice. Actually it is a fascinating and thrilling story of triumph over oppression. It does, however, reveal an ugly national blindness and willingness to distrust a whole group of people. As always indifference, ignorance, and fear were perhaps as strong motives as malice for this crime of a majority of Americans against a minority.

BETTY THOMPSON

**CONTEMPORARY PROTESTANT THOUGHT**, by C. J. Curtis. New York, 1970; The Bruce Publishing Company, 225 pages, \$6.95.

This book, written by a Lutheran minister and associate professor at DePaul University, has much to recommend it as a study guide for students and lay persons who wish to understand the views of modern religious writers.

As a study guide it gives biographical data, analysis and quotations of the writings of twenty-one well-known religious leaders including: Soderblom, Bonhoeffer, Cobb, Chardin, Barth, Brunner, Tillich, Bultmann and Cox.

Here I venture some personal reactions to this book. The treatment of Teilhard de Chardin would be more effective if the reaction of some of his critics such as Ernst Benz in *EVOLUTION AND CHRISTIAN HOPE* had been noted. I would have added Gabriel Vahanian to the three radical theo-

logians. It strikes me that the selection of Martin Luther King, Jr. as the representative of black religious thought dates this chapter. Surely Albert B. Cleage, Jr. or James Cone more accurately reflects the present mood. Furthermore, too much of the scholarship relies on secondary sources.

Nonetheless, the author makes a real contribution by including Nicholas Berdyaev as a representative of Eastern Orthodox theology, and Martin Buber on the relations of Christianity and Judaism. The inclusion of Teilhard de Chardin completes the circle.

There are two distinctive features of this book that deserve comment.

First of all, Curtis is searching for a theological view that can somehow serve to reunite Christendom and create an openness to non-Christian religious leaders. This is a real challenge for anyone committed to ecumenism as is Curtis.

Secondly, Curtis recognizes that Christian theology has profited by nineteen centuries of fruitful dialogue with philosophy. This dialogue has been sundered by the erosion of meaningful dialogue about God. Curtis affirms that this dialogue cannot maintain its relevance without the support of some form of natural theology—so often rejected by Christian theologians.

The position is supported by the following two sentences: "... Contemporary theological movements underline the urgent need for a new ecumenical statement of Christian natural theology as an important phase in the theological struggle for the rehabilitation of the Center of the Christian faith, which is the doctrine of God. The philosophical categories of process thought as systematized by Whitehead are ideally suited to a fruitful and fresh approach to this task of natural theology, because the Whiteheadian cosmological scheme provides the future, ecumenical theology with an adequate alternative to the destructive tendencies of contemporary philosophical metaphysics."

BONNEAU P. MURPHY

**FIRE AND BLACKSTONE**, by John Fry. Philadelphia, 1920; J. P. Lippincott, 248 pages, \$5.95.

Any book by John Fry should be interesting. His much publicized clash with Senator McClellan's committee brought to national attention a remarkable ministry by the First Presbyterian Church in Chicago, and an equally remarkable attempt to wipe that ministry out by a number of local, state and federal law enforcement agencies. The focus of all the difficulties was the Blackstone Rangers, one of the most sophisticated and controversial youth gangs to be around in a long time. And what is John Fry's book about? Believe it or not, it is a book of sermons! And it is no ordinary book of sermons.

To start with, Fry tells us something about the context of his preaching and his understanding of the role of preaching. Most times in books of sermons all we are told is that the Rev. Mr. So and So is minister of First Methodist Church, etc., but rarely are we told much about where the

sermons are preached and why. Fry tells us, and it makes the sermons all the more interesting. White man, black community, large building, declining membership, community pressures and so on.

The book is divided into five parts, beginning with the background and followed by the situation in the Woodlawn area in South Chicago. Sections three and four are the heart of the book. In these sermons Fry spells out his understanding of black power and the Christian's responsibility and then turns his attention to the unique problems and opportunities that exist in the church's relationship to the Blackstone Rangers. Fry leaves no doubt as to his understanding of the Rangers. "These are the men of the future. . . . These young men have perceived an excellence and hope in the fact of their common blackness. . . . They are black, proud of their blackness, and hopeful that they can raise the real issues of being black in white America. . . . We welcome and encourage such a dramatic power display." And it is the welcome and encouragement that so threatened those committed to stamping the Rangers out.

Fry is a tough preacher and his words ring with that much abused phrase "relevance" and yet there is a sound biblical and educational base to what he says. He obviously takes his preaching seriously. These are not sermons that will fit into any pulpit and don't buy this book if you need sermons in a hurry, but if you want to read and feel how a minister addresses his people and shares with them in a time of continuing crisis then this is the book for you. Clergymen who read it will have some hard questions asked of their own preaching, laymen may wonder what it is that they have been hearing Sunday by Sunday in their local church. This isn't pabulum, it's tough meat.

The reader will note a significant number of texts and scripture lessons taken from the Old Testament, a sign that for a growing number of preachers the Old Testament takes on an increasing relevance with apostasy and opposition being important for us today. Fry does lay things out very clearly, but he doesn't simply exhort his congregation. You know that he and the congregation have put their actions with their words.

ROBERT C. LECKY

**EX-PASTORS**, by Gerald J. Jud and others. Philadelphia, 1970: Pilgrim Press; 191 pages, paper \$3.45.

"Why men leave the parish ministry" is the sub-title of this two-year study of "those men who have left the parish ministry to earn their living outside the church as institution." While the study was made in depth into the lives and motivations of 370 ordained clergymen of the United Church of Christ who had dropped out of the formal ministry (plus the use of a "control group" of 276 active pastors against which the researchers tested their findings), the results are of value to ministers and administrators in all denominations where "dropouts" are a continuing concern.

The study shows that the reasons for men leaving the active ministry are quite varied. Most of the ex-pastors say they still love the church and that they envision greater service in secular callings. They have rebelled against "twelfth century theology," against different standards of "religious" for ministers than for laymen, and against working "on a full-time basis for the part-time salary of one unskilled, untrained, and uneducated individual." They agree that a minister should be paid a decent salary, that he be allowed to have a private life of his own, and that he be treated as a professional, and have the rights as anyone else "to be loved, to be angry, to be hurt and full of pain and afraid."

Dr. Judd, in an appraisal of the findings, suggests that since all denominations face the problem of ministerial drop-outs, the approach to the solutions should be made on an ecumenical basis. He sees need of the seminaries and of administrative officers and boards in the recruitment, training, and employment of ministers.

W. W. REID

**WILD TONGUES**, by Franklin H. Littell. New York, 1969: Macmillan Co.; 173 pages, \$5.95.

*Wild Tongues* bears a sub-title, "A Handbook of Social Pathology." It is a study by the former president of Iowa Wesleyan University, now a professor of religion in Temple University, of extremism—both of the radical right and the radical left—in American thought, life, and activity. The author's thesis is that America has now moved into a period when "faithful Christians" (middle-of-the-road Christians) must understand what is going on at both ends of the social spectrum, and must meet the challenge of these radicalisms without delay.

"The rise of ideological movements and systems," he says, "places our constitutional order in question. More than that, the movements of pathological nature challenge the church to be the church, for the record of the twentieth century is plain to read: the totalitarian movements and ideologies are not only a political threat, but a profoundly religious challenge. Where such movements have come to strength or triumph, they have been 'post-Christian': that is, they have gained authority as the Christian movement has lost momentum and direction. Put bluntly, both communist- and fascist-type movements are products of culture-religion in decline."

In an opening chapter on "Danger in America," the author points to 1968 as "without doubt the worst in the history of America," citing: violence resulting in political murders, ravaged inner cities, pillaged campus buildings, racial clashes and demagogery, "primitive Protestant bigotry," the growth of "American fascism." From there the author continues, in two sections of the volume, to consider how to identify totalitarian movements—both those that are theoretical in nature, and those that are "practical," that is, approaches used in political

life and politics. These latter include anti-Jewish propaganda and direct action such as bombings of synagogues, defacements of cemeteries and homes, etc.; the use of ambiguous theological slogans and slurs and lies; the propaganda of such groups as the John Birch Society and the Ku Klux Klan. A closing chapter on "A Middle Ground" advocates responsible dialogue, informed public opinion, and the "Fairness Doctrine" applied to all channels of communication as means to check the spread of demagoguery.

There are a number of appendices that are of value in gauging printed and related materials that appear to be "extreme," or "Middle-of-the-road"; radical left, radical right, and racist publications; checklist of sources of information and assistance that are classified "reliable" by the author; author's list of papers on totalitarianism; a basic bibliography on social pathology (with appraisal of each); a statement re the Methodist Federation for Social Action; a review of leading films on communism and totalitarianism (with information as to where they may be obtained).

W. W. REID

**STRUGGLE FOR INTEGRITY**, by Walter L. Knight. Waco, Texas, 1969; Word Books, Inc.; 182 pages, \$4.95.

*Struggle for Integrity* is the biography of a church, written by a man who has been an active layman within it for ten years—as a deacon and as chairman of its mission committee. The church is the Oakhurst Baptist Church in Decatur, Georgia.

For some years Oakhurst Church had had a dream of building a new and large sanctuary with a towering spire and impressive fixtures. But it rather quickly found itself with heavy indebtedness for two educational units already constructed, with a changing community from which church members were moving while others less financially able moved in, and then without a pastor for eighteen months. Under the leadership of the new pastor, the Rev. John Nichol, the members began to ask themselves some questions: What was the basic purpose of the church—buildings or people? What was the message of the church to the community? What was the future of Oakhurst church? Would it be "white only" or for all people?

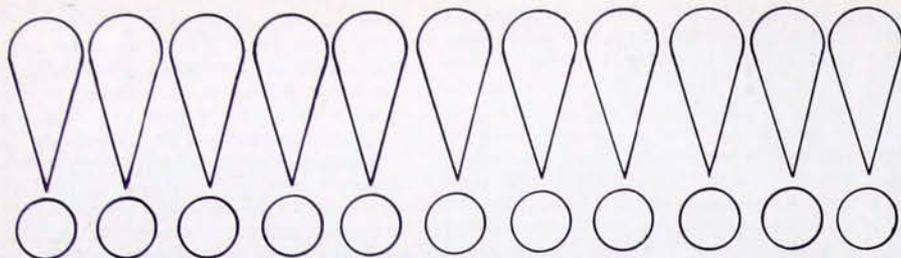
This is a well-written and encouraging biography of a church that has changed its program to meet the changing needs of its environment. It should be helpful to give guidance to others who are wondering whether to stay in changing urbia or to move to suburbia.

W. W. REID

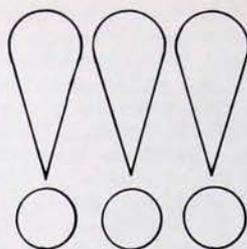
BETTY THOMPSON is Assistant General Secretary, Section of Communications, for the United Methodist Board of Missions. BONNEAU MURPHY, also of the Board of Missions, is an executive of the National Division.

ROBERT C. LECKY is co-author of *Can These Bones Live?* and *The Black Manifesto*.

W. W. REID is a regular book reviewer for *new/WORD OUTLOOK*.



The  
Moving  
Finger  
Writes



RNS Photo

## YOUTHFUL ADDICT SHOCKS INQUIRY

With a few reliable statistics on the runaway growth of narcotics addiction in the United States (many estimates put the figure at 100,000 for New York City alone), a twelve-year-old youngster, who said he had been using drugs for almost a year, shocked a New York hearing on drug addiction and put life into all the statistics.

The boy, Ralph De Jesus, told the Joint Legislative Committee on Protection of Children and Youth and Drug Abuse how he had started "mainlining" six months ago—shooting heroin directly into his veins. "I even sold drugs in my school for \$2 a bag," he said, "I had a lot of customers."

As reported in the *New York Times*, the legislators were moved by the small boy's frank statements. At one point, when Assemblyman Manuel Ramos learned the boy came from his district he got up and left the room briefly with tears in his eyes. When he returned he made an impassioned plea for harsher treatment for drug pushers and support for legislation that would make mandatory urine analysis a part of the school program.

*Twelve-year-old Ralph de Jesus tells a New York State legislative inquiry into drug addiction that he had been using narcotics for almost a year. The frail 60-pound youth, about four feet tall, told the lawmakers, "I started mainlining about six months ago. I learned how to do it in the street—in my neighborhood . . . I used to see my friends doing it and I didn't want to be left out. I started sniffing heroin, then skin-popping and then mainlining." The youngster was receiving treatment at Odyssey House, a private rehabilitation center for addicts in New York.*

The youngster said he supported his habit by stealing pocketbooks and breaking into apartments and taking "anything I could find."

## CHURCH UNION PLAN IS DEFEATED IN SCOTLAND

A proposed plan of union between the national Church of Scotland (Presbyterian) and the Congregational Union of Scotland has been rejected in a close vote by the Churches after 10 years of dialogue and negotiation.

The Church of Scotland's presbyteries rejected the plan by a majority of two—30 presbyteries for and 32 against. Only one presbytery, that of Spain and Portugal, did not vote.

The Congregational vote was similarly

narrow, with 53 congregations voting for union against 60 opposed.

A joint statement said that the results of the voting will be reported to the annual Assemblies of the Churches in May.

The Church of Scotland has 1,250,000 members and the Congregational Union about 30,000 communicant members. Union conversations began in 1960 and culminated in the production of a draft plan for union which was put before the two Assemblies—the Presbyterians in Edinburgh and the Congregationalists in Glasgow—in May last year.

Both Churches are meanwhile involved with four other Scottish denominations in a six-Church discussion aimed at preparation of a draft Basis and Plan of Union.



RNS Photo

## DR. HELEN KIM DIES LED KOREA'S EWHA U.

Dr. Helen Kim, 70, president-emeritus and chairman of the board of trustees of Ewha Woman's University in Seoul, Korea, which with 8,000 students is said to be the largest women's school in the world, died February 10 in Seoul. Dr. Kim had been ill since February 5 with a stroke.

One of the recognized women leaders in Asia and in world Methodism, Dr. Kim had been honored by the Korean government by having been designated since 1965 as a "Roving Ambassador" of the Republic of Korea. She had been to the United Nations in that capacity. Among other things, she had been president of the National Council of Korean Women and vice-president of the Korean Red Cross, had been awarded honorary doctorates from five universities (including three in America), and had received various honors in three countries, Korea, the Philippines and the United States.

Dr. Kim had been associated with Methodist-founded Ewha Woman's University for almost 60 years, as student, teacher, dean, vice-president, president, president-emeritus and chairman of the board of trustees. At the time of her death, she was not only board chairman but was also chairman of a special Ewha Decade Development Program, which is seeking \$10,000,000 in the U.S. and a similar amount in Korea. From March to mid-December, 1969, she was in the U.S. getting the development effort underway.

Born February 27, 1899, in Korea, Dr. Kim entered Ewha University High School, and was graduated from it and from Ewha University, the latter in 1918. She came to America in 1922 to study at Ohio Wesleyan University and received the B.A. degree (with Phi Beta Kappa honors) in 1924. She later received her M.A. from Boston University and her Ph.D. from Columbia University.

Dr. Kim's 43-year professional career at Ewha began in 1918 when she became a teacher in the college preparatory department. She was professor and dean 1925-1938, dean and vice-president 1932-1939, president of the college department 1939-45,

and president of Ewha Woman's University 1945-61. On her retirement in 1961, Dr. Kim was named president-emeritus. She been chairman of the board of trustees since 1945.

Always active in the Korean Methodist Church, Dr. Kim was executive secretary of a nationwide Protestant evangelistic crusade in 1965, chairman of the Department of Evangelism of the Korean Christian Council, chairman of the International Prayer Fellowship, chairman of the Korean Methodist Church's Board of Evangelism, and a member of the board of the Methodist Theological Seminary in Seoul, the Asia Foundation, the Korean Research Institute and of many schools. She was president of the Korean Association of University Women, president of the Korean Christian Teachers Association, chairman of the Women's Department of the Korean Methodist Church, president of the Columbia Alumni Association of Korea, publisher of the *Korea Times* and a member of the Publishing Committee of UNESCO.

## SIGN OVER METHODIST CHURCH: 'NATIONAL HQ, YOUNG LORDS'

The Rev. Harold Smith is a "cool character" in a "hot spot."

A sign over the door of his church reads, "National headquarters of the Young Lords." His predecessor as pastor of Chicago's Armitage Avenue Methodist church—the Rev. Bruce Johnson—was murdered last year. Mr. Johnson's wife was also killed. And the killer has not been found.

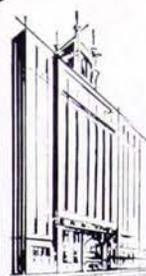
Mr. Smith's church is in a neighborhood many citizens consider "violent." Membership has dropped from 155 to 41 in two years. A native of Philadelphia, he was one of six pastors who offered to take the Armitage church after Mr. and Mrs. Johnson were murdered in their apartment last Sept. 29. He was chosen by denominational leaders.

There had been considerable pressure to close the church which had become noted for its work with the Young Lords, a national organization made up mainly of youths of Puerto Rican background.

The church building was taken over in June, 1969, by the Lords, and declared a "People's church." The late Mr. Johnson began to work with the Lords, and Mr. Smith is following his example. Many persons in the area dislike the organization and some feel Mr. Johnson's death was in some way related to his ministry with ghetto youths.

Mr. Smith said that technically no Young Lord is a member of Armitage. "But as part of the functioning life of the church," he continued, "they are more like members than the ones who sit at home and storm, fuss and fume about what the church is coming to."

He admits that attendance is low—an average of 15 to 25 persons at services. A lack of numbers is made up by "involvement," Mr. Smith claimed. "We're willing to



Stephen Olford

Pastor, Calvary Baptist Church

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experiment. The only theology that makes sense for me is the one taken from the text of John: 'Be doers of the Word, not hearers only.' This generation judges on performances."

Mr. Smith, a graduate of Chicago Theological Seminary, was formerly associate pastor at St. Matthew Methodist church and pastor of Joyce Memorial church.

He respects the Young Lords' efforts to generate community concern and he tries to see life as they do. "They (the residents) talk about violence in this community," he stated, "but violence is what some of these young men (Lords) have known all their lives.

"There is also a violence brought by rage and the need for self-preservation. They

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found it was the only way they could be heard. They had worked through all the channels, had found the doors closed, and that the democratic process isn't going to work for them. I know about the rights of the majority . . . but as I understand it, the minority still has a right to exist.

"We have to understand that there is another kind of violence besides physical violence, and that is the day-by-day deterioration of the spirit."

Mr. Smith and his church people meet every Friday night to discuss ways to better serve the community. He believes they are gaining rare insights for the church's ministry. (RNS)

### FIFTY MILLION FUND HELPS PROJECTS THROUGHOUT WORLD

Nineteenth-century Indian custom forbade women to see male doctors, so in 1894 the wife of Presbyterian missionary Dr. Frank Newton opened the first medical facility for women in Ferozepur, a district in the Punjab. Today, finances from the Presbyterian Fifty Million Fund campaign have given a new maternity ward and dental clinic to Frances Newton Hospital, named in honor of its founder 76 years ago. The addition enhances the 215-bed main unit, nursing school, training unit for laboratory technicians, and a blood bank.

Other Presbyterian Fifty Million Fund grants last year reached churches, schools, and hospitals in Latin America, Africa, the Middle East, South Asia, and East Asia to give a welcome boost to construction programs and filling equipment needs.

A sampling of the many projects assisted, large and small, gives a taste of the variety of the institutions aided throughout the world.

Recent designations include \$12,000 for church and chapel construction in Colombia; \$2,099 to the United Theological School in Douala, Cameroun; \$10,176 to Dembi Dollo Secondary School in Ethiopia for classrooms and an additional \$18,160 for residences at the school; \$15,778 for classrooms and an auditorium at Birhane Yesus Elementary School in Dembi Dollo; \$3,243 to Hamlin Hospital for Chest Diseases in Lebanon; \$5,000 to Shanta Bhawan Hospital, Kathmandu, Nepal; \$14,000 to the student nurses' home of St. Luke's Hospital in Vengurla, India, plus \$10,000 for married staff housing at the hospital.

Commitments of the special funds have also been to Ewing Christian School Hospital in Ludhiana, India, \$7,000; Girls' Primary School in Lyallpur, West Pakistan, \$10,000; donation to the revolving fund for church construction in rural Brazil, \$2,554; San Felipe Theological Seminary, Guatemala, \$5,000; Oaxaca Boys Hostel in Mexico, \$7,340.

Also McCormick Hospital School in Nursing, Midwifery and Public Health in Chiangmai, Thailand, \$36,945 for dormitory construction; Lincoln Academy and Rangsee

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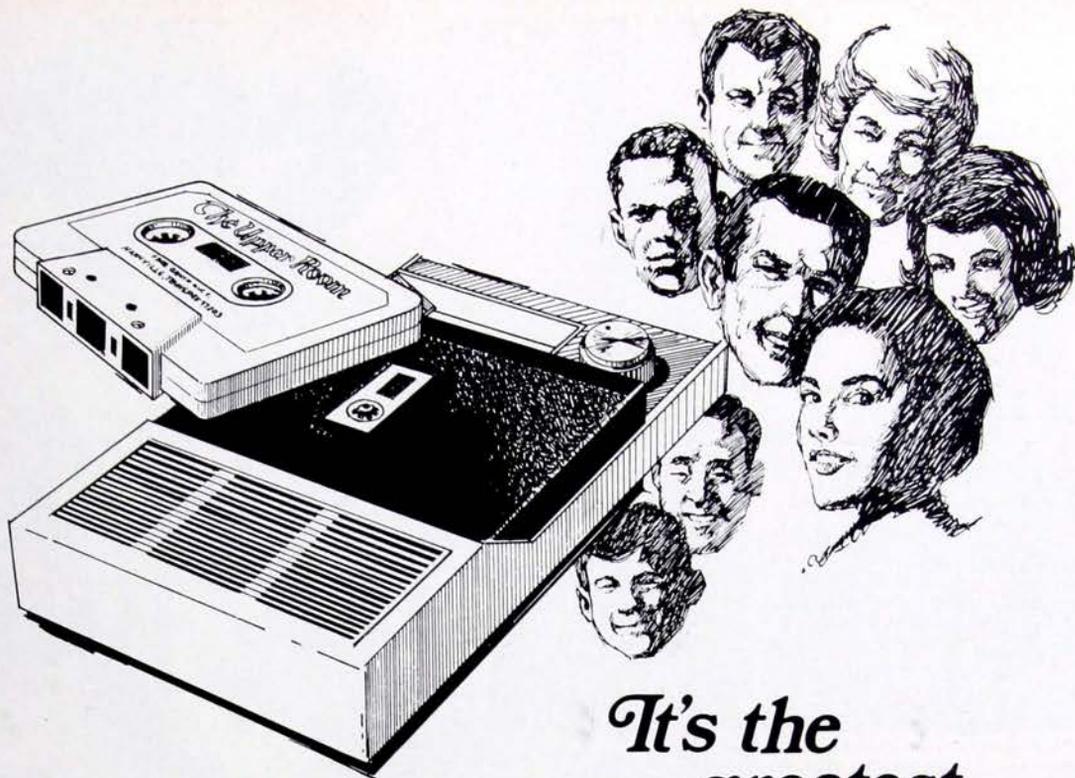
Kasem Schools in Nan, Thailand, \$30,000 for buildings; Christian Training Institute, Sialkot, Pakistan, \$7,000; and Jean R. Orr Memorial Hospital, Ethiopia, \$18,517 for equipment.

### PEDCO AIDS MINORITIES DEVELOP 60 BUSINESSES

Since its inception in 1968, the Presbyterian Economic Development Corporation (PEDCO) has approved low-interest loans totaling \$5,137,000 to 60 businesses. When initiated by the 180th General Assembly, PEDCO was capitalized at \$9,020,701.

Executive Director Charles Dryden reports: "As 1969 ended, applications awaiting review by the board amounted to \$6 million. Add to this the money already committed, and it becomes evident that PEDCO's purse is growing lighter."

The purse grew \$500,000 lighter when Productions, Inc., of Denver, Colorado, recently purchased a shopping center in the city's black residential area. That amount was loaned by PEDCO to the largely black corporation toward the center's \$1,100,000 purchase price.



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The Reverend Lloyd A. Peterson, executive of the Synod of Colorado-Utah, worked with the board of directors for nearly a year while the sale was being negotiated. A common grievance in ghetto neighborhoods is the charge of economic exploitation and unfair sales practices by outside business interests. To make possible ownership of the center by people of its immediate vicinity, shares are being sold at \$10 each.

Occupying a full city block, the shopping center will contain a municipal health center, operated by the City of Denver, which invested \$100,000 in remodeling some of the center's units.

Peterson said he believed the project would help in bringing black people "into the mainstream of the economic life of the community and that it will be a major factor in bridging the chasm between blacks and whites."

### GENERAL CONFERENCE DEMANDS LISTED BY BLACK METHODISTS

Black Methodists for Church Renewal (BMCR) have asked that twenty-five percent of the United Methodist Church's world service dollar, plus other funds, go to the black community for economic development education and other work.

In its annual convention Feb. 17-20, BMCR served notice on the forthcoming General Conference (April 20-24) that it would ask for a major re-ordering of the church's priorities in order to improve the conditions of blacks. It also made plans to accelerate recruiting of black students for the ministry and for increased cooperation with black Methodist denominations, and called for the general church to stop the use of church property for segregated education, to establish equal pension programs without regard to race, to increase black membership on denominational boards.

The delegates, a total of some 400 during the meeting, re-elected as chairman the Rev. James M. Lawson, pastor of Centenary Church in Memphis, Tenn. He has served since BMCR began in 1968.

Other officers chosen are Dr. W. Earl Wilson, Atlanta, Ga., vice chairman; Robert J. Palmer, Sumter, S.C., re-elected treasurer; the Rev. Hamilton Boswell, San Francisco, secretary; Miss Thelma Barnes, Jackson, Miss., assistant secretary.

In an effort to broaden the base of the movement, the convention added one seminary student from each jurisdiction to its board of directors, plus more laymen and women.

The requests for funds, in most of which BMCR said it should be the "conduit," included:

—Re-ordering priorities of general boards and agencies to "make available twenty-five percent of the World Service dollar for black economic development," and that if this fails "we shall ask local churches to withhold funds from the general church." The 1969 income for World Service, the denomination's basic program and benevolence fund, was some \$22 million.



### STUDENTS FIGHT TO SAVE BIRDS

*Students at Florida (United) Presbyterian College clean oil-covered water birds in a school biology laboratory which was converted into a cleaning station. A tanker had run aground off the Florida coast near St. Petersburg, sending an oil slick toward shore, and the college cancelled all classes to allow its more than 900 students to fight for the birds' lives. The birds were washed and girls' hair dryers were pressed into service to hasten the drying process.*

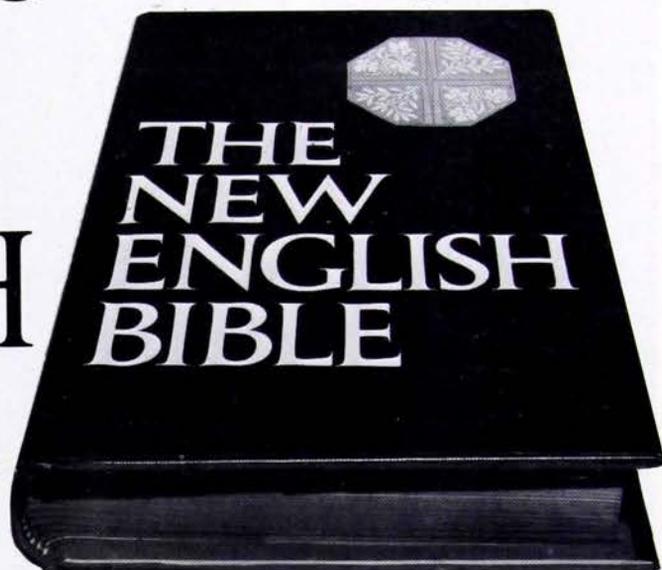
—That General Conference "designate the balance of the Fund for Reconciliation to projects in the black community by re-ordering of priorities" of the fund, and that the Council of Bishops "re-direct the \$2 million now designated for the restoration of Viet Nam, when the war is over" (also a part of the Fund for Reconciliation) into bettering conditions of minority groups in the U.S.

—That "much larger allocations of money be demanded from the church for black colleges" and that a department be created in the Board of Education to "meet the needs of our black colleges." In other reports this

was amplified to include a \$1 million loan and scholarship fund for blacks and other minorities, more liberal requirements for securing such funds and agency guarantee of goals for race relations offerings.

The convention also allocated from its own funds \$5,000 to the National Committee of Black Churchmen for administration, supplementing \$50,000 granted by the church's Board of Missions for regional consultations; \$1,000 to United Methodists for Church Renewal for a workshop on General Conference strategies; \$1,000 to the Christian Methodist Episcopal Church to stimulate a renewal caucus.

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## CELL GROUP CHURCH LIVES IN RED CHINA

Despite efforts by the Communist government to root out "reactionary religion," the Christian faith lives on in China in the form of "home congregations" and cell structure church groups.

The observation was made by Chinese journalist Paan Ming-To, in an article published by the conservative fortnightly, *Christianity Today*, on February 27.

Mr. Paan reported that the violent purges resulting in the present liquidation of any church activity began during late 1966 (the "Cultural Revolution"). "Today there are no church buildings open in China," he said. Red Guards boasted to him that all religious buildings had been destroyed or converted to "proletarian" uses, and the "superstitious relics" inside them removed.

Although Buddhists and Muslims have also been persecuted, Christianity has received the harshest treatment because of its ties with "Western Imperialism."

## PUERTO RICO CONFERENCE BACKS CULEBRA ISLANDERS

Support for the residents of a tiny island in what was described as "their efforts to survive," tentative acceptance of an offer to transfer from mission board to conference and local churches the titles on property now held by the board, and an ordination service for new ministers that included participation by a Roman Catholic priest. Those were highlights of the annual meeting of the Puerto Rico United Methodist Conference February 4-8 at First United Methodist Church in Ponce.

The Puerto Rico Conference is one of two church bodies to which the United Methodist Church in continental U.S. is related. The other is the United Evangelical Church of Puerto Rico.

A report sent to the United Methodist Board of Missions in New York by the Rev. Benjamin Santana, conference public relations chairman, told of the conference' backing of Mayor Ramon Feliciano and his 600 fellow citizens on the tiny (7,000 acres) island of Culebra off the eastern coast of Puerto Rico.

According to press reports, the Culebra residents are engaged in efforts, both through the Federal courts and through the Puerto Rican Legislative Assembly, to have revoked a Federal Executive Order giving control of the island to the Navy. The order, issued in 1941 by President Roosevelt, designates the island's coastal waters up to three miles out as a "naval defense area," and the Culebrans maintain that the Navy has tried to control travel to and from the island on the basis of the order.

In another action, the conference is to accept tentatively a proposal made by the National Division of the United Methodist Board of Missions to transfer to the conference and to local churches the titles of all Division property on the island. The conference named a committee to study and hold consultations, Mr. Santana reported.

# ever try to fix a flat without a jack?

## WHY TRY TO ORGANIZE A CHURCH EDUCATIONAL PROGRAM WITHOUT A LIBRARY?

A church library gives necessary and effective support to your church's program. After all, when's the last time you saw a teacher's guide or student book with even a short biography of Luther or Wesley? Chances are you never have and never will. Imagine the size of such a publication, not to mention the cost. Curriculum materials cannot provide and should not be expected to provide all the material and information needed for church school programs. This is where the need for a church library is evident. Every church needs a place where students and teachers can go to find additional information and resource materials that can enrich individual and group studies.

Any church regardless of size can and should have a library. The best church library will need to include not only books, but audio-visuials, pamphlets, curriculum materials, undated materials including clipped articles, and reusable displays for decorating or for exhibiting interesting collections. When these resources are available, teachers can use them to enrich pupil learning. They can also encourage students to use the books in the library as extra reading material for classes.

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SAM TAMASHIRO PHOTOGRAPH

*The Road to Emmaus, by Elimo Njau (Kenya)*

The Road to Emmaus is one painting from a series of murals depicting the life of Christ for the chapel at Fort Hall, Kenya. The chapel was built in memory of those killed during the Mau Mau uprisings. Elimo Njau, the artist, was born in Tanzania and educated at the Makerere College School of Fine Arts in Uganda. This is another in our series of contemporary Christian art from around the world.