

WORLD OUTLOOK

DECEMBER 1968





ADVANCE SPECIAL
PROJECT
OF
THE
MONTH

A
CHRISTMAS
CHALLENGE

PATAGONIA

SHE LISTENS. DO YOU?

\$5,000 for radio evangelism for Patagonia Annual Conference

There are many Argentinians in the Patagonia area, one-fourth of the national territory of Argentina, who find Matthew 'estupendo,' Mark 'fantastico,' Luke 'colosal.' In fact, there are one million people living in the wind-swept region. Many of these Argentinians are regular listeners of radio evangelism. Simply because we play more Matthew, more Mark, and more Luke—not to mention John, Wesley, Bonhoeffer, etc.—than any other Christian church south of the Rio Colorado. But what we play is only part of the joy of listening to United Methodist radio evangelism. Just as important is *how* we play it. Patagonia Provisional Annual Conference



Secretary of Evangelism figures anyone listening to evangelistic broadcasts is listening for the 'Good News'—the life and teachings of Jesus. So the Conference tries to give its listeners more of what they're listening for.

And what could be more *fantastico* than that? RADIO EVANGELISM OF THE PATAGONIA PROVISIONAL ANNUAL CONFERENCE, OF COURSE.

You or your church can keep things *fantastico* for the lady above and others as you contribute to the Project Of The Month.

Send your Christmas gift designated "PROJECT OF THE MONTH" to:
Treasurer, United Methodist Board of Missions
475 Riverside Drive, New York, New York 10027
The Advance Special Project Of The Month selects urgent needs from United Methodism's worldwide ministries. For information about Advance Specials, write to:

Advance Office
United Methodist Board of Missions
475 Riverside Drive, New York, N.Y. 10027



This month's opening article is a Christmas Meditation by Florence Hooper. The vital spark, says Miss Hooper, is the living relationship between God and men that is the hidden spring of personal religion. Regardless of what some readers believe to be this journal's concentration on "social issues," we are convinced that this "vital spark" is at the core of genuine social thrust.

In Latin America, Dr. Dana Green of the National Council of Churches finds a great deal of significance in two different but simultaneous meetings. A meeting of top brass in the Latin American military was followed by two military coups. A meeting of top brass in the church augurs well for a more open approach to social problems.

Paul Yount of the Missionary Orientation Center answers questions frequently asked of Board members visiting churches: What about short-termers on the mission field? How many become career missionaries? This is the first comprehensive study we know about the effect of the short term missionary program and its importance in the Church's mission.

Unlike United Methodist missionaries Roman Catholic missionaries go out under the name of a variety of religious orders. At a meeting of these orders recently in Washington (where they considered forming a Catholic Board of Missions!) three thinkers in the area of missionary theology presented their views on the missionary task of the Church. Excerpts from these talks are in "The Whole Church Is Missionary." There is really no great difference between Catholic and Protestant thought in this area. An illustration of this is the fact that the Methodist Board of Missions now accepts Roman Catholics for service under the board.

There is a story by Amy Lee on a Community and Child Service Center that is working to bring about reconciliation in racially mixed Portsmouth, Virginia.

It has often been asserted that the Church spends more time condemning than ministering to hippies. Not so in Berkeley (naturally), California where several denominations support the efforts of a "free church" to minister to that sub-culture which gets the "worst press" of any group in the country.

For Christmas, there is a photo essay by Mr. Tamashiro and two pages of poetry. The cover is an unusual photograph of the night sky over Bethlehem, Jordan.

New Series VOL. XXIX No. 4

Whole Series VOL. LVIII No. 12

Arthur J. Moore, Jr., *Editor*
 Charles E. Brewster, *Managing Editor*
 Elizabeth Watson, *Editorial Assistant*
 Amy Lee, *Staff Correspondent*
 Sam Tamashiro, *Art Director*

475 Riverside Drive, New York, New York 10027

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

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

Copyright 1968, by Board of Missions of The United Methodist Church. No part of WORLD OUTLOOK may be reproduced in any form without written permission from the Editors. Printed in U.S.A.

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

REPORT ANY CHANGE OF ADDRESS DIRECTLY TO WORLD OUTLOOK RATHER THAN TO THE POST OFFICE. A request for change of address must reach us at least thirty days before the date of issue with which it is to take effect. Duplicate copies cannot be sent to replace those undelivered through failure to send such advance notice. With your new address be sure also to send us the old one, enclosing if possible your address label from a recent copy. The Post Office will not forward copies to your new address unless extra postage is provided by you. Subscriptions in the United States and Possessions, Argentina, Bolivia, Brazil, Chile, Costa Rica, Cuba, Mexico, Peru, Uruguay: One year \$3.00, combination (with The Methodist Woman) \$5.00. Single copies 35 cents. Canada, Newfoundland, and Labrador: One year \$3.25; combination (with The Methodist Woman) \$5.50. All other foreign countries: One year \$4.00; combination (with The Methodist Woman) \$6.40. No reduction for longer periods.

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

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

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

TABLE OF CONTENTS

This Month	3
Letters	4
Books	6
Editorials	8
The Vital Spark	Florence Hooper 9
The Eagle Scatters His Nest	Dana S. Green 11
What Happens to Short-Term Missionaries?	Paul Yount 16
The Whole Church Is Missionary	Monica Hellwig James R. Jennings Sister Francis Borgia Rothluebber, O.S. 21
The Sounds of Christmas	Sam Tamashiro 24
"Teach Them to Love"	Amy Lee 30
Free Church in Berkeley	Helen G. Jefferson 34
Christmas Poetry	Webb Dycus Grace V. Watkins W. W. Reid Eleanor Phillis 36
Window on the United Nations	38
The Moving Finger Writes	40

COVER

Night Sky Over Bethlehem,
 Mario De Biasi, Mondadori from Pictorial Parade, Inc.

Photo Credits

- P. 9, RNS
- Pp. 11, 12, 13, 21, Three Lions
- Pp. 16-17, 18, 19, 20, United Methodist Missions
- P. 22, Laurence B. Fink
- Pp. 25, 26, 27, 28, 29, Sam Tamashiro
- Pp. 31, 33, Southall Bass III
- P. 34, Craig Wilson
- P. 38, United Nations

LETTERS

YOUTH UNDERREPRESENTED

Editor Moore in his perceptive "Uppsala Report" [Sept.] mentioned that "youth [were] greatly underrepresented" at the Assembly, but he did not point out that The United Methodist Church, with the largest single delegation from the United States, was a major contributor to this failing. The average age of the American United Methodist delegation was 52; the youngest delegate among them was 42.

GERALD H. ANDERSON
Union Theological Seminary
Manila, Philippines

A SWIFT AND AGILE MINISTRY

We in Church World Service appreciate the signal service rendered by *WORLD OUTLOOK* in the publication in your October issue of John Abbott's article, "Mercy in Motion."

We are confident that your readers are aware that Church World Service, acting in the Spirit of Christ, could do nothing without the denominational boards and agencies whose servants we seek to be. The United Methodist Committee for Overseas Relief has in great measure helped to make possible the swift and agile ministries described in the article.

On behalf of UMCOR we thank you.

JAMES MACCRACKEN
Executive Director, Church World Service
New York City

SETS THE RECORD STRAIGHT

In regard to "Mercy in Motion" by John Abbott, I wish to set the record straight. The incidence Mr. Abbott cites in Pleiku, Viet Nam, involved two nurses, and not just one. The nurse not mentioned is Sara Katherine Clark, supported by our church and others in the North Alabama Conference.

It is also noteworthy that Miss Clark chose to remain in Pleiku even though the doctor's tour of service ended in March, and the other nurse, Miss Gould, left immediately after the Tet offensive. Miss Clark kept the clinic—Chan Y. Vien Tin Lahn Pleiku—open for five months by herself, aided only by two interpreters, until another doctor arrived in August. Miss Clark is still serving at the clinic.

MRS. STANLEY CLARK
Birmingham, Alabama

A LATE REACTION

All around me I see "the Establishment" chopping off those who have the courage to stand up and take a stand on issues, even those who are only willing to deal with both sides of the issue. So though I am late in reacting I want to commend you wholeheartedly for the June editorial "What Price Salvation" and especially your stand on selective conscientious objection even in the face of all those reactionary letters. Please keep up the good work.

MRS. PAULINE A. JONES
Kansas City, Missouri

"LAW AND ORDER" SUGGESTION

Why doesn't the Church (all those who worship God) speak out in regard to the training of men to put down rioting with guns and dogs? This is one of the worst things that could happen. We have riots and other forms of trouble because the people involved have nothing to do day in and day out—no money, no education. The days must seem endless. They live in hovels while we have many people who have millions and even billions.

I remember the situation in N.Y. after the

settlement of the strike of the garbage collectors. I have never seen such happy people as those teen-agers cleaning up that filthy mess.

My suggestion would be to make the people who advocate dogs and guns be forced to live in the slums and in the same way the "natives" do for at least one month, then see if they've changed their way of thinking.

JULIE ANN RICE
Santa Ana, California

ON POLICE BRUTALITY

In the October issue of *WORLD OUTLOOK* appeared an article "Religious Leaders Charge Police Brutality." One paragraph was as follows: "If we do not turn our backs on such pagan practices we are going to be living in a police-state instead of a nation ruled by the concepts of freedom and justice."

The ill-informed, always ready to criticize but never able to give a workable solution keep pounding the press, T.V. and radio with the thinking and ideas of an anarchist. Are we rapidly becoming a nation ruled by outlaws, thugs, long-haired hippies, and criminals?

It is getting to be almost impossible to hire reliable peace officers, who have to almost get permission from the criminal even though caught in the very act of crime to arrest him.

I have been on the official board of our Methodist church for over forty years as Sunday School Superintendent, currently and for over twenty-one years teacher of our Business Men's Class in Sunday School. . . .

JOHNNY COX, Mayor
Merkel, Texas

* * * * *

In the October issue I notice that the National Council of Churches charges the Chicago Police with police brutality. This is not at all surprising as this organization has seemed on the wrong side of many questions in the past.

It is too bad that some of these stiffnecked members of the N.C.C. did not leave their ivory towers to mingle with the police and receive some of the corruption dropped on them from upper story windows and been on the receiving end of razor blades in the toes of shoes and imbedded in potatoes.

All of us protest the war in Vietnam, but we do it through the process of law and order. To condemn the police and not the mob of unlawful protestors must be a result of some type of warping of the minds of those who would be leaders of our church.

JOHN W. LUCKARD
Tucson, Arizona

"WHAT IS HAPPENING TO WORLD OUTLOOK?"

What is happening to the *WORLD OUTLOOK*? Is it to become a secular magazine with sensational titles for news articles that carry no constructive or spiritual message?

In the September issue, "Gypsies, Lords of the Earth," could well appear in any current publication with no church or religious affiliation. "The Militant Indians" is an article that follows a pattern similar to the news media of the present time in presenting people in revolt against their country—without offering any solution.

A religious magazine surely should point out that the outlook for the world is not entirely hopeless.

MRS. GILMAN THRANE
1953 East Luke, Phoenix, Arizona

THANKS FROM PAINE COLLEGE

Thank you for the excellent story, "Progress at Paine College," in the September issue of

WORLD OUTLOOK. This article will be valuable to a number of people who are working in the areas of alumni affairs, recruitment, and fund raising, at Paine.

MRS. FRANK P. ANDERSON
Public Relations Office
Paine College, Augusta, Ga. 30901

CHUSOK TIME IN KOREA

Autumn has brought to the markets bright orange persimmons, round Korean pears, green apples, and red apples. This is Chusok time, the all-important fall harvest festival, as calculated by the lunar calendar.

This autumn has brought the opening of the First International Trade Fair in Korea—a milestone in the emergence of this country into the industrial marketplace. Such advancement is of monumental proportions in a land where many families have nothing to eat, and where summer drought destroys much of the year's rice crop.

Korea, with the world's third most dense population, has by no means overcome all its economic problems. But it is showing evidence of having the desire and the energy to do so.

DWIGHT AND SONIA STRAWN (MM)
Methodist Mission, IPO Box 1182
Seoul, Korea

FIFTY YEARS OF SERVICE: DR. HELEN KIM

A significant event at our university was the 1968 celebration of Dr. Helen Kim's 50 years of service to EWHA. She came here to teach when she was only 18 years of age. Now she is President Emeritus.

The week of celebration opened with a banquet served out of doors on the stadium field. The Home Economics Department did a superb task of preparing delicious food, and serving it to the thousand guests.

The tribute address was given by the Prime Minister of the Republic of Korea, Chung Il Kwon. All the Methodist missionaries in Korea attended this celebration dinner, and representatives from many universities, embassies, industry, officers of the armed forces, and government.

MARIE BALE (MM)
Ewha Woman's University, Seoul, Korea

FIRST NAVAJO METHODIST MINISTER

At Conference time the Reverend Mr. Fred Yazzie joined our staff here. Fred is the first Navajo person to be ordained a Methodist minister, and we are proud that he is our chaplain and teacher of religion.

THOMAS H. CLOYD, Supt.
Navajo Methodist Mission School
Box 870, Farmington, New Mexico 87401

GIFTS TO SAGER BROWN SCHOOL

Sager Brown School was one of the recipients of a "Christmas in August" party given by the Women's Society of First United Methodist Church at Crowley, Louisiana.

A Library Memorial Fund has been set for our School by the family of the late Mrs. Helen Reich of Baton Rouge. Mrs. Reich had served in the Women's Work of the South Central Jurisdiction.

Our children were given swimming lessons last summer in New Iberia, La. Also they participated in a Summer Reading Program at the Community Library in Franklin, Louisiana.

To each person and group giving us special thought we say a grateful *thank you*.

THE SAGER BROWN SCHOOL FAMILY
PO Box 197, Baldwin, La. 70514

CHRISTMAS LETTERS



Yuma Indian Mission, Arizona

CHRISTMAS CAMPERS IN ARIZONA

During the week before Christmas, 1967, 25 teenagers from the former E. U. B. Church of Whittier, California, presented hours of friendly, practical work as a gift to the Yuma Methodist Indian Mission of Yuma, Arizona.

These young people, with their pastor, the Reverend Earl McCallum, and four other adult counselors, undertook jobs both large and small. They worked on windows, lights, and on insulating the parsonage building.

It is our policy to have all work teams do at least one project on the Reservation itself. So one of the Indian members got a new roof for his house—a roof which the Work Team managed to complete in half a day.

For recreation, the young people visited a gold mine, a museum, and a Mexican town.

These campers provided their own transportation and food. Their spirit added to our Christian witness. And they have asked to come again.

JOHN SHIMER, program director
Box 844, Yuma, Arizona 85364

THANKS FROM NEW HOPE CENTER IN IOWA

The flu bug began to bite its way through the Center's families just prior to our Christmas program, held on December 21 last year.

Some persons had to drop out that very day. But you never saw such a cooperative group! The ones who were present took the places of the absentees, plus their own parts on the program.

There were 177 happy faces to welcome Santa here. And 177 happy persons would like for us to say: "Thank you all for the packages underneath the Christmas tree."

Fifty retarded children, and their young leaders, spend many happy and profitable hours every week at our Center.

HARRIET BALLOU, New Hope Center
PO Box 1438, Sioux City, Iowa 51102

JAVANESE CHRISTIANS

The government is giving land in the Lampung jungle to anyone who will settle there and farm it. Clusters of villages are being started by people from Java who are willing to accept the challenge of the Sumatra jungle.

Some of the hardships they face are shortages of food and clothing; and disease.

The Javanese Christians proclaim Christ with words and actions. Part of their witness is that they are usually more honest and are harder-working than non-Christians. And their families are more stable.

As they have no diet restrictions limiting their food production they tend to be more prosperous. Hundreds of people in the villages have shown an interest in their beliefs. They

ask: "How can I become a Christian?" Each month Dale baptizes new believers. During one Christmas season he baptized 120 people, mainly adults. And hundreds more are studying Christianity.

DALE AND ALICE WALKER (MM)
c/o United Methodist Board
475 Riverside Dr., N. Y. C. 10027

CHRISTMAS IN THE LAND OF "SILENT NIGHT"

Austria is the land of the "Silent Night, Holy Night" carol.

During the winter, snow is plentiful, especially where we live, at the edge of the Vienna Woods.

Children in Austria start the Christmas season with St. Nicholas Day, December 6th, when they receive small gifts. Our children took joyously to this idea. Our church celebrated Christmas with a children's pageant.

THE RUDOLPH BENESH FAMILY (MM)
Neuwaldegerstrasse 27/4/8
A-1170 Vienna, XVII, Austria

ROTARY CHRISTMAS AT SONEPAT

The local Rotary Club, whose members all are Hindus and Sikhs, had its annual Christmas meeting in our home, with carols and the reading of Saint Luke's story of the birth of Jesus. When the words "peace on earth" were read, one member expressed the profound desire that efforts for peace should come to fruition this year—a prayer fervently echoed by us all.

DANIEL D. ALLEN (MM)
Methodist Boys School, Sonepat
Punjab, India

CHRISTMAS IN RIO

As you in the States make your Christmas preparations in the snowy winter time, we in Brazil are making our preparations in the heat of summer. Instead of evergreen trees we must use banana or palm trees.

Belgita, one of the young Brazilian girls who is working with our Brazil Team, has begun some clubs for girls between the ages of 13 and 15. Her idea is to teach the girls to sew and to develop skills in other manual arts so that when they finish their primary school education they will be able to earn some money to help their families, or to help themselves in getting further education. The results have been tremendous! About eighty girls are now involved, and some are already earning more than they ever thought they could.

MARY E. KRAUS (MM)
Instituto Central do Povo
C. P. 4102, ZC-05, DR, GB
Rua Rivadavia Correa, 188
Rio de Janeiro, Brazil

A CHRISTMAS MEDITATION FROM ARGENTINA

Loretta Bauer Buckley has given us our Christmas meditation:

"Christmas is a gift transcending human understanding; an angel choir echoing the Song of Songs; imperishable glory from the very heart of Heaven to the farthest part of earth.

"Christmas should mean kind thinking, forgiveness, forgetting old cares, old grievances, old fears. It should be a time for carving ideals and dreams; an hour for weaving the golden threads of past blessings into a mantle of daily thanksgiving."

"Christmas is hope, serene, and beautiful, lighting all darkness."

JOSEPHINE ABRAMS (MM)
Colegio Ward, Casilla de Correo 35
Ramos Mejia, Buenos Aires, Argentina

CHRISTMAS EVE IN JAPAN

On Christmas Eve I attended a Japanese church candlelight service. There was only candlelighting in the small sanctuary, each person holding his own candle.

Immediately following the service the pews were rearranged, and people were reseated. Trays of sandwiches and hot tea were served, as we watched slides which had been taken by our minister on a trip to the Holy Land.

After this, 35 college-age young people of the church went caroling to the homes of church members. At many places we were given hot tea and rice balls. About midnight we returned to serenade the minister.

JIM BENTLEY (MM)
5-16-53 Roppongi, Minato-ku
Tokyo, Japan

PILOT PROJECT IN URUGUAY

The Annual Conference has made a pilot project of our social center in Valparaiso.

With the cooperation of a sister church, meals are being served twice a week to forty children. Two classrooms have been arranged for children who are behind in school, to be coached. Vaccinations are being given.

FELIX MORALES
Calle Itu, 1651, Montevideo, Uruguay

DEPARTMENT STORE CHRISTMAS SERVICE IN JAPAN

A large group from the churches in the city gathered together for a joint Christmas service in the auditorium of a local department store. We had an inspiring program. This was the second joint Catholic-Protestant Christmas service. We are hoping that each year it will increase its efficacy in strengthening Christians, and in reaching non-Christians in our city.

REV. JUSTIN HARUYAMA (MM)
137 Kami-Arata-cho
Kogoshima City, Japan

CHRISTMAS CUSTOMS IN LUCKNOW

Indian Christian families have their modest decorations, greeting cards, and gifts. Each family has a delicious fruit cake ("Christmas cake") to share with guests. "Father Christmas" makes his appearance. There are Christmas tree socials, and pageants in churches and in Christian schools. There is community carol singing, with songs in many languages.

We pray at Christmas time that all who seek Christ's Kingdom may become as children in faith.

ED AND MONA BITTENBENDER (MM)
Lal Bagh Church, Lal Bagh, Lucknow
U. P., India

SHOES FOR CHRISTMAS IN PUERTO RICO

Mrs. Alcazar, an outstanding leader, is in charge of one of our three extension Bible schools, which she holds in a garage by her home. She has as pupils more than 40 children who come from the surrounding neighborhood.

Last Christmas Mrs. Alcazar cooked a wonderful dinner for the children. And she was able to give each child a pair of tennis shoes, donated by a nearby American shoe factory.

During the week after Christmas we celebrated our "Party for the Christ Child." All members of the congregation were invited to bring a gift for a child in a nearby orphanage. Then we spent the evening singing carols around a campfire in the church yard.

THE DON CAMPBELL FAMILY (HM)
Rpto. San Antonio D-51
Ponce, Puerto Rico 00731

CHINESE RELIGIONS FROM 1000 B.C. TO THE PRESENT DAY, by D. Howard Smith. New York, 1968: Holt, Rinehart and Winston, 212 pages, \$7.95.

One of the study topics for interdenominational groups in 1969-70 is "Toward Understanding China and the Chinese People." Readers might wish to save this review for future reference.

To read this book is to climb a mountain path under the guidance of a first-class scholar until one can look down upon thirty-five centuries of Chinese religious life and culture. The climb is so fascinating, so many places where one must pause and leave a marker for further study, that one does not move at a jog-trot. But the distance is not long and the journey is worth repeating.

This is not a study of the present religious situation in China. Rather it is a competent study of the development of Chinese religions from the Shang Dynasty (1500 B.C.) to the present, providing an orientation to Chinese life and religion so that the present situation may be better understood. The author is now lecturer in Comparative Religion at the University of Manchester.

The central contention of this book is that "sacrifice and religious worship are basic to the Chinese philosophy of life." The idea that the Chinese are somehow immune to religious emotion is pure myth. From earliest times there is clear evidence of primitive religion that "centered in a cult of ancestors, a concern for fertility, and the worship of numerous nature spirits which included the powerful gods of wind and rain."

From these early years of the Shang Dynasty the distinctive ideas of the Chinese world-view are in evidence. Even then there was the cult of ancestor worship, the belief in a supreme being, the recognition that religion will maintain the harmonious relationship between heaven, earth, and man that is so essential.

This deep-seated concern of the Chinese people for religion is expressed in their worship of many gods, in the ethical teaching of Confucius, in the philosophy of the early Taoists, and in the acceptance of imported Buddhism. Finally, it is seen in the acceptance by much smaller numbers of the teachings of Islam, of Christianity, and of other "Western" faiths.

While the last few centuries have seen the decline of Buddhism and Taoism as distinct faiths, there has been no death of religion. On the contrary, these two faiths, together with the ethical teachings of Confucius and Mencius, have created a religious amalgam that remains the popular religion of the common people, freely expressed in the thousands of temples and homes in Taiwan, Singapore, and in other regions outside the oppressive control of Communist government.

In China the government has always assumed close control of religious expression. At no time did the religions of China pro-

duce a succession of prophetic voices comparable to those of the Old Testament to challenge the social and political evils of the day. The nearest such prophet was Mo-Tzu (450 B.C.) whom some scholars have likened to Amos in his denunciation of the extravagance, ostentation, and luxury of the princes. He was the exponent of universal love. But his doctrine of impartial and universal love was felt to be destructive of "the hierarchical structure of family and state on which Chinese society was organized" and was rejected.

Not only the present Peoples Government, but from the Tang Dynasty (A.D. 618-907) to the present, "successive governments . . . have ruthlessly persecuted religious societies which in any way seemed to challenge the absolute control of government over the lives and destinies of the people." The great persecution of the Buddhist faith in 845 liquidated nearly a quarter of a million monks and nuns, destroyed most of the 4,600 temples and over 40,000 lesser shrines, and was so disastrous that Buddhism in China never fully recovered.

The Christian faith made four attempts to establish itself in China, the last being the modern Protestant and Roman Catholic missions of the nineteenth and twentieth centuries. This last one, like the first three, has seen the expulsion of all Christian missionaries, the closing of churches, and the forced surrender of all organized Christian bodies to the will of the government.

It is significant to note that "the traditional religious systems of China have put up little overt opposition to the materialism and atheism of militant Communism. They possess nothing analogous to the Christian Church, especially in its Roman Catholic form, with its highly centralized authority, its well-trained priesthood, its Holy Bible whose teachings are definitive for faith, its creeds and dogmas, its regular weekly services for the faithful. They have practically no missionary zeal, nor any well developed system of education and discipline for the instruction of the faithful in the rudiments of their faiths."

This well-documented survey of religion in China gives us confidence that the events of the last two decades, seen against the wide sweep of the centuries, do not spell the end of Christian witness in the Middle Kingdom. The Christian faith will continue to speak to the needs of this "religious people," offering food which cannot be found elsewhere.

F. OLIN STOCKWELL

Dr. Stockwell is a former missionary to China, where he was for two years imprisoned by the Communists. Most recently he was Principal of the Trinity Theological College in Singapore.

HISTORY AND THEOLOGY IN THE FOURTH GOSPEL, By J. Louis Martyn. New York, 1968: Harper and Row, 168 pages, \$7.00.

Many a serious student of the Gospels has found modern scholars ready to tell him less than he already knew about the life of Jesus and more than he wanted to know about the life of the early Church. The

major tool of modern scholars—the study of the forms and types of stories and sayings—has largely failed to prove itself of value in any setting other than the academic. And some persons openly believe it is destructive of faith for today's Church.

These criticisms will not be refuted by this book by a New Testament scholar at Union Theological Seminary, but they will perhaps be somewhat muted. For this book is a creative use of modern scholarship which allows the reader to draw conclusions for today's faith.

The study is largely one of John 9, the story of the blind beggar who receives his sight. The drama, says Dr. Martyn, is on two levels. The first level is the story of a blind Jew in Jerusalem at the time of Jesus. The second level is that of Jews at the time of John who wanted to be Christians but also wanted to remain in the synagogue. At the time of John (though not at the time of Jesus, nor at the time of Paul, who preached in the synagogues) this was impossible because Jews confessing Jesus were excommunicated (9:22, 16:2) from the synagogue. It was part of a Benediction Against Heretics which effectively prohibited a dual allegiance to both Moses and Jesus. Thus the story of Jesus healing a blind man, and the blind man's response and the fear of his parents, took on extra meaning to a Jewish-Christian community facing a crisis.

"History" in this book is thus not that of the life of Jesus but that of the situation and events at the time in which John wrote. Martyn suggests that the expression "the rulers," such as were Nicodemus and Joseph of Arimathea, is John's shorthand for those who secretly believe and are members of the Jerusalem Sanhedrin or local Gerousia. "The Pharisees" are contemporary loyalists who believe the total separation of Church and synagogue is a good thing. John 7:48 reflects this division among Jewish authorities.

Theologically, John is convinced that the same Lord who acted with such power in his earthly life is acting now as the Risen Lord through contemporary Christians, who are his servants. What Jesus does (not merely "did") is what the Christian apostle does, even "greater works than these shall ye do. . . ."

The thought that Christians are through God's grace "Christs" to their fellow men has always provided the dynamic in the Christian Church's most creative periods. Such a theology is as relevant today as it was in the crisis period in which John wrote.

Martyn's book is clearly written and will be understandable even to the reader without facility in the biblical languages occasionally used.

C.E.B.

TROBBING DRUMS, by Amy Lee. New York, 1968; Friendship Press, 95 pages, \$1.50.

James Robinson had a lovable mother, one who "understood things, and could tell stories." His father was not a comforting sort of person. He was "a hard man, praying, and never getting answers."

The first part of the world that the boy Robinson knew was that of the "Bottoms" in Knoxville, Tennessee. Later on he knew some grimy sections of Cleveland and Youngstown, Ohio.

But "out of the dilapidated, the cast-off, the broken, the thrown-out, the not-enough, James Robinson began constructing his life." Early in his life he became interested in reading, especially poetry and biographies. He liked hearing stories, too—especially his Grandfather's stories about his days as a slave. He speculated much about his African forebears, and the lands from which they were torn.

"He was used to hate. It was on all the white faces he'd seen all his life." No, not quite *all*. Every now and then some individual white person astonished him by a friendly word, a helping hand, and even financial assistance. A helpful librarian, a teacher, a wise minister—all gave him aid. And on one gloomy occasion, when he had lost his wallet and his courage, a friendly stranger came to his rescue.

The author of this very readable little book carries the central figure along smoothly (for the reader, that is) through his struggles for an education, his church ministry in Harlem, and his remarkable success in establishing the venture, Operation Crossroads Africa, which is called "a forerunner" of the Peace Corps.

Many people tried, all along the way, to discourage James Robinson and his ambition. Some of the most persistent discouragers were Negro people, who asked, "What's the use of killing yourself for nothing? They'll never let you get anywhere."

But this story is an American success story of a man who did get somewhere, in spite of a great many hardships in the form of prejudice, discrimination, poverty, hunger, violence, apathy, and ridicule.

E.W.

MEDICS IN THE MOUNTAINS, by Eleanor Preston Clarkson. New York, 1968; Friendship Press, 95 pages, \$1.50.

This excellent little book is subtitled "The Story of Edgar and Elizabeth Miller." "Why don't you two come back to Nepal with us?" the missionary Flemings asked the missionary-minded Millers, as they visited in their Delaware home in 1955. The doctor Millers were in their fifties, but they replied "Why not?" They had been interested in missions for many decades.

Well, of course it was not as simple as ABC. But after some months of preparation, a great many questionnaires, conferences, and clearances, the Millers got off to Nepal. And there they spent nine strenuous years, described by this man-and-wife doctor team as "a privilege."

The Millers declared that it was love at first sight, their love for the country of Nepal. The people were "wonderful and spirited" but they were burdened with all sorts of sickness. "Diseases they'd never seen before challenged their skills."

The Flemings and the Millers began their work together on April 16, 1956, at the palace hospital, Shanta Bhawan, in Kathmandu, an ancient city founded in 723.

Mr. Fleming was administrator of the hospital.

The reader will marvel at how the author compresses the problems and the journeys, and the scenes of nine eventful years into these small pages. "Not only did the three missionary doctors serve the hospital and its village clinics, but they were called upon to attend the royal family and government officials as well as tourists."

The patients pay in money, if possible—otherwise in gifts. "Today," wrote one of the Miller doctors, "one patient brought four small lemons, one gave me six small oranges, another, two eggs. . . . Once in a while someone brings a live chicken."

Read for yourself this inspiring story of medical missions in Nepal. One grateful Nepalese mother wanted to name her new baby boy *ELIZABETH*, in honor of the doctor who delivered him. But Dr. Elizabeth said *no*. So the new baby became *Edgar*.

E.W.

MARTHA BERRY, by Joyce Blackburn. Philadelphia & NY, 1968; Lippincott, 158 pages, \$3.95.

"Anybody can tell you what you will see at Berry [School], but nobody can tell you what you'll feel," a visitor remarked.

What a visitor does feel is admiration for the courage, the vision, the lifetime of hard work, of Miss Martha Berry, who established this school for mountain boys and girls in 1902.

She did not set out to found a school, but she did set out to win the confidence of the mountain families who lived near her aristocratic home in north Georgia. One Sunday afternoon three young boys peeped in the window of the Berry "playhouse." Miss Martha enticed them in, with apples, and with a story about Jonah and the whale, which was new to them. One listener exclaimed: "That sure is a whopper of a tale! Wait till I tell Pa."

From this tiny beginning the Berry School was started. Today this remarkable, highly accredited institution stands as the living realization of a compassionate impulse by "a little woman with a big dream." An excellent gift for young people and for leaders.

E.W.

PRAYERS FROM AN ISLAND, by Richard Wong. Richmond, Va., 1968; John Knox Press, \$3.00.

It is not often that we find a volume of prayers from Hawaii. Here are 314 brief prayers by a Christian minister, island-born of Chinese immigrant parents. Some of the prayers have been broadcast over radio station KGMB, in Honolulu.

These short prayers reflect the minister's interest in the people of Hawaii, and in the scenes around the islands. He speaks of "the hills of home, the seas I know, mango trees and ginger blossoms." He uses picturesque lines, such as "the mileage from a kind word," and "our cup of resentments," and "light-givers in a foggy world."

The book is divided into sections named for the months of the year. The December prayers include:

"Almighty God, full of mercy, look down with pity upon all the innkeepers of the world who turn guests away because of their color, creed, or condition."

And: *"Make us glad, our Father, for the quality of December, when candles brave the darkness, and carols tune our hearts for joy, and sharing validates our goodness."*

"We praise Thee for what we have learned through Christmas-faith that Thou dost care for the family of man, hope that in time men shall live at peace with other men, and love that mends all the brokenness we know. Help us to act as if peace and good will were our calling."

E.W.

STRANGE FACTS ABOUT THE BIBLE, by Webb Garrison. Nashville, 1968; Abingdon, 286 pages, \$4.95.

An excellent gift book for your family, your pastor, your teachers, your town library, and for people in general who like to own interesting books.

The classifications include: Queer Customs from Many Eras; Unsolved Riddles; Fine Arts; Literature and Letters; Traditions; Folk Tales and Hocum, and many others.

Every chapter has items of interest, such as: No Apples in Eden; Any Chance that Jonah Could Have Lived; Will Noah's Ark Ever Be Found?; Cosmetics Widely Used; Cannibalism in Scripture; Twenty Years With a Walrus Tooth; and Benjamin Franklin's Practical [Bible] Jokes.

E.W.

IN NO ONE'S POCKET, by Peggy Billings. New York, 1968; Friendship Press, 159 pages, \$1.75.

Miss Billings has used a unique and highly interesting format in presenting a fresh appraisal of social and economic conditions, and also the situations faced by the Christian church, in the Philippines, Indonesia, Malaysia, Singapore, Thailand, and Vietnam. Mike McGovern, a veteran of the Peace Corps, returns to his home and church in America from service and observation in these countries. A "liberal," responsive to the needs and aspirations of the peoples of these lands—people torn between the "old days" of colonialism and the new search for independence and a "place in the sun"—he has had his eyes and mind opened to the wrongs which his own land and other Western countries continue to heap upon the cultures and economies of these struggling nations. When he is invited by his home town church to give a series of lectures on these lands, he frankly states the conditions as he found them, and the various imperialisms as he sensed them.

His remarks and attitudes arouse the antagonism of the arch-patriots of his community; he is accused of being pro-communist, and his church is accused of harboring a communist.

The volume—with its touch of fiction—is an excellent presentation of the present emerging situation in each of the countries of this great Pacific world as seen through the eyes of educated nationals—and the pen of an observant and understanding narrator.

W.W.R

Rejoice at Christmas

Webster's *Dictionary* defines the word *rejoice*: "to feel joy or great delight; to gladden."

From the first Christmas, down through each age and generation this word *rejoice* has had a vital part in describing the Christmas story.

When the angel was telling to Zacharias the good tidings that a son would be born to his wife, Elisabeth, he added: ". . . Thou shalt call his name John; And thou shalt have joy and gladness, and many shall rejoice at his birth."

And many did rejoice. "Now Elisabeth . . . brought forth a son. And her neighbours and her cousins heard how the Lord had shewed great mercy upon her; and they rejoiced with her."

When Mary went up into the hill country to visit Elisabeth, she immediately received a blessing from her. And in her response Mary declared, in the magnificent *Magnificat*:

"My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour."

In search of a Saviour, the wise men from the East came to Bethlehem. "They rejoiced with exceeding great joy" when their star guided them to the manger where the Babe was born.

Poets, dramatists, and writers have chosen this word, or its synonyms, to express the glorious reaction which Christians should bring to the world.

In some of the lovely Christmas hymns we note: "We rejoice in the light!" "Good Christian men, rejoice"; "All my heart this night rejoices."

And why rejoice? Each person, talented or untalented, answers this question in his own soul. Christian Rossetti wrote, simply: "Love came down at Christmas." Charles Wesley, in intricate theological terms, proclaimed: "Veiled in flesh the Godhead see." And Joseph Mohr, in the world's best loved Christmas hymn, sings his conviction that Christmas brings "the dawn of redeeming grace."

Shall we, then, rejoice even at Christmastide, 1968? In a world full of sorrow, crime, cruelty, brutality, starvation, injustice, and war?

Yes, even then. Why? Because the light of that Star over Bethlehem

symbolizes the only light in the darkness of the world. The Christ who was born that Christmas night is "the way, the truth, and the life." He is the Way to peace. He is the truth from God. And He Brings everlasting life to the spirit of redeemed mankind.

Cardinal Bea

There is a story that when John XXIII became Pope and began checking on Vatican administration, the name of Augustin Cardinal Bea appeared on so many lists that the Pope inquired how many Beas there were. There was only one Cardinal Bea but he was enough to go around.

Originally famed as a Biblical scholar, he was largely responsible for the Vatican's acceptance of scientific study of the Bible. During the Second Vatican Council, he labored mightily to secure passage of the message on the Jews which retracted the ancient charge of deicide. Finally, as head of the Secretariat for Promoting Christian Unity, he worked tirelessly for the cause of Christian unity.

Any of these tasks would have been enough to assure him a high place in Christian history. Together, they reveal a unique influence. It is interesting to note in this age of the distrust of the establishment and the generation gap that Cardinal Bea was both an inner circle member of the Roman Curia and an old man when much of his work was done. Once again we see that man does not have to become a prisoner of rank and age.

Cardinal Bea was eighty-seven years old at his death. He has earned his rest but we will sorely miss him. May he rest in peace.

On Being Nibbled to Death

Two recent events in religious journalism have pointed up the different kinds of problems persisting in church life today. The first was the attack leveled at the *National Catholic Reporter* by Bishop Helmsing of Kansas City, asking them to drop the word "Catholic" from their name; the other was the resignation of *motive* editor B. J. Stiles, citing "subtle pressures" to blandness and conformity.

Both of these publications need no defense from us; they are among the most highly respected and vital publications in this country in any field. What we should like to com-

ment on are the different kinds of pressures that can affect any attempt to break out of the mold of the safe and the stereotyped.

Let us turn to another example. A current film for Methodists, *These Four Cozy Walls*, depicts the attempt of one congregation (Casa View Church in Dallas, Texas) to be in mission to its community. It is an interesting and well-made film; just the kind of film that churches should welcome. Yet, in certain places, it is doubtful that it will be seen very much. The reason? The old story—too "controversial." Interracial marriage, disagreement between bishop and congregation, even (God help us) smoking and dancing are considered outside the purview of the Christian Church. Therefore, the film will not be seen and discussed but silently ignored.

The United Methodist Church is currently engaged in raising a minimum of twenty million dollars for a Fund for Reconciliation. That is a modest enough amount for a church of this size but it does indicate an attempt to face the central issue of American life today. But any sum of money will be useless until we realize that much of it will have to be spent for activities and enterprises that will make those of the Casa View Church seem like church suppers. If we mean reconciliation in our society, we must be on guard against attempts to divert any part of this sum into church "business as usual." A parsonage here, a genteel program there, and our "Fund for Reconciliation" can become as bitter a joke to the poor and the black and dispossessed as has the Federal government's War on Poverty.

To point out this danger is not to make a prediction. Fortunately, this danger has been recognized by those responsible for this program and a series of guidelines for use of the money established. But the only real guarantee is for all of us to examine our own motives and programs to guard against those "subtle pressures."

The sins most of us are likely to commit in our lives are not the large, dramatic ones. What we do will pass as "prudential judgments." But a man or a program nibbled to death is just as dead as one done in by a knife or a gun.

"A great university gone stagnant," was the title of a feature article in a recent issue of a national periodical. The article cited the history of a once great school whose high values had somehow grown moribund. Instead of crowding into competition for posts on its faculty, as in former years, teachers were side-stepping it when they could get places on other campuses which they believed were better related to the present.

The university's research, famous and creative not so very long ago, had grown mediocre and pedestrian. Graduate students' applications for admission were dwindling. Stale, uninspired, almost apathetic, this university had lost its vital intellectual spark.

On the financial page of my morning paper I noted, not long ago, a headline about a recent performance on the New York stock exchange: "Mart drops; lackluster session fails to produce rally spark."

A missionary meeting of an older epoch had already pursued its rather dreary way through three or four uninspired speeches which seemed to make the somnolent audience sleepier still. For arousing the interest even in people who wanted to be interested, that meeting looked like a total loss.

And then, a man not much different in appearance from the previous speakers, nor, so far as the audience knew, in experience, mounted the platform briskly. At his opening sentence, vital communication was established. And as his eager words poured forth the listeners straightened up, no longer bored or unheeding, but participants with him in concern for the mission which he represented. I have seldom seen so spontaneous a transformation in a group. A spark of life passed creatively from missionary to audience. Contact was made, and the meeting swept on to a meaningful close.

The analogy of a missionary meeting, a university, and a stock exchange led me into a train of thought which finally expanded into consideration of matters of immediate concern to me. I mean the apparent deficiencies in certain aspects in the current outreach of the Christian movement. I wonder about the theological and so-called activist phases. Are



A CHRISTMAS MEDITATION

THE VITAL SPARK

BY FLORENCE HOOPER

they sufficient for our time? Are they vitally creative? My probing tries to go deeper into the hidden springs of personal religion—the living relationship, the communicable force, if you will, between the Divine and the human.

Reasoning about God, which is theology, and attempting to do the will of God, even at great sacrifice and discomfort, which is activism—of these we have great plenty today. But they seem not to be enough, for we are short on power to proclaim Christ, and so to change the world.

Is our faith a voyage of discovery, alive with joy and excitement along the way? Is it living fellowship with the living God whose presence kindles in us—and through us, in others—the vital spark? Have we, as individual Christians anything to communicate? Or has reality fled our personal religion? Is the faith we profess a lifeless thing to which we give formal, half-hearted approval? Are we actually as sleepy as were the members of the audience at the missionary meeting described above? Is our faith a desperate straining to believe what, in our heart of hearts, we are more than half sure is not so?

Have we reversed the priorities? Does "argument about" come first? Does "action arising from" take second place in the order of importance?

Could it be that in all these sincere but fruitless efforts to contribute religious reality we start off at middle or final stages of development, and skip the basic experience on which all the rest ultimately depends?

Does the Christian religion possess us, with life, reality, drive? Or do we lack the vital spark wherewith God makes His creatures His friends and confident messengers?

To put things quite simply: is God truly born in us, as Jesus, as His revelation, was born at Christmas long ago? How can one tell the good news of the historic Epiphany unless there has been a mighty regeneration and illumination in his own spirit? How pass from nagging doubts and haunting questions about the reality of God's place in the modern world unless ever-new and fresh conviction about that place is our recurring experience?

A CHRISTMAS MEDITATION

In his arresting little book entitled *Instrument of Thy Peace* Alan Paton sets forth convincingly how the child-like simplicity of Francis of Assisi's methods nevertheless often succeeded in bringing the peace and love of God straight down from heaven into some pretty grubby human situations.

Remember the confrontation between the Bishop of Assisi and the City magistrates in an experience of mutual hatred? Francis set about reconciling them—not by anathemas thundered, nor by ponderous homilies, but by his simple, unflagging faith in the power of God's love at work in men's souls.

A medieval miracle? Maybe. Yet, by the indwelling of God through Christ, a miracle repeatable in every age, even the turbulent one in which we live.

"The War About Peace"—thus a recent political convention was described. I wonder what would have happened if mighty, modern Christians had gone to work in it, aflame with the vital spark of Divine inspiration?

We live in a querulous age, rather than an earnestly questioning one. Our thinking tends to be destructive rather than creative. Could personal experience of the presence of God become the spark which, leaping the arc between two charged points—God and Man—brings both light and power into contemporary darkness?

As one studies the religious history of mankind a clear possibility emerges that thus, in age after age, the impact of the Epiphany is renewed. I do not discover that great councils or theological theorists have often been chosen to accomplish the miracle. Rather, power to meet clamant spiritual and material needs has been given by way of "the heart strangely warmed" or by the "light on the Damascus Road" or by an individual's "Christmas," realized so inescapably but so simply, so compellingly that the old and presently downgraded word *conversion* becomes the only one applicable for this turning into new and creative ways

where God's truth is regnant.

"Converted, they must act"—and do act, to the overthrow of apparently impregnable citadels of evils, and the solution of knotty secular problems.

How could it be otherwise when the presence of the great God is channeled direct? A man inspired can reach, and convince other men. He who wakes of a morning sure he is a beloved son of a Father God can go about his daily affairs with a confidence which is contagious. He does not fear life. He does not draw back from deprivation, for all things are his in Christ. He does not quail before death, for he is convinced that his God-created spirit is immortal. Happiness and confidence are his heritage, and he is able, by God's grace, to pass them on to others.

It is a wonderful picture, isn't it? But never forget that dark shadows often dim its brightness, both in us as individuals, and in the church of which we are a part.

A woman who is little inclined to religious faith, said to me: "I am really shocked by the bickerings, the petty spites, the cruel race hatreds, the ambitions for place and power which I see in your so-called Christian organizations, even in groups advertised to be deeply religious. One of my friends, a church woman, tells me sad tales about ungodly, sub-surface rows in her woman's society and her official board, actions which even honest unbelievers would blush to engage in."

Was my friend, because of her somewhat anti-religious attitude, drawing the picture darker than it is? I'm not so sure that she was. For I have detected in myself and in my church associates tendencies which at least partly validate her accusations. Do we not sometimes, unconsciously perhaps, sacrifice our creative fellowship with Christ for election to some petty office, because we think it confers prestige? Do we not take a sneaking delight in retailing a juicy bit of derogatory gossip? Overveening pride

of race leads us into flagrant social injustices which destroy our Christian witness and alienate our Lord Himself.

The vital spark too often flickers and sometimes dies altogether. We lose our sense of the absolute priority of the love of God in us.

Yes, let us penitently admit that we fail Him again and again, and so help create some of the worst situations of our time. But His love includes forgiveness, and He waits to empower us anew, if we give Him the chance.

John Wesley, and Paul, and Martin Luther, and all their goodly company, had their spiritual ups and downs, too. The vital spark sputtered sometimes. But like an altar candle which I watched anxiously one Sunday, it renewed its brilliance. It has become an eternal flame shaping human thought and deed.

When I pass across Madison Square in New York city I look upward toward the Eternal Light. High on a tall standard, this light has burned for many years—a mother's memorial to her son who was killed in battle. Some day I may look and find that mundane flame extinguished. Not so God's flame in the soul of man. That is eternal and everlastingly renewable.

The evidences of the vital spark may differ from one period to another. Accepted phases and sequences of the long and even the recent past may not recur. Yet it is our radiant faith that a continuing revelation of God will be vouchsafed through Christ with poignant relevance to the times in which it takes place. The old stereotypes may be superseded by greater ones. Perhaps, as I have heard a preacher suggest, spiritual kindling may come through new scientific discoveries. Or perhaps it may come through an enlarging vision of God's presence in the amazing universe of which He is Creator and Lord.

Yet, whatever the form it takes, the vital spark made possible by Christ's Epiphany is forever. Without this faith what would be the meaning of our life?

THE EAGLE

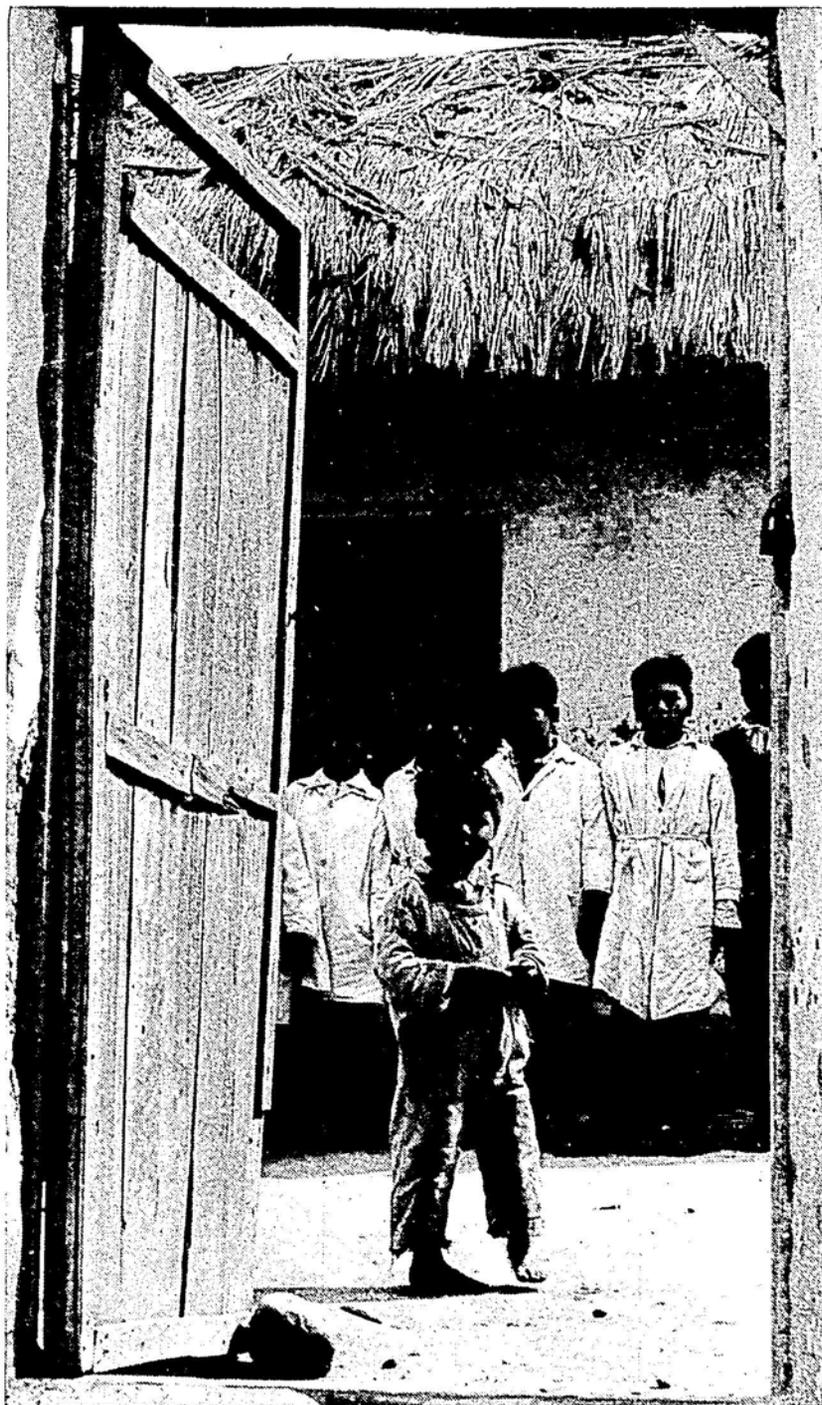
BY DANA S. GREEN

SCATTERS

HIS

NEST

A LOOK AT
LATIN
AMERICA
TODAY



Entrance gate of a Bolivian village school.

Dana S. Green is Executive Director of the Latin American Department of the National Council of Churches.



"Like an eagle that stirs up its nest, that flutters over its young, spreading out its wings, catching them, bearing them on its pinions, the Lord alone did lead him and there was no foreign god with him." Dt. 32:11.

"The thought that God is like an eagle who scatters his nest never made much sense to me," said one of the participants in the Second Conference of the Latin American Roman Catholic Episcopate (Medellin, Colombia, August 24 to September 6), "until I actually saw it happen one day while fishing in a mountain lake. When there was no nest left, the eaglets came fluttering down toward the water while the old eagle went swooping and screaming above them. They did not know, of course, that he would bear them up on his pinions before they went under. And, they never found out whether he would or not because they

managed to get their wings working and with very wobbly navigation made their way back to join the old eagle on the top of the cliff. When I see what is happening here on top of this mountain in Colombia, the Scripture makes even more sense."

The Red and the Black: A Military Conference and a Bishops' Conference

The meeting of Roman Catholic Bishops was to be only one of two recent conferences which can now, in retrospect, be seen as living symbols of the eagle stirring up its nest. The other, convening in Rio de Janeiro on September 22nd, was the Eighth Conference of the American Armed Forces, composed of high-ranking officials of the military establishments of nineteen Western Hemisphere nations. The stated purpose of the Bishops' conference was nothing less than that of "revising the mission

of the Church before the global transformations of Latin America." The military leaders were a bit less pretentious, stating the purpose of their meeting as being to "tighten the bonds of comradeship and understanding" and to "study military problems of mutual interest." Dom Helder Camara of Brazil, who has virtually declared a non-violent revolutionary war in Latin America, was in excellent and saintly form among the Bishops. General William C. Westmoreland, Army Chief of Staff of the United States, promised the army leaders "that the United States would assist the Latin American military in its struggle against communist subversion."

The Bishops had a few sharp words about the military: "When so many people are hungry, when so many homes suffer misery, when so many men live submerged in ignorance . . . the race for arms becomes an intolerable scandal."



"For once in the four hundred year tragedy of Latin American history, it appears that the military and the Church are choosing opposite sides."

The militarists undoubtedly said things equally sharp about those radical Bishops, but the Bishops published their words while the others kept theirs as military secrets.

Church conferences we have known seldom result in immediate action, however relevant the rhetoric—and the rhetoric of the Bishops was above all things relevant. A spokesman for the

U.S. Department of State denied that there was any connection, but the historical fact is that within three weeks of the military conference, two more nations (Peru and Panama) had joined the comradeship of Latin American nations under military regimes. Of the remaining nations under more or less democratic civilian governments, the lid is tightening on Uruguay; Chile, Bolivia, Ecuador are on very thin ice weakened daily by the rumors which race through the streets; and Venezuela and Colombia have military establishments capable and ready, needing only sufficient pretext. In Central America, only Costa Rica is free of military dominance. The reform-minded civilian government of Guatemala now only hopes to be allowed to finish out its term. Finally, completing the round-up, the once revolutionary government of Mexico is seen relying more and more heavily upon the

military to hold the nest together. "The higher you build a dam," said a Chilean friend, "the greater the pressure which builds up behind it . . . and the greater the devastation when it finally gives way." To return to the original metaphor, the stirring of the nest has only just begun.

Two Powerful Entities

There was a time when Latin American specialists prefaced their articles with the warning that there is no such thing as Latin America, only twenty-one separate republics, with distinctive traditions and distinctive problems. But in these two recent meetings we have witnessed the emergence of two powerful regional entities: the collegiality of the Roman Catholic Bishops of Latin America committed to the "profound, valiant and rapid transformation of the structures of Latin American society" and of

the Church itself, and the comradeship of the military forces of the hemisphere committed to "the struggle against communist subversion," which in Latin America today means any move which in any way threatens to upset the status quo. For once in the four hundred year tragedy of Latin American history, it appears that the military and the Church are choosing opposite sides. It is true, of course, that many valiant and able churchmen in Latin American history have taken the side of the oppressed and the dispossessed. But the Bishops in Medellin were the most representative body ever convened by the Latin American Church, and that is quite a new thing. It is also true that, in the revolutions of Mexico and Cuba, the Church found itself virtually dispossessed. But that was a result of the Church in those nations having chosen stability when revolutionary change was the order of the day. What happened on that mountain top in Medellin was partially the result of this very history. The spectre of the Mexican cathedrals being used to stable revolutionary horses was not completely absent from the Medellin conference.

The Case for the Stability of the Nest

In 1964, the people of Chile gave an overwhelming majority vote to the Christian Democratic Party running under the banner of REVOLUTION IN FREEDOM. Radical and revolutionary changes in the social structures were promised by dedicated but naïve men new to the game of political and economic power. Chile, they said, would lead the way for Latin America, it would institute genuine land reform and distribution programs, it would awaken and educate the illiterate, it would provide for the participation of the marginal peoples into the social and political order, it would reform the university system and make possible the education of the masses. And, it would do all of this without bloodshed and without the fearful disruption of a shooting revolution.

Like most Latin Americans, the Chileans are a long-suffering and peaceful people. And, if sweeping changes must be made, let them be made peacefully and in order. In addition, the only effective opposition was a socialist coalition dominated by the Communist Party. The polls proved that the Chileans did not trust even a democratically elected, non-revolutionary Communist group with the administration of the affairs of state. Many doubtlessly reasoned that there would be time to cut the ground out from under the "revolution in freedom" before it went very far—

which is precisely what happened. Within eighteen months it became clear that the Christian Democrats were facing a new coalition, as the conservative parties teamed up with the Socialist coalition to put the brakes on the revolution. Add to this one of the worst droughts in history, and the result is political disaster. Even without the drought, however, the Christian Democrats would not have been able to pull it off; they had underestimated the power of vested interests, both internal and external.

The point of the Chilean example is that a valiant effort was made to combine peaceful stability with revolution. The result is that Chile is left with peace

"The present threat to internal security in Latin America comes from suppressed populist forces and the U.S. military assistance program is contributing to that suppression..."

and stability—for the moment—at the price of justice and renewed structures which would have opened, at least, the way for the fulfillment of the true potential of her people, and of herself as a nation. "The previous president may have been paternalistic," said one citizen, "but at least he took care us."

However good the intentions may have been, U.S.-sponsored programs of development built the case for stability. It is, of course, utterly rational: economic and industrial development can only take place in a relatively stable situation. Stability, or at least the appearance of stability, is therefore essential. But the United States, like the Christian Democrats in Chile, assumed that the dominant classes in Latin America would gladly offer their full and rational cooperation. With the fading away of the Alliance for Progress and the emergence of the military on a hemispheric basis, it is revealed that the political structures of most of the nations of Latin America do not in fact consider genuine development to be one of their primary functions. And politically, U.S. Latin American policy finds itself pretty much in the same situation of that of the Christian Democrats in Chile, or of the Institutional Revolutionary Party in Mexico: turning increasingly to the military to supply the stability which is still believed to be the *sine qua non* of development. It has followed this policy since the outbreak of the cold war in 1946, has trained the

military leaders of Latin America and equipped their armies. Once again, results have been far removed from the original intentions.

It cannot be argued that Latin American nations need military establishments to defend themselves against external aggression. There has been no war between Latin American nations since before World War II. What assistance is given would not enable a Latin American nation to defend itself against external aggression by a nation possessing nuclear capability. As to the threat of Communism, a good case can and has been made that reaction to military suppression of internal populist forces actually helps to spread Communism rather than deter it. A study prepared for the Sub-Committee on American Republics Affairs of the Committee on Foreign Relations of the U.S. Senate, entitled, "The Latin American Military," dated October 9, 1967, has the following paragraph as one of its conclusions:

"The rationale set forth for the present military assistance and arms sales programs does not stand up under close scrutiny. The threat to internal security allegedly posed by the forces of international communism has been distorted and exaggerated. Castro's Cuba has only a limited capability for subversion; the Soviet Union and the orthodox Communist Parties of Latin America are not currently provoking social violence and the pro-violence unorthodox Communist Parties, encouraged by Red China, have very limited influence. The principle threat to internal security in Latin America comes from suppressed populist forces and the U.S. military assistance program is contributing to that suppression in all those countries with military regimes or with unrepresentative civilian regimes sustained by the military."

Many genuine friends of the United States in Latin America have been trying to alert us to the critical nature of this problem. Not all of their concern is selfish; some are genuinely concerned for the United States itself, for they see that the struggle into which we were drawn twenty-seven years ago has become permanent, and that we are making ourselves into a militarized society. And most Latin Americans know all too well what it means.

The fact that the United States is itself such a powerful nation has a tremendous bearing on all of this. Senator William Fulbright analyzed it this way: "America is top-dog in the world and, although we may be convinced that we are *good* top-dogs, most people around the world are convinced that

there is no such thing. Because we are rich, we are perceived as voracious; because we are successful we are perceived as arrogant; because we are strong, we are perceived as over-bearing. These perceptions may be distorted and exaggerated, but they are not entirely false. Power does breed arrogance and it has bred enough in us to give some substance to the natural prejudices against us. They do this not because we are Americans, but because we are top-dogs and they fear our power; they are frightened by the ways in which we might use it, and most of all, I suspect they are frightened by their own inability to withstand our power, should it be turned upon them. They are, so to speak, tenants in the world at our sufferance, and no amount of good will on our part can ever wholly dispel the anxiety bred by the feeling of helplessness."

"We in Latin America," said one Latin America Protestant Church leader, "desire the same freedom and democracy within and among our nations that the United States believes it practices domestically." Reading between the lines, he is really expressing his concern lest the U.S. tendency to rely upon military power to solve political and social problems, will in the long run, destroy the very thing the United States prizes most highly.

Transitional Instability; A Source of Hope

Approximately four-fifths of the people of Latin America live today under military tutelage. Problems inherited from the feudalistic structures of the past make life so bleak and hopeless for millions that the Puritanical virtues which were so effective in the U.S. experience are rendered almost worthless. Hard work and thrift are useless in situations where inflation goes as high as 130 percent per year as was the case in Uruguay in 1967. Educational opportunities are designed to provide leadership and to maintain the status of the elites; the average child faces odds of 100 to 1 that he won't get beyond the fifth grade.

Each year there is less food available per person. Between 1958 and the current year, calorie intake in the countries of the non-industrialized world dropped 7 percent while it increased by 6 percent in the industrialized north. Sixty percent of the world's population is undernourished with an average daily diet of between 2,000 to 2,700 calories; twelve percent suffers serious malnutrition on less than 2,000 calories per day; while 27 percent is well nourished with more

than 2,700 calories per day. The average calories available to the people of the U.S. per day totals 3,100 compared with 2,400 in Latin America. And these figures do not show the distribution within each region. Simply to maintain the present gulf, taking into consideration all factors, Latin America must show an average annual increase of 15.7 percent in her gross national product. The average actual increase since 1960 is less than two percent. Predictions are that within the next ten years there will be major famine in Latin America on a scale heretofore known only in India and China. The more one studies the sociological analyses the more hopeless the situation appears. In spite of all however, there is a resurgence of hope in some sectors, specifically among the rebellious youth and within the Roman Catholic Church; the voice of hope from the Protestant sector has up to now been only a whisper.

Will Change Be Violent or Non-Violent?

"The question is no longer that of changing or not changing the structures of society," stated one of the preparatory documents of the Bishops' conference, "the only question is whether the change will be violent or non-violent." In the conference itself Msgr. Eduardo P. Pironio boldly proclaimed a "new Pentecost for Latin America," with "the Holy Spirit simultaneously awakening man to his misery and the Church to the nature and responsibility of its mission." He went on to say, "There is a new presence of the Lord on this continent arousing the expectation of total liberation."

"... the political structures of most of the nations of Latin America do not consider genuine development to be one of their primary functions."

These verbs, "arousing" and "awakening," reverberate in the sixteen documents covering a wide range of social, political, and ecclesiastical issues. In brief, the Bishops committed themselves to the risks involved in "concientización," in the awakening of the peoples of Latin America to the necessity for the radical change of their social structures, to the dilemma posed by their marginality, and to the overriding fact of "institutionalized violence." This work of "concientización," of awakening people, of fomenting through preaching, and teaching, "a critical sense of the so-

cial situation and of the vocation of service" is called a "fundamental work of our times" and is to be undertaken whenever possible in collaboration with diverse confessions, both Christian and non-Christian. The risks involved in this commitment were not underestimated. As early as 1964, writing in *Commonweal*, Dom Helder Camara had stated:

"We should have the courage to face a serious challenge. It is easy to become aware of sub-human conditions, but to correct them is a very complex and courageous task. To bring out into the open the gravity of a situation which it is not possible to control entirely is indeed very risky. There is the danger of arousing the masses and provoking class struggles.

"If communism didn't exist, the Christian would still be obliged to arouse the political self-awareness of the masses that live in a sub-human condition. To equate this with Communism is to help Communism. To wish to hold back Christians from this task, or even from using this term on the grounds that the Communists are doing the same, is to abandon a cause good in itself only because our enemies have adopted it. If Christians refrain from their duty, then when the masses some day become aware of their condition, their revolt against Christianity will be inevitable. It will be impossible to convince them that the Christian's reluctance to 'conscientizar' the masses did not stem from a secret compromise with the privileged classes."

The Methods of Non-Violence

Dom Helder Camara's non-violent revolution in Brazil now counts over forty Brazilian Bishops in its ranks. And, on a shoe string, Glenn Smiley, formerly director of the Fellowship of Reconciliation, is training cadres of labor union people in the methods of non-violence. He reports a surprising response for a culture in which there is no history of non-violent philosophy.

The influence of Martin Luther King is strongly felt throughout the continent. Rev. Andrew Young of the Southern Christian Leadership Conference is planning an early trip to Latin America to share the experiences of Montgomery and Atlanta. Non-violence as a revolutionary instrument in Latin America also faces great odds, for the hard-core guerrilla groups simply have not thought in these terms.

The ranks of the committed are growing rapidly. And they take for granted that the real eagle, whatever the pretensions, is more powerful than the forces which contrive to hold the nest together.

Twenty years ago this year the Methodist Board of Missions undertook an experiment in sending a sizeable group of young Christians as missionaries on a three-year term, primarily for teaching and working with students. This has developed into the Special-Term Missionary program which has now sent 997 young men and women to Asia, Africa and Latin America in the service of the Church. Noting this anniversary, a questionnaire with open-ended questions was sent to the fifty-nine persons who comprised the group, asking where they are and what they are doing, how they appraise their original experience and its significance for them now, what concerns them today. Fifty-one responses were received and form the basis of this article.

Mr. Yount, of the original group, is now director of the Missionary Orientation Center at Stony Point, New York.

What happened

"The memory of myself as one of a band of fifty young knights clad in flashing armor of good intentions and impervious optimism . . ."



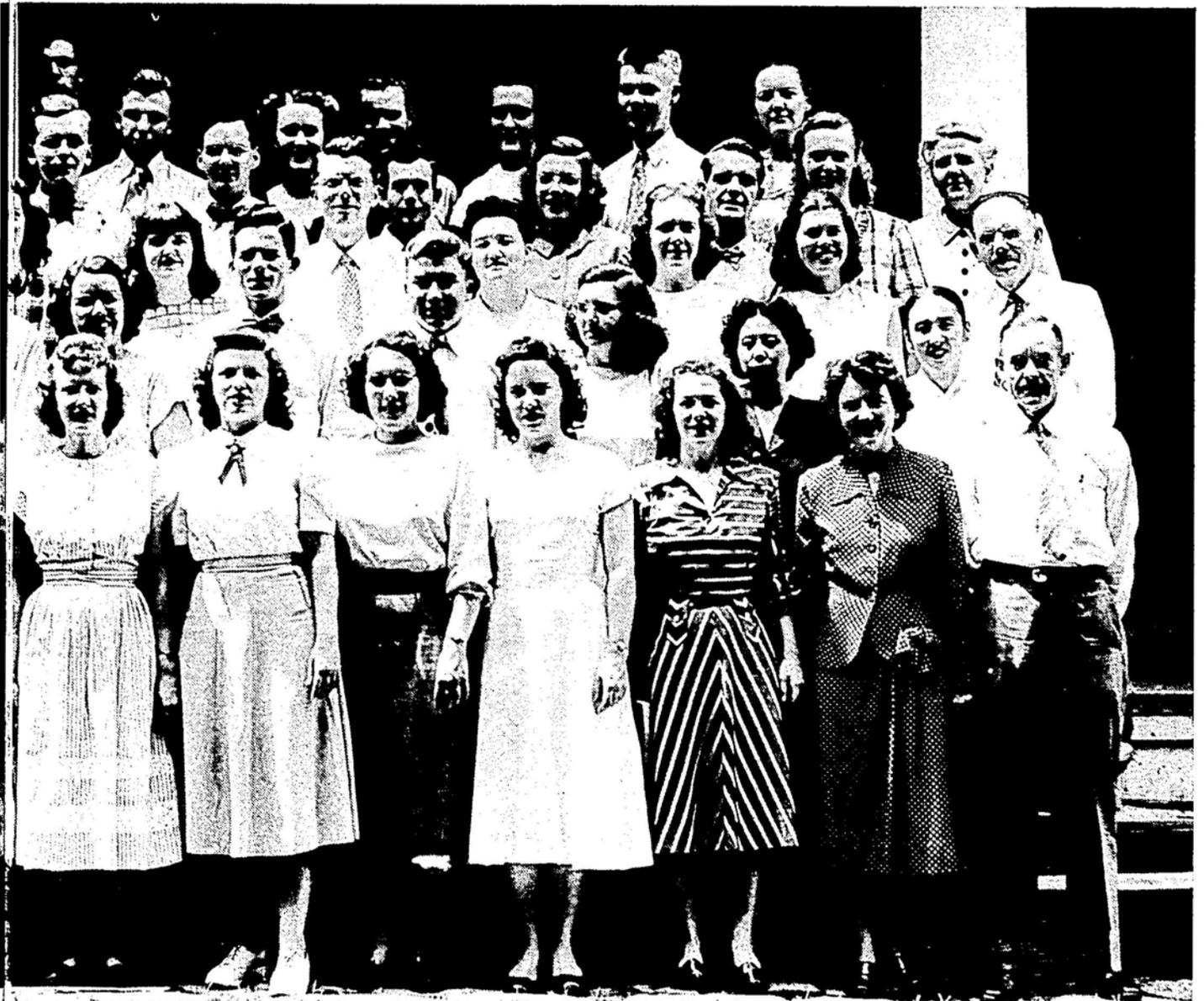
to short-term missionaries?

BY PAUL YOUNT

"I am no longer interested in theological questions. Many beliefs are dead or irrelevant. Faith, in terms of trusting without answers, has become stronger."

"It turned me around, shook me loose, and set me on the path to reality."

"It enriched my sense of calling by showing me the way God can make use of me."





In response to a call to serve the people of war-devastated Japan, and of newly liberated Korea, especially the youth and students who were in the crisis of a vacuum of commitment, fifty-one young Christians, mostly Methodist but including a Quaker and a Congregationalist, were selected by the Methodist Board for three-year terms. They were joined in a preparatory training program in the summer of 1948 by six Presbyterian U.S.A. and two Evangelical and Reformed Church appointees entering the same service for the United Church of Christ in Japan. The thirty-four women and twenty-five men (50 for Japan, 9 for Korea), by and large had just finished college. A few were in graduate school or had already been at work. Several were veterans and others were pacifist in commitment. As a climax to their intensive experience in getting ready to go (some hard study and the development of a supportive group) the new missionaries designated themselves the Fellowship of Christian Reconstruction.

In Japan and Korea most had a primary assignment teaching English (other subjects got added) in the Christian schools. Several were in community or student centers. Single and without family responsibilities, they were able to spend great amounts of time with their students and with large groups of others they met in many kinds of activities. The Japanese were eager to learn English. There were many opportunities for teaching beyond their schools, in formal and informal settings. Most were involved in the Christian work camp movement which was begun in 1949 and which provided opportunities for them and many concerned Japanese students to meet some of the glaring needs of the people about them. More and more of them received invitations to work in local churches, again concentrating on the youth. Teaching Bible classes was a major activity, and several had opportunities for preaching. Almost all of the work was done in English, sometimes using interpreters, and time for formal study of Japanese was not provided. At

the end about half the group felt that they had a fair or better use of spoken Japanese or Korean with very few achieving much with reading and writing. (This summary is not intended to present a comprehensive description of the group's responsibilities but a framework of its involvement).

Where Are They Now?

Eighteen of the fifty-nine continue as missionaries in Japan, thirty-six percent of the original Japan group. Eight of the eighteen married each other during the initial term; one imported a wife, four are unmarried, one is the wife of a missionary of another denomination, and four men returned after marrying in the U.S. The present work assignments of the group include: presidency of a school, college level teaching (in English, social work, Christianity), administration, pastoral work, adult education, district church work, educational development, pioneering urban and rural church programs; they also serve on the committees and boards of various Christian institutions.

In addition to the eighteen, ten of the original group served as missionaries in Japan and Korea beyond their first three years, three of them completing at least one regular term of five years, five returning for an initial or additional regular term, and two serving up to two regular terms. Of these ten, now in the U.S., two



are the wives of ministers, one serving with him in an English-Japanese language church, the other in an inner city situation; one a research meteorologist and supply pastor (formerly serving a church full-time); one on a college faculty, teaching English as a second language; one teaching neurologically impaired children; one the supervisor of guidance services for a state school of nursing. Two couples who also married during the initial term are now in the U.S., one in educational research and the other in the pastorate.

In addition, two members of the group

have remained in Japan and developed careers there, in architectural design-construction supervision and in journalism and publishing. A third is a U.S. government official now stationed in Okinawa, Ryukyu Islands, as advisor on the return of those islands to Japan.

The other members of the group are in the U.S. (one in Canada) in a variety of situations:

Eight are homemakers. After returning from Japan, many of these women taught school, worked in churches, did home economics extension work, were in nursing, social work, and Christian education. One is married to an A.I.D. officer and has been stationed in Nepal, carrying responsibility in English Teaching.

Two are college teachers, with emphasis on international studies and Japanese language and literature.

One is secretary to a bank treasurer.

Three are in the pastoral ministry.

One is a chaplain in the Air Force and has had two tours overseas, including Japan.

Six are in public school education. One of these is a high school guidance counselor in the Hough area of Cleveland. Another has special assignment to bring about integration in an elementary school district. A third is in a Spanish-speaking situation. Four of these teachers are mothers with family responsibilities.

One is director of admissions of a theological seminary.

One is editor of a Christian journal of opinion.

Two are directly involved in mission education in the church and in the preparation of new missionaries.

Since 1951 in furthering their professional qualifications, members of the entire group have earned at least four Ph.D.'s, fourteen B.D.'s, eighteen Master's (in arts, science, religious education, nursing, meteorology and oceanography, social work, sacred theology, journalism), two B.D.'s (home economics, education), and have been involved in twenty-four non-degree programs, many for public school credentials. Of the twenty-five men, some fifteen have been ordained.

Memories of the Term in Japan and Korea

Reflecting on their short-term experience, the great majority called up memories of close friendships with students,



fellow teachers, Japanese friends, fellow special termers and other missionaries.

Several, especially those assigned to Hiroshima and Nagasaki, stressed the warm welcome they received and their own surprise.

Comments suggest that the group had a great sense of being part of Japanese life at a crucial time, "The memory of myself," said one short-termer, "as one of a band of fifty young knights clad in flashing armor of good intentions and impervious optimism, riding forth to save the fair maiden of Japan who was prostrate after the war, and finding that the maid in distress sometimes not only didn't want to be helped but was remarkably graceful in showing us that she was able to help herself . . . the remarkable thing in retrospect is that the maiden was able to receive our onslaught with good grace and turn it all (or most of it) toward really helpful activities."

A number remember the beauty and charm and uniqueness of the land and things Japanese. Many also recall the plight of the people, the poverty, the gap between their affluence and what many Koreans and Japanese lacked. The fact of church union that had come in Japan also made its impression.

The Effect of the Experience

One of the major effects the group sees is the overcoming of ethnocentrism and provincialism, "national, sectional, denominational, personal." They write of it as "opening up a whole new world," "broadening my view of life," and "being forced to look at one's own nation through the eyes of another people." "It laid the foundation for a real tolerance and respect for other ways and systems, but more important (it gave) the desire to understand those ways and systems."

But there was recognition too that

complete objectivity was not easily maintained: "I became deeply aware of the relativities of things and of the difficulty we all have in acknowledging this where we ourselves are concerned."

Out of the radically new perspective that many were finding, and of the experience of sharing their Christian faith, many felt the necessity to examine their faith and their basic values, "to evaluate the basic beliefs which guided both my vocational choice and life philosophy." They saw the inadequacies of simplistic thought and action; aware of their naïveté, they undertook a deeper search for meaning. "It turned me around, shook me loose, and set me on the path to reality." Many said it was the most significant single experience of their lives.

Most of those who continued as missionaries see their experience as a special-termer as instrumental in their decision. "I would never have signed up full-time cold," was the most graphic way it was put. Many decided on their future profession out of it. "It enriched my sense of calling by showing me the way God can make use of me."

Finally and predictably, the group discovered the reality of Christian and church unity and the Church as a worldwide fellowship, with a single mission, all responsible for each other and together responsible for the world.

What Concerns Them Most Today

Answers to the query "What are you most concerned about today?" overwhelmingly point up race, poverty and peace. Many of those living in this country are actively in the civil rights and poverty struggles: in demonstrations, marches and national campaigns, in churches and schools in deeply affected areas, in suburban community controversies. Though the U.S. scene is compelling for them, most report, along with those outside the country, continuing concern in the international dimensions of these crises, and in world politics.



The Vietnam war gets major attention. A sizeable majority are simply opposed to it, several because they are pacifists; more came to opposition when "the war was taken over significantly by the U.S." A few believe the American presence there legitimate, several more are concerned that a just peace would be endangered by a unilateral American withdrawal. The latter include members of the group now in Japan who attribute their position in part to "an over-emotional approach" and "uncritical leftism" present there. Another missionary in Japan attributes a present opposition to the war to experiences in the U.S. while on a short furlough: "seeing first hand the effect it was having on the people I met—the confusion of issues, the unrecognized American arrogance, the callousness to suffering, the false 'savior' complex." A number in this country also lament the priority the war has taken over domestic issues.

Attention to and involvement in social, political and economic problems is matched by a pronounced concern on the personal level, especially in relationships. Seeking to be a "a loving human being," "to relate in depth to those about me, to be open, available, loving"—and "not to be too discouraged by daily failures" are expressly stated.

Family life: "providing a good home and a good life for my children," "helping them to develop to their fullest potential," "raising children to be happy and helpful," by the fathers as well as the mothers; and competence and effectiveness in the particular work they are doing, including further training in the skills they need; are both given major attention.

A final general concern centers around questions about the Church, Christians and themselves in particular in relation to the race, poverty, peace, and personal relationships issues already outlined. The Church seems ineffective. It is "weak in providing leadership for Americans to modify their thoughts and actions." "Most Christians seem unable to transfer their beliefs into action." "Nominal Christianity" is too pronounced. But they ask themselves: "How to be a Christian?" in this time. "Witnessing to the redeeming love of God in individual and social life"; "personal and social ethics," "mediating the message and the power of Christ" are basic goals. But, "How can we work in effective ways as individuals and groups to see that out of the present turmoil may come a better way for all?" "The problem of expressing and portraying the truth that the Gospel is relevant in word and deed to conditions of community, nation, world—so that others



can grasp it continues to occupy my study and attention constantly."

Political and Religious Views

In the final section of the questionnaire, the group was given the opportunity to discuss the ways they saw their experience in Japan and Korea affecting their political and their religious views, with developments since 1951, with the answers to be anonymous.

In the political area the most common element in the responses has to do with U.S. foreign policy to the effect that our nation's interests are seen more objectively, more from a world perspective, and that policy decisions should take into account the way others see us. There is strong note of the need for the "U.S. to stop playing God and let other peoples choose to live their own life as they want it, even though the U.S. may feel it is not good for them." Being "sympathetic of diversity" does not mean a new isolationism: there is a definite call for "U.S. involvement overseas" but not as policeman. A number stressed that they came to see the need for power, and that "there are very few simple solutions to political problems." The responsible and "helpful" use of that power is their concern. Several also wrote of coming to a new appreciation for "American political ideals" but felt they saw American foreign policy denying these. Self-righteousness in its stance is seen on the part of any nation. The overall impression is of a less "idealistic," more "realistic" view of U.S. options in international affairs but of a readiness to criticize U.S. policy when it seems to assume having all the

answers and especially over-emphasizes military solutions.

The anonymous replies to the influence on and development of religious views present a variety of very personal reflections. Over a fifth of the responses very expressly testify to a deepening of personal faith during the experience and a continuing conviction of its utter significance: "My experience as a '3' helped me to realize how little I knew, how much there is to know, and how exciting the quest for answers can be."

For others it was "a personal experience of the real depth and ever-surprising power of Christ," and a "confirmation . . . of God's power to work for good in our lives." "I gained a new respect for personal religion" . . . and . . . "I came to a deeper realization of the power of the Gospel to mould character and influence culture" and "determine the life of a nation."

A smaller percentage of the replies speaks to a seemingly deeply felt discontent with the "organized" or institutional church, the local church, and traditional theological or doctrinal questions and issues.

"Much of the theology, hymns, content of belief seem irrelevant anymore. I am much more caught up in doing (high quality professional work of benefit to persons in a secular setting)." "I am less doctrinally concerned, more suspicious of saying the words, maintaining the front." "I am no longer interested in theological questions. Many beliefs are dead or irrelevant. Faith, in terms of trusting and living without answers, has become stronger."

In its organized, institutional and local forms the church is variously seen as "searching for power for selfish reasons." Or it is "being used by those in authority for their own purposes" and spending so much "time and effort to preserve itself" and in "legalism or moralism" that it cannot reach out in its mission of the humanization of man. "I am more and



more impatient with the clap-trap of the Church, with all the words it speaks and writes, without significant backing action."

Several replies applaud leadership on the national, policy making levels for stands and actions "on social issues and foreign policy" but are concerned about "the degree to which this carries to the local church and individual members." "I have little interest in the local church . . . but great interest in the Church itself . . . I respect the Church leaders and boards . . . I am excited with the mission of the Church at the cutting edge . . . I realize the local church makes this mission possible. . . . The problem is how to engage the local church in mission so that it is more than the financial supporter of mission on frontiers elsewhere."

There is also great affirmation of the Church. "There is no other institution with the will and the resources to challenge the work for decency, brotherhood and world peace." "The Church is entrusted with the only valid answer to the world's problems and the needs of individuals." "The organized church may undergo great changes, but as those people consciously dedicated to the will of God, it will continue to be the main force guiding history."

The questions about the affirmations of the Church meet at a common point in the replies, with the conviction that the Church in its various forms must be renewed in its own life, breaking out of its absorption with its own inner needs and its isolation, and taking up more seriously and more fully its mission of ministry to the whole man in the whole world. "The Church must step more fully into the problems of the world . . . get its feet wet and dirty . . . become more relevant to the lives of people." This may be done primarily "through the tiny nucleus of committed individuals who go out from their church into their community" but there is also encouragement "that local churches and individuals are beginning to see *themselves in mission*." "I think there is more honesty in the church—more coming to terms with that which really matters." "Churches as a rule are going through some changes." "I see the Church today as filled with people many of whom are only half-committed. Yet I feel there is more ferment within the Church today to come to terms with the realities of this life than there was twenty years ago. In fact, I would rather be alive and working in the Church today than at any time in history. What is happening in the Church today is exciting and I can get excited about it."

The annual meeting of the Mission Secretariat brings together representatives of all the Roman Catholic mission societies in the United States and provides an illuminating look at current thinking. These three articles are taken from speeches given at the recent meeting of this group.

THE WHOLE CHURCH IS MISSIONARY

THREE REFLECTIONS ON THE CHURCH IN MISSION

Monika Hellwig:

There are two very important theological questions concerning unity and action in Catholic missionary endeavor today: the self-understanding of the missionary Church, and the self-understanding of the missionary representative of the Church.

We, who are the Church, seem more than usually confused about our identity nowadays. Vatican II has led us to think of the Church first and foremost as a pilgrimage and secondly as the people making the pilgrimage; first and foremost as a task and secondly as the people explicitly and jointly pledged to the task; first and foremost as the unattainable goal of radical and transparent peace among men in God's name, and secondly as the people united in striving after that goal; first and foremost as the impossible dream and secondly as those who are constantly organizing and reorganizing their resources and their efforts to make that dream come true.

Our understanding of the Church has taken on a genuine time dimension, a perspective of history. What we have among us is not the arrived, established, triumphant and flawless Church that



stands immutable while all about is in state of flux and transience. What we have is a moving, changing pattern of relationships in a moving, changing world. Some of the old pseudo-securities are gone, and many of us in the bark of Peter are quite miserably sea-sick.

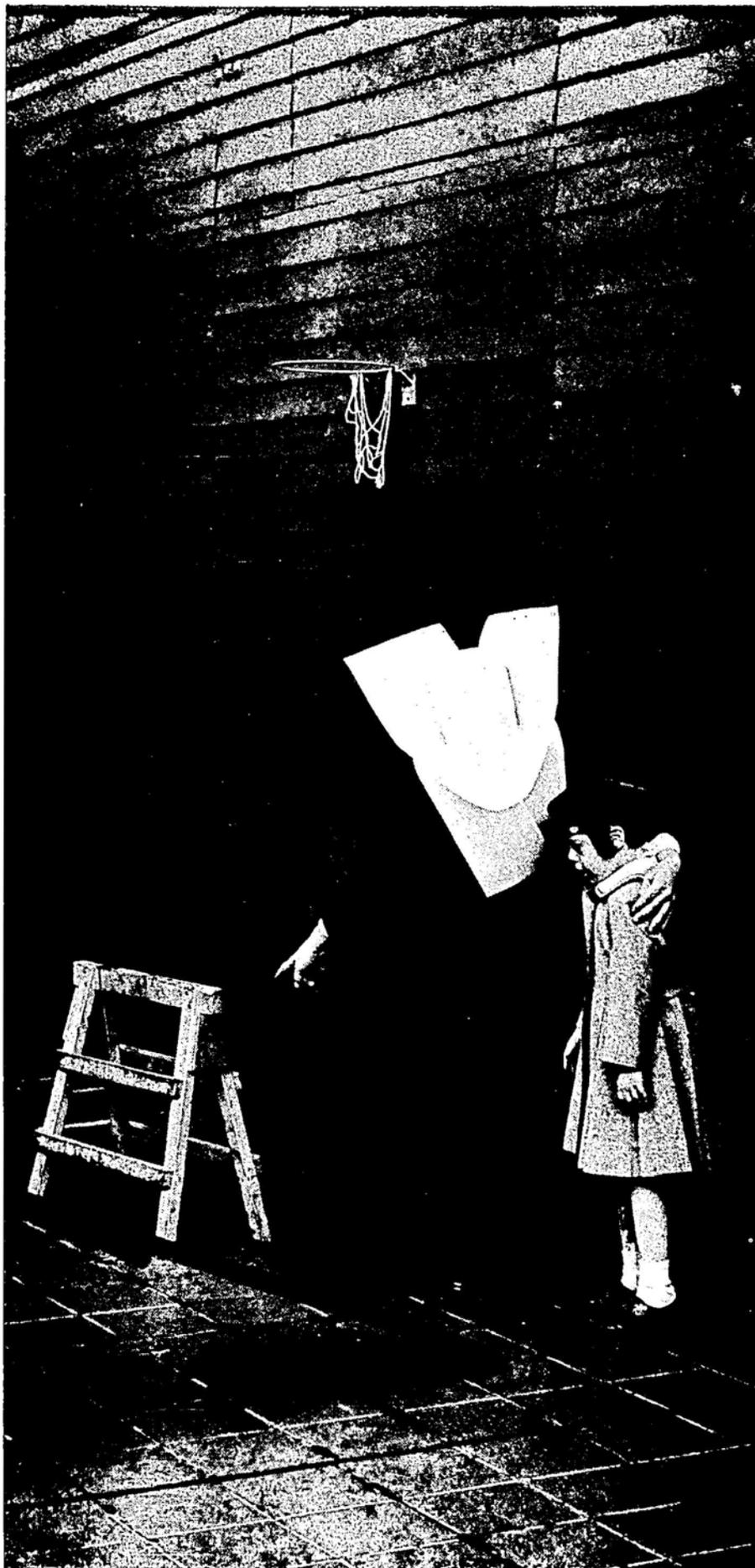
The Followers of Jesus

What is the movement, direction or trend that is the Church? *Lumen gentium* says rather insistently; it is the striving of the followers of Jesus to be a seed of unity and hope for all mankind. Little does it matter if those who declare themselves in his Name be few, if their visible communities again and again fall into the ground and die, yielding fruit in their likeness in the community at large. What

is at stake is unity, hope, peace or survival for all mankind.

If it is better to think of the Church as a movement in service of unity and hope among men, than to think of it as a conquering army, one must ask the question: How does such a movement move? Pope Paul offered a one-word solution: dialogue. His encyclical, *Ecclesiam suam*, is the only official, contemporary, theological account we have of the missionary Church precisely as missionary.

As missionary Church we serve the unity and hope of all men—that elusive goal that is always in the future—and we serve it by dialogue. Dialogue is not the prelude to conquest by a blast of truth as univocal and final as the trumpets that brought down the walls of Jericho.



Dialogue is not an argument in which I wield my truth as a weapon against your truth, and may the deadliest truth win. Dialogue is an unarmed encounter, seeking friendship, seeking understanding; and the mode of dialogue is listening. I must listen long and sensitively to your need, and to my need, before I can speak any compassion; I must feel the force and the quality of your presence and my presence until our loneliness hurts, before I can speak friendship.

Speak the Word in the World

To speak the Word of God in the world is very largely a matter of listening to that Word until the echoes resound out of one's life, because the Word of God defies verbal formulation; it is always more than words can express; it is the existential gift of unity, hope, peace, meaning in life and of the graciousness of being. The peoples of the world are asking for that Word, and they are speaking echoes of that Word. The missionary Church is there to confront them by listening to their testimony and offering its own. The missionary representative of the Church lives his Christian life in non-Christian surroundings, fully in dialogue with non-Christian people, not so much that the Church may grow in numbers but that it may grow in understanding which it needs for its own life. The Church is missionary, not because it has all the answers, but because it is still searching.

The Christian on the Fringes

The missionary representative of the Church is the Christian on the fringes of the visible Church community, or even an outpost of the community in the pattern of his social contacts. It is this, rather than his particular professional employment that constitutes him a missionary. Basically it is a function of the lay Christian as such, for every Church member is sent into the world (commissioned) to speak the Word of Jesus by the way his life engages with all he meets. Basically, the speaking of the word is the manner of living the ordinary everyday life, the orientation of

one's existence to serve the unity and hope of the whole human community of the neighborhood. This will normally take the form of secular activities; the criterion of their missionary character is not whether they look churchy but whether they genuinely serve to unify and to give hope to all, rather than provoking fear, envy, nationalistic reactions or racism.

Part of Our Difficulty

At least part of our difficulty with the practical implementation of such a view of the missionary Church and the missionary representative of the Church, seems to be the fact that those missionaries of the Church who make explicit profession of being such are mainly priests and religious. This is liable to give the false impression that being a missionary is a priestly or religious task. It is the task of the people of God as a whole and of each of them in particular, primarily in their capacity as laity or members of the people. It is a lay task accidentally performed by clerical and religious persons; the task itself does not ask that they build churches and rectories and religious institutions and operate as a distinctly religious, separate institution.

Other things being equal, the missionary task would rather seem to favor the losing of one's institutional identity by participation in the existing institutions of the country in such a way as to be a seed of unity and hope for all the people. When and where the institutional Church makes its visible appearance, the missionary task demands that its institutional structures should never be or seem to be a threat to the unity of the people—in education, care of the sick, social services, and so on.

It is a matter of common observation that most of us, especially those educated to a high degree of specialization, can be very insensitive to the human implications of our technical activities and unknowingly ride roughshod over other people's sense of identity, community and meaning in life, in the effort after technical or institutional excellence

for our own endeavors. Yet if they do not serve to unify and bring hope to the whole people they are against the sense of the Church.

To be sensitive enough in these matters require a great deal of collective listening, with professional help from specialists in the human sciences. It is my hope that this is going to be a very importance phase of the activities of the National Catholic Board of Missions.

(Monika Hellwig teaches theology at Georgetown University, Washington, D.C.)

James R. Jennings:

Despite an almost nervous agitation about renewal of the Church, pollsters report the influence of religion in the lives of people has suffered a marked decline in the past twenty years. Certainly the rate of conversions at least in the more developed countries is not on the ascendency. But the question of conversions provokes the surfacing of another more awesome question: What is the mission of the Church? One answer which seems to be universally unacceptable in our time is the simplistic formula: "To preach the Gospel." To sloganize the Church's mission in this way is to say too much and not say anything at all. But to further read the signs of our times, surely a most dominant current thrust of the institutional Church is its deliberate announced intention of becoming intimately involved in the urgent issues of men.

To fail to note the vigor of this movement, signalled by Pope John's encyclicals, is to ignore the new energetic directions of the Church. In these public addresses the Church attempts to confront human issues; social justice, the evils of racism and nationalism, world peace, international community, the underdeveloped nations. U.S. Catholic bishops read this movement well and sounded a note of apprehension in their collective pastoral letter issued earlier this year.

"By all these pronouncements, many people were moved to put their hopes

in the Church. If Catholic performance does not match Catholic promise, then truly we shall have failed. . . . We were warned in the past: 'It is not your encyclicals which we despise; what we despise is the neglect with which you yourselves treat them,' . . . there is no point in pretending that (this accusation) cannot be applied with equal force and fury against us. . . ."

(James R. Jennings is Assistant Director of the Secretariat for World Justice and Peace.)

Sister Francis Borgia Rothleubber, O.S.:

Missionness is the very thrust and goal of our living in community. Whether we work in Taiwan or Mississippi, in Honduras or the center city, with the Indians on a Montana reservation or with the gray-flannel suited on the reservations of suburbia (and we work among all of these and others) we are facing the same large questions: What does a faith-life mean? How is it initiated? nourished? expressed? Often we face the same difficulties and the same sense of futility. The nurse in Honduras struggling to keep a starving child alive when she knows that seventy per cent of all infants before six years of age die, and the Sister who looks at the crosses of the Indians buried on the reservation for meaning—both know equally a deep sense of futility.

The whole Church is missionary, not just that group of us who travel. All of us are involved in helping to build a social context in which it is possible for people to be persons, authentic persons. All Christians are involved in building a faith community around the Person of Christ, in announcing Christ's redeeming, healing presence in deed and word. All the questions of planning, evaluation, determining priorities, the placement of personnel, utilizing resources are the questions before all of us who have accepted Christ's call to share His mission in the world.

(Sister Francis Borgia Rothleubber, O.S., is Superior General of the School Sisters of St. Francis, Milwaukee, Wisconsin.)

THE SOUNDS OF CHRISTMAS

BY SAM TAMASHIRO

"Ultimately one must simply accept the loving fact that people enjoy listening to organized sound (certain organized sounds, anyway); that this enjoyment can take the form of all kinds of responses from animal excitement to spiritual exaltation; and that people who can organize sounds so as to evoke the most exalted responses are commonly called geniuses."

—Leonard Bernstein



"How sweet the moonlight sleeps upon this bank!
Here will we sit and let the sounds of music
Creep in our ears; soft stillness and the night
Become the touches of sweet harmony."

—William Shakespeare

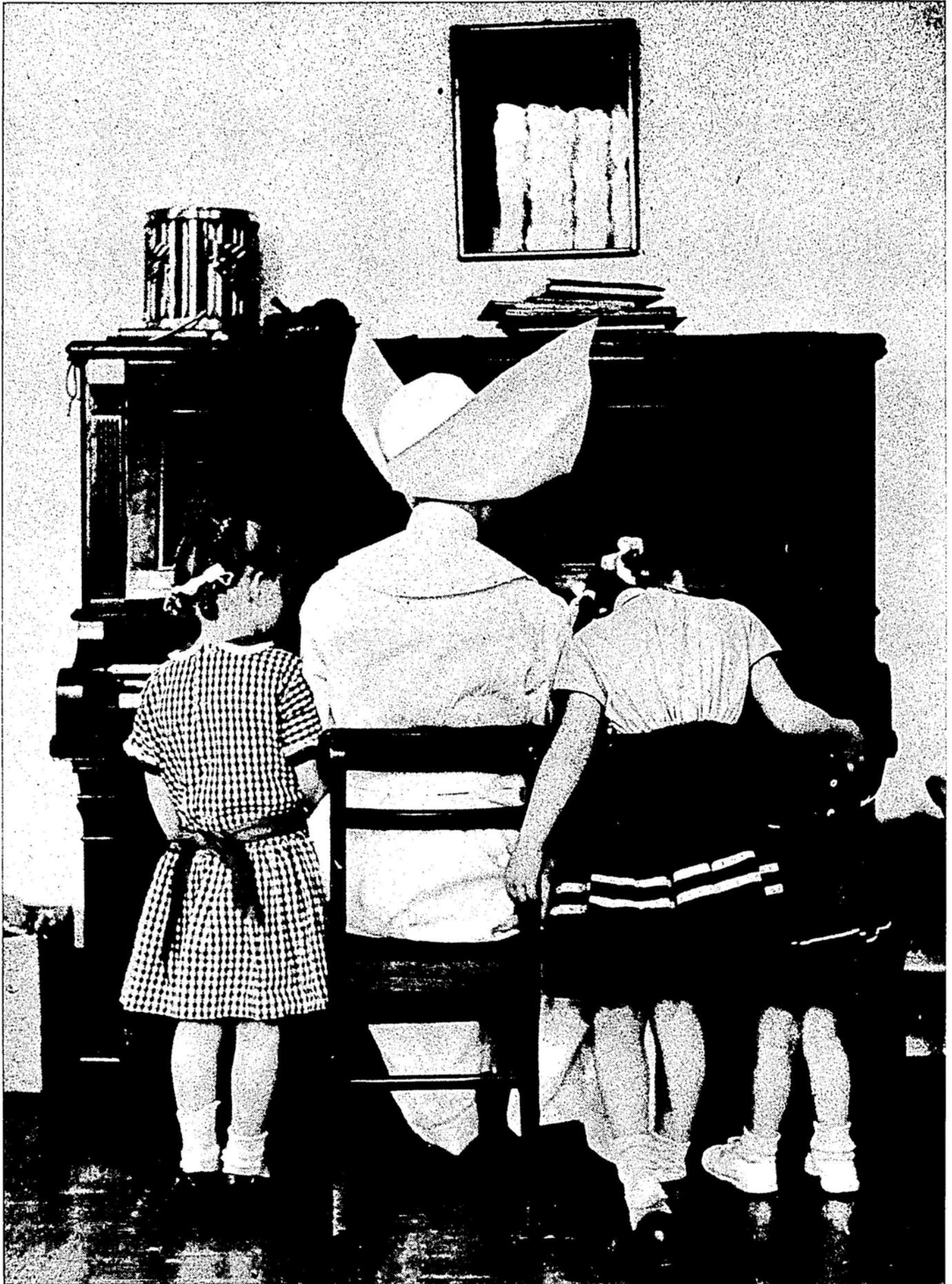
"As some to church repair,
Not for the doctrine, but the music there."
—Alexander Pope





"The high that proved too high, the heroic for earth too hard,
The passion that left the ground to lose itself in the sky,
Are music sent up to God by the lover and the bard;
Enough that he heard it once; we shall hear it by-and-by."

—Robert Browning





"More are men's ends mark'd than their lives before.
The setting sun, and music at the close,
As the last taste of sweets, is sweetest last,
Writ in remembrance more than things long past."
—William Shakespeare

In Portsmouth, Virginia, Wesley Community and Child Service Center is working to bring reconciliation to a racially mixed community.

“TEACH THEM TO LOVE”

BY AMY LEE

Questions keep coming. From kids, from adults, from blacks, from whites, from church leaders and laymen, from community leaders and others.

Sometimes the questions are blunt and hostile. Sometimes they're innocent. Sometimes they're only in people's eyes.

Wesley Community and Child Service Center, Portsmouth, Virginia, an agency of the Virginia Conference Woman's Society of Christian Service and related to the Board of Missions of The United Methodist Church, keeps looking for answers. They're hard to find. It asks questions, too, and wonders about its effectiveness.

But as Ruth Mayhall, the center's director, has said, "The center's *there*. Some of the windows are broken. But it may be better to have broken windows than fire bombs."

A decade ago Wesley Community Center, or "The Wesley" as the kids call it, dedicated a new building. Twenty years before that it served its neighbors in an old house. At the dedication cere-

mony the new building was filled with flowers and fresh decor, and touches of gracious living in the furnishings and appointments of entrance hall and reception room.

The building now is bare, walls and floors scuffed and marred, the reception room is stripped down to accommodate youngsters' interests.

Last winter "The Wesley" suffered vandalism. "The vandals couldn't get in to a party, so they broke through the front door," Miss Mayhall said during our recent visit in Portsmouth. "Later one of them kicked in a window. One came in with a knife.

"They have jimmed our doors and windows other times. These kids are ingenious. If only their energy and skill could be channeled in the right direction!"

Miss Mayhall had to go to court with young offenders three times this year—once to adult court, twice to juvenile court. The boy who had to appear in adult court had brought a gun into the

center. "The kids refer to the police station as 'downtown,'" she said.

She is saddened and troubled, not knowing just how to reach them. It's especially hard when kids say to her, "You want us sent away." One boy, back from reform school, tossed this one at her: "How would you like to be away from your parents every night and not be able to come home at all?"

When Ruth Mayhall, a deaconess from West Virginia, came to Portsmouth in September, 1964, the neighborhood around Wesley Community Center was still 75% white. But there were vacant houses. And houses in Negro areas were being torn down for highways and re-development.

"The 1964 summer program just reversed itself," Miss Mayhall said. "It started predominantly white and became predominantly black." This was nothing new to her. Ten years before her arrival in Portsmouth she had been working in the changing neighborhoods of Wolff and Rosa Valdez Settlements in Tampa,



Florida.

"During the time Miss Eva Crenshaw was director of this center," Miss Mayhall went on, "the Wesley board wrote in the bylaws that Wesley Community Center would serve the neighborhood whatever its color or race."

To R. Beverly Watkins, superintendent for the Portsmouth District of The United Methodist Church, Miss Mayhall's arrival couldn't have been more strategically timed.

"Ruth Mayhall came at a time of crisis not only in the community but also in the role of the community center," he told us in an interview. "Community centers now have to be aware of the whole community—the poverty program, and all the issues in the complex picture of poverty and the city."

Seeing the great need to alert the heavily rural district to the needs of the city, Mr. Watkins has formed a district council "to see where we are and where we are going."

"The council includes all the ministers

and one layman from each of the 56 churches in the district," he said. "The council is exploring goals and needs. A member from Nansemond County, which is 50% Negro, suggested that we establish a day care center. There was also a suggestion that we help the Negro churches. This is not integration but it shows there is at least some thinking going on."

He added, "This area, Southside Virginia, is the heart of anti-Negro feeling."

As district superintendent Mr. Watkins has given great support and stimulus to a pilot venture which had been established by the Virginia Annual Conference Board of Missions before he came to the district in 1967. It is called the Newtown Pilot Project of Wright Memorial United Methodist Church. Newtown is the name of that part of Portsmouth in which the church and center are located. Aim of the project is to tie the church and center more closely together.

Said Mr. Watkins: "The project was started specifically to serve the neigh-

borhood which was by then 85% Negro. Membership at Wright Memorial was down. And we lost about 12 more families—a significant loss, but we felt that was preferable to their staying with a hostile attitude. We wanted the Negro people to feel welcome in the church.

"Our next step," he observed, "is to prepare to receive Negro neighbors into membership."

A young minister, the Rev. Gordon Slaterbeck, came to Wright Memorial in June, following an assistant pastorate at a large white Methodist church in Norfolk.

"He is interested in an inner city situation," Mr. Watkins said.

Anyone talking with Mr. Slaterbeck could agree.

"Our Official Board has one minister and three laymen from other Methodist churches," he told us in an interview. "They have a non-paternalistic attitude. We have revived the Children's Division. Our Sunday school teachers are volunteers from other churches."

The same year the Newtown Pilot Project took its first step, a once-week Vacation Bible School at the church, Wesley Community center added a building and a service: it took over management of a nearby child care center which served 45 white children.

Until recently this center had remained stubbornly white. Miss Mayhall recalled an incident that pointed up the situation Wesley faced in trying to integrate the child care center. She was sitting on the center's front steps surrounded by Negro kids. A five-year-old white boy on the playground looked over at them and said, "Miss Mayhall, you got black young 'uns."

"These are not my children," she explained to him. "They're my friends, just like you are."

The boy answered, "Make them get off our porch."

Now, the "black young 'uns" are not only on the porch but in the center's big rooms and play areas.

The "miracle" began to take place, Miss Mayhall reported, on her return from Europe in August where she participated in a six-week early childhood education study tour. "The good news is," she said, "that we have gained white children as the Negro parents were enrolling their children and that no white parents have withdrawn their children."

Wright Memorial has been making similar strides in its outreach to the neighborhood.

Groups for preschoolers and older children were formed and last March the church began holding Friday vespers. Negro adults have been attending these services.

Easter was the first time Negroes came to Wright Memorial for a Sunday service. "Seven little boys—so neatly dressed—ranging in age from four to fourteen—asked me if they could go to church with me," Miss Mayhall said. "They sat with me and my mother." She added, "The man who vowed he'd walk out 'the day they came,' did."

The Newtown Project's 1967 summer program was, according to Miss Mayhall, "our first real ecumenical venture. The Norfolk Presbytery provided a fine seminarian for our staff."

In the summer of 1968 ecumenism and biracialism burgeoned. Episcopalian Jan Heermans and his wife Elinor, who calls herself a "high Methodist," Pfeiffer College graduates, joined the staff as program director and religious education supervisor, respectively. The vestry of Trinity Episcopal Church in Portsmouth allocated \$2,000 to Wesley for salary support. Methodist Jim Front, a student home on vacation, traveled about 40 miles a day to serve as a volunteer group

worker.

The Rev. Robert Forbes, a Negro minister of the United Church of Christ, upped his schedule at Wesley from part-time to full-time. He has recently been named associate minister at Wright Memorial. A young Roman Catholic priest new in the area called at Wesley to learn of the work and see if he could help. Brenda Keel, a second-year student at the Pacific School of Religion and a native of Portsmouth, also joined the summer staff. Her salary was paid by the Norfolk Presbytery. In the Wesley program her dedication ranged from serious conversations with a 12-year-old Negro boy across a checkerboard to investigating the power structure of her hometown.

In spite of arguments from Berkeley students, Brenda came to the conclusion that the local church is here to stay and is the ultimate answer to the problems surrounding it. Whether or not she influenced—or even found—the local power structure, she could hold the young boys' attention in the bedlam of the church's recreation room where big boys circled the floor on carts and tricycles made for younger children ("They never had a chance when they were small," Miss Mayhall explained), banged the knives and forks on the play dinner tables, and rollicked in a rocking-horse-type boat.

Ruth Mayhall moved among them in her gracious, unhurried way, talking, listening, giving each one her complete attention as though there were all the time in the world to be kind and to listen to even the smallest child.

She listens with the same unhurried attention to community leaders.

Leaders such as Dr. Hugo Owens, a prominent Portsmouth Negro dentist and civil rights champion. During a luncheon conversation Dr. Owens put several current problems in focus, pointing to massive resistance, Virginia's initial response to the Supreme Court's school desegregation decision of May 1954, as the massive retrogression.

"Before massive resistance, 20 percent of my patients were white. A few have stuck. I love them for their courage."

A graduate of Virginia State College at Petersburg, Dr. Owens took his dental training at Howard University.

"I am southern-born, southern-educated, but not southern-oriented," he said. "I was born in what is now Chesapeake. My forebears as far as I can trace back were slaves on a plantation bordering the Virginia-North Carolina line.

"One of my great-grandparents was so very talented and industrious that his master permitted him to buy his free-

dom and that of his children."

In the 1950's ("was I ever considered a radical?") Dr. Owens brought suits against Portsmouth to desegregate the parks, the golf course, the library, and the cemetery.

"Negro lawyers represented me in cases involving such issues," he said. "It was impossible to retain white lawyers. Then, too, there were Negro attorneys who were not available because of their reluctance to challenge the white power structure."

The suits were long and costly but he won them. The library suit was the longest; victory didn't come until the 1960's. The cemetery, finally, was sold.

Dr. Owens has a couplet to describe the different ways in which the black man and the red man have coped with America's "total white environment":

"Negroes laughed and danced and multiplied,
Indians fought and fought—and died."

Dr. Owens summed up his concept of black power this way: "Black power to me embodies three essentials. I call them the three B's of black power: Books (education), Ballots (political action), and Bucks (money)."

He included, as well, the second commandment given by Christ Jesus: "Thou shalt love thy neighbor as thyself."

"As thyself," he repeated. "That's the thing the Negro has to learn—to love himself. He has hated himself so long! Lost in a culture where black suggests the worst of anything and white denotes the best, the purest. It is only now that there is emerging a self-acceptance, a love of self."

He agrees with black power advocates that the Negro has to work for freedom, to fight for it, and if necessary, to die for it.

The subject of law and order brought a quick one-word response: "Bombing-ham, Alabama. One of the four little girls who lost their lives in the bombing of the Birmingham church was a friend of one of my patients," Dr. Owens said. "I have a map of Alabama showing all the churches that have been bombed. I do not recall any nation-wide crusade against such crimes. Those who now cry loudest about the breakdown of law and order are those who wrote the manual on Sniping, Bombing and Lynching."

As for riots in the cities: "The blacks would have preferred—*wanted*—to talk, but the whites wouldn't listen. So, the match and firebomb."

The Rev. H. Edward Whitaker of Portsmouth's Zion Baptist Church put it this way:

"If someone has an advantage, he's not going to give it up just to be nice. If

you can show him another advantage, you can do business with him."

As head of the Portsmouth Area Human Relations Council, Mr. Whitaker is seeking ways of "doing business" with the various groups and viewpoints in the community. On the council are representatives of Protestant, Roman Catholic, Jewish, Negro, and white groups.

"The council meets regularly," Mr. Whitaker said in an interview in his booklined office at the church. "It has committees but not all of them are functioning yet. We are planning to open a Thrift Shop. It will give women employment and a chance to buy good things at low cost." He said the Kiwanis was supporting it.

Mr. Whitaker also declared massive resistance to have been the No. 1 progress-stopper. "The council has to mend fences that were broken down by massive resistance," he said. "The council has at least established dialogue, provided a chance to talk.

"There is progress in public accommodations but that is a result of the civil rights laws, and not really a change in attitudes."

He feels, however, that the council can help to change attitudes. He spoke of a white woman who attended a council meeting in Norfolk and admitted she had been for massive resistance but had gradually changed her mind.

At one point Mr. Whitaker paused to ask a couple of direct questions.

"Do whites really know what the Negro wants?"

"Do you think church people really want to become involved in the life of the community—I say, the world—or stay in the safety of their commodious sanctuaries?"

"I am not in favor of the militants' separatism," he stated. "I don't think it works that way. We can find dignity and identity without separatism."

He feels strongly that the churches should support a community organizer or similar worker to help lift neighborhoods from poverty and hopelessness. "Churches are the freest of all institutions," he said. "Negro churches especially should support a community worker because Negro neighborhoods are usually the ones in greatest need. We should help people use what power and strengths they have. Help them as citizens to vote. Foreign missions are necessary but politics is also mission—educating and helping people to vote for candidates who will do what's needed."

Mr. Whitaker spoke about the need for reconciliation. "We should all face this thing, get rid of guilt feelings, and go on from here.

"The council is trying to get an ecumenical service or event going through the downtown churches. That would be a progressive step."

Miss Mayhall came up with an idea that immediately caught his interest—giving a course in Negro history at Wesley Center.

This illustration of Miss Mayhall's awareness of the "whole community points to the reason District Superintendent Watkins could write in his Portsmouth District Report in the Virginia Methodist Advocate, May 9, 1968: "The Wesley Community Center is continually being help up as the foremost project dealing with poverty in the city of Portsmouth."

Wesley's "dealing with poverty" goes on at various levels and in various ways. It has two programs sponsored by the U.S. Office of Economic Opportunity. One is the Child Development program of Head Start. The other is Neighborhood Development, a community action program which encourages people to be concerned about solving their problems; it also serves as a referral agency for job seekers.

Whatever the problem in the community, it seems to have its counterpart in the drama forever being acted out on the Wesley playgrounds. And on the playgrounds the subject of swimming pools is forever current. Swimming pools seem to symbolize black-white inequality. Swimming pools separate the *haves* from the *havenots*.

It's the non-existence of a pool on the Wesley playground that keeps the Negro children asking, "Why can't we have

one?"—while the smallest children jump in the sandbox pretending it's water.

It's the pool at the white Boys Club that gives bitterness to the question, "When is Wesley going to build a pool?"

And to this question from one Negro boy: "We can't go to the Boys Club. Why?"

Miss Mayhall told him, "I don't have an answer. Why do you think you can't go?"

He did not reply.

"They know," she said. "White kids in wet bathing suits come from the Boys Club and play on the Wesley playground. They say to the Negroes, 'You can't go there.'"

"They know." As on the day Miss Mayhall and some of the children were picking up trash and pieces of wood in the yard. "We'll take the wood to our neighbor," she said, naming a white woman.

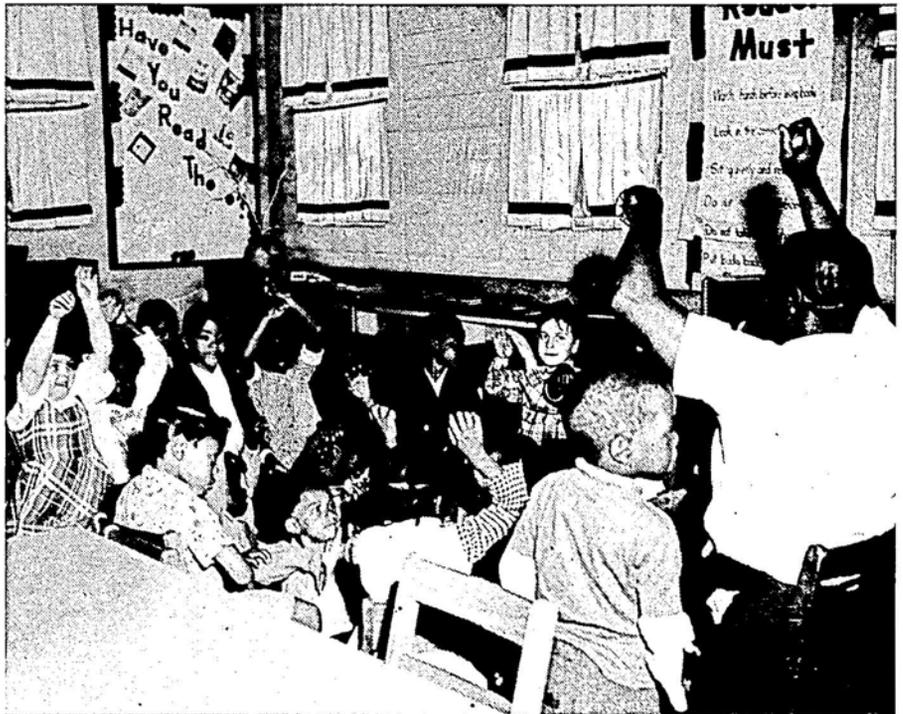
"What's she going to pay us?" the kids asked.

"Nothing," Miss Mayhall answered. "We are just doing a kind act."

One boy flashed back, "You never brought wood to my mother," and one of the girls was getting ready to throw a brick through the window of the white woman's house.

"I told about this episode at a Jurisdiction meeting in Birmingham," Miss Mayhall said. "A Negro rural worker had an answer, 'Get the children early and teach them to love.'"

Then Miss Mayhall asked the real question: "How can a white person teach a Negro to love?"



FREE CHURCH IN BERKELEY

BY HELEN G. JEFFERSON

The Free Church of Berkeley, California, is giving a vital ministry to the South Campus community in Berkeley.

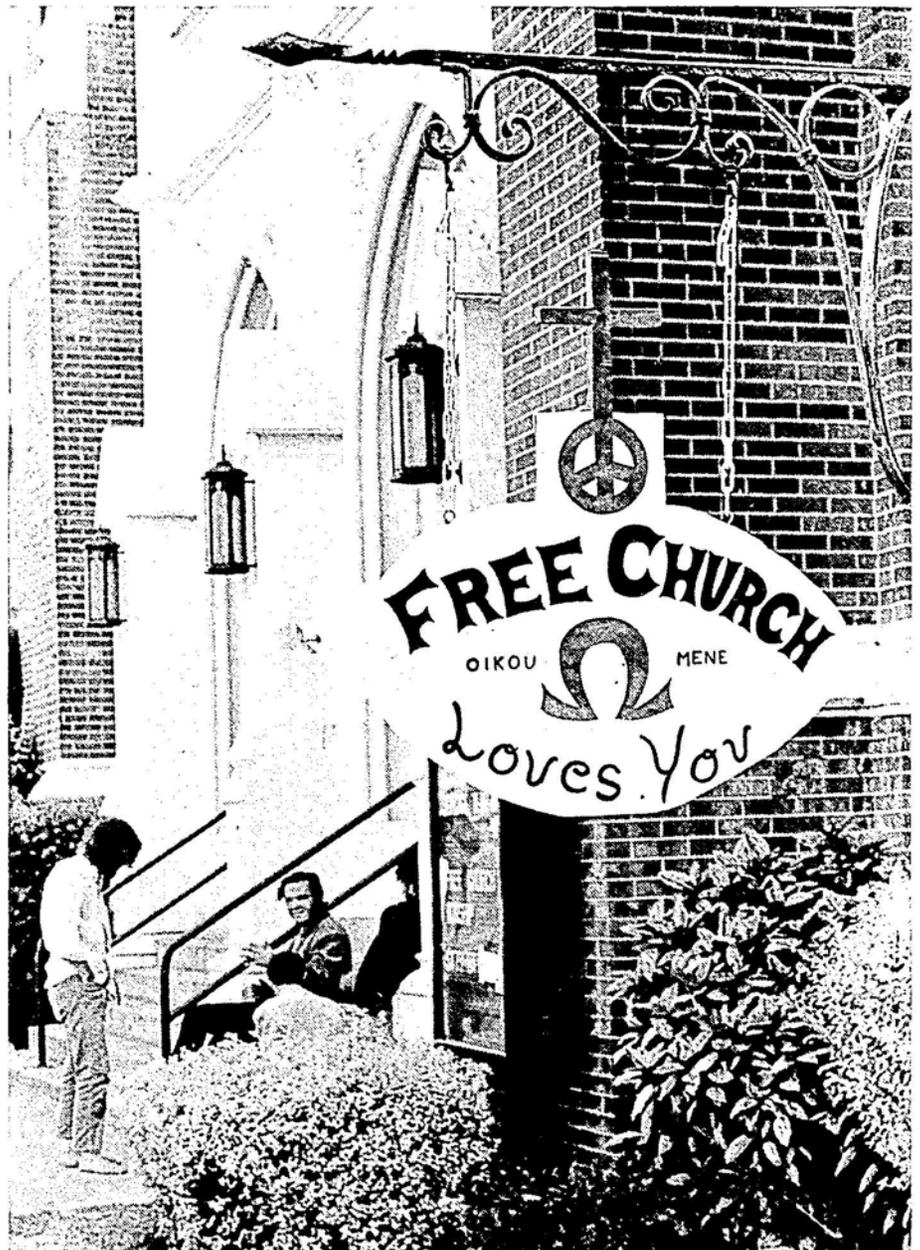
It is sometimes called "the hippie church," but it ministers to students who are "not hippie" as well. It was started in June, 1967, and the Reverend Mr. Richard York was called to be a street minister. The First Presbyterian Church of Berkeley gave the use of a vacant house on its property as a home for the Yorks. The Board of National Missions of the Presbyterian Church gave an initial grant of five thousand dollars.

From the beginning the work has been ecumenical. Presbyterian, Episcopal, Baptist, and United Methodist churches in Berkeley help finance the Free Church. So does the First Congregational Church of Berkeley. And concerned businessmen on Telegraph Avenue helped in its organization and share in its support.

The original plan was to minister to the hungry, the sick, the homeless, and the alienated young people in that area. But the young people themselves wanted more than this plan offered. They asked for worship services. They demanded a church. There is a church, but it has no membership roll. Those who attend regularly are accepted as belonging to the group.

In March, 1968, Father York was or-

Front of Lutheran Church where the Free Church of Berkeley meets at present. The symbol directly below the cross is that of the peace movement. Between "oikou mene"—from which we derive the word "ecumenical"—is the Omega sign of the Resistance Movement. And the entire sign uses one of the earliest of Christian symbols, the fish.



dained to the priesthood in a colorful ceremony at St. Mark's Episcopal Church in Berkeley. The occasion was marked by joy, and neighboring Trinity Methodist Church held a dinner.

Father York has received permission to have the Eucharist open to all when he celebrates it at Free Church. And he is hoping to have a preparatory class for candidates, and to work out an experimental liturgical form.

Worship services and discussion groups began in the autumn of 1967. According to Father York, the hippies already held as heroes Jesus and St. Francis.

As this is being written, the Free Church is meeting in a Lutheran Church, but the church building has been sold, and the Free Church will have to find new quarters.

The worship services are being held on Saturday evenings in the church proper. The average attendance is from 150 to 200. On the 4th of July there were about a thousand people in the church, and about 300 outside who could not get in. The worship services are so popular that the young volunteers who man the switchboard "fight to get out of the assignment during the time of the services."

Recently, I attended one of these Free services. The music was not organ music; the hymns were not familiar. But there was singing of the folk-song type, to the accompaniment of guitars. However, the service was of a formal framework, with Bible readings, a sermon, and liturgy. The responses were given with fervor and firmness—meaningful, not mechanical. There was a warm spirit of friendliness. Not all in the congregation were young people. Not all wore "hippie clothing." There were some "straight" adults who sympathized with the aims of the Free Church.

The liturgy used was not that of the *Book of Common Prayer*, but one that had been worked out by the youth, with the guidance of Father York and Father Brown. This liturgy uses language as new as today; it appeals to young people because it seems more relevant to a modern world. The Prayer for Deliverance, for example, begins: "From napalm and fallout, from shrapnel and bullet, from poison, torture, and mutilation, Good Lord, deliver us."

The Invocation of the Saints lists a long series of saints from Amos of Tekoa to Martin Luther King, Jr.

After the church service there was an informal "coffee fellowship" in the basement. Someone came to the friends by whom I was standing, and said: "We have a runaway boy here." The boy was only fourteen years old, and he was

scared and unhappy.

This is a common occurrence—the appearance of "lost" boys. The Free Church works in cooperation with the Travelers' Aid Society. After the formalities of registration and notification were taken care of, the boy was taken home for the night by my friends, Dr. and Mrs. Otto Smith. Dr. Smith is a professor at the University of California. His wife devotes practically full-time to volunteer work. The Smiths have taken into their home many young people in need of shelter.

Other than housing, volunteers serve by manning the switchboard, and by furnishing transportation. Twenty to thirty persons may be housed in one night. During the summer, when there were many hippies visiting here, more than 80 were housed on a single night. Sixty-five families have opened their hearts and their homes to these young people. They have furnished more than shelter. There has been a dialogue between hosts and guests which has helped each to understand the other.

There are many emergencies that arise. Recently a young girl was brought in unconscious from an overdose of drugs. She had difficulty in breathing. Immediately, the police were informed. The girl was taken by ambulance to the emergency hospital.

In one week alone there were 12 cases of "freak outs"—bad "trips." In addition, hippies have a great many health problems. The Free Church has a long list of doctors, lawyers, psychiatrists, and clergymen who give volunteer professional help.

The Free Church is open not just once a week for worship. It is a seven-day affair. In the basement of the church is a social hall, a game room, an office, and the switchboard room. The office is a busy place. Volunteers are busy at various tasks. Two typewriters are clattering. A knot of young people may be surrounding Father York for an informal "rap" or "bull" session.

Counseling is one of the important jobs of Father York and the other two ministers on the staff. The work has grown so rapidly that there are four full-time paid workers: the Reverend Mr. Anthony Nugent, Presbyterian; Father John Brown, Episcopalian; Father York; and Glee Bishop, a social worker, who is the daughter of a Methodist minister. Also on the staff are some persons who give full time to the work on a volunteer basis. Two of these persons are conscientious objectors, who are doing this work as alternate service.

Manning the switchboard is an important job which is filled mainly by the older and more reliable young people of

the church. But adults from other churches also help. The switchboard does not close down until the early hours of the morning, because so many of the emergencies occur at night. The switchboard reopens at noon. On week-ends it is kept open for 24 hours a day.

The Free Church has its own official board. The president of the Board of Trustees is Dr. Otto J. M. Smith. Among other members are a Baptist minister, a minister of the United Church of Christ, a Catholic priest from Newman Hall, and several laymen. This link between denominations might be called "COCU already in action."

In our interview with Father York he emphasized the importance of keeping the Free Church balanced. Some parishes are interested in prayer meetings—and are indifferent to social concerns. Other parishes are interested only in social involvement, and not in worship. The hippies are mystical, and seek experience by "popping acid." They are not political. The activists are the reverse, interested only in political action. Father York holds that the two emphases should be unified.

One further aspect of the Free Church should be emphasized, and that is its strong pacifist witness. An example is the support given nine ex-service men who decided that their consciences could no longer permit them to be involved in killing their brothers. A prayer vigil was held in the Howard Presbyterian Church in San Francisco. Later it was moved to St. Andrews United Presbyterian Church in Marin City. Each of the nine ex-servicemen was chained to a clergyman. Father York and the Reverend Mr. Nugent were two of the clergymen. A communion service was being held when the inevitable coming of the military police occurred. They waited for a while, but finally broke up the service and arrested the nine men who had resigned from military service. The police quickly cut the chains and took the men to military stockades. A prayer vigil was held at the gates of the Presidio in San Francisco after that.

The Free Church is planning to draft a statement of its stand on the peace issue. This will give its members a chance to apply for the Conscientious Objector classification as a peace church, like the Friends or Mennonites, or the mainstream Protestant churches who support their young men who refuse to kill.

During our interview Father York said: "One criterion of conversion is that the served becomes the servant."

The Free Church is a converted church. It is a serving church. It is serving its day and generation in Berkeley.

CHRISTMAS
PRAYER

BY WEBB DYCUS

A Oh, Thou, whose love has brought us once again
To Christmas, beauteous and Holy Day,
Forgive us that the earth is drenched in pain,
That from the path of righteousness we stray.
Thy Son wast born to be Deliverer
From every wrong the human heart could know.
Yet ages have gone by while still we err—
Help us accept the grace Thou dost bestow.

We thank Thee for Thy blessed Gift to all:
The precious Child of Bethlehem, who came
To live the life of love, of courage tall,
That we might learn of Thee, and praise Thy name.
Beside the manger bed we humbly bow,
And offer Thee adoring homage now.

IS IT FAR?

BY GRACE V. WATKINS

Tell me, is it very far
From earth to the nearest star?

Oh yes, immensely far, but still
If you stand on a midnight-silent hill
On the Holy Eve, I've heard men say
Then it is only a little way.

Is it far from the homes of you and me
To Bethlehem town beyond the sea?

Yes, vastly far, and yet the heart
On the holy of holy Eves can depart
And traveling a moment, worship-led,
Arrive at the humble manger bed,
Where love-illumined and glory-aisled,
A stable shelters a little Child.

REST YOU,
JESU,
INFANT
DEAR*

BY W. W. REID

Winds are blowing, snow lies deep,
Rest you, Jesu, rest and sleep.
Stout this shed, secure the manger.
Joseph says we're not in danger.

What the meaning of this song
Angels sing the whole night long?
Sleep, my Babe, sweet hay will warm you,
Sleep, my Jesus, naught will harm you.

Winds are silent, morning's here,
Rest you, Jesu, Infant dear.
Ere the noon hour we must travel,
Mystery of God unravel.

Why the shepherds of the moor
Kneeling on this earthen floor?
Ah, my Babe, their faith amazes,
They have heard the angels' praises.

Winds are silent, birds fly low,
Sunlight sparkles in the snow.
Rest, my Babe. In fear and sorrow
We must be afar tomorrow.

Why do princes Jesus greet,
Lay their gifts before his feet?
From the East a Star has led them,
To my Baby's crib has sped them.

* Hymn tune: 7.7.8.8.D.

MARY'S
LULLABY:
SLEEP,
LITTLE JESU

BY ELEANOR PHILLIS

Night spreads wide wings to wrap you in slumber,
The moon is moored on a silver stream.
Sleep, little Jesu, safe in your manger,
The ox in his stall will watch while you dream.

When shepherds followed a star to find you,
The lambs were sleeping, safe in the fold.
Sleep, Little Jesu, dream of the Wise Men
Who came with gifts of incense and gold.

Wilderness babies, furred and feathered,
In burrow or nest are fast asleep.
Sleep, little Jesu, love will uphold you
When valleys darken and paths grow steep.

New Industry for Developing Countries

Industry in the developing countries is getting a prod from the International Labor Organization (ILO) and the United Nations Industrial Development Organization (UNIDO).

The two agencies have mapped cooperative action for 13 projects in 12 countries of Asia, Africa, the Middle East, Europe, and Latin America. The projects will have financial support from the United Nations Development Program (UNDP). Governments will also contribute funds.

Three projects have already been approved by UNDP: a metal industry development center in Singapore, and a small industries development program and an in-plant training center for engineers in Turkey.

Four more projects under way are: (1) a center in East Pakistan for reorganization and development of the jute industry; (2) a metal industry development center in the Philippines; (3) a textile development institute in the United Arab Republic; (4) a project in Ghana to provide assistance for operating state enterprises.

Studies are being made for joint assistance to new industrial development projects in six other countries—Dominican Republic, Indonesia, Iran, Mali, Poland, and Zambia.

★ ★ ★

UN Seminars

August saw two important seminars on the UN schedule.

One was an inter-regional seminar on industrial location and regional development held at Minsk, Byelorussia, under sponsorship of UNIDO.

Specialists in policy-making and technical aspects of industrial development from 35 developing countries met with experts in industrial location and regional planning.

The seminar dealt mainly with the relationship between patterns of regional location of industry and growth objectives of developing countries. And with programming methods and government policies needed to assure sound geographic distribution of industry.

Participants visited industrial complexes and scientific research institutes in Minsk and Soligorsk.

Another seminar, held in Geneva, explored the problem of developing management skills among senior administrators in developing countries.

Senior officials from 32 developing countries met with representatives from six developed countries to exchange views on training programs for senior

administrators and technical personnel with key management responsibilities.

The seminar, the first at top management level in the public administration field, brought together heads of national civil service organizations, directors of public administration institutes and training programs, and officials from government ministries and United Nations agencies.

Seven consultants who served as discussion leaders included representatives of: the Indian Institute of Public Administration, New Delhi; a laboratory for study of management problems at Moscow State University; Brookings In-

WINDOW ON THE



UNITED NATIONS

stitution, Washington, D.C.; the UN Department of Economic and Social Affairs, and three UN regional economic commissions—for Africa, for Asia and the Far East, and for Latin America.

A paper presented by A. L. Adu, deputy secretary-general of the Commonwealth Secretariat, London, stated: "With the increasing complexity of operations in government and in public enterprises, greater responsibilities are falling on senior administrators, and a much higher proportion of major decision-making now falls to their lot."

In Mr. Adu's opinion, senior administrators in developing countries are not reacting "effectively to the challenge of the dynamic social change that is taking place," and he advanced as a plausible

reason that "not enough understanding has been generated about the role which the senior administrators are expected to fill and the responsibility they have for promoting purposeful and planned economic and social change."

Mr. Adu called the senior administrator responsible for "the development administration of his country"—in effect, the management of the economic and social change planned for his country, the application of modern technology to this change, the formulation of policies designed to achieve development goals, and the mobilization, organization, and management of the resources necessary to carry out these policies.

"In order to measure up to his role adequately," Mr. Adu concluded, "the senior administrator should be as much a professional in management as the doctor, engineer, or economist is in his own field."

The seminar reviewed training programs of several developed countries. Canada, Japan, the United Kingdom, and the United States submitted papers describing their experiences.

Participants visited the International Management Development Institute in Geneva and the Management Development Institute in Lausanne.

★ ★ ★

Building Materials

Representatives from 30 countries of Africa, the Americas, Asia, and Europe attended a United Nations inter-regional workshop on building materials in Moscow, September 25-October 19.

The Soviet Union's experience in the production of traditional and new building materials came in for discussion.

Specialists from the UN Economic Commission for Asia and the Far East (ECAFE), the UN Economic and Social Office in Beirut, and UNIDO served as discussion leaders. The workshop was organized by the United Nations and the Soviet Government, with UNIDO assistance.

Field trips augmented discussions. Participants visited Kiev, Yerevan, and Tashkent to see industrial complexes in operation, and housing projects in various regions of the Soviet Union.

The workshop was held in accordance with General Assembly resolution 2036 (XX) adopted in December 1965, which recommended that governments "take all necessary measures to develop a building material industry utilizing local raw materials to the maximum, and to promote or establish, as appropriate, building design and construction organizations which will improve efficiency, lower costs, and establish de-

signs and standards that are appropriate to the relevant cultural, social, and economic requirements."

★ ★ ★

Publications

—"Proceedings of the United Nations Interregional Seminar on Ore Concentration in Water-Short Areas."

This report of the UN seminar held on the subject in New York in February 1966 is now available from the Sales Section, Publishing Service, United Nations, New York or Geneva, or through booksellers in other parts of the world. Sales number is E.68.II.B.4; price, U.S. \$4.50, or equivalent in other currencies.

The report includes texts of lectures delivered at the seminar by 12 international specialists, and discussions by participants who came from 26 developing countries.

In an explanation of the theme of the seminar the introduction to the report notes: "The difficulty of obtaining an adequate supply of water at reasonable cost is one of the problems seriously hindering economic development in arid and semi-arid areas throughout the world," and "it is particularly acute in regard to the utilization of mineral resources, which normally require considerable amounts of water when wet processes are used for ore concentration." The report recommends development of dry processing techniques and concentration methods as a possible solution.

Because literature on the subject is limited, the seminar was designed to acquaint developing countries in arid regions with well established and newly developed methods of dry concentration and methods using limited or saline water for processing ores.

Robert Arce, seminar director, emphasized the increasing need for minerals. Estimates indicate, he said, that if everyone in the world were to achieve the standard of living in the United States, annual production would have to rise to 18,000 million tons of iron, 300 million tons of copper, 300 million tons of lead, 200 million tons of zinc, and 50 million tons of tin, far in excess of present production.

He noted also that only a small part of the world's mineral potential has been tapped and that resources are awaiting development. The major need is for application of new techniques and a transfer of advanced technology to the developing countries.

—"International Social Development Review."

This is the name of a new United Nations periodical. It will be issued annually. The first issue explores problems

involved in the rapid growth of cities in developing countries. (Subtitled "Urbanization: Development Policies and Planning," the periodical may be ordered from the Sales Section, United Nations, New York or Geneva, or from major book-sellers in all parts of the world. Sales number E.68.IV.I; price, U.S. \$2.00, or equivalent in other currencies.)

It is a 130-page printed publication and includes a review of world urbanization trends from 1920-1960; regional studies on social and economic problems of urban growth in Asia, Africa, the Middle East, and Latin America; policies and planning related to urban growth and population distribution; problems of slums and shanty towns.

Articles are based on some of the papers presented at a UN seminar on "Development Policies and Planning in Relation to Urbanization" held in Pittsburgh in 1966.

★ ★ ★

Oh, That Traffic!

Rules of the road, road signs, signals, and markings came in for scrutiny at the United Nations Conference on Road Traffic in Vienna in October.

Invitations to the conference went from Secretary-General Thant to 32 countries, 15 specialized and related agencies, 17 other inter-governmental organizations, and 28 non-governmental international organizations.

Purpose of the conference was to establish throughout the world a less chaotic system of rules and signs, and technical safety provisions for vehicles.

Discussions were based on two draft conventions: (1) road traffic; (2) road signs and signals.

Some of the proposed traffic rules in the draft convention sound, at first, as confused as traffic itself. One rule proposes that road users must comply with the instructions conveyed by road signs, traffic light signals, or road markings, even if those instructions contradict other traffic regulations.

★ ★ ★

Pre-Investment Projects

Governments of 75 developing countries in Africa, the Americas, Asia, and Europe, in cooperation with the United Nations, are carrying out 162 large-scale projects to speed use of natural resources, aid in planning of over-all growth, improve urban and rural conditions, expand basic services, and train specialized manpower.

The projects are among 925 pre-investment projects receiving financial aid from the United Nations Development

Program (UNDP). This work is supported by voluntary contributions.

Of the 162 projects assigned to the United Nations for execution, the largest group (120) is in the field of natural resources and transport.

★ ★ ★

Crime

Juvenile delinquency, prevention of crime, and treatment of offenders were the subjects of an international meeting staged by the UN in August at the Palais des Nations, Geneva. It was attended by about 150 representatives of governments, five UN agencies, and other inter-governmental bodies and nongovernmental organizations.

This session was designated as the second meeting of the United Nations Consultative Group on the Prevention of Crime and the Treatment of Offenders. The first was held in Geneva in 1961.

The four main agenda items were: (1) prevention of delinquency in the context of national development; (2) economics of training in social defense (a term referring to the prevention of crime and juvenile delinquency, the treatment of offenders and related problems); (3) implementation of the Standard Minimum Rules for the Treatment of Prisoners (adopted by the Economic and Social Council in 1957); and (4) capital punishment.

Of the 124 governments invited to participate, 122 are member states of the United Nations. The other two, the Federal Republic of Germany, and Switzerland, were members of the International Penal and Penitentiary Commission whose activities have been taken over by the United Nations. The five UN specialized agencies invited: ILO, FAO, UNESCO, WHO, UNICEF.

The Geneva conference was planned as part of the over-all program of the United Nations in the field of social defense. The program includes studies in this field; provision of experts to advise governments (at their request); fellowships for advanced training; operation of an international research institute in Rome; technical assistance to a regional institute in Fuchu, Japan; and supply of personnel and assistance of certain national social defense institutes.

Budgetary allocations are supplemented by a special Social Defense Trust Fund, established by ECOSOC in 1965. As of July 15, 1968 pledges to the Trust Fund totaling about \$543,000 had been made by Cambodia, Ceylon, Cyprus, Denmark, France, Holy See, Israel, Italy, Jamaica, Laos, Lebanon, Mauritania, Norway, Poland, South Africa, Sweden, Switzerland, Tunisia.



RNS Photo

Father Dermot Doran, C.S.Sp. (standing, center), inspects a shipment of medicine on board a plane bound for Biafra from the Portuguese island of Sao Tome. The Irish missionary, who has been coordinating relief airlifts to Biafra, believes that civilian deaths there in December will be "the greatest catastrophe of the century."

MISSIONARY PREDICTS BIAFRA CATASTROPHE IN DECEMBER

December in Biafra will be "the greatest catastrophe of the century," an Irish missionary, Father Dermot Doran, predicted in New York.

Father Doran, one of the chief organizers of relief airlifts to the encircled refugees in Biafra, said the food shipments have increased and are saving thousands of lives but will not be sufficient to prevent mass starvation in December.

"There will be no more food," he said. "They have already eaten the seeds for next year's crop."

The chief reason for his visit to New York was to help in an effort by religious relief agencies to get assistance from the

United States government for their Biafra emergency program.

Although 100 tons of high-protein food and medical supplies now being flown in daily are saving many lives, Father Doran said this figure is only one-tenth of what is needed.

"Hundreds of thousands more could be saved if we could get the food in," he added.

There are presently more than 400 feeding centers being run by missionaries in Biafra, the missionary noted, and despite death estimates that run as high as 10,000 per day, "thanks to the aid, there has definitely been a leveling off in the number of deaths."

The food, flown to Biafra from the island

of Sao Tome in concentrated form, is prepared at a distribution center and then transported to the feeding stations, he said. It is ready to eat within a few hours of take-off from the Portuguese island and has been shared among all the feeding centers by the next day.

Among the people who come to the feeding stations, Father Doran said are many who live in areas held by federal Nigerian forces. In certain areas, he said, "Large numbers come through the lines looking for food and then go back through the lines again."

The worst difficulty, he said, is "those who are too young or too weak to come in for food. We just can't go out and find them all."

From the people who cross the battle lines to get food, Father Doran said, he is certain of one thing: that in many areas the Nigerian army is blocking food distribution to Biafran civilians.

"I won't say that it is happening everywhere," he said, "because there are a few food distribution teams—nowhere near enough—operating in the federal-held areas. But they're blocking the supplies in a lot of places. The food and medicines are piling up in Lagos.

"Whether they are trying to or not, the Nigerians are definitely succeeding in eliminating the people. So many are dying in the so-called liberated areas."

Despite improved reporting, he said, much of the Biafra story is still not getting through. A typical instance is the recent international attention given to the killing of four European relief workers after the Nigerian army took Okigwi.

"I checked all of the major European newspapers and a lot of American ones," Father Doran said. "All of them reported that the four Europeans were killed. None of them mentioned that one hundred Ibos were killed with them.

"We have always looked to the U.S. as being big-hearted—the first on the scene in any disaster. Now, while President Johnson is expressing 'grave concern,' we don't see the government doing anything. The people have responded very generously—even hippies are bringing in money they have collected in tin cans and paper bags."

Other countries—Sweden, Germany and France most notably—have given aid to the Biafrans through their voluntary agencies, the missionary said. Germany is giving money to help finance the airlifts. France has not only given relief but has taken out over 1,000 Biafran children for hospital treatment. Sweden had donated an airplane.

(RNS)

STUDY SHOWS DETROIT R.C.'S DESIRE INTER-COMMUNION NOW

Many Catholics in the Archdiocese of Detroit wish to share Communion with Protestants and other Christians on special occasions, a report from the Archdiocesan Ecumenical Commission has shown.

The report, sent to Archbishop John F. Dearden, was based on 198 computer-produced summaries of thousands of suggestions made for the Archdiocesan Synod, in preparation for 18 months.

The Commission on Ecumenical Affairs, headed by Msgr. Albert A. Matyn, is one of nine commissions seeking to draw together specific proposals for synod action from more than 100,000 suggestions for "renewal."

Msgr. Matyn reported that a number of lay participants suggested that Protestants be permitted to receive Communion on such occasions as weddings.

In general, he said, most Detroit area Catholics feel that their Church started at least a half-century behind Protestants in working for Christian unity and want to catch up immediately. Also, they want to put new emphasis on practical showings of

brotherly concern for Jews and other non-Christians.

"There is a small minority who think the Church is moving too fast," he said, "but the great majority of our people want unity yesterday.

"Many Catholics face realistically the fact that an ecumenical movement flourished in the Protestant world for 50 years before Pope John XXIII summoned the ecumenical Vatican Council.

"This means we have a lot of catching up to do, but, fortunately, our people are very practical and many of their suggestions tend to be of the kind that can easily be put into practice."

Other suggestions include: initiation of interreligious young adult groups for retreats, prayer meetings, faith workshops, Bible classes and exchange programs, and encouragement of interreligious retreats for both laity and clergy. (RNS)

WCC OFFICERS WELCOME CESSATION OF BOMBING

Two officials of the World Council of Churches issued statements welcoming President Johnson's decision to halt bombing in North Vietnam.

Dr. Eugene Carson Blake, general secretary of the World Council, stated:

"The good news that the United States has ceased bombing North Vietnam today (Nov. 1) without conditions is welcomed particularly by the churches of the World Council not only because the Council has since 1966 called for this action on the part of the U.S. as a necessary and proper risk for peace by the strongest power directly involved in the conflict, but also because of the ending of the killing and maiming of the people of North Vietnam.

"The further good news that the National Liberation Front and the government of South Vietnam have been invited to join the Paris peace talks is welcomed as giving promise for the rapid achievement of a cease-fire throughout the divided nation preliminary to the negotiation of a just and honorable peace.

"On this All Saints' Day our prayers are first of all thanksgivings to God for his mighty acts of providence and next the fervent petition that he will guide and inspire the leaders of both sides of the confrontation to find the way to lasting peace.

"The World Council of Churches begins today to step up its preparations begun months ago to join all men of goodwill in the relief and rehabilitation of war-torn Vietnam. Let us be ready to use our full resources and imagination to help bind up the wounds and rebuild the life of this brave people which has suffered so greatly and so long from the destructive conflict."

JOHN D. ROCKEFELLER III COMMENTS ON YOUTH CRISIS

A man with impeccable Establishment credentials who has been making a serious study of the "youth revolution" said recently that much of what young people are doing and saying today is basically good.

John D. Rockefeller III agreed that there are "disturbing elements" in the younger generations—such as drug use and contemptuousness—but said that "we have let ourselves be distracted by the colorful fringes to the point where we miss the central meaning of today's youthful protest."

Mr. Rockefeller spoke after receiving the top award for 1968 from the Society of the Family of Man, which is chartered by the Protestant Council of the City of New York.

"I am convinced," he said, "that not only is there tremendous vitality here, but there is also great potential for good if we can only understand and respond positively."

Implications of the youth revolution must be seriously studied in terms of the legal structure, the family and the church, Mr. Rockefeller said.

The church today, he said, is in a dilemma because it too often seems to be "some impersonal edifice" while its real mission should be "the righting of wrongs and the active pursuit of the great Judeo-Christian values."

Because the Church acts as a conservative preserver, the chairman of the Rockefeller Foundation said, it loses some of the finest members of the younger generation. (RNS)

CARDINAL BEA: CHRISTIANS STILL CALLED TO EVANGELIZE

Dialogue and religious liberty, according to Augustin Cardinal Bea, do not mean the end of Christian evangelization. The so-called "foreign missions" have still their traditional role to play in the life of the Christian Church, even though the Vatican Council has cast the apostolic endeavor in a different light.

Cardinal Bea, president of the Vatican's secretariat for Promotion of Christian Unity, developed these thoughts in reply to questions put to him by Vatican Radio before his recent death. His views were sought because he was the official commentator at the Vatican Council of the draft decree on relations with non-Christian religions.

Said Cardinal Bea: "We should not judge our non-Christian brethren. Much less should we fail in confidence in the benevolent providence of God. But we must also courageously recognize and see with our eyes open the weakness of men deprived of the grace of Christ. At that point we should feel impelled to do everything in our power that non-Christians may achieve the fullness of truth, grace and power in Christ."

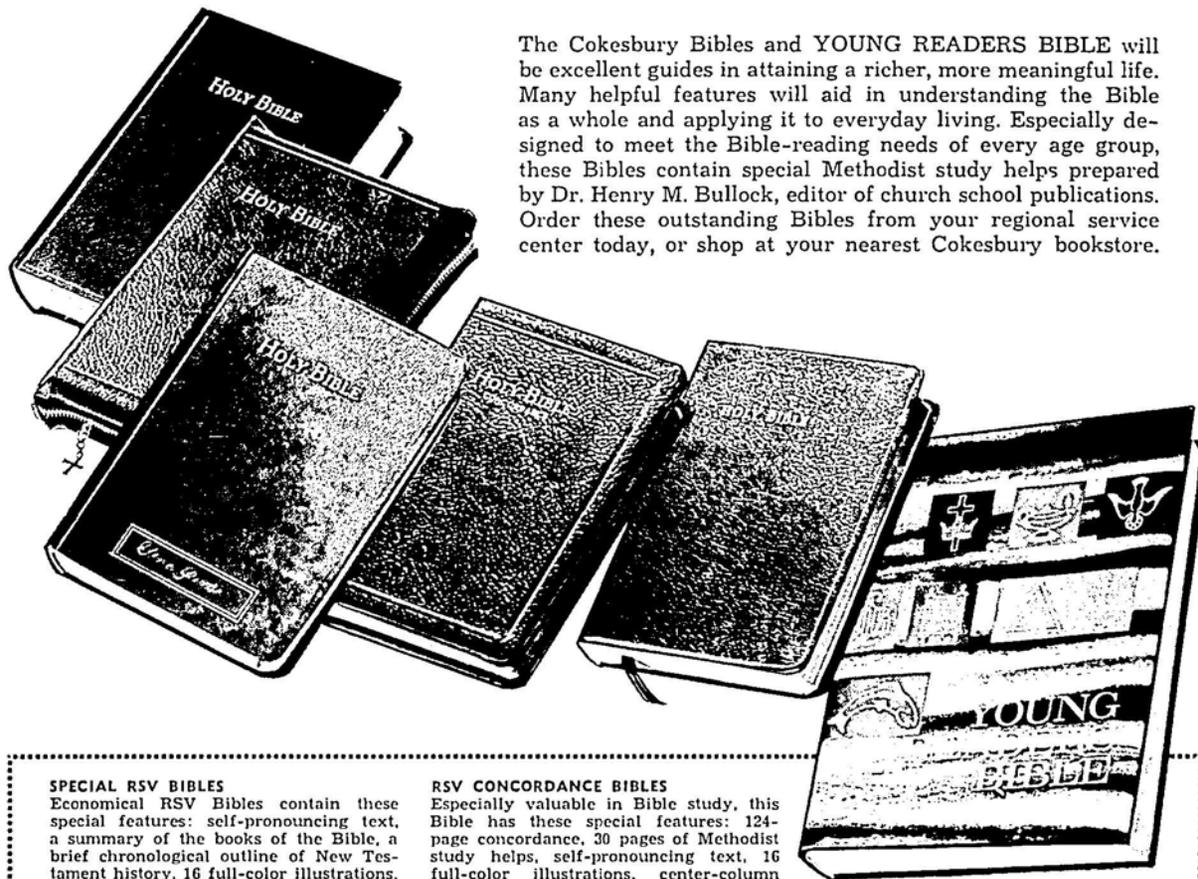
But won't this disturb consciences and therefore violate religious liberty? The cardinal rejected the suggestions that, since the good faith of non-Christians is recognized, they therefore should not be importuned by evangelizing Christians.

"There is such a thing as a salutary unrest," he declared, "the unrest, that is, of the man who searches; this unrest is good for man. The Declaration on Religious Liberty stressed the duty of man to go in quest of the truth and to make his own truth that he has found."

Queried on the future pattern of missionary work in developing countries and

for a deeper devotional life

Cokesbury bibles and young readers bible



The Cokesbury Bibles and YOUNG READERS BIBLE will be excellent guides in attaining a richer, more meaningful life. Many helpful features will aid in understanding the Bible as a whole and applying it to everyday living. Especially designed to meet the Bible-reading needs of every age group, these Bibles contain special Methodist study helps prepared by Dr. Henry M. Bullock, editor of church school publications. Order these outstanding Bibles from your regional service center today, or shop at your nearest Cokesbury bookstore.

SPECIAL RSV BIBLES

Economical RSV Bibles contain these special features: self-pronouncing text, a summary of the books of the Bible, a brief chronological outline of New Testament history, 16 full-color illustrations, 8 pages of full-color Hammond maps, and 30 pages of Methodist study helps prepared by Dr. Henry M. Bullock.

- ___ CO-1B. Black Pajo Binding
- ___ CO-1R. Red Pajo Binding
- ___ CO-1W. White Pajo Binding

1-4 copies each, \$2.95
 5 or more each, \$2.50

Zipper Edition. A compact Bible featuring a zipper closure to protect pages.

- ___ CO-1BZ. Black Zipper Binding
- ___ CO-1RZ. Red Zipper Binding
- ___ CO-1WZ. White Zipper Binding

1-4 copies each, \$4.75
 5 or more each, \$3.75

Signature Bible. Features a panel on the cover in which the recipient can sign his name in gold. Materials needed are provided for you.

- ___ CO-1B-SC. Black Pajo Binding
- ___ CO-1R-SC. Red Pajo Binding
- ___ CO-1W-SC. White Pajo Binding

1-4 copies each, \$3.25
 5 or more each, \$2.65

RSV CONCORDANCE BIBLES

Especially valuable in Bible study, this Bible has these special features: 124-page concordance, 30 pages of Methodist study helps, self-pronouncing text, 16 full-color illustrations, center-column references, 8 pages of maps, and a family register. Limp-style binding.

- ___ CO-3C. Black sturdite. Red page edges.
- 1-4 copies each, \$5.95
 5 or more each, \$4.95

QUALITY RSV BIBLES

These RSV Bibles are especially for those who desire economy and quality. Each Bible has these special Cokesbury features: 8 pages of full-color Hammond maps, 30 pages of study helps by Dr. Henry M. Bullock, 15 pages of full-color photographs of the Holy Land, self-pronouncing text, and presentation page. Limp style binding.

- ___ CO-2. Black sturdite. Red page edges.
- ___ CO-2R. Red sturdite. Red page edges.

1-4 copies each, \$4.50
 5 or more each, \$3.50

Black genuine leather. Gold page edges.

- ___ CO-2L. each, \$8.25

___ YOUNG READERS BIBLE

A Revised Standard Version of the Bible designed especially for making Bible study easier for young people. Teachers also gain many benefits from this excellent teaching resource. Written in the vocabulary range of a child, yet it does not use childish language. Outstanding features included are: large page size (8½"x11"), introductory helps, time chart, large type size, marginal color tabs, over 600 two-color illustrations, chapter and verse headings in dictionary-like format, 12 full-color Hammond maps. Bound in blue cloth that is water repellent and vermin proof.

AP-1072. 1-4 copies each, \$6.95
 5 or more copies each, \$5.95

Please send me the Bibles indicated above.

Add sales tax where applicable.

Postage extra—average 20¢ per Bible.

Payment enclosed Charge Open an account

NAME _____
 (Please print or type)

ADDRESS _____

CITY _____ STATE _____ ZIP CODE _____

Cokesbury



Order from the Regional Service Center serving your area

1910 Main Street Dallas, Texas 75221	Fifth and Grace Streets Richmond, Va. 23216	1661 North Northwest Hwy. Park Ridge, Ill. 60068
1600 Queen Anne Road Teaneck, N. J. 07666	201 Eighth Avenue, South Nashville, Tenn. 37202	85 McAllister Street San Francisco, Calif. 94102

particularly whether the time had not come to abandon material assistance in favor of purely religious instruction, Cardinal Bea replied that the charitable work of the Church can never be superfluous.

In any case, he commented, men are so constituted that they understand the intentions of missionaries better in experiencing their concern for material and corporal well-being. Besides, the cardinal added, the goal of missionary activity is not simply an abstract "salvation of man" but man in all his being in this world as well as the next.

Fr. Robert A. Graham, S.J.
(RNS)

METHODIST WORK IS BEGUN IN GOA

Evidence of continuing mission concern on the part of Methodists overseas is found in a report from India about the work of a Methodist home missionary couple who are helping to open Protestant work in the former Portuguese enclave of Goa, now a state in India.

The Reverend and Mrs. Samrajo are serving under the Board of Missions of the Methodist Church in Southern Asia, and they are supported entirely by Indian Methodists.

Their work is primarily in evangelism and church extension. They represent Methodism, but their ministry is within an ecumenical context. Their relationship with the Catholic people is cordial, as indicated by their report that, for lack of a church building, the Protestant group is worshipping in the Goa Medical College chapel, which is owned by the Catholic diocese.

The home mission outreach to Goa is only one of the mission activities in India and overseas, which Indian Methodists are supporting through their Board of Missions. Indian missionary personnel and funds are at work in the Andaman Islands in the Bay of Bengal, in Sarawak, in Nepal, and elsewhere.

DEACONESS SERVICE

At a meeting in Atlanta, Ga., October 24 and 25, Bishop John Owen Smith of the Atlanta Area was elected chairman of the Committee on Deaconess Service of The United Methodist Church.

Mrs. H. M. Russell, Morristown, Tennessee, was elected as vice president. The new secretary is Miss Catharine Ezell, a deaconess and coordinator of church and community work.

The Committee on Deaconess Service has 35 representatives from various boards and agencies in the eleven-million-member church.

There are currently about 300 active deaconesses serving in a wide variety of posts in the agencies of The United Methodist Church.

At its meeting the Committee heard a report from its retiring executive secretary, Miss Betsy Ewing, who is now an assistant general secretary of the National Division of the Methodist Board of Missions. The



RNS photo

MISSIONARIES STILL MISSING

More than two weeks have passed since a light plane carrying three young American missionaries disappeared over the dense rain forest of central Congo. Max L. Myers, 34, of Moline, Ill., a Methodist layman, who piloted the single-engine Cessna lost since the middle of October, is shown at right with the plane and at left holding a child on his shoulders at a Central Congo village. Also aboard the flight were Mrs. Harrison Goodall and Mrs. Birney C. Hoyt. Mr. Myers and Mrs. Goodall were assigned by the United Christian Missionary Society, a Disciples of Christ agency. Mrs. Hoyt was placed by the Catholic Medical Mission.

role of the deaconess in the life of the church and in the ecumenical movement is that of "an agent of change reconciling man to God, man to himself, and man to his neighbor," Miss Ewing declared.

Miss Allene Ford of New York and Texas was elected as the new executive secretary of the Committee on Deaconess Work, to assume her new duties on Dec. 1.

LIMITS TO CONVERSION?

Bills recently passed by two state governments in India severely limiting the conversion of persons from one religion to another have drawn criticism from the official journal of the Methodist Church in Southern Asia, *The Indian Witness*, and from a major secular newspaper.

The "Religious Freedom Bill" passed by the Madhya Pradesh state legislature, will "make conversions to Christianity virtually impossible in the state" according to a dispatch from Bhopal, India. The law provides for prohibition of religious conversion through "force, allurement, or fraudulent means," and it bans the conversion of women under 18. Prison sentences of up to one year are stipulated for contravening the bill's provisions, and every conversion is to be reported to law officials.

The journal, whose editor is J. Victor Koilpillai, advised challenging the new state laws through judicial recourse rather than simply through protest, saying: "It is an appropriate matter to take up with the Supreme Court; deputations and representations establish nothing."

JOINT VOTE PROPOSED ON UNION IN ENGLAND

Anglican Archbishop Michael Ramsey of Canterbury and British Methodist Confer-

ence President E. Gordon Rupp have proposed in a joint letter that the two churches vote on union at the same time and on the same date.

The proposed date is July 8, 1969. The letter was published only two days after the Convocation of Canterbury approved a revised timetable moving the Anglican vote from May to July. The archbishop and Mr. Rupp suggested that the final vote on introduction of the "first stage of union" be taken when the Methodist conference meets at Birmingham.

BISHOP WARD HEADS THE PROGRAM COUNCIL

Bishop W. Ralph Ward of Syracuse, N.Y., was elected president of The United Methodist Church's new Program Council at its organizational meeting.

Chosen as general secretary of the council was the Rev. Dr. Paul V. Church of Dayton, who since 1961 had been executive secretary of the General Council of Administration in the former Evangelical United Brethren Church. That denomination and the former Methodist Church united in April to form The United Methodist Church. The Rev. Dr. Francis T. Cunningham of Columbia, S.C., was elected recording secretary of the council. Treasurer and business manager is the Rev. William H. Jenkins, Dayton. Headquarters of the Program Council will be at 601 West Riverview Avenue, Dayton, headquarters building of the former EUB Church, where the organizational meeting was held.

Officers and top staff executives for the three divisions of the Program Council also were chosen. They are: Division of Coordination, Research and Planning—the Rev. Dr. Robert A. Uphoff, Seattle, Wash., chair-

man; the Rev. Dr. Gerald L. Clapsaddle, associate general secretary; Division of Interpretation—Bishop R. Marvin Stuart, Denver, Colo., chairman; the Rev. Dr. Howard Greenwalt, associate general secretary; Division of Television, Radio and Film Communication—Bishop Aubrey G. Walton, New Orleans, La., chairman; the Rev. Dr. Harry C. Spencer, associate general secretary.

UNITED METHODISTS SHARE IN INTERFAITH ASSISTANCE

The Interreligious Foundation for Community Organization (IFCO), a national interfaith coalition in which two United Methodist agencies share, has made grants totaling \$781,600 to 37 projects in rural and urban areas across the country during its first year of operation.

IFCO was formed in late 1966 and became operative in September, 1967. It seeks to implement common strategies and programs of member-groups, to give local assistance in technical areas, to conduct research in cooperation with indigenous community groups, and to raise funds for development of mass-based community organization. Most funds come from its 21 member-groups, which include social action and other agencies of major Roman Catholic, Protestant and Jewish organizations, indigenous community groups, and a civic foundation. United Methodist members are the Board of Christian Social Concerns and

the National Division of the Board of Missions.

Recipients of grants have included projects in Boston, Mass., Chester, Pa., Cincinnati and Dayton, Ohio, Detroit, Mich., Houston, Texas, Jersey City, N.J., New Orleans, La., Washington, D.C., and Philadelphia, Pa., and the California Migrant Ministry. Executive director of IFCO is the Rev. Lucius Walker, Jr., former director of a United Methodist community center in Milwaukee, Wis.

MORE NEGROES IN TOP SPOTS IN METHODISM

Negroes as bishops and in other executive positions are not new to Methodism, but 1968 has seen, for the first time, the non-segregated election of Negroes to the episcopacy and to top positions of national program agencies.

This year also has seen, along with elimination of the 29-year-old all-Negro Central Jurisdiction (CJ), the assignment of all six bishops who are Negroes to non-segregated areas and an increase in the number of Negroes as superintendents of predominantly white districts in the United Methodist Church. The number of pastors appointed to local congregations without regard to race is still minimal, but increasing steadily.

The end of all-Negro episcopal areas was part of the package involved in termination of the Central Jurisdiction, though few persons had expected election of a Negro as bishop for several years yet. But the Northeastern Jurisdiction, integrated in 1964-65,

named one of its Negro pastors, Roy C. Nichols, a bishop in July.

Each of the areas led by a Negro is overwhelmingly white in membership—New Jersey, Iowa, San Francisco, Holston (parts of Tennessee, Virginia and Georgia), Nebraska and Pittsburgh. The first two were assigned in 1964 and the rest in 1968.

Since 1939, the CJ had elected Negroes as bishops to preside over its own Negro areas and conferences, which comprised 90 per cent of the Methodist Negro membership. Prior to 1939, the Methodist Episcopal Church had elected at General Conference the Negroes who were to be bishops for Negro annual conferences.

During the quarter-century of The Methodist Church's life, most general boards had one or two Negroes in executive positions, usually assigned to special work with Negro churches, but none had reached the top echelons until this year.

The two who have been selected to date as associate general secretaries, or top executives of divisions, giving them membership on the influential and prestigious Council of Secretaries, are Miss Theresa Hoover of the Board of Missions' Women's Division and the Rev. Dr. Earnest A. Smith of the Board of Christian Social Concerns' Division of Human Relations.

One agency's top spot is assured for a Negro, largely because of the group's task. This is the new Commission on Religion and Race, which may make its choice of an executive secretary in November.

The situation of a Negro staff member working primarily with Negro churches has largely, but not entirely, vanished.

Two general agencies have set a precedent by electing Negroes as presidents—Bishop Charles F. Golden for the Board of Christian Social Concerns and Bishop Noah W. Moore, Jr., for the Board of Evangelism. In addition, one of the special quadrennial groups, the Commission to Study Social Principles, named as its chairman Bishop James S. Thomas, who also is vice president of the Board of Christian Social Concerns and chairman of its Division of General Welfare.

This precedent refers specifically to program agencies, since Bishop Prince A. Taylor, Jr., was president of the Council of Bishops in 1965-66, and the late J. Ernest Wilkens was president of the Judicial Council in 1956-59.

Although the number of Negroes as superintendents of integrated districts had increased steadily since the first one in 1964, this year saw such appointments in the South for the first time. These were for the Rev. James C. Peters in Western North Carolina, the Rev. Raymond E. White in Holston Conference and the Rev. John G. Corry in Tennessee Conference.

Other first time assignments of Negroes as superintendents of predominantly white districts include the Rev. Gilbert H. Caldwell in New England Conference, the Rev. Sumpter M. Riley, Jr., in Ohio Conference, the Rev. James I. Dixon in Northeast Ohio Conference, the Rev. Harry Gibson, Jr., Northern Illinois Conference, the Rev.



Methodist Information

Officers elected by the United Methodist Church's Board of Christian Social Concerns are shown at Capitol Hill Church, Washington, D.C., where the board met. From left are Bishop H. Ellis Finger, Jr., Nashville, Tenn., chairman of editorial board; Joseph E. Wroten, Greenville, Miss., secretary; Bishop James S. Thomas, Des Moines, Iowa, vice president for General Welfare; Mrs. Glenn E. Laskey, Ruston, La., vice president for World Peace; Bishop Charles F. Golden, San Francisco, president; Everett Jones, Damascus, Md., treasurer; Bishop W. Kenneth Pope, Dallas, Tex., vice president for Human Relations.



RNS photo

The Bible is delivered to Bishop John Victor Samuel by Bishop Amstutz, with the charge "Give heed unto reading, exhortation, and teaching. . . ." Bishop Finger stands on the left; Rev. J. S. Q. Bakhsh on the right.

Melvin Talbert in Southern California-Arizona Conference, the Rev. J. E. Carrington in New York Conference.

In addition the Rev. James Foy in Baltimore Conference was named a superintendent, to succeed one of the "first generation" of Negroes superintending integrated districts, who completed his term on the cabinet.

Those appointed in previous years and continuing in the superintendency are the Rev. Walter Hazzard of Philadelphia Conference, the Rev. William Bishop of Baltimore Conference, the Rev. Daniel C. Ridout of Peninsula Conference, the Rev. Robert Hill of California-Nevada Conference.

Several de-segregated conferences across the country also have assigned Negro ministers to positions on their staffs.

Winston H. Taylor

BISHOP SAMUEL OF PAKISTAN

The Reverend John Victor Samuel was elected bishop of the 41,000 member United Methodist Church of Pakistan on October 15, 1968, at Multan, West Pakistan.

At 38, Bishop Samuel is the youngest Methodist bishop to be elected this year. His election came on the first ballot at the first meeting of the newly constituted Pakistan United Methodist Central Conference, which began on October 14. Before this session Pakistan Methodism was a Provisional Central Conference. In line with General Conference action in May, the clerical and lay delegates meeting in Multan formally constituted the Pakistan Central Conference.

The new Central Conference comprises all United Methodist work in West Pakistan. There are 40,749 members served by 61 ordained ministers, and many lay preachers.

Bishop Samuel was born in Stuntzabad.

He was a 1953 graduate of Punjab University, and in 1958 graduated from Leonard Theological College at Jabalpur, India. He has held several places of leadership in the church, including being a delegate from the Indus River Conference to the 1968 United Methodist General Conference. He is the first bishop to be chosen by the Methodists of Pakistan, and is the first of his nationality to be elected to the Methodist episcopacy.

"THE SILENT MAJORITY"

One of the thorniest questions of the recent political campaign—just who are "the silent majority," "the forgotten Americans" and "the little people" appealed to by the three major candidates for President has been answered in part in a report published by the American Jewish Committee.

The report, titled "The Reacting Americans," analyzes the contemporary life styles and problems of the "working Americans," a group whose traditional progressivism is said to have soured into extreme anti-black and neo-Rightist sentiment.

In an introduction to the report, released at the annual meeting of the National Executive Board of the American Jewish Committee held in Atlanta, Bertram H. Gold, Executive Vice President, said that "the silent majority," "the forgotten Americans," and "the little people" are "euphemisms for the white, lower middle class Americans of various ethnic backgrounds who appear to be troubled, confused, and angered by the rapidity of social change taking place around them."

Despite considerable discussion, Mr. Gold continued, "there has been little systematic effort to understand the nature and extent of the problems underlying these fears and concerns. Yet such an examination is a vital necessity if we are to prevent the further polarization of American society along black-white lines."

Mr. Gold added that the report contained definite suggestions for action. The overall strategy pointed to in the report was summarized by Irving M. Levine, AJC's Director of Urban Planning, who was responsible for initiating the investigation that led to the report. Mr. Levine wrote: "There is a need to identify the real problems of lower middle class ethnic groups and speak creatively to their deepest needs. However we might wish to assert the priority of the most disadvantaged, we can no longer define the major problem of America only in terms of Negroes. We must include in that definition white reaction to Negro demands, and we must act accordingly in seeking solutions."

Speaking about specific problems, Mr. Levine pointed out that "the jobs held by this large group of American workers are generally characterized in familiar terms of monotony and lack of creativity. Too many workers reach a dead end by the age of thirty-five or forty, with twenty-five or thirty more years of unproductive employment to look forward to." Mr. Levine suggested "a program perhaps modeled after the G.I. education bill (to) attract the positive sup-

The widow's mite guide to the Holy Land.

Now only \$70 can send you on your way to fulfilling a dream. That's the low down-payment on a magnificent 9-day Air France tour of the Holy Land and Greece. You can take up to 24 months to pay, or make one payment of only \$696—little enough to make a dream come true.

le Voyage par Air France

Come aboard the 707 jet in New York and let us take care of everything. Stretch your legs, enjoy the food, the service, the attention to detail that means so much when you fly. After a brief stop in Paris, you'll arrive in—

la Terre sainte

The Holy Land. You'll visit the places where Jesus was born, where He lived and died, as well as many places mentioned in the Old Testament. Completely guided tour of Jerusalem and Israel.

Dans les pas de Paul

After a brief flight, you and your guide will follow the footsteps of Paul and the other Apostles through Athens and Corinth.

Air France will be pleased to describe the full tour to you and your pastor—a tour we think is one of the most inspiring we've ever offered.

Air France, Box 707, New York, N.Y. 10011

Please send me more information on your group tours of the Holy Land. I understand the down payment is only **\$70.**

Please have one of your representatives call me. My telephone number is _____

Name _____

Address _____

City _____ State _____ Zip _____

AIR FRANCE

We know where you're going. wo-1

ADDED INCOME

Sell Roll-Writes for Desks, Telephone and Kitchen Notes. They sell for \$1.00 and you make 40¢ on each Roll-Write

Write for information

George Winston Roll-Write Co. Dept. W
P. O. Box 701, Lynchburg, Va. 24505

WRITERS

N. Y. publisher wants books on all subjects, fiction, nonfiction. No fee for professional opinion. FREE: Brochures that show how your book can be published, publicized, sold; contracts. Write Dept. 2031M

EXPOSITION PRESS INC.

50 Jericho Turnpike, Jericho, N.Y. 11753

DO YOU WRITE?

Do you write short stories, poetry, articles, books and plays? And do you wish to place, sell them? Then mail your manuscripts promptly for FREE evaluation and report. Or request full particulars. It will be nice to have you with us.

DANIEL S. MEAD, Literary Agent
915 B'way (Dept. FC-12) • N. Y. 10010

port of this large group who are now limited to expressing their resentment against Negroes as symbols of their own frustration."

WHERE THE MONEY GOES

During the next four months the United Methodist Committee for Overseas Relief

(UMCOR) with headquarters at 475 Riverside, NYC, will spend \$554,000 for relief, rehabilitation, development, refugee resettlement, and other service projects.

Of that amount, fifty thousand dollars will go toward an emergency airlift of food and medicines into Biafra; fifty thousand for refugee relief in Vietnam; and \$37,500 for aid to Middle East refugees.

About \$270,000 of the monies allocated will go to programs on four continents administered by international relief agencies of the World Council of Churches, and the National Council of Churches (Church World Service). Another \$52,916 will go to United Methodist agencies in twelve countries, for such continuing programs as refugee relief, social welfare, tuberculosis control, community development, and assistance to orphans.

PARTNERSHIP PROJECTED

Missions and Christian education strategists projected October 23-25 a "partnership in Christian education" between American and overseas churches that will undergird with educational ministries a fourfold quadrennial emphasis of The United Methodist Church in countries outside the United States.

The partnership also is designed to place a premium on developing leaders, both nationals and missionaries, to meet Christian

education needs within the varying contexts of many cultures, according to leaders of the United Methodist Committee for Christian Education who adopted the plan at the group's 1968 annual meeting, and 1968-72 organizational meeting here.

Bishop Dwight E. Loder, Detroit, Mich., was elected chairman of the committee for the quadrennium. Other officers include the Rev. Milton W. Giese, Sun Prairie, Wis., vice-chairman, and the Rev. Dr. Warren J. Hartman, Nashville, secretary. The Rev. Dr. Grant S. Shockley of New York is executive secretary of the committee which is made up of elected members and staff executives of the World Division of the Board of Missions and the Local Church and Curriculum Resources divisions of the Board of Education.

"CRUELTY CULTURE" IS NEW FOCUS IN MISSION

The developing focus of mission in The United Methodist Church is to be found in its "discernment of the awful cruelties that continue unabated in our society," said Dr. J. Edward Carothers, head of the National Division of the Board of Missions in his report to the Division executive committee.

Dr. Carothers spoke of American Indian suffering, stating that "while we try to become aware of the cruelties on our black brethren by our numerous systems, the American Indian suffers outrageously.

"More than 90 per cent of American Indians live in huts made of scraps, mud or branches. Discarded automobiles are increasingly in demand for housing. Sixty per cent haul water more than a mile for drinking or washing. Their unemployment runs from 40 to 75 per cent of the able population. The average Indian dies at 43, while the average for all blacks and whites is 68. When it comes to education, the average attainment of the Indian is about five years, compared with the nation's average of about 12. The health of the Indian is widely neglected, and daily suffering is his lot."

The plight of Spanish-speaking Americans is similar, differing mainly in small details, Dr. Carothers said, adding: "One cannot escape the charge that we are a culture of cruelty that is imposed by a people of compassionate and generous hearts and minds. This is the agonizing cleavage in the American spirit; this is the split in our personalities, and not one of us can escape the internal pain of our numerous alienations."

JOHN MILTON MAGAZINE IS NOW IN LARGE TYPE

The John Milton Magazine, published monthly in braille and sent to thousands of readers around the world, will be available in January in large type to visually handicapped persons who cannot read braille.

The John Milton Magazine was started in 1933 to give readers of braille a chance to read for themselves the kinds of things being printed in religious magazines. Articles are



RNS photo

CANTERBURY VIEWS NEW BIBLE ILLUSTRATIONS

Archbishop Michael Ramsey of Canterbury views illustrations in a new edition of the King James Version of the Old Testament released by Oxford University Press. The painting behind him is "Job's Daughters" by John Bratby. It is one of 700 pictures by modern artists contained in the five volume edition. A couple making love, full-length nudes and a girl in a topless bikini are among the illustrations. "I find it an exciting privilege to be associated with this exhibition," said the archbishop. "The Old Testament depicts human life, wars and all. We have had a number of unsuccessful efforts to portray it pictorially which have tried to be realistic and which have so often resulted in works which are nauseating and purely sentimental."

condensed from a wide variety of religious journals, including **WORLD OUTLOOK**.

The magazine is available without charge and is supported by gifts to the John Milton Society at 475 Riverside Drive, New York. The society urges readers to send in the names and addresses of persons who might need the new large-type edition.

BOARD OF PUBLICATIONS IN DISPUTE ON STEPS TO JOIN PROJECT EQUALITY

A statement outlining evidence of what was termed "good-faith compliance with the principles of Project Equality" and stating a "desire to cooperate fully in the attainment" of its objectives was adopted October 30 by the General Board of Publication of The United Methodist Church as it met to organize for the 1968-72 quadrennium.

However, the statement apparently does not meet the conditions of full acceptance by the Tennessee chapter of Project Equality because it does not permit inspection of publishing house facilities by project personnel.

The board, as the major publishing arm of The United Methodist Church, is responsible for the operation of The Methodist Publishing House here and other facilities in Cincinnati and Dayton, Ohio, and Harrisburg, Pa.

Bradshaw Mintener, a Washington, D. C., attorney, was elected chairman of the 45-member board to serve a four-year term. Dr. Lovick Pierce of Nashville was re-

lected publisher of The United Methodist Church and president of The Methodist Publishing House.

In other actions, the board completed its organization and named other major staff officials, adopted a plan of organization for operation of the four publishing facilities, and approved an appropriation of \$1,000,000 to the ministerial pensions programs of the annual conferences.

The action on Project Equality came after an hour's discussion.

Project Equality was started in 1965 by Roman Catholic groups in St. Louis, Mo., and Detroit, Mich. Protestant and Jewish groups have now joined in the sponsorship.

The program seeks to eliminate discriminatory employment practices against minority groups through churches and synagogues purchasing goods from suppliers who have indicated their adherence to a fair employment code.

In an action this past spring, the Uniting Conference for The United Methodist Church endorsed Project Equality principles and recommended that annual conferences, local churches and local and national institutions, agencies, and organizations cooperate with the program "both through participation and financial support."

The policy statement adopted by the board endorsed the principles of the project, called attention to the filing of an annual report with the Office of Federal Contract Compliance as evidence of nondiscriminatory practices in employment, and pledged

a financial contribution to the Project Equality program designed to recruit and train minority-group workers for employment.

However, the statement rejected the commitment to "an investigation by appointees of Project Equality" and "does not bind the House to Project Equality directions in the matter of minority-group employment." This part of the resolution apparently is what keeps it from being accepted by the Tennessee chapter of Project Equality.

Dr. Pierce told the board that he believes the statement meets the requirements of both the church and Project Equality, except for the question of review which he termed a "technical matter." It would be irresponsible, he said, to turn such a control over to an outside agency.

In opposing the statement as finally adopted, the Rev. Dr. Joseph E. Lowery of Atlanta, Ga., one of four Negro members on the board, said that "if we are in compliance (with the project's provisions) we should welcome a review."

PEACE IN JANUARY?

Newly stirring hope for early peace in Vietnam is a boost to Pope Paul's "World Day of Peace" which is scheduled for January 1st, Vatican officials say. For months the Pontifical Commission for Justice and Peace has been planning for ceremonies of prayer and meditation on New Year's Day.

The Pope has given unusual personal attention to this contribution to an atmosphere favorable to world fraternity. In carrying out the Pope's wishes, the commission has

A ROUND-THE-WORLD-PILGRIMAGE FOR YOU AND YOUR FRIENDS

January 1-4

*You will know the truth,
and the truth will make you free.
John 8:32, R.S.V.*

Birthdays	United States	Africa: Algeria
1 WEDNESDAY: NEW YEAR'S DAY Kathleen Sue BIRNEY✠ Iva Mae HILDINGER✠ Iva NAVAS (Mrs. H. N.)✠ Ruth G. STEWART✠ Edna M. STINOGL✠	CHURCHES RECEIVING MISSION SALARY SUPPLEMENTS (in continental United States)	Algiers CHRISTIAN SOCIAL CENTER MEDICAL AND LITERACY WORK SOCIAL-EVANGELISTIC WORK YOUNG MEN'S HOSTEL
2 THURSDAY Susan MORRISON✠ Raymond E. NOAH✠ Charles V. PERRILL✠	INCLUSIVE CHURCHES (racially integrated)	Constantine COMMUNITY CHURCH CENTER "STANTINE P... HON"

RESOURCES INCLUDE:

- "An Exciting Pilgrimage" by John F. Schaefer
- Mission Work and Workers with Names, Addresses, Conferences, Birthdays
- Directory of Board of Managers and Staff
- Directory of Commissioned Workers and Mission Work Around the World
- Map of the New Church in Mission
- Vignettes of Mission
- A Treasury of Prayers

Please send me _____ 1969 PRAYER CALENDARS.
Price \$1.00 each. Remittance should accompany order to
Service Center, Board of Missions,
7820 Reading Road, Cincinnati, Ohio 45237

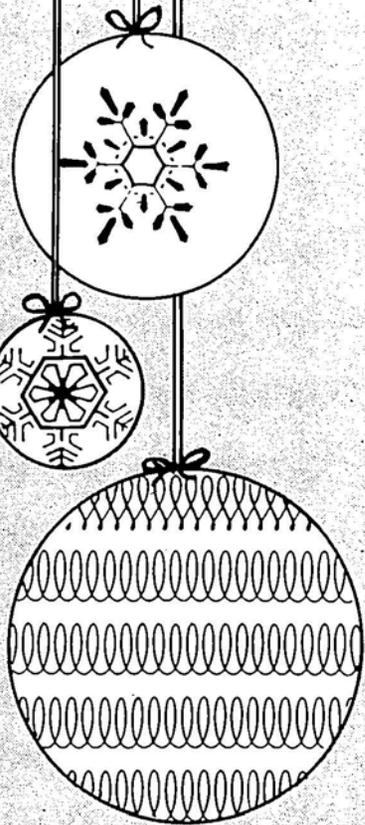
NAME _____

ADDRESS _____

ZIP _____

M.S. 12/68

As Traditional As The Christmas Tree



A Christmas tradition in homes throughout America, *Christmas Ideals, 1968* and *Christmas Annual, 1968* are more beautiful, reverent, and appealing than ever. Make sure these lovely gift books are a part of your Christmas—order copies for family, friends . . . or for yourself!

CHRISTMAS IDEALS—1968. Relive once again in brilliantly colored illustrations, photography and art reproductions, those old fashioned Christmas times of long ago. Poetic sentiment, scriptural passages, and charming illustrations convey the significant meaning of the Christmas season. The lovely cover has a permanent plastic coating to protect and enhance its beauty. A tender remembrance greeting. Size, 5½x7¼ inches. (ID) each, \$1.75

CHRISTMAS: An American Annual of Christmas Literature and Art, edited by *Randolph E. Haugan*. For the 38th wonderful year, this popular anthology captures the joy and reverent spirit of Christmas with an all-new, enchantingly colorful collection of literature, music, poetry, and art (two inserts suitable for framing). A gift book of truly fine quality. Size, 10½x11¼ inches. (AU) Gift edition in mailing envelope, each, \$1.75; Cloth edition, each \$3.50

Cokesbury



Order from the Regional Service Center serving your area

1910 Main Street Dallas, Texas 75221	Fifth and Grace Streets Richmond, Va. 23216	1661 North Northwest Hwy. Park Ridge, Ill. 60068
1600 Queen Anne Road Teaneck, N. J. 07666	201 Eighth Avenue, South Nashville, Tenn. 37202	85 McAllister Street San Francisco, Calif. 94102

Shop in person at these Cokesbury Stores:

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

Please send me the following books:

_____copies, *Christmas Ideals—1968* (ID) @ \$1.75 each.
Christmas: An American Annual of Christmas Literature and Art
 (AU)
 _____copies, with envelope @ \$1.75 each.
 _____copies, cloth binding @ \$3.50 each.

SEND TO _____
 (Please print or type)

Street or RFD _____

City _____ State _____ Zip Code _____

Postage extra—add 20¢ per book.
 Add state sales tax where it applies.

COMMUNITY DEVELOPERS TO WORK WITH NEGROES IN THE URBAN GHETTOS

To facilitate the work of the church in the inner-city and to further the cause of reconciliation, the United Methodist Board of Missions, through one of its major units, will assign community development specialists to work with black churches in urban ghettos.

In approving at its meeting October 30-31 a \$46,000 program to employ and train seven black community developers, the executive committee of the Board's National Division said the program is part of an effort to relate urban mission closely to Negro churches already serving in cities.

"Involvement of major denominations on core city areas has escalated in the past 10 years, and to a large extent the traditionally Negro church has not shared in this escalation," the Division executive committee said.

"The more affluent white conferences of The United Methodist Church have spent most of their energies and locally generated funds in white situations affected by racial change, paying little attention to the already existing black institutions struggling to be

in mission in the community. This has become a particularly embarrassing problem for black churchmen in areas where white leadership has become suspect."

Under the new program, the seven community developers probably will be laymen and will be assigned to black churches. They are to be selected from local communities by black pastors, in cooperation with the Department of Urban Ministries of the National Division, of which the Rev. Dr. Negail R. Riley, a black United Methodist minister, is the executive secretary.

The National Division said the job description for the community developers will be worked out principally by the pastors with whom they will work, but in general is expected to include:

- 1—Becoming knowledgeable about the total community, its problems and potential;
- 2—developing and supervising a community service program related to the church;
- 3—relating to existing community organizations and development activities, attempting to strengthen ties between the church and indigenous community leadership;
- 4—recruiting and mobilizing lay leadership for involvement in community service programs and movements for social change.

The Division stipulated that the community developers program will be for a four-year experimental period, but said that "in consideration of the urgency of the urban situation, it should be expanded to other critical areas if the first year gives reasonable promise of effectiveness in mission."

NEW MINISTRIES AT RED BIRD MISSION

Several significant developments have taken place recently at the Red Bird Mission, Beverly, Ky., one of the major national mission projects of The United Methodist Church. Included are the awarding of a contract for a \$185,000 new Doctors' Clinic, an additional wing to the hospital, a closer relationship to the public school system and legal incorporation. All are intended to enhance the varied ministry of the Mission.

The Red Bird Mission, which was one of the largest home mission projects of the former Evangelical United Brethren Board of Missions, serves three counties in the Cumberland mountains of southeastern Kentucky. It renders a many-faceted ministry in such fields as education, health, evangelism, job training and placement, community development, anti-poverty work, Christian education and social service.

The headquarters, including high school and hospital, is at Beverly, but there is a dispersed ministry through nine community centers and churches in Leslie, Bell and Clay Counties. The staff is headed by the Rev. Dr. John W. Bischoff, superintendent and director of spiritual life.

Strategists and leaders of the National Division of the United Methodist Board of Missions see the Red Bird Mission playing a key role in a total pattern of ministry to Appalachia, much of it ecumenical and involving many dimensions of mission. This coordinated, integrated pattern of ministry in Appalachia would also involve such other United Methodist projects as Hinton Rural Life Center in western North Carolina, Tyrand Parish in West Virginia and Henderson Settlement which like Red Bird is in southeastern Kentucky.

FATHER COUGHLIN'S BOOK OPPOSES CHURCH LIBERALS

Father Charles E. Coughlin, the controversial radio priest of the 1930's, is planning to publish a book in serial form to fight the liberals "within the bastion of Our Holy Mother Church."

Called "The Helmet and the Sword," it will be sent to various friends of the 72-year-old priest in batches of about 40 pages every two weeks. Father Coughlin hopes it will be completed by Christmas.

He said that this "will bring you in addition to my original thoughts, many items which need up-dating week by week in this battle between the liberals and conservatives, the Sword of the Flesh and the Sword of the Spirit."

"Incidentally," he wrote in a letter to friends announcing his plans, "the Helmet signified our weapon of defense and Sword our method of attacking the enemy who resides within the bastion of Our Holy Mother Church."

(RNS)

STATEMENT OF OWNERSHIP, MANAGEMENT AND CIRCULATION

(Act of October 23, 1962; Section 4369, Title 39, United States Code)

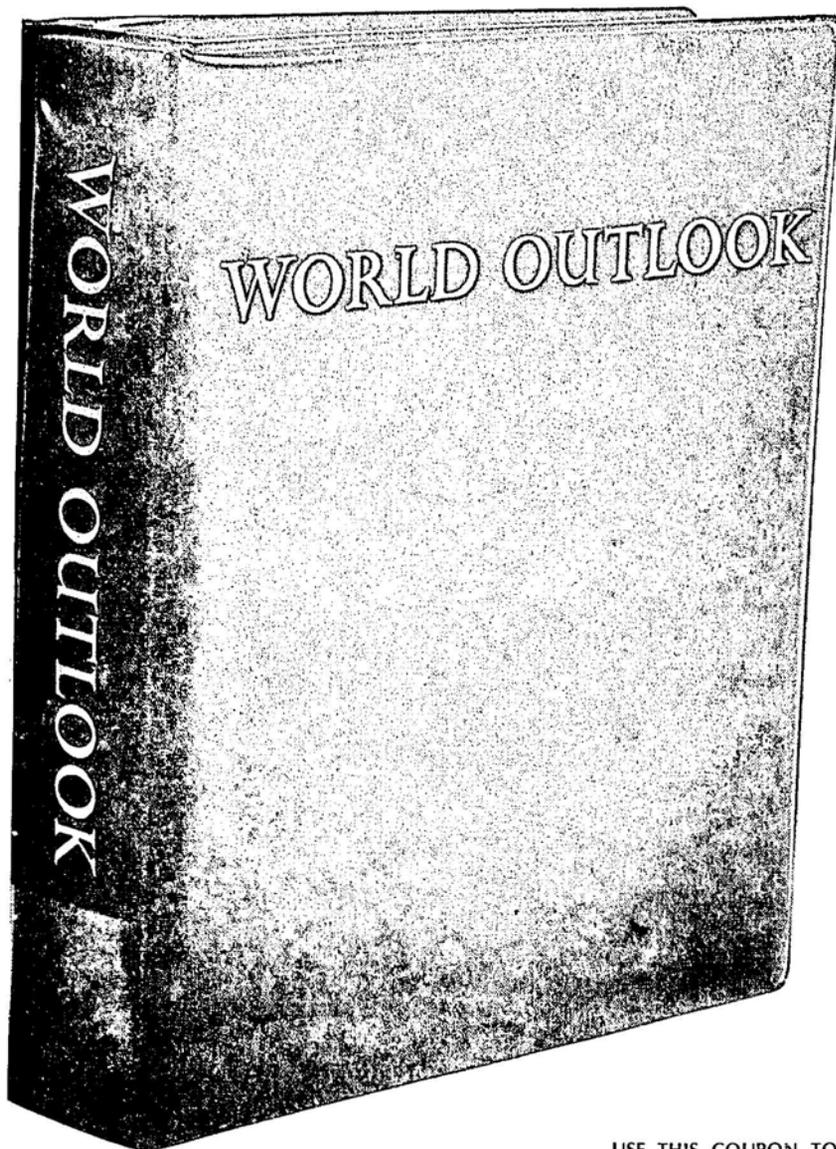
1. Date of filing: October 1, 1968
 2. Title of publication: WORLD OUTLOOK
 3. Frequency of issue: Monthly
 4. Location of known office of publication:
475 Riverside Drive, New York City, New York County, New York 10027
 5. Location of the headquarters or general business offices of the publishers:
475 Riverside Drive, New York, New York 10027
 6. Names and addresses of publisher, editor, and managing editor:
Publisher: Board of Missions of the United Methodist Church
475 Riverside Drive, New York, New York 10027
Editor: Arthur J. Moore, Jr.
475 Riverside Drive, New York, New York 10027
Managing Editor: Charles E. Brewster
475 Riverside Drive, New York, New York 10027
 7. Owner: Board of Missions of the United Methodist Church
(A non-profit religious corporation)
475 Riverside Drive, New York, New York 10027
- Stockholders: None.
8. Bondholders, Mortgagees, and other Security Holders: None.
 9. The purpose, function, and nonprofit status of this organization and the exempt status for Federal income tax purposes have not changed during the preceding 12 months.
 10. Extent and nature of circulation:

	Average No. Copies Each Issue During Preceding 12 Months	Single Issue Nearest to Filing Date
A. Total No. Copies Printed (Net Press Run)	122,944	92,516
B. Paid Circulation		
1. Sales through dealers and carriers, street vendors and counter sales	None	None
2. Mail subscriptions	112,666	81,794
C. Total Paid Circulation	112,666	81,794
D. Free Distribution (including samples) by Mail, Carrier, or Other Means	3,911	2,722
E. Total Distribution (Sum of C and D)	116,577	84,516
F. Office Use, Left-over, Unaccounted, Spoiled after Printing	6,367	5,000
G. Total (Sum of E and F—should equal net press run shown in A)	122,944	92,516

I certify that the statements made by me above are correct and complete.

(signed) Arthur J. Moore, Jr., Editor.

Attractive, Convenient Protection



for your copies

OF

WORLD OUTLOOK

The **WORLD OUTLOOK** Binder has distinctive green vinyl covers with "WORLD OUTLOOK" stamped in gold.

A full year's issues (12 copies) are easily inserted.

Your magazines are preserved with a just-off-the-press freshness and are kept ready for quick reference and re-reading.

A transparent pocket at the bottom of the spine provides for the insertion of a card identifying the year of issue.

This binder is offered as a service to **WORLD OUTLOOK** subscribers at our cost . . .

\$2.50

EACH, PPD.

USE THIS COUPON TO ORDER YOUR BINDER, NOW!

Suggested for use in

- The Church Library
- The Pastor's Study
- The Home Bookshelf

and wherever **WORLD OUTLOOK** should be kept as a continuing source of mission information.

WORLD OUTLOOK SUBSCRIBER SERVICE

475 Riverside Drive—Room 1320
New York, New York 10027

Enclosed is \$2.50 for my **WORLD OUTLOOK** Binder.

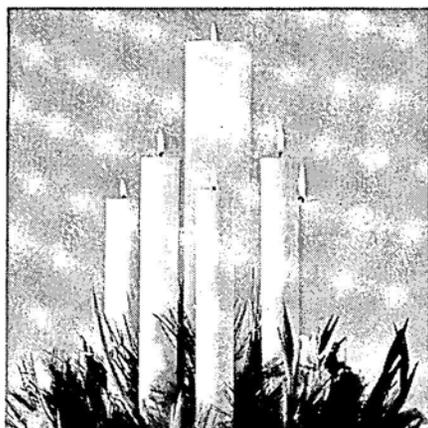
Please send to:

Name _____

Address _____

ZIP _____

Light
the
way
to
Christmas
joy



for the children

HOW THE LITTLEST CHERUB WAS LATE FOR CHRISTMAS. *Minton C. Johnston.* Humor and pathos abound in this imaginative story of how the Littlest Cherub learns a very difficult and very important lesson. Illustrated. All ages. \$2.95

WHERE THEY GO IN WINTER. *Written and illustrated by Margaret Waring Buck.* Abundant facts and realistic drawings of wild-life make this an indispensable nature study book for older children. Ages 9-14. Cloth, \$3.50; paper, \$1.75

THE THIRTY GILT PENNIES. *Alice Geer Kelsey; illustrated by Gordon Laite.* Is it possible? . . . the gold given to Baby Jesus was also paid for Joseph, son of Jacob, and later to Judas. A lovingly told legend says so. Ages 8-12. \$3.50

YOUNG READERS BIBLE.* At last! A complete RSV Bible designed for today's young reader. Special features: bold-face subject headings, marginal color tabs, chapter and verse headings in dictionary format, color maps, and much more. Pages 8½"x11". \$6.95

for young people

INSCAPE. *Ross Snyder.* Poetic form and insights illuminate the potentials of marriage as an experience in creative fidelity. A rare combination of psychology and religion that sees all of life as a celebration. \$2.50

for the family

FLORAL ART IN THE CHURCH. *Jack Inman.* For large and small churches or individuals—a beautiful work on the creative use of flowers and symbolism throughout the Christian year. Eighty-four arrangements illustrated in color and black and white. \$6.95

EVERY GOOD GIFT. *Jane Merchant.* Favorite Scripture from the Book of James sets the theme for this collection of 76 meditations. Original poems and prayers are used to portray God's greatest gifts. A source of personal inspiration. Ribbon bookmark. \$2.50

THE BEATITUDES. *George A. Buttrick.* A gift book of unusual appeal that provides a challenging look at the Beatitudes as an expression of the power of the Christian faith. Enhanced by sensitive illustrations. \$2.50

SUNRISE TO STARLIGHT. *Compiled by May Detherage.* To delight, encourage, amuse, and guide—a collection of wisdom from the world's greatest writers. Bound in olive green Kivar kidskin with gold cord tie. Illustrated. Gift boxed. \$1.95

A SONG OF ASCENTS. *E. Stanley Jones.* The long awaited autobiography of a man who has become a legend in his own time. Dr. Jones shares the inner development he has experienced over the years as he gives us not just a book but a transcript of a way to live. Certainly the religious book of the year. \$1.95

THE INTERNATIONAL LESSON ANNUAL, 1969. *Edited by Horace R. Weaver; lesson analysis by Charles M. Laymon.* Lesson helps for all who use the International Sunday School lessons—written by experts. Illustrated. \$3.25

for the minister

A LITERARY HISTORY OF THE BIBLE. *Geddes MacGregor.* A marvelous resource and reference volume of the history of the Bible from about 500 A.D. to the present. Written by an eminently qualified scholar, philosopher, and theologian. \$7.95

THE INTERPRETER'S BIBLE. Essential for any minister's reference collection. Includes: double text, exegesis, general articles, outline and full-color maps. Each volume, \$8.75; twelve-volume set, \$89.50; deluxe leather edition (sets only), \$199.50

THE INTERPRETER'S DICTIONARY OF THE BIBLE. An illustrated encyclopedia defining and explaining every person in the Bible or Apocrypha; every plant, animal, mineral, town, region, hill, stream, and object. Four-volume set, \$15

THE LORD'S PRAYER IN ITS BIBLICAL SETTING. *Charles M. Laymon.* A recognized author has brought together scholarship and insight in his concise new interpretation of Christianity's greatest prayer—viewed from its biblical perspective. \$3.50

At your Cokesbury Bookstore

* Published by A. J. Holman, Co.
Distributed exclusively by Abingdon Press

ABINGDON PRESS

The Book Publishing Department of The Methodist Publishing House

INDEX TO WORLD OUTLOOK FOR 1968

New Series, Vol. XXVIII, No. 5—Vol. XXIX, No. 4; Whole Series, Vol. LVIII, Nos. 1-12

KEY: Contributors of articles in SMALL CAPITALS; major subjects in LARGE CAPITALS; titles of contributors in *italics*.

I. ARTICLES, SUBJECTS, CONTRIBUTORS

- A**
- ABBOTT, JOHN: *Mercy in Motion*, 505
- ACUATUPU ISLAND, *Strange Potions on*, by Marjorie Vanderveelde, 452
- ADVANCE SPECIAL PROJECTS:
- Albright Memorial Church, Washington, D. C., 210
- Ayase Home, Koza, Japan, 366
- Bukit Lan Agricultural Centre, Sarawak, Malaysia, 522
- Clinic and Social Center, Gopeng, Malaysia, 314
- Corson School, Villa Palmeras, Santurce, Puerto Rico, 470
- Institute for Christian Workers, Lima, Peru, 262
- Korea, 158
- MCOR, 54
- Mozambique, 418
- Patagonia Annual Conference, Argentina, 574
- Students, 2
- Taylor Bible School, Quessua, Angola, 106
- Adventists Expand Inner-City Program, 413
- AFRICA**
- Africa, 185
- African Leaders Elected, 566
- Board Will Support African's Defense, 99
- Cardinal Will Serve Lepers, 47
- Education in Africa, 194
- Freedom for Mozambique, by Frances Thomson, 117
- Place of the Missionary in the African Church, *The*, by Per Hassing, 226
- Projects for Africans Receive Board Funding, 621
- Satisfying Africa's Hunger for Education, by Yahne Sangare, 454
- ALASKA**
- Juneau Methodists Sponsor Youth Program, by Marjorie Vanderveelde, 37
- United Methodist Camp Below the Glaciers, by Marjorie Vanderveelde, 356
- Algeria, 186
- ALMASY: Handcrafts and Artisans Around the World**, 390
- AMERICAN INDIANS**
- Centers of United Methodist Work with American Indians, 432
- Indian Bureau in Controversy, by Charles E. Brewster, 433
- Methodism Among the Black-foot Indians, by Marjorie Vanderveelde, 91
- Militant Indians, *The*, by Toge Fujihira, 428
- American University Names New President, 204
- Angola, 187
- Angry Laughter of the Bread and Puppet Theater, *The*, by Charles Lerrigo, 296
- AOKI, MINORU: *Zen Monastery in California*, 74
- Appalachia, *A Dent in*, by Elizabeth Watson, 400
- ARAB REPUBLIC**
- Missionary Says U.S. Is Ignorant of Arab Side, 413
- "Are You Running With Me, Process '67?"* by Ellen Clark, 126
- Argentina, 188
- Armenian Patriarch Dedicates Cathedral, 304
- Asia, 190
- Australia, 300
- B**
- Balaram, Bishop, Dies, 148
- BAPTISTS**
- Baptist Church Attempts to Keep Activist Pastor, 515
- New Perspectives for Conservative Baptists, 360
- Behind Enemy Lines, 222
- BELGIUM**
- Mission Church in Brussels, A, by Ellen Clark, 536
- BIAFRA**
- Mercy in Motion*, by John Abbott, 505
- Millions Are Starving in Break-Away Biafra, 407
- Missionary Predicts Catastrophe in December, 612
- Tons of Supplies Can't Be Delivered in Biafra, 462
- BIBLE STUDY**
- "Give Us Confucius, Aquinas and Methuselah," by Charles E. Brewster, 499
- Bible Translations Are Now "Co-operative," 50
- BICKERSTAFF, JOHN F.: *Religious Situation in Vietnam*, 340
- BILLINGS, PEGGY: Springtime in Prague**, 334
- ... With the Jeannette Rankin Brigade, 146
- BISHOPS**
- Bishops Elected, 462
- Bishops Forego Lunch, 466
- Bishop's Widow Weds, 309
- What Is the Future Role of the Bishop, by Fred G. Holloway, 112
- Black Is Beautiful, by Arthur J. Moore, Jr., 197
- Black Rage, by William H. Grier and Price M. Cobbs, 528
- BLASE, BONPANE: *Christian Revolutionaries in Guatemala*, 284
- BOARD OF MISSIONS**
- Board Commences Loans to Ghettos, 304
- Board Will Support African's Defense, 99
- Board Withdraws Funds, 200
- General Secretary's Report, *The*, by Mrs. Porter Brown, 167
- Bolivia, 188
- Bombings Rack Mississippi, 46
- Bonhoeffer Love Letters Disclosed, Excerpts of, 44
- BOOKS**
- Africa, *A List of Printed Materials for Children*, 266
- Alarms and Visions: Churches and the American Crisis, by Stephen C. Rose, 525
- Algiers Motel Incident, *The*, by John Hersey, 421
- American Negro Reference Book, *The*, edited by John P. Davis, 57
- And I Look for the Resurrection, by Kay M. Baxter, 162
- Art of Teaching Christianity, *The*, by Wayne R. Rood, 318
- As Close as the Telephone, by Alan Walker, 58
- Asian Drama, by Gunnar Myrdal, 317
- Being There for Others, by Ted McEachern, 162
- Boys and Girls at Prayer, by Dorothy and George Harper, 526
- Change in the Small Community, edited by William J. Gore and Leroy C. Hoddop, 474
- Character of Christ, *The*, by Harold A. Bosley, 6
- Children of Japan, by Tomiko Shirakigawa, 110
- Child's Prayers, A, selected by Bette Bishop, 526
- Chinese Religions from 1000 B.C. to the Present Day, by D. Howard Smith, 578
- Christianity in World Perspective, by Kenneth Cragg, 421
- Church Creative, *The*, edited by M. Edward Clark, 109
- Church Trap, *The*, by Arthur Herzog, 473
- Coming to Life, by Ernest W. Saunders, 318
- Confessions of Nat Turner, *The*, by William Styron, 265
- Conflicting Images of Man, edited by William Nicholls, 161
- Contemporary Prayers for Public Worship, edited by Caryl Micklem, 474
- Cooperative Parish, *The*, in Non-Metropolitan Areas, by Marvin T. Judy, 57
- Count It All Joy, by William Stringfellow, 162
- Crucible of Redemption, *The*, by Carlyle Marney, 162
- Encyclopedia of Modern Christian Missions, *The*, edited by Burton L. Goddard, 109
- Faith of Helen Keller, *The*, 526
- Fun with American Literature, by Richard and Linda Churchill, 526
- Gifts from the Bible, by Ennen Reaves Hall, 422
- Give Them Their Dignity, by Virginia Greer, 526
- God Meets Us Where We Are, by Harold Wiley Freer, 6
- God's Smuggler, by Brother Andrew, 370
- Grass Roots Church, *The*, by Stephen C. Rose, 109
- Guaranteed Annual Income, by Philip Wogaman, 525
- Guidance of God, *The*, by Cady H. Allen, 370
- Handicap Race, by Dorothy Clarke Wilson, 266
- History and Theology in the Fourth Gospel, by J. Louis Martyn, 578
- Holy Common Sense, by David H. C. Read, 162
- Hudson Taylor and Maria, by John C. Pollock, 318
- Human Rights, by Margaret R. Bender, 422
- In the Name of America, com-
- missioned by Clergy and Laymen Concerned About Vietnam, 213
- In No One's Pocket, by Peggy Billings, 579
- Interpreting the Resurrection, by Neville Clark, 110
- I Will Be Your God, by John H. Otwell, 58
- Jews, *The: A Chronicle for Christian Conscience*, edited by Hannah Vogt, 161
- Journey Inward, Journey Outward, by Elizabeth O'Connor, 317
- Let's Work Together, by Nathan Wright, Jr., 525
- Local Church Looks to the Future, *The*, by Lyle E. Schaller, 422
- Martha Berry, by Joyce Blackburn, 579
- Medics in the Mountains, by Eleanor Preston Clarkson, 579
- Ministry of the Church in the World, *The*, by John A. Bailey, 474
- Morals in a Free Society, by Michael Keeling, 265
- Nationalism and Christianity in the Philippines, by Richard L. Deats, 213
- Negro Almanac: The Negro—His Part in America, edited by Harry A. Ploski and Roscoe C. Brown, 57
- Never Trust a God Over Thirty, edited by Albert H. Friedlander, 161
- New American Arts, *The*, edited by Richard Kostelanetz, 473
- New Eve, *The*, by Kathleen Neill Nyberg, 6
- New Testament, *The* (an Introduction), by Oscar Cullman, 422
- Night Pastors, *The*, by Stanley G. Matthews, 110
- Odds Against Evens, by Ernest Marvin, 266
- On Becoming Human, by Ross Snyder, 474
- Our National Parks in Color, by Devereux Butcher, 526
- Our Parish, by Peg O'Connell, 526
- Outdoors U.S.A., edited by Jack Hayes, 214
- Peace in Vietnam, by committee for American Friends Service Committee, Bronson P. Clarke, convenor, 58
- Peace! Peace! edited by Foy Valentine, 161
- Pioneers of the Younger Churches, by John T. Seamands, 266
- Politics of God, *The*, by Joseph R. Washington, Jr., 57
- Power at Work Among Us, *The*, by D. T. Niles, 110
- Prayer in the Secular City, by Douglas Rhymes, 473
- Prayers from an Island, by Richard Wong, 579
- Protestant Crosscurrents in Mission, edited by Norman A. Horner, 265

- Protestant Parish, by Earl D. C. Brewer, 474
 Pusher and Puller, *The*, by J. Edward Carothers, 369
 Religion Across Cultures, by Eugene Nida, 317
 Religion and the Search for New Ideals in the USSR, 266
 Renewal of Preaching, *The*, edited by Karl Rahner, 318
 Righteousness of the Kingdom, *The*, by Walter Rauschenbusch, 421
 Second Touch, *A*, by Keith Miller, 422
 Song of Ascents, *A*, by E. Stanley Jones, 369
 Source Book of Human Rights in World Perspective, edited by Blaise Levai, 422
 Stick to It, *Farmer Boy*, by Aaron H. Rapking, 214
 Strange Facts About the Bible, by Webb Garrison, 579
 Stranger in the Land, by Robert Lee, 58
 Surprises in the Bible, by Clovis G. Chappell, 370
 Susanna, *Mother of the Wesleys*, by Rebecca Lamar Harmon, 214
 Theology of Hope, *The*, by Jurgen Moltmann, 473
 This Is Southeast Asia Today, by Addison J. Eastman, 526
 Throbbing Drums, by Amy Lee, 578
 Time for God, by Leslie D. Weatherhead, 318
 To Lay a Hearth, by Myra Seovel, 526
 Treasured in Her Heart, by Earl Martin Smith, 370
 Uncertain Mandate, by Ernest W. Lefever, 421
 Varied Harvest, *A*, by Frank E. Gaebelein, 6
 We Jews and You Christians, by Samuel Sandmel, 6
 Which Way to God? by Ronald E. Sleeth, 370
 Who Needs an Oil Well? by Ruth Unrau, 526
 Who's Who of Hymn Writers, by Ronald W. Thomas, 422
 Why Black Power? by Joseph R. Bamdt, 369
 Why He Came, by Kenneth Oxner Eaton, 266
 Wings of the Morning, selected by Robin Palmer, 526
 World Without Hunger, by Orville Freeman, 369
 Booth, Bishop, Dies, 359
 Brazil, 188
 BREWSTER, CHARLES E.: Concerned Clergy Meet in Washington, 196
 . . . The End—or the Beginning? 374
 . . . From Pronouncements to Strategies, 35
 . . . "Give Us Confucius, Aquinas, and Methuselah," 499
 . . . Heavens No, We Won't Go! 320
 . . . The Indian Bureau in Controversy, 433
 BRITISH METHODISM
 Joint Vote Proposed on Union in England, 615
 BROWN, MRS. PORTER: *The General Secretary's Report*, 167
 BROWN, RUSSELL E.: *Burma: Silent to the World*, 481
 BUDDHISM
 New House of Dialogue Opens in Japan, *A*, 71
 Zen Monastery in California, by Minoru Aoki, 74
 BURMA
 Burma, 190
 Burma Silent to the World, by Russell E. Brown, 481
 Report from Burma Church, 100
 C
 CANADA
 Canada, 300
 Journals Urge Union of Two Canadian Churches, 306
 Cardinal Will Serve Lepers, 47
 CAROTHERS, J. EDWARD: *The Radical Church: New Forms in Mission*, 268
 CATHOLICS
 Cardinal Bea: Christians Still Called to Evangelize, 613
 Confrontation in Rome, by Arthur J. Moore, Jr., 18
 Congratulations to New Archbishop, 255
 God's People Under Way in Holland, by Trudi Klijn, 13
 Methodists, Catholics Cooperate in Picketing, 100
 Observer in Rome, by Dorothy McConnell, 22
 Priests Break Silence Vow to Support Justice, 257
 Study Shows Detroit R.C.'s Desire Inter-Communion Now, 613
 "What's That Got to Do With Liturgy?" by Marjorie Hyer, 548
 "Certain Restlessness, *A*," by Sam Tamashiro, 130
 CHICAGO
 Clergy Walk the Streets to Aid Youth in Chicago, 510
 Religious Leaders Charge Chicago Police Brutality, 510
 Chile, 189
 CHINA
 Christianity in Red China Today, by Ian Thomson, 122
 Chitambar, Mrs. Violet, Dies, 516
 Christian Can't Be Silent, *The*, 511
 Christian Education, Committee for, 618
 Christianity in Red China Today, by Ian Thomson, 122
 Christian Revolutionaries in Guatemala, by Melville and Bonpane, 284
 Christian Social Relations, 178
 Christian Women: Keeper of Keys, by Marjorie Vandervelde, 246
 CHRISTMAS
 Christmas Meditation, 581
 Sounds of Christmas, *The*, by Sam Tamashiro, 596
 Church Buildings: Yes or No? 65
 Churches Have Role in Global Strategy, 309
 Churches Involved, *Are the*, by Sargent Shriver, 164
 Church in Czechoslovakia, *The*, by Vilem Schneeberger, 488
 Church Renewal and Social Reconstruction, by Darrell L. Reeck, 242
 CHURCH UNION
 COCU to Draft Plan of Union, 258
 Joint Vote Proposed on Union in England, 615
 Journals Urge Union of Two Canadian Churches, 306
 Opinions Asked on Consultation, 99
 CHURCH WORLD SERVICE
 Mercy in Motion, by John Abbott, 505
 Relief Team Goes to Nigeria, 565
 Civil Rights Seminars, Woman's Division Plans, 102
 Clair, Bishop Matthew, Died, 461
 CLARK, ELLEN: "Are You Running With Me, Process '67?" 126
 . . . New Partners in the Ghetto, 289
 Clergy, Laymen Concerned Plan Second Mobilization, 95
 Clergyman Is First Negro Nominated by Major Party, 510
 COBBS, PRICE M. AND WILLIAM H. GRIER: *Black Rage*, 528
 COCU to Draft Plan of Union, 258
 Community Emphasis Seen for Lay Groups, 256
 Concerned Clergy Meet in Washington, by Charles E. Brewster, 196
 "Concern" Suspended, 48
 Confessions of Nat Turner, 410
 Confrontation in Rome, by Arthur J. Moore, Jr., 18
 CONGO
 Congo, 187
 Requiem for an Unknown Mother, by Dorothy R. Gilbert, 372
 Telecast Honors Slain Missionary, 257
 COOK, EULALIA: *Young Protestants Dream in Peru*, 139
 COOLEY, MARY LOU: *Rx for Rural Renewal: Unity*, 24
 Corson, Bishop, Hits Travel Tax, 466
 Costa Rica, 189
 Costa Rica Conference, 306
 Coughlin's Book Opposes Church Liberals, 622
 "Cruelty Culture" Is New Focus in Mission, 618
 CUBA
 Cuba, 189
 New Church in Cuba, 202
 They Are Still Coming, by Margaretta Curtin, 386
 CURTIN, MARGARETTA: *They Are Still Coming*, 386
 CZECHOSLOVAKIA
 Church in Czechoslovakia, *The*, by Vilem Schneeberger, 488
 Czech Methodist Leader, 202
 Springtime in Prague, by Peggy Billings, 334
 World Council Asks Russian Withdrawal from Czechoslovakia, 510
 Youth Work Shifts in Czechoslovakia, 562
 D
 Deaconess Service, 615
 DEAN, MARY LOU: *How Good Are Summer Service Projects?* 381
 DEATHS
 Aldis, Steadman, 517
 Balaram, Bishop P. C. Benjamin, 148
 Booth, Bishop Newell S., 359
 Chitambar, Mrs. Violet, 516
 Clair, Bishop Matthew, Jr., 461
 Fry, Franklin Clark, 359
 Guansing, Bishop Benjamin I., 362
 Henderson, Mrs. Charles, 465
 Horton, Douglas, 515
 Matthews, Zachariah K., 357
 McConnell, Mrs. Francis J., 201
 Nelson, Claud D., 44
 Poling, Daniel, 202
 Rapking, A. H., 517
 Shannon, Mary, 569
 Smith, Wesley M., 517
 Stockwell, Mrs. Vera, 304
 Stokes, Marion Boyd, 517
 Deaths in Mission Ranks, 517
 DEATS, RICHARD L.: *Reflections of a Missionary on the Vietnam War*, 219
 DERBY, MARION: *A Response*, 140
 Detroit Bishop Hits New 'Anti-Riot' Laws, 203
 Developing a Style of Urban Ministry, by George W. Webber, 273
 Dominican Church Reports Growth, 50
 "Don't Offend Those Christian Listeners," 152
 Drew, New Dean Named at, 306
 Drew Professors Quit, Two, 46
 Drew Profs Quit, Two More, 152
 Dycus, WEBB: *A Christmas Prayer*, 608
 E
 Eagle Scatters His Nest, *The*, by Dana S. Green, 583
 EASTER
 End of Lent, *The*, by Helen G. Jefferson, 141
 "You Will Receive Power," by Florence Hooper, 142
 EASTMAN, ADDISON J.: *Indonesia*, 216
 ECUMENICITY
 God's People Under Way in Holland, by Trudi Klijn, 13
 New Partners in the Ghetto, by Ellen Clark, 289
 Rx for Rural Renewal: Unity, by Mary Lou Cooley, 24
 EDITORIALS
 Ambush at Credibility Gap, 59
 Armageddon This Summer, 111
 Beginning at Dallas, *A*, 267
 Cardinal Bea, 580
 Cause for Concern, 7
 Footnote to the Above, 527
 Human Rights Versus the Tank and the Club, 475
 Jeremiah and the "Catonsville Nine," 527
 King, Martin Luther, Jr., 215
 On Being Nibbled to Death, 580
 On "Counseling" and "Conspiring," 371
 On Draft Resistance, 59
 On Grief and Hypocrisy, 215
 Our Souls and Bodies, 111
 Pope on Birth Control, *The*, 423
 Question of Responsibility, *A*, 319
 Reconciliation as Strategy, 59
 Rejoice at Christmas, 580
 Serious Business, 267
 Social Gospel, *The*, 371
 Time for a Change? 527
 Tragedy in Biafra, 423
 What Price Salvation? 163
 When the Earth Shakes, 475
 Which Way to Renewal? 7
 Whose Law and Order? 423
 End, *The—Or the Beginning?* by Charles E. Brewster, 374
 Engage for September, 414
 EPISCOPACY
 What Is the Future Role of the Bishop, by Fred G. Holloway, 112
 Episcopal Church Grants Ghetto Funds, 360
 EPP, FRANK H.: *Human Rights and Christian Responsibilities*, 476
 Europe, 188
 EVANGELISM
 "Bold and Daring" Evangelism Needed, 202
 Year of Evangelism: 1973, 460
 F
 Farm Workers Protest Federal Involvement in the Grape Strike, 569

- FBI Cites Rise in Crime as LBJ Asks Gun Control, 409
 Fisher, Mrs. Welthy, 568
 Flexibility Needed in Mission Strategy, 303
 Flickinger, Daniel K., 242
 Fry, Franklin Clark, Dies, 359
 Free Church in Berkeley, by Helen G. Jefferson, 606
 Freedom for Mozambique, by Frances Thomson, 117
 From Pronouncements to Strategies, by Charles E. Brewster, 35
 FUJIHIRA, TOGE: *The Militant Indians*, 428
 Functional Secretaries, Reports of, 194
- G
- GEIGER, SUE: *How Freedom City Overcame*, 84
 General Secretary's Report, The, by Mrs. Porter Brown, 167
 German Bishops Argue About Riotous Students, 411
 GHETTOS
 Community Developers to Work with Negroes in the Urban Ghettos, 622
 Ghetto Kids to Camps, Invite, 257
 "Let's Clean Up the Mess Together," by John H. Graham, 533
 GILBERT, DOROTHY R.: *Requiem for an Unknown Mother*, 372
 GILDEA, ROBERT L.: *Learning from a Younger Church*, 398
 Glenn, John, *Launches a Personal Campaign*, 461
 God's People Under Way in Holland, by Trudi Klijn, 13
 Graham, Billy, *Won't Endorse a Candidate*, 463
 GRAHAM, JOHN H.: "Let's Clean Up the Mess Together," 533
 GREEN, DANA S.: *The Eagle Scatters His Nest*, 583
 GRIER, WILLIAM H. AND PRICE M. COBBS: *Black Rage*, 528
 Growing Food for the World, by Amy Lee, 403
 Guansing, Bishop, Dies, 362
 GUATEMALA
 Christian Revolutionaries in Guatemala, by Melville and Bonpane, 284
 Gypsies: "Lords of the Earth," by Derek A. Tipler, 424
- H
- Handcrafts and Artisans Around the World, by Almsy, 390
 Harrington, Bishop Timothy, 460
 HASSING, PER: *The Place of the Missionary in the African Church*, 226
 "Heavens No, We Won't Go!" by Charles E. Brewster, 320
 HELLWIG, MONIKA: *The Whole Church Is Missionary*, 593
 Henderson, Mrs. Charles, Dies, 465
 Henry, Carl, Resigns, 100
 HILL, GEORGE G.: *Put the Cross Over the Briefcase*, 238
 HOGG, W. RICHEY: *Unity Exists for Mission*, 8
 HOLLAND
 Applause Decides It, 569
 God's People Under Way in Holland, by Trudi Klijn, 13
 HOLLOWAY, FRED G.: *What Is the Future Role of the Bishop?* 112
 Holman's "Word of Action," Bill, by Sam Tamashiro, 342
 Holt, Mrs. Modena M., Weds, 309
 Hong Kong, 190
- Honors to Methodist Women, 362
 HOOPER, FLORENCE: *The Vital Spark*, 581
 . . . "You Will Receive Power," 142
 Horton, Douglas, Dies, 515
 HOTHEM, LARRY: *Lessons for the Rural Missionary*, 350
 Hot Spots in the Red Sea? 354
 House Is for God's Service, The, by Bonneau P. Murphy, 66
 How Freedom City Overcame, by Sue Geiger, 84
 Human Rights Around the World, by Amy Lee, 491
 Human Rights and Christian Responsibilities, by Frank H. Epp, 476
 HYER, MARJORIE: "What's That Got to Do With Liturgy?" 548
- I
- INDIA
 Balaram, Bishop, Dies, 148
 Clara Swain's Hundred Years, by Dorothy Clarke Wilson, 383
 India, 190
 "Indianization" Asked, 565
 India Programs, 194
 Japanese Christians Aid India, Vietnam, 100
 Limits to Conversion? 615
 Methodist Work Is Begun in Goa, 615
 Missionary Says He "Will Start Again," 459
 New Forms of Mission in India, by Victor Koilpillai, 281
 Indian Bureau in Controversy, The, by Charles E. Brewster, 433
 INDONESIA
 Indonesia, 192
 Indonesia, by Addison J. Eastman, 216
 Suharto Pleads for Religious Tolerance, 97
 Interfaith Assistance, United Methodists Share in, 616
 International Women, Team of, 203
 International Year for Human Rights, by Amy Lee, 300
 Iranian Bishop Scores Disunity, 515
 Isolation of South Africa Called "Fruitless Course," 359
- J
- JAPAN
 Japan, 192
 Japanese Christians Aid India, Vietnam, 100
 Learning from a Younger Church, by Robert L. Gildea, 398
 New House of Dialogue Opens in Japan, A, 71
 JEFFERSON, HELEN G.: *The End of Lent*, 141
 . . . *Free Church in Berkeley*, 606
 . . . *Notes from Nepal*, 559
 JENNINGS, JAMES R.: *The Whole Church Is Missionary*, 595
 JEWS
 Jewish Congregation Honors Bishop Sheen, 201
 Methodists, Jews Meet in Dialogue, 257
 Silent Majority, The, 617
 United Synagogue Hears Moslem-Jewish Dialogue, 49
 John Milton Magazine Is Now in Large Type., 618
 JOHNSTON, JAN: *The Friendly Flavor of Scarritt College*, 244
 Jones, E. Stanley, Visits The Upper Room, 466
 JONES, TRACEY K., JR.: *Review and Preview 1967*, 172
 Juncau Methodists Sponsor Youth Program, by Marjorie Vandervelde, 37
- K
- Keller, Helen, 362
 Kennedy, Bishop, Praises 'Activist' Theologians, 100
 Kennedy, Bishop, Takes Pasadena Pastorate, 566
 Kennedy, Robert F., 357
 Kentucky, "Free of Fear" in, 462
 King, Dr., "Trumpet of Conscience" Is Last Book of, 462
 KLIJN, TRUDI: *Gusto, God's People Under Way in Holland*, 13
 Knotty Problems, by Dorothy McConnell, 171
 KOCHITZKY, R. B.: "LAOS" Dreams the Impossible Dream, 60
 KOILPILLAI, VICTOR: *New Forms of Mission in India*, 281
 Korea, 192
- L
- "LAOS" Dreams the Impossible Dream, by R. B. Kochitzky, 60
 LATIN AMERICA
 Eagle Scatters His Nest, The, by Dana S. Green, 583
 Latin America, 188
 Lessons for the Rural Missionary, by Larry Hothem, 350
 Response, A, by Marion Derby, 140
 Law, Burligh, 257
 Learning from a Younger Church, by Robert L. Gildea, 398
 Lebanon, 301
 LEE, AMY: *Elimination of All Forms of Religious Tolerance or, The Case of the Receding Deadlines*, 88
 . . . *The Gap. Like the Beat, Goes On*, 249
 . . . *Growing Food for the World*, 403
 . . . *Human Rights Around the World*, 491
 . . . *International Year for Human Rights*, 300
 . . . *One Man's Candle*, 327
 . . . *The Plus and Minus of World Education*, 457
 . . . *Promoting Choice in Population Planning*, 552
 . . . *Teach Them to Love*, 602
 . . . *TV or Not TV*, 33
 . . . *Wit and Wisdom from Around the World*, 144
 LERRIGO, CHARLES: *The Angry Laughter of the Bread and Puppet Theater*, 296
 Lessons for the Rural Missionary, by Larry Hothem, 350
 LEVAL, BLAISE: *For Narcotic Addicts, A New Kind of Odyssey*, 293
 LIBERIA
 EUB and Liberian Work, 195
 Liberia, 187
 Star of Africa Award, 568
 Libya, 301
 Literacy Award to Mrs. Welthy Fisher, 568
 Lit-Lit Push, Big, 256
 LITURGY
 "What's That Got to Do with Liturgy?" by Marjorie Hyer, 548
 Looking Towards Uppsala, 331
 Lutheran Attacks Attempts "To Kill the Congregation," 360
 Lutheran Church Votes 6.5 Million for Urban Crisis Fund, 409
 Lutheran Leader Dies, 359
- M
- Malaysia and Singapore, 516
 Malaysia, 192
 Matthews, Z. K., Dies, 357
 McCONNELL, DOROTHY: *Knotty Problems*, 171
 . . . *Observer in Rome*, 22
 McConnell, Mrs. Francis J., Dies, 201
 McILVENNA, TED: *The Shape (or non-shape) of Missionary Theology*, 277
 MELVILLE, REV. AND MRS. THOMAS, REV. ARTHUR MELVILLE, REV. BLAISE BONPANE: *Christian Revolutionaries in Guatemala*, 284
 MENNONITES
 Radical Restructuring Urged to Mennonites, 459
 Mercy in Motion, by John Abbott, 505
 Methodism Among the Blackfeet Indians, by Marjorie Vandervelde, 91
 NICOR
 Where the Money Goes, 618
 Methodists, Catholics Cooperate in Picketing, 100
 Methodists, Jews Meet in Dialogue, 257
 MEXICO
 Mexico, 189
 Mexico '68, 437
 Two Cuernavaca Controversialists, by Don Post, 434
 Militant Indians, The, by Toge Fujihira, 428
 MILLER, AGNES ALLEN: *The Sanctuary*, 248
 Mission Church in Brussels, A, by Ellen Clark, 536
 Mission Conference Hears Indonesian Warn About Gap, 465
 MISSIONARIES
 Missionaries Support Campaign of the Poor, 409
 Missionary Says U.S. Is Ignorant of Arab Side, 413
 Missionary Situation in Vietnam Reported, 198
 Retiring Missionaries, 410
 What Happens to Short-Term Missionaries? by Paul Yount, 588
 Mississippi Priest Named to Interreligious Office, 98
 Mobile Chapel Starts Rolling, 101
 MOORE, AUTHUR J. JR.: *And Now in the United Methodist Church*, 337
 . . . *Black Is Beautiful*, 197
 . . . *Uppsala Report*, 444
 . . . *Bishops and Laymen—Confrontation in Rome*, 18
 "More than Just Passing Out Tracts," 555
 MOSS, LARRY J.: *Turku '68 in Retrospect*, 502
 "motive" Editor Resigns, Cites "Subtle Pressures," 567
 MOZAMBIQUE
 Freedom for Mozambique, by Frances Thomson, 117
 Mozambique, 187
 MURPHY, BONNEAU P.: *The House Is for God's Service*, 66
 MUST I Appoints a New Director, 414
- N
- Narcotic Addicts, A New Kind of Odyssey, For, by Blaise Leval, 293
 NATIONAL COUNCIL OF CHURCHES
 NCC Says Some Police "Seem Out of Control," 565
 NCC Says Student Conformity

- Not Activism Is the Problem, 562
 Outlines Emergency Summer Action Program, 252
- NATIONAL DIVISION**
 National Division, 180
 National Division Works with Storefront Churches, 95
- NEGROES**
 Black Is Beautiful, by Arthur J. Moore, Jr., 197
 Black Rage, by William H. Grier and Price M. Cobbs, 528
 Bombings Rack Mississippi, 46
 Community Developers to Work with Negroes in the Urban Ghettos, 622
 "Free of Fear" in Kentucky, 462
 How Freedom City Overcame, by Sue Geiger, 84
 "Let's Clean Up the Mess Together," by John H. Graham, 533
 More Negroes in Top Spots in Methodism, 616
 New Partners in the Ghetto, by Ellen Clark, 289
 One Man's Candle, by Amy Lee, 327
 "Teach Them to Love," by Amy Lee, 602
 Nelson, Claud D., Dies, 44
- NEPAL**
 Nepal, 193
 Notes from Nepal, by Helen G. Jefferson, 559
 Newark Presbytery Aids Black Coalition Group, 359
 New Forms of Mission in India, by Victor Koilpillai, 281
 New House of Dialogue Opens in Japan, A, 71
 New Partners in the Ghetto, by Ellen Clark, 289
- NIGERIA**
 CWS Relief Team Goes to Nigeria, 565
 Common Appeal Issued for Peace in Nigeria, 255
 Millions Are Starving in Break-Away Biafra, 407
 Nigeria, 301
 Niles Will Advise Board, 98
 North Vietnam Aid Ban Opposed by Methodists, 151
 Norway, 301
- O**
 Observer in Rome, by Dorothy McConnell, 22
 Okinawa, 193
 O Lovable Edifices! by Stephen C. Rose, 67
 One Man's Candle, by Amy Lee, 327
 Opinions Asked on Consultation, 99
 Outler to Preach at Uniting Service, 200
 Outler Says Appointive System Is a Failure, 47
 Ownership, Management and Circulation Statement, 622
- P**
 Paine College, Progress at, by Elizabeth Watson, 450
- PAKISTAN**
 Pakistan, 193
 Samuel, Bishop, of Pakistan, 617
 Palmer, Bishop Everett, 568
- PANAMA**
 Panama, 189
 Strange Potions on Acuatupu Island, by Marjorie Vandervelde, 452
 "Peace Church" Declared, 201
 Pentecostals in Rumania, 621
- PERU**
 "More Than Just Passing Out Tracts." 555
 Peru, 206
 Peruvian Church Seeks Autonomy, 203
 Priests Break Silence Vow to Support Justice, 257
 Robed Indians of Peru, The, by C. Winn Upchurch, 135
 Young Protestants Dream in Peru, by Eulalia Cook, 139
- PHILIPPINES**
 Philippines, 193
 Seminary Names New President, 48
- PHILLIS, ELEANOR: Mary's Lullaby: Sleep, Little Jesu, 609**
 Place of the Missionary in the African Church, The, by Per Hassing, 226
 Play Group International, by Marjorie Vandervelde, 302
 Plus and Minus of World Education, The, by Amy Lee, 457
- POEMS**
 Chapel Aisles, by Grace V. Watkins, 406
 Christmas Prayer, A, by Webb Dycus, 608
 End of Lent, The, by Helen G. Jefferson, 141
 Fountainheads of Hope, The, by Grace V. Watkins, 40
 Greater Wisdom, The, by Grace V. Watkins, 40
 Is It Far? by Grace V. Watkins, 608
 Mary's Lullaby: Sleep, Little Jesu, by Eleanor Phillis, 609
 Prayer at Thanksgiving, by Grace V. Watkins, 561
 Quicken Our Hearts, by Ethel Granger Bemis, 160
 Rest You, Jesu, Infant Dear, by W. W. Reid, 609
 Sanctuary, The, by Agnes Allen Miller, 248
 Poling, Daniel, Dies, 202
 Portuguese Refuse Missionary Visas, 99
 Post, Don: Two Cuernavaca Controversialists, 434
- POVERTY**
 Against Poverty, 460
 "Father to the Homeless," 460
 Poverty and the Christian Conscience, by Arthur Tress, 538
- PRAYER AND SELF-DENIAL**
 Season of Prayer, A, 508
 Prejudice Higher in the Churches, 255
 President Hopes Pope Can Help Captive GIs, 95
 Priests Break Silence Vow to Support Justice, 257
- PROGRAM COUNCIL**
 Ward, Bishop, Heads the Program Council, 615
- PROJECT EQUALITY**
 Board of Publications in Dispute on Steps to Join Project Equality, 619
 Promoting Choice in Population Planning, by Amy Lee, 552
 Publications, Board of, in Dispute on Steps to Join Project Equality, 619
 Put the Cross Over the Briefcase, by George G. Hill, 238
- R**
 Rabbis Urge Recognition of NLF, 413
 Racism at Home Hurts Missions, 150
 Radical Church, The: New Forms in Mission, by J. Edward Carothers, 268
 Red Bird Mission, New Ministries at, 622
 Red Bird School, High Standards at, by Elizabeth Watson, 352
 REECK, DARRELL L.: Church Renewal and Social Reconstruction: A Missionary Bishop Shows the Way, 242
 Reid, W. W., in New Post, 414
 REID, W. W.: Rest You, Jesu, Infant Dear, 609
 Religious Agencies Join Urban Crisis Task Force, 306
 Religious Leaders Charge Chicago Police Brutality, 510
 Religious Situation in Vietnam, by John F. Bickerstaff, 340
 Republican Party, "Wasps" Still Dominate the, 465
 Requiem for an Unknown Mother, by Dorothy R. Gilbert, 372
- RESIDENCE HALLS**
 Where Can We Live? by Elizabeth Watson, 38
 Retiring Executives, 517
 Review and Preview 1967, by Tracey K. Jones, Jr., 172
- RHODESIA**
 Church Located on Garbage Dump, 101
 Rhodesia, 187
 Robed Indians of Peru, The, by C. Winn Upchurch, 135
 Roberts, Oral, to Become a Methodist Minister, 256
 Rockefeller, John D., III, Comments on Youth Crisis, 613
 Rock 'n Roll Record, Church Unit Produces, 463
- ROME**
 Confrontation in Rome, by Arthur J. Moore, Jr., 18
 Observer in Rome, by Dorothy McConnell, 22
- ROSE, STEPHEN C.: O Lovable Edifices! A Reply, 67**
- ROTLEUBNER, SISTER FRANCIS BORGIA: The Whole Church is Missionary, 595**
- RUMANIA**
 Pentecostals in Rumania, 621
 Rural Life Sunday, 256
- RUSSIA**
 Issues Faced at Zagorsk, 252
 Zagorsk: Russia's Holy City, 230
 Rx for Rural Renewal: Unity, by Mary Lou Cooley, 24
- S**
 Salvation Army: 100 Years Evangelism, 516
 Samuel, Bishop, of Pakistan, 617
 SANGARE, YAHNE: Satisfying Africa's Hunger for Education, 454
 Saravak, 192
 Satisfying Africa's Hunger for Education, by Yahne Sangare, 454
 Scarritt College, The Friendly Flavor of, by Jan Johnston, 244
 SCHNEEBERGER, VILEM: The Church in Czechoslovakia, 488
 Season of Prayer, A, 508
 "Secular Activity" Is Form of Worship, 97
 Seminary Offers "Short Factual" Course on Sex, 201
 Shannon, Dr. Mary, Dies, 569
 Shape (or non-shape) of Missionary Theology, The, by Ted Mellvenna, 277
 SHRIVER, SARGENT: Are the Churches "Involved"? 164
 Singapore, 192
 Sober: Church Is Not Indispensable, 152
- SOUTH AFRICA**
 Isolation of South Africa Called "Fruitless Course," 359
 South Africa, 187
 Vorster and South Africa Clergy Clash on Apartheid, 567
 South American Pentecostalism, by Alan Walker, 140
 Southern Baptists Told to Work with Government, 512
 Southerner Said It, A, 203
 Southern Presbyterian Liberal Group Disbands, 360
 Springtime in Prague, by Peggy Billings, 334
 Stockwell, Mrs. Vera, Dies, 304
- STUDENTS**
 "Are You Running With Me, Process '67?" by Ellen Clark, 126
 NCC Says Student Conformity Not Activism Is the Problem, 562
 Students Are Asking the "Real Questions," 360
 Turku '68 in Retrospect, by Larry J. Moss, 502
 Suharto Pleas for Religious Tolerance, 97
 Summer Service Projects, How Good Are, by Mary Lou Dean, 381
 "Support, Sustain, and Comfort," by Elizabeth Watson, 93
 Swain's, Clara, Hundred Years, by Dorothy Clarke Wilson, 383
- T**
 Taiwan, 193
 TAMASHIRO, SAMI: Bill Holman's "World of Action," 342
 . . . Certain Restlessness, A, 129
 . . . Metamorphosis, 494
 . . . Sounds of Christmas, The, 596
 "Teach Them to Love," by Amy Lee, 602
 Telecast Honors Slain Missionary, 257
 TV or Not TV, by Amy Lee, 32
 TRAFICO Plans Teen Program, 100
 Thant Asks Strengthened UN Role in Human Rights, 306
- THEOLOGY**
 Commission Studies Methodist Theology, 569
- THOMSON, FRANCES: Freedom for Mozambique, 117**
- THOMSON, IAN: Christianity in Red China Today, 122**
- TIPLER, DEREK A.: Gypsies: "Lords of the Earth," 424**
 Training Seminars, 24,000 Will Attend, 308
- TRESS, ARTHUR: Poverty and the Christian Conscience, 538**
- Tunisia, 187**
 Turku '68 in Retrospect, by Larry J. Moss, 502
 Turner, Nat, 410
 Two Cuernavaca Controversialists, by Don Post, 434
- U**
 Union Again Rejected at Publishing House, 258
 United Church Publishes New Children's Hymn Book, 204
 United Methodist Camp Below the Glaciers, by Marjorie Vandervelde, 356
 United Methodist Church, And Now in the, by Arthur J. Moore, Jr., 337
 United Presbyterians Will Raise Missionary Salaries, 49
 United Synagogue Hears Moslem-Jewish Dialogue, 49

- Unity Exists for Mission, by W. Richey Hogg, 8
 Unity Week in January, 50
 University of the Streets of the Real Great Society, The, 26
 UNITED NATIONS
 Building Materials, 610
 Crime, 611
 Elimination of All Forms of Religious Tolerance, or the Case of the Receding Deadlines, by Amy Lee, 88
 Gap, Like the Beat, Goes On, The, by Amy Lee, 249
 Growing Food for the World, by Amy Lee, 403
 Hot Spots in the Red Sea? 354
 Human Rights Around the World, by Amy Lee, 491
 International Year for Human Rights, 41
 International Year for Human Rights, by Amy Lee, 300
 New Industry for Developing Countries, 610
 Plus and Minus of World Education, The, by Amy Lee, 457
 Pre-Investment Projects, 611
 Promoting Choice in Population Planning, by Amy Lee, 552
 Publications, 611
 Road Traffic, 611
 Seminars, 610
 Thant Asks Strengthened UN Role in Human Rights, 306
 Wit and Wisdom from Around the World, by Amy Lee, 144
 Women's Rights Declared by UN, 50
 UPCHURCH, C. WINN: The Robed Indians of Peru, 135
 Uppsala, Looking Towards, 331
 Uppsala Report, by Arthur J. Moore, Jr., 444
 Urban Training Program Started by Ten Churches, 98
 Uruguay, 206
 V
 Vancura, Vaclav, 202
 VANDERVELDE, MAJORIE: Christian Women: Keeper of Keys, 246
 . . . Juneau Methodists Sponsor Youth Programs, 37
 . . . Methodism Among the Black-foot Indians, 91
 . . . Play Group International, 302
 . . . Strange Potions on Acuatupu Island, 452
 . . . United Methodist Camp Below the Glaciers, 356
 Vashti, The World Around, by Elizabeth Watson, 509
 VIETNAM
 Clergy, Laymen Concerned Plan Second Mobilization, 95
 "Compassion Fatigue" Noted, 254
 Concerned Clergy Meet in Washington, by Charles E. Brewster, 196
 "Heavens No, We Won't Go!" by Charles E. Brewster, 320
 Japanese Christians Aid India, Vietnam, 100
 Missionary Situation in Vietnam Reported, 198
 North Vietnam Aid Ban Opposed by Methodists, 151
 "Peace Church" Declared, 201
 Peace in January? 619
 President Hopes Pope Can Help Captive GI's, 95
 Reflections of a Missionary on Vietnam War, by Richard L. Deats, 219
 Religious Situation in Vietnam, by John F. Bickerstaff, 340
 Vietnam Bishops Echo Pope's Plea for Peace, 148
 With the Jeannette Rankin Brigade, by Peggy Billings, 146
 Vital Spark, The, by Florence Hooper, 581
 Vorster and South Africa Clergy Clash on Apartheid, 567
 W
 WALKER, ALAN: South American Pentacostalism, 140
 Wallace, George, Free Speech for, 568
 Ward, Bishop, Heads the Program Council, 615
 WATKINS, GRACE V.: Chapel Aisles, 406
 . . . Is It Far? 608
 . . . Poems for the New Year, 40
 . . . Prayer at Thanksgiving, 561
 WATSON, ELIZABETH: A Dent in Appalachia, 400
 . . . High Standards at Red Bird School, 352
 . . . Progress at Paine College, 450
 . . . "Support, Sustain, and Comfort," 93
 . . . Where Can We Live, 38
 . . . The World Around Vashti, 509
 WEBBER, GEORGE W.: Developing a Style of Urban Ministry, 273
 Wesleyan Church, 413
 Wesleyan Service Guild, 176
 What Is the Future Role of the Bishop? by Fred C. Holloway, 112
 Where Can We Live? by Elizabeth Watson, 38
 Whole Church Is Missionary, The, 593
 WILSON, DOROTHY CLARKE: Clara Swain's Hundred Years, 383
 Williams, George H., 204
 Wit and Wisdom from Around the World, by Amy Lee, 144
 With the Jeannette Rankin Brigade, by Peggy Billings, 146
 Woman Minister to Serve City Temple, 205
 WOMAN'S DIVISION
 Christian Social Relations, 178
 Finance, 178
 General Secretary's Report, The, by Mrs. Porter Brown, 167
 Knotty Problems, by Dorothy McConnell, 171
 Plans Civil Rights Seminars, 102
 Wesleyan Service Guild, 176
 Woman's Division, 175
 Women Retire, Ten, 414
 Women Set New Record, 568
 Women's Rights Declared by UN, 50
 WORLD COUNCIL OF CHURCHES
 Leader Calls for a New Commitment after Kennedy Tragedy, 357
 Memorial Fund Stands at \$82,000, 303
 Uppsala Report, by Arthur J. Moore, Jr., 444
 WCC Officers Welcome Cessation of Bombing, 613
 World Council Asks Russian Withdrawal from Czechoslovakia, 510
 WORLD DAY OF PRAYER
 "Support, Sustain and Comfort," by Elizabeth Watson, 93
 WORLD DIVISION
 Review and Preview 1967, by Tracey K. Jones, Jr., 172
 World Division, 183
 WORLD STUDENT CONFERENCE
 Turku '68 in Retrospect, by Larry J. Moss, 502
 World Vision Leader Cites Disillusionment with West, 99
 Worship and Mission Are Inseparable, Says Sheen, 461
 Wunderlich, Bishop Friedrich, 413
 Y
 Yap Kim Is Elected Bishop, 516
 Year of Evangelism: 1973, 460
 YOUNT, PAUL: What Happens to Short-Term Missionaries? 588
 YOUTH
 "Are You Running With Me, Process '67?" by Ellen Clark, 126
 Rockefeller, John D., III, Comments on Youth Crisis, 613
 Young Protestants Dream in Peru, by Eulalia Cook, 139
 Youth Ministry Now Has Whiskey-A-Go-Go, 152
 Youth Work Shifts in Czechoslovakia, 562
 Yugoslavia, 301
 Z
 Zagorsk: Russia's Holy City, 230

II. ILLUSTRATIONS

- A
 Abernathy, Ralph, 377, 378
 Adams, John, 377
 Ademola, Adetokunbo, 407
 AFRICA
 African in Dakar, Senegal, 185
 Baby, 42
 Agnew, Spiro T., 465
 Agouridis, Savas C., 333
 ALASKA
 Juneau Methodist Camp, 356
 Juneau Methodist Church, 37
 American Bible Society display, 500
 AMERICAN INDIANS
 Bell, Shirley, with Indian drum, 91
 Bronze Horseman by Blackfoot Indian artist, 92
 Hopi Indian worker, 430
 Indian university students, 431
 Militant Indians, 428-29
 Taos Pueblo representatives before Senate, 562
 Amstutz, Bishop, 617
 Appleyard, Bishop Coadjutor Robert B., 206
 Aptheker, Herbert, 551
 Anas, Rev. and Mrs. Leonidas, 453
 Ashburn, Terri, 344
 Asian parasol painters, 397
 B
 Bakhsh, J. S. Q., 617
 Balaram, Bishop P. C. Benjamin, 148
 Baldwin, James, 444
 Bartzka, Dave, 322
 BELGIUM
 American Protestant Church, Brussels, 536
 Bell, Otis, 399
 Bennett, John C., 36
 Bennett, Robert L., 433
 Berkhof, Hendrikus, 332
 Bernal, Paul J., 562
 Bertram, Robert W., 333
 BIAFRA
 Nurse holds dying child, 505
 Shipment of medicine, 612
 Undernourished children, 462, 506-7
 Blake, Eugene Carson, 308, 445
 Blatchford, Herbert, 429
 BOLIVIA
 Aymara Indian with Dr. Herb Schoonover, 60
 Bolivian Indians in outdoor class, 62
 Entrance of village school, 583
 Bone, Peter, 463
 Bonhoeffer, Dietrich, 44
 Bonnemerc, Eddie, 550
 Bread and Puppet Theater scene, 297-99
 Brown, Mrs. Porter, 337
 Brown, Father Raymond E., 462
 Buckley, Tim, 78, 83
 BUDDHISM
 Zen Monastery in California, 74-83
 Burghardt, Father Walter, 462
 BURMA
 Ananda Pagoda, 481
 Man bathing in Rangoon, 483
 People talking, 484
 Typical housing near Rangoon, 485
 Woman selling produce at Myitkyina, 486
 Woman on way to market, 487
 C
 Campbell, Ernest T., 460
 Canterbury, Archbishop of, 448, 618
 Carothers, J. Edward, 567
 Castro, Emilio, 335
 CEYLON
 Colombo street scene, 184
 Chicago police, 510
 CHINA
 Red Guards and young soldiers, 125
 Scene from new musical "Red Lanterns," 123
 Chino, Hirobumi, 83
 Christ of the Ozarks statue, Eureka Springs, Ark., 142
 CHRISTIAN PEACE CONFERENCE
 Ethiopian delegation, 336
 Opening session, 334-5
 Orthodox priest, 336
 Vietnamese delegation, 335
 Christian Social Concerns Board officers, 616
 Church buildings, 65, 248
 Coffin, William Sloane, Jr., 151, 326
 CONGO
 Lukumbi drummer, 373
 Cooke, Archbishop Terence J., 255
 COSTA RICA
 Estes, Frances, helps LAOS volunteer, 62
 Council, Jerry, 463
 COVERS
 Bethlehem, Night Sky Over, December
 Bible Cover, 11th Century, April
 Brass Crucifix from Kongo Tribe, the Congo, October

- Child in a Field of Flowers, August
 Church Worker Talks to Vacationers, June
 Guy, Ruth, Pogi, N. C., in general store, November
 Huancayo, Peru, Crowd at Parade, March
 Mexico City, Street Musicians in, September
 Teheran, Iran, Night Scene in Downtown, January
 Uppsala, Sweden, Cathedral at, July
 Voter Registration in Mississippi, February
 Waldensian Church, Italy, Boys in Sunday school, May
 Cuban refugees, 386-89
 Cuna Indian girl, 453
CZECHOSLOVAKIA
 Christian Peace Conference, 334-36
 Church Members at Litomerice, 488
 New church at Litomerice, 488
- D**
 Daft, Mike, 82
 Dahomey, West Africa, potters, 394
 Dahunsi, E. A., 407
 Delta Ministry volunteer tutoring child, 87
DEMOCRATIC NATIONAL CONVENTION
 Barbed wire fence, 512
 Chicago police, 510
 Dodge, Bishop Ralph E., 566
 Doran, Father Dermont, 612
 Draft resisters, 320-26
- E**
 Ecumenical Patriarch Athanasios, 11, 21
ENGLAND
 Laymen conduct service in Westminster Catholic Cathedral, 148
 Eskimo woman, 246
 Estes, Frances, 62
EVANGELICAL UNITED BRETHREN
 Evangelical United Brethren in Germany, 101
 EUB publishing house, Germany, 101
 Methodists-EUB prepare for union in Germany, 101
 Stuttgart's largest EUB church, 101
- F**
 Ferrer, Father Vincent, 459
 Finger, Bishop H. Ellis, 616, 617
 Fleming, Arthur S., 252
 Flickinger, Bishop Daniel, 242
 Free Church of Berkeley, Calif., 606
 Freedom City residents, 84
 French stonecutter, 391
 Fritz, Walter, 101
 Fry, Franklin Clark, 359
- G**
 Gahr, Johannes, 101
 Gandhi, Mrs. Indira, 250
GERMANY
 Dachau memorial near Munich, 570
 East Berlin, 476
 EUB publishing house, 101
 Methodist-EUB prepare for union, 101
 Stuttgart's largest EUB church, 101
 Gibson, Charlic, 80
 Glenn, John, 461
 Golden, Bishop Charles F., 616
 Graham, Billy, 465
- GUATEMALA**
 Child, 286
 Native man, 285, 286
 Gypsies, 425-27
- H**
 Haines, J. Harry, 567
 Halpern, Bob, 82
 Hardy, Ed, 345
 Hazenfield, Harold, 337
 Hebron glassblower, Palestine, 392
 Henderson, Mrs. Charles, 465
 Henderson Settlement, Frakes, Ky., 400
 Hergesheimer, George L., 567
 Hines, Bill, 348
HOLLAND
 Agape meal, 14, 15
 Sjaloom participants, 17
 Holman, William W., 342-49
 Holt, D. D., 244
 Hoover, Therssa, 567
 Horton, Douglas, 515
 Houtart, Francois, 551
 Hromadka, Josef L., 336
 Hultgren, Gunnar, 449
 Hutson, Dave and Mary, 348
- I**
 Iakovos, Archbishop, 255, 308
 Illich, Ivan, 435
INDIA
 Children, 281
 Children in Bombay, 192
 Clara Swain Hospital, 383
 Government workers prepare seed beds, 403
 Grain being winnowed, 405
 Mother with sick child, 191
 Remote village, 282
 UN Conference on Trade and Development, 250
 Indiana, Ecumenical Center of Renewal and Planning, 25, 26
INDONESIA
 Congregation leaving church in Tomohan, North Sulawesi, 217
 Italian glassblowers, 392, 393
- J**
 Janney, Mrs. Margaret, 357
JAPAN
 Buddhist layman, 72
 Buddhist publisher, 72
 Day laborer with group, 71
 International Christian University students and faculty, 93
 Japanese stonecutter, 393
 Johnson, Allen L., home bombed in Laurel, Miss., 46
 Johnson, Barry, 320
 Jones, Clarence, 344
 Jones, E. Stanley, 466
 Jones, Everett, 616
 Jones, Tracey K., 567
 Josefson, Mrs. Ruben, 448
 Juncau Methodist Camp, 356
 Juncau Methodist Church, 37
- K**
 Kaissoumi, A. M. El, 250
 Kaunda, Kenneth, 332, 446
 Keels, William, 346
 Keller, Helen, 362
 Kennedy, Robert F., lies in state, 319
 Kibira, Rt. Rev. Josiah, 446
 King, Martin Luther, Jr., 151, 215
 King, Mrs. Martin Luther, Jr., leads march, 258
 Knox, Helene, 83
 Korean war victims, 190
- L**
 Laskey, Mrs. Glenn E., 616
 Law, Father Bernard F., 98
 Lawrence, Nathan, 86
 Lease, Polly, 463
 Lewis, Barbara, 169
- Lilje, Bishop Hanns, 466
 Lindstrom, Hans-Erik, 445
- M**
 Madison, Ike, 128
MALI
 Adult literacy class, 455, 458
 Mansfield, Senator Mike, 196
 Marcel, Gabriel, 131
 Marshall, Robert J., 409
 Martinez, Severino, 562
 Maurer, Robert, 101
 McConnell, Dorothy, 171
 McConnell, Mrs. Francis J., 201
 McGee, Vinnie, 323
 McGlinchey, Jeanette, 414
 McGovern, George, 449
 McIntire, Carl, 326
 Metropolitan Meliton of Chalcedon, 446
MEXICO
 Acapulco marina, 441
 Aztec descendants in festival, 437
 Golf course, 440
 Healing sought at Guadalupe, 442-43
 Language school in Cuernavaca, 439
 Olympics, 440
 School girl in doorway of home, 189
 Migrant farm worker, 181
 Miller, Lois C., 567
 Missionaries, 588-592
 Missionaries commissioned, 179
 Missions Board executives, 567
 Moore, Arthur J., Jr., 448
 Morocco, leather tanners, 395
MOZAMBIQUE
 Classes at Mozambique Institute, 119, 120
 Mondlane, Eduardo and Janet, 119
 Mozambique Institute in Tanzania, 118
 Mueller, Bishop Reuben, 303
 Murphy, Dennis, 348
 Muzorewa, Bishop Abel, 566
 Myers, Max L., 615
- N**
 Nagbe, Bishop, 566
 Narcotic addicts, 293-94
 National Liturgical Conference dancers, 548
NEGROES
 Children, 535
 Children at community center, 381
 Mississippi Delta residents, 87
 Negroes with police, 535
 Solidarity Day, 375
 Wilson, Mrs. Ora D., 85
 Youth with sign, 114
 NELSON, Claud D., 44
NEPAL
 Maternity center at Tansen, 559
 Wedding party members, 193
NIGERIA
 Ademola, Adetokunbo, 407
 Dahunsi, E. A., 407
 Woman participating in Christian service, 177
 Niles, D. T., 98, 466
 Nishibabawa, Mrs. Nobuo, 247
 Nixon, Richard, 465
 Nugent, Randolph, 414
 Nun singing, 549
 Nun with a child, 594
- O**
 Oak Ridge Methodist Church, 66, 68
- P**
PAINÉ COLLEGE
 Haygood Hall burns, 570
 Students, 451
 Parks, Hazzard, 329
- PANAMA**
 Jaen, Sra. Amparo, 247
 Pardue, Bishop Austin, 206
 Payne, Ernest A., 466
PERU
 Children, 138
 Church at Chincha, 557
 Indian boy, 136
 Machiguenga Indian man, 135
 Pueblo Nuevo child, 555
 Residents of Pueblo Nuevo, 556-58
 Peterson, Helen, 428
PHILIPPINES
 Fisherman, 405
 Quiambao, Jacob, delivers address, 48
 Rice terraces, 404
PICTURE SECTIONS
 Certain Restlessness, A, 129-34
 Handcrafts and Artisans Around the World, 391-97
 Metamorphosis, 495-98
 Mexico, 437-43
 Sounds of Christmas, The, 597-601
 University of the Streets of the Real Great Society, The, 27-32
 Zagorsk: Russia's Holy City, 231-37
 Zen Monastery in California, 74-83
 Polding, Daniel A., 202
 Poor People's Campaign supported by missionaries and staff, 411
 Pope, Bishop W. Kenneth, 616
 Pope Paul VI, 18
 Prebisch, Raul, 250
- Q**
 Quiambao, Jacob, delivers address, 48
- R**
 Ramsey, Paul, 36
 Randall, Belle, 83
 Rankin, Jeannette, 146
 Reckman, Piet, 15
 Reid, W. W., 414
 Reitz, Mrs. Millie, 247
 Reitz, Walter, 453
 Riedinger, Johannes, 101
 Rivers, Father Clarence, 549
 Roberts, Oral, 256
 Rogers, John, 509
ROMAN CATHOLIC CHURCH
 Ecumenical Patriarch Athanasios, 21
 Law, Father Bernard F., 98
 Parishioners walk out of St. Matthew's Cathedral, 562
 Pope Paul VI, 18, 21
 St. Peter's Basilica, High Altar, 21
 Synod of Bishops, 19
 Romberg, Theodore E., 414
 Romero, Quirino, 562
RUSSIA
 Zagorsk: Russia's Holy City, 231-37
- S**
 Sampson, Chaplain Francis L., 198
 Samuel, Bishop John Victor, 617
SCARRITT COLLEGE
 Welcomes new students, 244
 Schaefer, John F., 567
 Schoonover, Herb, 60, 62
 de Scyves, Phillippe, 250
 Shaef, Finley, 324
 Shore, Mrs. Rita, 569
 Short, Bishop Roy H., 169
 Shriver, Sargent, 164
 Shungu, Bishop John Wesley, 566
 Simons, stained glass makers, 396
 Singh, Densh, 250
 Singh, Tateh, 250

- Smith, John Coventry, 466
 Sockman, Ralph, portrait, 252
 South American Indian child, 64
 Spivey, Charles S., Jr., 252
 Spock, Benjamin, 322
 Stendahl, Krister, 333
 Stewart, James, 64
 Sticher, Hermann, 101
 Stockwell, Mrs. Vera, 304
 Stoltzfus, Mrs. Chris, 247
 Storefront church, 289-91
 Stott, John R. W., 153
- STUDENTS**
 Christian students at Turku, Finland, 503
 University Christian Movement, Cleveland, 127-28
 Suzuki, Mashiza, 398
 Suzuki, Shunryu, 75, 83
- SWEDEN**
 Hultgren, Gunnar, 449
 Josefson, Mrs. Ruben, 448
 King Gustaf VI Adolf, 448
 Uppsala, 331
- T**
 Thomas, Bishop James S., 616
- Thomas, M. M., 332
 Thompson, C. Edward, and family, 198
 Thoms, Mel, 377
 Tucci, Roberto, 332
 Turner, Tom, 293
- U**
UNITED NATIONS
 Conference on Trade and Development, 250
 Human Rights Conference, 491
 Third Committee, 88
 Uniting General Conference, 303, 337-39
 Upchurch, C. Winn, 138
- V**
 Vandervelde, Marjorie, 91
 Vashli students, 509
 Vazken I, 308
 Verghese, Paul, 333
- VIETNAM**
 American infantrymen pray, 95
 Behind enemy lines, 222-225.
 Serviceman greets Chaplain Francis L. Sampson, 198
- Thompson, C. Edward, and wife, slain by Vietcong, 198
 Vietnamese delegation to Christian Peace Conference, 335
 Visser 't Hof, W. A., 333, 449
- W**
 Ward, Barbara, 332, 448
 Watkins, Bob and Sandy, 79, 81
 Watson, Owen, 28
 Waynesville, N. C., Episcopal Church window, 141
 Webber, George W., 274
 Welch, Dan, 82
 Wesley, Clarence, 428
 Wesley Community and Child Service Center, Portsmouth, Va., 603, 605
 Westminster Catholic Cathedral, 148
 Wicke, Bishop Lloyd, 303
 Williams, George H., 204
 Wilson Inn, Richmond, Va., students, 38
 Wilson, Mrs. Ora D., 85
 Wilson, Philip, 82
 Witt, Shirley, 429
- Wolcott, Roger, 555
- WOMEN**
 Members of Jeannette Rankin Brigade at Grant Park, 147
- WORLD COUNCIL OF CHURCHES**
 Chapel in Geneva, 11
 Five new presidents, 466
 Uppsala, 331-33, 444-49
- Wright, Catholic Bishop John J., 206
 Wrotten, Joseph E., 616
 Wunderlich, Bishop Friedrich, 413
- Y**
 Young, Andrew, 459
- YOUTH**
 Karate classes, 28
 Students, 29-32, 38
- Z**
ZAMBIA
 Kaunda, President Kenneth, 332
 Zimmerman, Donald, 25
 Zulu, A. H., 466