

HERITAGE: MISSION

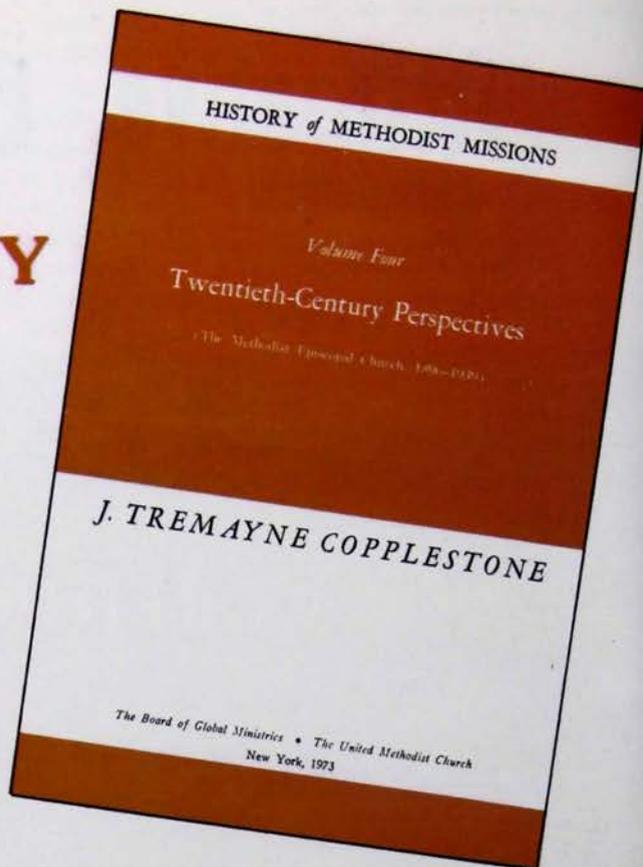
TWENTIETH-CENTURY PERSPECTIVES

VOLUME IV

(The Methodist Episcopal Church 1896-1939)

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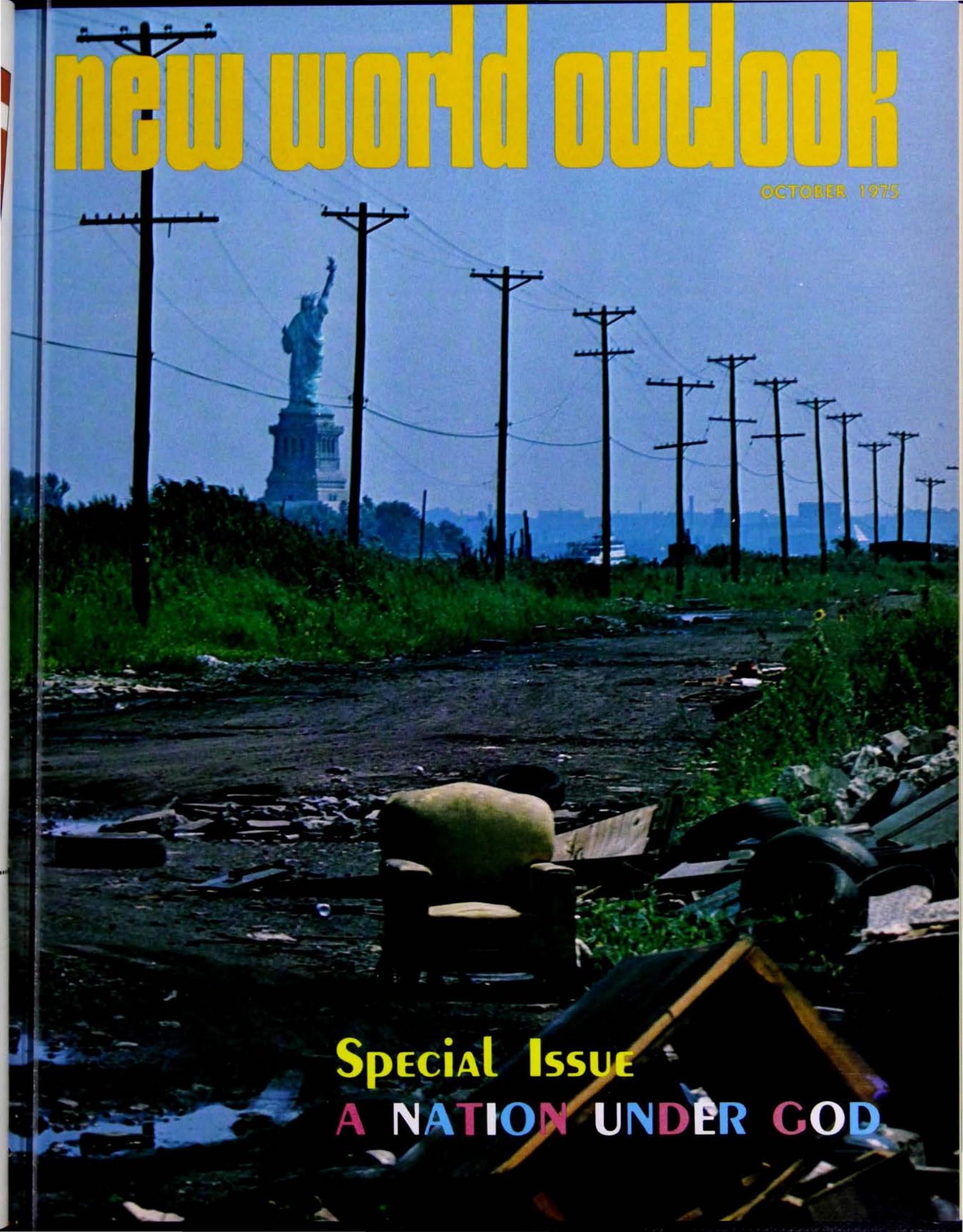
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OCTOBER 1975

SPECIAL ISSUE

A NATION UNDER GOD

new world outlook

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COVER

The Statue of Liberty as Seen from New Jersey
John Mast Photograph

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MISSION MEMO

News and Analysis of Developments in Christian Mission

October, 1975

India. Recommendations that may well lead to the union of three major Indian denominations were recently approved by a joint theological commission and are now being sent to the participating churches for study and comment. The churches involved are the Church of South India, the Church of North India, and the Mar Thoma Church. Meantime, the special Central Conference of the Methodist Church of Southern Asia has been postponed to allow annual conferences to decide whether to elect new delegates or return delegates from the last Central Conference. The MCSA has been involved in confused legal maneuvers over the status of its possible union with the Church of North India.

Southern Africa. Continuing civil strife in Angola has resulted in the death of at least one United Methodist clergyman and partial destruction and looting of a church center. Rev. Filipe Antonio de Freitas, director of a mission station at Quessua, was killed at his home but neither the exact time nor circumstances are known. In nearby Malanje, the Church Center, housing offices and residences, was damaged during fighting between the two main groups struggling for control of the Portuguese colony, scheduled for independence on November 11. A number of missionaries have been evacuated by various denominations but some missionaries from other countries and denominations still remain.....In another former Portuguese colony, newly-independent Mozambique, UM missionaries remain at their posts even though all private schools and hospitals have been nationalized. Pastors' schools and seminaries are unaffected by the decree and remain under church control. The government has announced that expatriate personnel will be allowed to work in medical and educational programs if they will sign contracts with appropriate government agencies. The UMC World Division has told its missionaries it will support whatever decision they may make about signing such contracts....In neighboring Rhodesia, Bishop Abel T. Muzorewa, president of the African National Council, has expelled Joshua Nkoma from the ANC on the grounds that he had collaborated with Ian Smith, head of the white minority regime. (See story, P. 46).....In South Africa, the newly-named assistant to the director of the Christian Institute was arrested in September under the "terrorism act." Horst Kleinschmidt, 29, was arrested at his home at 6 A.M. and his house thoroughly searched. He had previously headed the National Union of South African Students and worked as an organizer of an Institute for social change before being named to assist Dr. Beyers Naude, a prominent critic of South African apartheid.

Korea. The South Korean National Council of Churches will appeal the convictions of four prominent clergymen sentenced in September. The four were originally

charged with embezzling funds sent by a German mission agency Bread for the World. A representative of the agency testified as a defense witness for the four, who were later convicted of misuse of funds and given sentences of six to ten months. The light sentences and change in the charges were seen as evidence of the flimsiness of the charges. Of the four, Rev. Kim Kwan Suk, general secretary of the NCC, has been released on parole and Rev. Cho Seung Hyuk, director of the Urban Industrial Mission, is expected out by early October. Two Presbyterian pastors received sentences of ten and eight months respectively.

Bicentennial. The Lancaster Mennonite Conference of Eastern Pennsylvania has asked its members not to celebrate the U.S. Bicentennial as "not consistent with our spiritual heritage." The Mennonites are anti-war and the Revolution was a war. "We looked at the celebrations planned and many of them seemed nationalistic and imperialistic--just contrary to our whole stand against war," said the conference moderator.

Homosexuality. The President of the United Church of Christ submitted an affidavit supporting the right of an admitted homosexual to remain in the U.S. Air Force. In a test case brought by T Sgt. Leonard P. Matlovich, Dr. Robert V. Moss reflected the stand taken by the UCC's General Synod last June which said that "a person's affectional or sexual preference is not legitimate grounds on which to deny her or his civil liberties." Dr. Moss's affidavit also referred to biblical references to homosexuality as "cultural conditions....It is important in this connection to note that there were similar negative traditions concerning the place of women in society, capital punishment and human slavery which have been reexamined and radically changed in the church." The Air Force has ruled against Sgt. Matlovich and the future status of the case is not clear....The UMC Family Life Committee had a 24-hour "consciousness raising" session on homosexuality at its September meeting. A Yale historian, Dr. John Boswell, spoke on historical attitudes toward homosexuality and predicted that as American society becomes more urban, it will become more accepting but did not see this as a threat to the nuclear family. "There is no reason to fear that variant sexual behavior cannot exist side by side," he said.

Haiti. Flooding from Hurricane Eloise resulted in considerable damage in the town of Jeremie, where 12,000 were made homeless, 41 houses completely destroyed and 1500 partially destroyed, and four deaths. There was also damage in Jacmel and Les Cayes. The Red Cross says it can handle the situation and there is no request for church relief yet.

Advice. Following the second assassination attempt on President Ford, National Council of Churches' General Secretary Claire Randall has urged the President to cut down on trying to meet the people "like a 19th-century candidate" and setting an example of "an out-of-date concept of courage." "It is his responsibility to help protect himself because he is the President and charged with maintaining the orderly continuation of government," she said. She also expressed concern about the "degree to which the reporting of violent events and persons has become our entertainment, and how much of our entertainment is a glamorization of brutality."

Christmas. Last year Americans spent more than \$9 billion on Christmas, and increasingly other celebrations require more consumption. A group of Christians has just

published the third "Alternate Christmas Catalogue," now called "Alternate Celebrations Catalogue," listing worthy projects to feed the hungry and liberate the poor. Fifty seven People and Earth Groups and 21 Self-Help Craft Groups are listed, plus ideas for gift-making and new ways to celebrate occasions. Last year 46,000 copies of the catalogue were sold. Alternatives represents the dream of one man, Bob Kochtitzky, of a simpler, less-demanding celebration of Our Lord's birth in contrast to the year's biggest money-making season. It can be ordered from Alternatives, 701 North Eugene Street, Greensboro, North Carolina 27401 for \$3.50.

Hunger. A four-day Ecumenical Consultation on Domestic Hunger, held at Green Bay, Wisconsin in mid-September, decided that concern for the hungry "must now lead to a critical look at the structural arrangements in our society for distributing wealth, income, power, work, and status, and to the underlying values and assumptions that have generated these arrangements and kept them operative." The emphasis on competition in our society has "resulted in exploitation of the many for the sake of the few" and there is a "basic contradiction" between "capitalist economics" and the Biblical values of justice, mercy, stewardship, service, community and self-giving love. In other hunger action, the U.S. Catholic Conference has called for a restructuring of U.S. food aid policy, with clear guidelines separating aid from political considerations and giving priority to "most severely affected nations." The USCC also supports a "major review" of the food stamp program, with the aim of eliminating "abuses and excesses" and making adequate public assistance available. It also backs efforts to strengthen child nutrition programs. The Catholic statement also called for "efficacious prayers" from Christians for the world food problem.

Minnesota. The United Methodist and United Presbyterian churches of Browns Valley have voted to merge and will be known as the United Methodist-Presbyterian Church. It will continue in relationship to the Minnesota Conference as well as to the St. Cloud Presbytery, supporting the mission programs of both denominations.

Hartford Appeal. Rev. Randolph Nugent, head of BOGM's National Division, has added his name to the list of signers of the "Hartford Appeal," a document originally signed by 18 theologians attacking various "false and pervasive" themes in modern Christianity. But Rev. William Sloane Coffin, Jr., a United Presbyterian and former chaplain at Yale university, has had serious after thoughts about the document since signing it early this year, doubting that the appeal adequately handled social issues facing the church.

Papua/New Guinea. Now that independence has come to Papua/New Guinea, a nation with probably more missionaries, anthropologists, and expatriate teachers per capita than anywhere in the world, the Evangelical Lutheran Church of New Guinea will have to decide the future of its mission thrust. The Church has a far-flung business enterprise in coastal shipping and charter aircraft operations, cocoa and coconut plantations, technical and agricultural training programs and services, a publishing firm and self-insurance plan. A spokesman claims the agencies were established when similar services were not available. An official of the ALC has gone to Papua/New Guinea to coordinate a team that will recommend what to do.

Mess Media. The board of the U.S. Catholic Conference has urged Congress to investigate the audience rating services (such as the Nielsen ratings) "which appear to exercise an inordinate influence upon television programming" and has strongly criticized the new "family viewing" hour for TV as unacceptable. The group said that the industry cannot effect "open, accountable and cooperative" program regulation because there is no public involvement....A statement by the United Methodist Joint Committee on Communications opposes the practices "of those who use media for purposes of human exploitation by emphasis on violence, pornography, appeals to self indulgence, presenting consumerism as a way of life....stereotyping of characters in terms of sex roles, ethnic or racial background" and other distortions. The statement added that although "all communication must take place within a framework of social responsibility, the church is opposed to censorship."

Korean Methodists. The threat of a church split among the Methodists of South Korea may come to a head this month. Last December some 40 to 50 delegates walked out of the Korean Methodist General Conference, organized the Renewed Korean Methodist Church, and elected their own bishop. A third group, the so-called neutral faction, took a position between the official church and the dissidents. Now that group has formed an alliance with the dissident group and informed Bishop Kim of the "regulars" that unless a special general conference is called in October to resolve the matter, they will secede and form a new group.

Personnel. The official slate nominated to lead the National Council of Churches for the 1975-78 triennium will include a UMC laywoman, an AME bishop and an Orthodox Metropolitan as vice-presidents as well as the stated clerk of the United Presbyterian Church in the USA as president. Dorothy Height, president of the National Council of Negro Women, first vice-president; Bishop Herbert Bell Shaw, second vice-president; and Most Reverend Metropolitan Philip Saliba, of the Antiochian Christian Archdiocese of North America, third vice-president; these were nominated to serve with William P. Thompson, president.....The UMC Commission on the Status and Role of Women is seeking a meeting with the denomination's Board of Church and Society over the threatened termination of a woman executive. Mrs. Jane Mills Reed, associate general secretary for the board's Division of Emerging Social Issues, was notified September 11 that she would not be renominated to the position. The Commission also voted to seek funds for data gathering and advocacy in the "oppressive climate" of employment practices dealing with women....A UMC staff executive, Rev. Joe Hale, has been nominated to become general secretary of the World Methodist Council. Hale, now with the Board of Discipleship, will succeed retiring Rev. Lee Tuttle in late 1976. Rev. Kenneth Greet of the British Methodist Conference will become chairman of the executive committee.

For Love or Money. Mother Teresa of Calcutta, world renowned as the founder of the Missionaries of Charity whose work is with the "poorest of the poor" in Calcutta, says "Deep and compassionate love moves people to work for others. I never ask people simply to give money. I seek their commitment to love." In response to a question about the life style of her sisters, Mother Teresa said they did not go to movies or parties, and owned no radios or television sets. "We could get all these things for the asking," she says, "but we choose not to have them."

EDITORIALS

A Nation Under God?

There is perhaps no subject in American life harder to define than the relationship of the State to religion. Successive generations of lawyers and Supreme Court justices keep trying to get the formula just right, with varying degrees of success.

In part, this difficulty reflects the fact that there is a live and complicated relationship which is hard to pin down in words. To that extent, the ambiguity is a healthy thing.

There is another part of the confusion, however, which is less benign. This is the conflict between socially motivated idealism, often with a religious base, and economically motivated individualism.

This conflict was pinpointed in a recent speech by Vice-President Nelson A. Rockefeller, as poorly reported as it was startling. He said in part:

"One of the problems in this country is that we have this Judeo-Christian tradition of wanting to help those in need. And this, when added to some political instincts, sometimes causes people to promise more than they can deliver." He then went on to suggest that when this desire began interfering with the free enterprise system, it was time to curb "this heritage."

This is a rather more blunt statement than one might expect from a really suave capitalist and can certainly be read as a contemporary example of what our Lord was talking about in Mark 10:17-27. Nevertheless, it is a revealing expression of a profound current in American thought, namely that social justice (or "charity") is something extra, to be added on top of the basic competitive struggle when conditions permit.

Such a viewpoint is not Biblical. There is no necessity that it should be so in a secular society. What is unfortunate is that there is a great deal of double-talk seeking to disguise one set of assumptions with rhetoric taken from another set of assumptions and used to mask the reality of difficult choices.

If the phrase, "A nation under God," has any meaning at all, it is that God judges that nation. The blessing of God is freely given but it is not some sentimental benefaction bestowed because a nation is cute and lovable and certainly not because it is rich.

The struggle for the soul of a people

(as for an individual) is a never ending one between love of self and love for others. Such a struggle is a very serious one indeed, too serious to lie to ourselves in self-congratulation. Maybe the Bicentennial is a good time to remind ourselves of the nature of that struggle.

No More Sulking in the Tent

One of the most encouraging developments at the United Nations this Fall is the increased openness of United States policy.

As the size of the United Nations has grown and the self-assertiveness of the Third World nations has increased, the U.S. has seen its old unquestioned dominance in that world forum erode. This was a development that would not delight any administration and certainly not one whose concept of foreign policy is heavily based upon the role of the big powers.

Even so, the official U.S. tendency to withdraw and sulk in its tent when it could not have its way was unwise and unhealthy and in itself helped to increase tensions.

Both in the special session on the international economic order and the regular general assembly session, the U.S. finally seems to have realized that a new tack was needed.

In any event, the change is welcome. The United States alone cannot prevent change indefinitely but if it only serves as an obstacle, its great power is misused.

About specific proposals, detailed evaluation must wait. So far there seems to be a tendency to propose things that won't quite work. Enough proposals of that kind may rekindle suspicions about our seriousness.

But if the U.S. proposals are meant as flexible rather than fixed positions, the outlook for easing of many international tensions is brighter. For the U.S. has finally accepted the agenda that much of the world wants discussed.

The Guns of September

A few years ago a Polish man was arrested when he was spotted strolling down a street in Brooklyn with a pair of six-shooters on his hips, a la John Wayne. It turned out he had just gotten off a boat, and was under the impression this was the way everyone dressed in America.

This view was probably formed from overexposure to Western movies, but Hollywood is far from the only cause of the widely held impression around the world that America has a peculiar love affair with pistols. The two attempts on President Ford's life within seventeen days in September—by two women brandishing handguns in broad daylight on public streets—is certain to reinforce that impression, and with considerable justification.

Of course, these shocking acts are an "aberration" in the sense that only a minuscule minority of people are capable of doing them and the vast majority recoil in horror even at the thought of them. But the haunting question is how much the acts themselves represent just the tip of the iceberg, the most visible aspect of a violence prone culture. As the Warren Commission pointed out after the murder of President Kennedy, the United States has a higher level of violence and assassination in comparison to other nations.

In the current crisis much attention is being directed at the media. Vice-President Rockefeller has suggested, ludicrously, that attacks on the President not be given front page coverage. Perhaps he'd prefer them next to the stock market reports. There is some justifiable criticism of *Time* and *Newsweek* for putting Lynette Fromme, the first assailant, on their front cover, but our attention would be better directed at how much violence is the bread-and-butter of our nightly TV fare.

We hope some good in the form of legislation will come out of these events, but we doubt it will happen because the same powerful groups are at work with their tired drivel about the "constitutional right to bear arms" (as if we were still a frontier nation), and "only criminals kill people." FBI statistics show that in the last six years four of every five crime-related murders, three of every four family killings, and the same number of non-family killings were caused by handguns. In 1973, handguns were responsible for 10,000 deaths. If we are the "civilized nation" we claim to be we will plug the loopholes in the Gun Control Act of 1968, register all firearms and license their owners. We've never understood why automobile drivers should be licensed, but not gun owners.



GLORY
TO GOD IN THE
HIGHEST

AMOS

GOD SPEAKS TO A NATION

H. Claude Young, Jr.

About the middle of the eighth century B.C. there burst upon ancient Israel a succession of men the like of which history has not known before or since. We call them "The Writing Prophets." They came quite unexpectedly, they followed one another steadily for 200 years, and then they disappeared as suddenly as they had come, leaving behind them a way of thinking about God and humanity which later religion has refined, but has never really transcended. The first among these prophets was Amos, a herdsman of Tekoa. And there are five things that I want us to consider about this great man.

The First is His Concept of God.

J. B. Phillips has written a popular book entitled *Your God Is Too Small*. That charge could never have been laid to Amos.

As Amos tended his flocks and cared for the fruit of his sycamore trees in the hills of Tekoa, he flung wide the doors and windows of his mind and imagination so that more than any other man before him he was able to conceive of the vastness and the all-inclusiveness of God.

He meditated night and day upon the immense broadness of the activ-

ity of God. For him, God was not only the Lord of all nations; God had not only spared the children of Israel, but other people as well.

Are you not the same to me, says the Lord,
As the Ethiopians, you men of Israel?
Was it not I who brought up Israel
out of the land of Egypt;
And did not I bring the Philistines
from Caphtor,
And the Assyrians from Kir? (9:7)

Language such as this from the Book of Amos reminds us of the words of Paul in Acts 17:26—

And God made from one blood every nation of men to live on all the face of the earth . . . that they should seek God, in the hope that they might feel after him and find him.

Furthermore, the God of Amos is the Lord of all nature, the Creator and Sustainer of the whole universe.

He who made the starry universe,
Who turns darkness into morning light,
And darkens the day into nightfall,
Who summons the waters of the sea
And pours them out upon the face
of the earth,
This is the One whose name is the Lord.

Amos' God is a great God.

What does God have to say about religion and the ways in which people practice it?

This is the second thing we learn

from Amos. God despises the worship of the Hebrew people.

I loathe and despise your festivals;
Your meetings for sacrifice give me no pleasure.

You may bring me your burnt-offerings, your meal-offerings,
Or your thank offerings of fat cattle,
And I shall not so much as look at them.

Let me have no more of your noisy hymns;

My ears are closed to the music of your harps. (5:21-23)

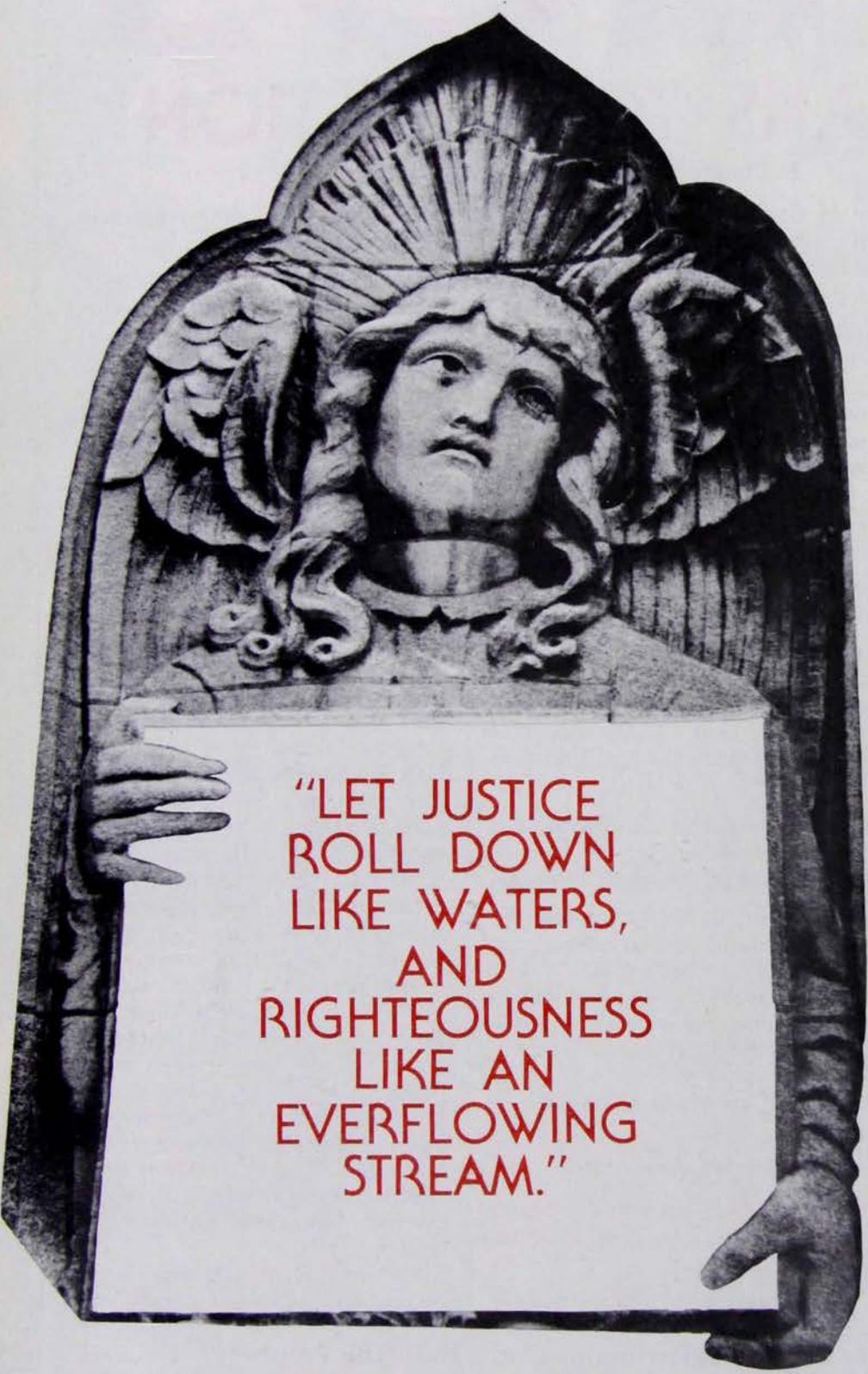
Why was God so unhappy with the popular religion of the people? I once observed the changing of the guard at the Queen's palace in London. It is a magnificent sight. Hundreds gather to see. The brightly clad soldiers come forth marching row on row, sabers glistening, and guns clicking. Horses prance and maneuvers are perfectly performed. And when it is over, it is over. There is no great fight, there is no exciting battle, there is nothing. It is all a glorious show and no more.

The religion of Amos' day was like that. What a marvelous show they put on at the royal sanctuary at Bethel. There were priests in fine robes making fine speeches, fabulous sacrifices were made upon the altar, elaborate rituals were performed, the music was out of this world, incense filled the air and the ceremony was great. But then what? Nothing.

No lives were changed for the better, no oppressed people were

Dr. Young, pastor of Memorial United Methodist Church in Thomasville, N.C., is president of the Education and Cultivation Division of the Board of Global Ministries. He recently authored Why Global: The Local Church and World Community.

The two 1975-76 mission study themes, "A Nation under God" and "The Prophets" are complementary. This article is a Bible Study on one of the prophets.



**"LET JUSTICE
ROLL DOWN
LIKE WATERS,
AND
RIGHTEOUSNESS
LIKE AN
EVERFLOWING
STREAM."**

set free, the poor were not healed, wars did not cease, pride and ambition and selfishness and drunkenness and prostitution were not touched, society was not changed for the better, relations between Israel and other nations remained the same. Religion was all show, no more, and God was sick of it.

If this kind of religion did not please God, what would please God? What does God require of us?

This is the third point of Amos.

Let justice roll down like waters,
And righteousness like an ever-
flowing stream. (5:24)

Justice, this is what God wants. Justice, this is the big word upon the lips of all the prophets. Almost the entire Book of Amos is a diatribe against people who have not been just, the fortunate people of Israel who have ignored and even hurt the unfortunate. "You have sold the innocent for silver," says Amos. "You grind the faces of the poor into the dust, you have forced humble people out of their rights, you trample on the weak, you browbeat honest men, you take bribes, you have made justice a bitter jest and integrity of no account." (2:6-7; 8:4; 5:11-12) Amos reserved some of his harshest words for the women, whom he called "cows of Bashan . . . who glitter on the heights of Samaria, who defraud the poor, and ride roughshod over the needy, while ordering your husbands, bring us wine to drink." (4:1)

Now the people, as you might suspect, were not willing to listen to these hard words. This was a time of affluence for the middle and up-

per classes of Israel. Their armies had been victorious, many people had both summer and winter homes, money was available and religion was comfortable. "Never was heard a discouraging word," especially from the pulpit. Amos coined a phrase for this kind of deceptive life. "At ease in Zion," he called it. (6:1)

For people who are at ease in Zion, what is the function of religion? It is to keep things as they are, maintain the status quo, don't rock the boat, ignore evil, speak well of the king, bless the army, prophesy the pleasant. And standing at the top of this religious establishment was the high priest himself—Amaziah.

Amaziah symbolized for all time that kind of religion which is described when we say, "At ease in Zion."

It was this kind of religion that was to bring about the destruction of Israel. It was this same kind of religion in Russia that prepared the way for communism. It was this kind of religion in Germany that paved the way for Nazism. Religion at ease, religion that is an opiate, religion that puts good people to sleep. Religion that does not represent justice for everyone. So there stands Amaziah, the prophet of easy, sleepy, escapist religion.

He is confronted by Amos, the prophet of the Living God, proclaiming the judgment of God upon those who are at ease in the face of suffering and poverty and human need.

Then the Lord made me see this sight: There He was standing beside



The judgment of God is upon those who ignore suffering, poverty and human need.

A wall with a plumb-line in His hand. Then the Lord said to me, What do you see, Amos. And I said, a plumb-line. And the Lord replied, See, I test my people Israel by the straightness of this line, And I will not relent again. For Isaac's high places shall be razed to the ground,

The shrines of Israel reduced to ruin, And I will draw the sword against the house of Jeroboam. (7:7-9)

The plumb-line of God is testing us today, our nation and our church, and if we are not straight, we, too, shall be destroyed. Do you remember the words of Goldsmith in "The Deserted Village"?



**MILITARY POWER
CANNOT BUILD,
RESTORE, HEAL,
SAVE,
AND ENCOURAGE.**

Ill fares the land, to hastening ills a
prey,
When wealth accumulates and men
decay.

What does the Lord require of thee?
Justice!

**But let us hasten on to recognize a
fourth element in the preaching of
Amos. The people were not just and
they were at ease in Zion partly be-
cause their army was strong.**

Israel had been victorious in bat-
tle and the people were lulled into
a false sense of security. So confi-
dent were they in their military
power that they never ceased to
brag about the swiftness of their
archers and the effectiveness of their
horsemen.

But Amos only laughed at the
vain pride of the people. He warned
that against the judgment of God
there would be no defense. "The
strong man's strength will avail him
nothing," he said. "The fighting man
will not escape. The fleet of foot will
not run clear. Nor will the horseman
escape . . . the bravest warrior will
take to his heels, and run away
stripped and unarmed." (2:14-16)

The message for us today is un-
mistakably clear, for we too have
trusted too much in the military,
we too have proudly believed that
power could preserve peace and
protect prosperity. But our army
lost in Vietnam, our air force
dropped more bombs on that tiny
nation than all of the bombs
dropped in WW II put together and

yet we still did not win.

There is only one consolation that I can draw from all this, and that is that through this tragedy we and the whole world shall learn a lesson. Military power, no matter how great, has severe limitations. Power can kill, destroy, wound, maim and afflict. But military power cannot build, restore, heal, save, and encourage. Only the power of God working through just people can do that. He who takes the sword shall perish by the sword. But he who takes the spirit of God shall conquer by the spirit.

What of the future? Amos had a great deal to say about that, and as far as contemporary Israel was concerned it was all bad. Amos had no hope for the immediate future. His message was one of unrelieved doom.

He knew that the rich would not share with the poor. He knew that the affluent would not aid the dispossessed. He knew that the well fed would not give to the hungry. He knew the pride of the king and the stubbornness of the high priest. He knew how hard it is for a nation to admit its wrong. Amos did have hope for the distant future because he believed in a God whose will would ultimately be done. But he had no hope for the immediate future.

Therefore, he foretold the total destruction of Israel as a nation and his prophesy came true. There are a great many prophets today who

foresee the same fate for America. And it is surely true that unless we are able to lay hold of a concept of God great enough to include all nations within His grace . . . unless we are able to purify our worship through acts of justice and integrity . . . unless we are able to turn away from our false and almost total reliance upon military power . . . we shall go the way of all nations before us and God will raise up for Himself another people. Many prophets are telling us this.

If you are of conservative religious persuasion, perhaps God speaks to you through a man like Billy Graham, who has been saying for years that unless America repents and begins to live by her ideals of justice and equality, she is doomed.

If you are of a scientific mind, perhaps God speaks to you through the atomic scientists of America. Since 1947 the monthly Bulletin of the Atomic Scientists has tried to reflect man's nearness to atomic destruction. On the front cover of each issue there is the face of a clock; midnight represents the horrible hour of mankind's doom. The latest issue I have seen moved the hands of the clock forward to ten minutes until midnight.

If you are of a poetic mind, perhaps God speaks to you through the words of a man like the late Carl Sandburg:

It has happened before.
Strong men put up a city and got a
nation together,

And paid warblers to sing and
women to warble: We are
the greatest city, the greatest
nation and nothing like us ever
was.

And while the singers sang and the
strong men listened
And paid the singers well and felt
good about it all, there were rats
and lizards who listened . . . and
the only listeners left now . . . are
. . . the rats . . . and the lizards.

And there are black crows crying,
"Caw, caw,"
Bringing mud and sticks building a
nest over the words carved
On the doors where the panels
were cedar and the strips on
The panels were gold and the
golden girls came singing:
We are the greatest city, the
greatest nation:
Nothing like us ever was.

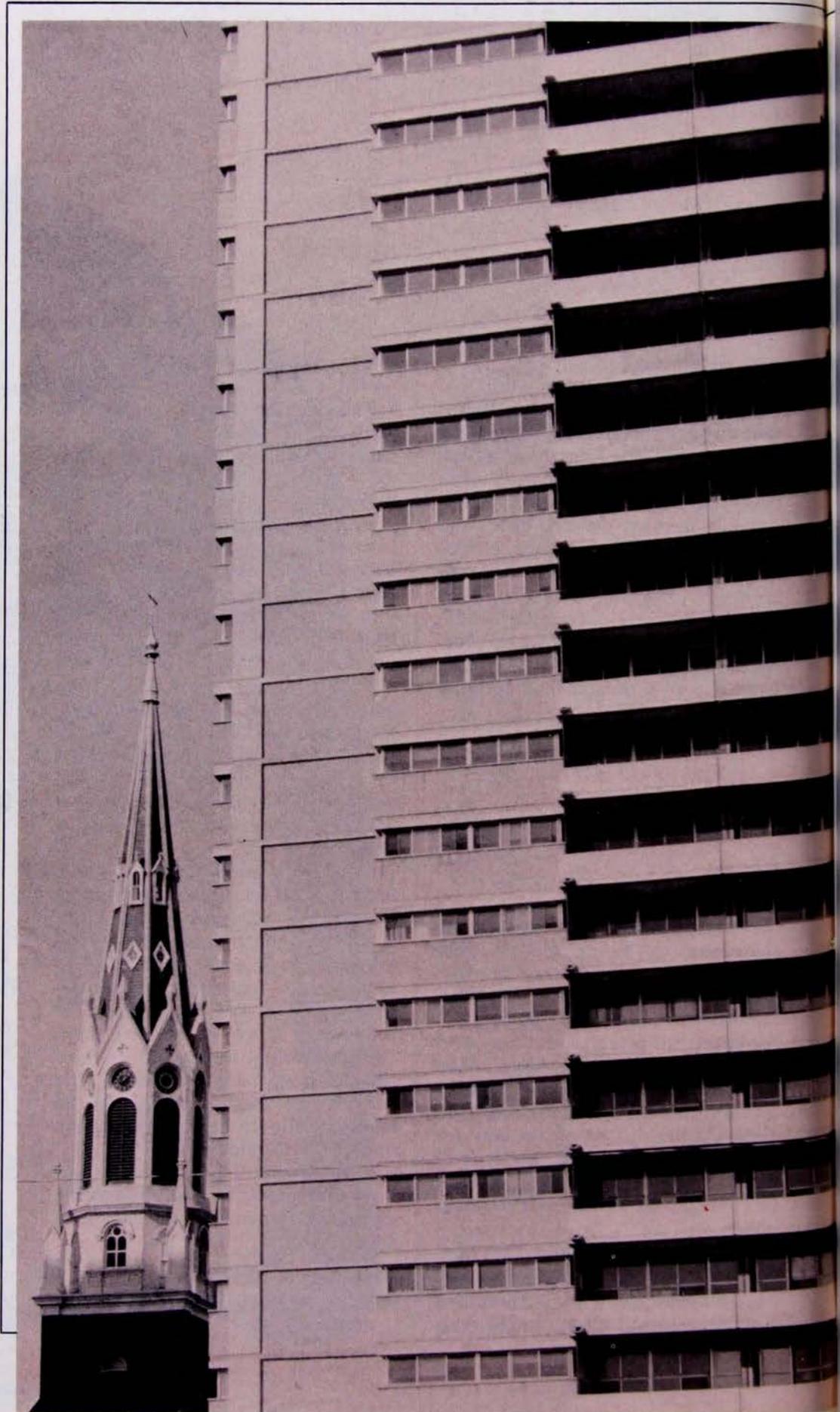
And the wind shifts and the dust on
a door sill shifts
And even the writing of the rat
footprints
Tells us nothing, nothing at all
About the greatest city, the greatest
nation where the strong men
listened and the women warbled:
Nothing like us ever was.

By Carl Sandburg, *Smoke and Steel*, published by Harcourt Brace Jovanovich, Inc. and used with their permission.

Must America perish? Must we be given over to the rats and lizards? Or can we be saved? There is one way. "Let justice roll down like waters and righteousness as an ever-flowing stream." ■

Randolph Nugent

THE NATIONAL MISS



SON OF THE CHURCH

THE most essential factor in terms of the importance of people is the belief that women and men belong to their Creator. There has been a tendency to treat human beings as things, as the mere instruments of power, ambition, or lust. Among a number of factors which has led to this is the decay of the belief in human beings as something more than animals stimulated by highly conditioned reflexes and chemical reactions. Unless women and men are more than this, they cannot be expected to have any rights which anyone is bound to respect, and there will be no limitations upon our conduct which we are bound to obey.

John Wesley knew well this problem, and stressed the fact that he "... knew no Gospel without redemption from sin." "Christianity," Wesley always taught, "is essentially a social religion." "To turn it into a solitary religion," he protested, "is to destroy it." His attacks on slavery and the slave trade, for example, were typical of his exposure of a hundred social wrongs in his day. Wesley desired for all persons a free and abundant life. Whatever militated against such freedom, he considered a stumbling block to a truly Christian society. Thus, in 1774, when the slave trade was at its height, John Wesley wrote his long, trenchant treatise, *Thoughts Upon Slavery*, in which a small section read: "Can human law turn darkness into light or evil into good? Notwithstanding ten thousand laws, right is right and wrong is wrong still . . ."

It is this keen sense of faith which prompts one to look at the possibility for a National Mission in our day. In an age of deep despair, shallowness of vision, one of the tasks of

the National Mission of the Church is to make people sin-conscious, God-conscious, and grace-conscious. The National Mission must challenge people to lives of responsibility, and justice. It must call persons and nations to account for the oppression and injustice which is all too often the order of the day.

National Mission has to hold out to people a sign of to whom they belong. In an age in which science and technology have risen to new heights of accomplishment, people are in desperate need of that which provides some grounding for the radical shifts and changes through which they may have to travel.

At a time in which self-determination is emerging as a strong force, and in which shifts in leadership have taken place, National Mission must call for a remembrance of the grace by which we are upheld.

The most significant characteristic of the basis for National Mission is the understanding that there is a new life available in Christ. The purpose of Mission is to witness to the new life in Christ. Mission programs must be understood by those proposing them, as well as by those who support them, as a witness to the new life in Christ. With such an understanding at the center of Mission, the dimensions of the various programs must be broad and far-reaching. For redemption and salvation outside of the social context is not possible. The experience of salvation in the context of National Mission is both personal and social, both private and public.

The National Mission of the Church will require enormous efforts on the part of United Methodists for the following program areas:

1. A massive man and woman power system to develop cooperative ministries, self-help ministries, and shared-life ministries, for the large numbers of persons who have become victims of our modern societal life-style.

Programs developed to bring friendship, new life, restored re-

Rev. Randolph Nugent is associate general secretary for the National Division, Board of Global Ministries, UMC.

lationships, face-to-face contacts, and personal interaction to the following:

(a) rural persons, young and old, who by virtue of vocation, economics, sociology, or any other form of identifiable focus, live lives of estrangement or separation;

(b) urban poor (particularly older persons), many of whom have had to retreat into single rooms on very scanty budgets, and who—because of poor health or fear for safety—cannot move freely within their community;

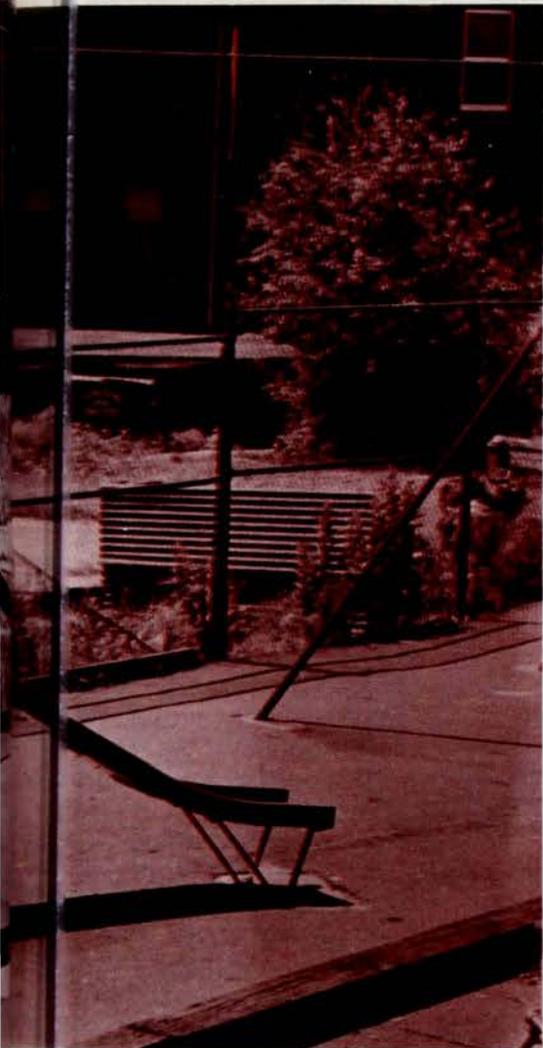
(c) persons whose jobs have become specialized and who, due to the high degrees of specialization required by our modern society, as well as by long hours of preparation, study and work, have become separated from others—even in their affluence;

(d) Hispanic, Indian, Black and Asian people who are facing enormous problems of isolation, integration, cooption and self-development. This involves primarily a mission by the particular group to itself;

(e) persons imprisoned by society for whatever crime. Larger and larger numbers of persons are having to grapple with major personal and societal problems for which they have been totally unprepared, the end result of which often is prison.

Throughout this quadrennium, the National Division has had a variety of missionary programs involving the utilization of personnel—community developers, church and community workers, US-2's, deaconesses and home missionaries, United Methodist Voluntary Services, etc. In the next few years we should be in a position to utilize the most advanced and tested processes and techniques for the acquisition and deployment of Persons-in-Mission. Whether we are successful in the opening of new horizons to persons that they may become involved in ministry and mission within their own communities, or in the placement of persons, will depend upon how the United Methodist Church is able to touch the hearts, the minds, and the spirit





Dr. Nugent foresees a new emphasis on ministry through institutions historically related to the church. Above and bottom right, recreation and a mental help program stressing occupational therapy are only two of many services of West Side Community House, Cleveland, Ohio, a community center related to the Board of Global Ministries. Above right, girl at Sarah Murphy Home for Children in Cedartown, Ga., another institution related to the Board.



of its people, that we might grasp the opportunity to share life with those who hunger and thirst after righteousness.

2. A National Mission for our metropolitan areas suggests and requires a program of change with respect to the opportunities for Congregational Development. Such matters as the development of new congregations and the requisition of buildings for the development of worship and ministry, must take on sensitivity to the economic, cultural, and transitional patterns of our nation. The traditional pattern of leadership and congregational development must be supplemented by a missionary approach, which expects new life in terms of new buildings in old areas. The source of funding for such an effort might well be the National Division. In other situations, when a local congregation is un-

able to sustain itself and a missionary presence is vital, the Church, through the National Division, might well develop a mechanism and process to support and sustain the local people in their ministry over an extended period.

Whatever takes place, a church with a national missionary consciousness can hardly afford a haphazard, unplanned approach to the needs and requirements of mission. Planning for mission becomes necessary when the Church is confronted by massive social and cultural phenomena over which it has little control.

3. The early national missionary program of the Church made heavy use of schools, community centers, and other institutions. During the mid-sixties, the high cost of support for these institutions became apparent and some persons began to feel that it

would no longer be possible to sustain them. However, these institutions have an important relationship to local communities. A permanent structure for solid outreach and long-term commitment exists. The previous history of a willingness to work on basic concerns and a desire to stay with the local situation provides a clue for the future of these institutions in Mission.

The restoration of our ministry through these historic institutions is a basic requirement of National Mission. The large majority of these institutions are located strategically in places where people are living, many of whom have been forgotten by other programs and outreach efforts of our society. Agencies and institutions when viewed as instruments of National Mission must exhibit the ability to function as instrumentalities of the people, and not only for the people. The commitment with which many of the agencies, schools, and community centers have begun the task of reintegration with each new and successive community group, is ample demonstration of the flexibility of institutions as a basis for National Mission.

In an age in which technology is in danger of paralyzing spiritual initiative, and when new types of slavery of mind and body have emerged and are threatening to poison the whole of the nation, National Mission has to revive a vital and practical faith which will lead to the restoration of dignity, aspiration, purpose, and power to the most humble; to the creation of character values with pioneering means, fed and sustained by spiritual springs, resulting in faith in God and in women and men. Even in this day, a National Missionary effort has to promote programs which will restore consciousness that we are made in the image of God and endowed with sufficient free will to enable people to successfully aspire after, and to attain to, the life that is true and beautiful and good. Where are we going in National Mission? This is a question every serious and honest person must be prepared to face — and soon. ■

Wauneta Trickett, church and community worker, visits family in the Tyrand United Methodist Parish in Virginia. The National Division has a variety of Persons-in-Mission programs.



ethnic minorities and the church



Why and how The United Methodist Church came to be the most racially pluralistic Protestant Church in America would be an interesting story to research. However, the fact of the matter is that United Methodism, with all of its blemishes in the area of race, still represents the most racially integrated denomination. Six years ago at the height of black/white tensions in this country, The United Methodist Church created the General Commission on Religion and Race. It was the time of urban riots, the assassination of Dr. Martin Luther King, Jr., the elimination of the Central Jurisdiction, the emergence of black caucuses followed by other ethnic group caucuses. You might say "race" was in. The times were noted for their confrontations and take overs. "Rep-

Woodie W. White is executive secretary of the Commission on Religion and Race of the United Methodist Church.

arations" was discussed and debated—and The Methodist Church became "United".

In order to get some clear indication of where we are today in United Methodism, it is important to begin with 1968. Why 1968? That is when we became a newly merged denomination—the former Evangelical United Brethren and the former Methodist Church came together to create The United Methodist Church.

The major racial concern for The United Methodist Church was the creation of racially merged Conferences in the Southeastern and South Central Jurisdictions. A new black United Methodist Caucus was emerging. Very little churchwide attention or concern was displayed for United

Methodists who were Asian American, Hispanic, and Native American. Few, if any, were on general boards and agencies in staff or board positions. There were no minorities serving as a head of a board or agency, and only one heading a division of a board. There were five black bishops, and fifteen black district superintendents serving non-segregated districts.

In 1968 there was a great deal to be done to get the "Household of Faith" in order. A lot has been done but much remains to be done.

When we observe The United Methodist Church today, and evaluate it as a racially pluralistic church, we must acknowledge where progress has been made as well as point out where there is still much to do.

Unfortunately, it does appear that the issue of race is falling back as a priority concern for much of the church. Emerging issues of hunger, women's rights, gay liberation, ecol-

“While the Church has eliminated segregated structures, the challenge to eliminate racism still exists.”

ogy, energy conservation, evangelism are taking the attention, concern and resources, from racial inclusiveness.

For some people the issue of racial inclusiveness was resolved when the Central Jurisdiction was discontinued in 1968. Nothing could be further from the truth.

While The United Methodist Church has eliminated racial or segregated structures, the challenge to eliminate racism still exists—the goal to achieve genuine pluralism must still be reached. The need to empower ethnic minority congregations for more effective ministry is greater than ever before. The solution to dying congregations in racially changing communities is yet to be found. Yes, these are still some of the great issues which must be addressed by the whole church.

Perhaps no group is as under-represented throughout the whole church as Native Americans. Only one Native American is presently serving on the staff of a general board or agency. The issues, concerns, needs have not yet been fully articulated or adequately addressed. In many quarters of the Native American constituency there is great disappointment that so little has been done in their behalf. For some, the structures have been too bureaucratic, too inflexible, too insensitive. I am sure there is much truth in some of these observations.

It would not be fair, however, to leave the impression that nothing has been done. For today, there are few general boards or agencies where a Native American does not sit on the policy board. Funding to the Native American community has increased significantly; the General Commission on Religion and Race alone has provided over \$1,600,000

to Native American projects. The Church is becoming sensitive to the needs and the presence of Native Americans. The Southern California-Arizona Conference, in whose bounds the largest number of Native Americans are found, recently appointed a Native American woman as a staff member of the Council on Ministries. Last year, the North Carolina Conference appointed a Native American clergyman to the council staff.

Yet, Native American ministries throughout Methodism are in dire need of leadership, funding, resourcing, and leadership training which will be relevant to the Native American constituency and community.

The United Methodist Church can boast the largest Spanish-speaking membership of any Protestant national denomination. While the major Spanish-speaking membership is found in the Rio Grande Conference, the Spanish-speaking conference, a growing ministry among Spanish-speaking persons is taking place in the Florida Conference, especially in Miami and Tampa; in the Eastern Pennsylvania Conference, in the city of Philadelphia; in the New York Conference, in New York City; in the Northern New Jersey Conference, in Trenton; in the Northern Illinois Conference, in Chicago; in the Southern California-Arizona Conference, in Los Angeles. The opportunity for a United Methodist outreach to the Spanish-speaking community is greater now than ever. The fact that the number of Hispanic staff of general boards and agencies has more than doubled should be a source of encouragement for a more effective witness to the Spanish-speaking community.

Black Methodists have always been a source of debate, controversy,



This unique crucifix, entitled “The Segregated Christ,” depicts a mutilated image of Christ on an ebony cross.

pride, and embarrassment for the Methodist Church. It was the issue of slavery which split the church in 1844. It was the race issue which created the great compromise (creation of a racial Jurisdiction) in 1939, it was the persistence of black Methodists which led to the creation of the General Commission on Religion and Race, and it is the very presence of black United Methodists which continues to remind the church of its failure to be a truly inclusive church.

Yet, today there are seven black bishops, three of whom were elected by geographical Jurisdictions. There was great apprehension at the time of the dissolution of the Central Jurisdiction that it would be difficult to elect a black bishop again. The greatest disappointment voiced thus far in this regard was voiced in the election process of the Southeastern Jurisdiction in 1972. This Jurisdiction elected six new bishops, *all* of whom were white.

At the time of the formation of The United Methodist Church in 1968 approximately fifteen black district superintendents were serving integrated districts. Today there are thirty-six. And there are no segregated or gerrymandered districts served by black district superintendents.

Black persons are found on all general boards and agencies of the Church. The number of black staff has grown. The Women's and National Divisions of the General Board of Global Ministries, the General Board of Discipleship, and the General Commission on Religion and Race are headed by black persons. Black United Methodists also head key committees as well as hold other significant posts throughout the general church.

Asian-American United Method-

ists represent the smallest group numerically of the ethnic minority constituency. Yet the first Asian-American bishop was elected in 1972, Bishop Wilbur Choy of the Western Jurisdiction. There is currently one Asian American district superintendent and at least three Asian Americans serving on a staff of a general board or agency.

The Asian American population is growing nationally but especially in San Francisco, Los Angeles, Washington, D.C., and New York City. A new National Asian American Caucus of United Methodists was recently formed.

Does it all sound too good? Well it should sound better than it used to. However, we have not yet reached the "Promised Land".

There are still tough issues to be grappled with as a church.

1. The elimination of White racism—institutional, behavioral, and attitudinal.

White racism still resides within our local congregations as well as our agencies and institutions. It will only be by constant effort that the pervasive cancer of racism can be eliminated from the church and those calling themselves Christians.

2. The creation of an authentic pluralistic Church.

The Church has not yet celebrated the rich cultural, racial, and language diversity of United Methodism. Too often, ethnic minorities have been expected to be, or desired to be, white. Consequently God's great gift of diversity has been submerged. The great test for United Methodism is, can we create a truly pluralistic church?

3. The need to strengthen ethnic minority local congregations.

The General Council on Ministries has called the whole church to respond to the needs of ethnic

minority local congregations. While it has been necessary in the past to concentrate efforts on ethnic minority participation at the general Church level, it is now recognized that the ethnic minority congregations are in need of leadership—lay and clergy, resources, relevant programming, and wholistic evangelism—witness and service.

If United Methodism is to remain a racially pluralistic church, it will depend largely upon ethnic minority congregations and their ability to provide effective ministry to their communities. The whole church will need to assist them.

4. The critical nature of ethnic clergy. The supply of ethnic minority clergy in Methodism is at a crisis point. Presently there are fewer than six Native American and Asian-American United Methodists enrolled in theological seminary. The supply of black United Methodist pastors has reached the point where we may begin to observe a trend of black general board staff returning to local pastorates. Asian-American congregations have begun "recruiting" pastors from Japan, Korea, and other Asian countries. The Spanish-speaking communities are facing similar problems.

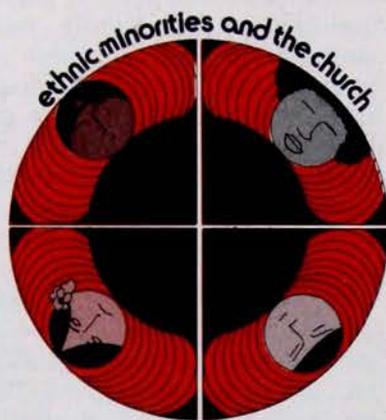
The General Church, through its appropriate agencies in cooperation with ethnic pastors and congregations, will need to find a way to reverse the present trend.

For those who think the issues of race and minority concerns are matters of the past—look again. The great test for Methodism is still ahead. Can The United Methodist Church be a place where people of various colors, cultures, and languages—plan together—work together—worship together—witness together—and serve together?

We shall see! ■

HISPANIC AMERICANS

Hector Navas



The Hispanic community within the United Methodist Church owes much of its faith to the missionary enterprise. It was men and women of great commitment and dedication who ventured into the Hispanic communities across this nation and Puerto Rico and left their mark of faith. Most of these missionaries were handicapped because they did not speak the language or understand the culture nor appreciated the Roman Catholic brand of Christianity. Nevertheless it was the missionaries who through their work established the agenda for the Hispanic Church.

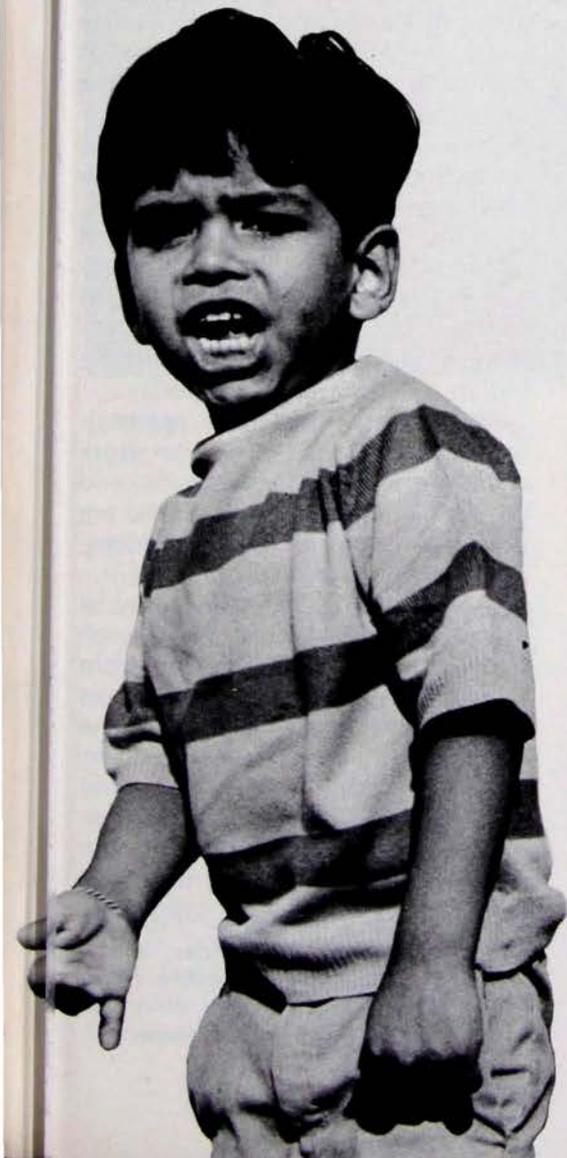
Today the missionary enterprise of the United Methodist Church in the Hispanic community is gone. The advocates are no more. However in its place is emerging the "New Missionary." These persons speak the Spanish language, feel the Hispanic culture and appreciate their religious roots. These are the Hispanic Americans of this nation. It is now our responsibility to write the agenda which will build upon the faith and dedication of the early missionaries. Hence the agenda of the Hispanic community is not being written nationally nor by a single group of persons but is emerging from the various Hispanic centers.

One of our large Hispanic centers is the Rio Grande Conference which has established its priorities by recruiting at least five new ministers a year. It has also put a new emphasis on the continuing education of ministers.

Another important center is the Miami area. Here a new program entitled "Centrolit" has been established for the purpose of enlarging the opportunities for Christian literature in Spanish. Also, another new program is called "Cuban Christians For Liberty and Justice." The purpose of the program is the improvement of the relationship between the United States and Cuba. It is also to sensitize the churches in the need for a new look in this area.

Another center is Puerto Rico which is now moving toward autonomy. It has set its goals on financial independence as a prerequisite to autonomy. It has also elected a General Superintendent for the purpose of giving immediate direc-

Hector Navas is director of United Methodist Centers, Tampa, Florida.



tion and attention to the problems and plans of the Puerto Rican Conference.

There are many other elements that are emerging in the Hispanic Community which will be brought together at a mini-consultation in San Antonio, Texas this month. This convocation will compile many of the things mentioned above and prepare a document for the General Conference. It will be at this mini-consultation that the Hispanic agenda will become more explicit. ■

Child at Plaza Community Center in Los Angeles and United Methodist congregation at Caguas, Puerto Rico, illustrate diversity and geographical spread of Hispanic Americans in the church.

"God is the most important 'Being,' the focal point in understanding and grasping the essential meaning of his existence," notes Native American author Vine Deloria in his book, *God Is Red*.

In all the changes that the Indian is undergoing, he is reverting to the essentials of his culture. The contemporary Native American is discovering in the patterns of the past that the idea of a Creator, God, was very much in existence. But throughout the years, the Christian Church has often misunderstood Indian culture and traditions.

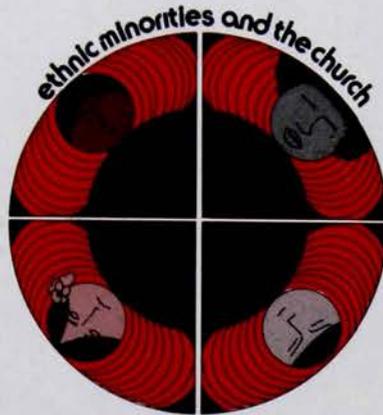
Europeans began with the idea that the Natives of this land were savages, heathens, and had no set of values that would fit into the society they were forming. Their thought then was to exterminate them or reduce them to serfdom. These ideas developed soon after the colonial period and intensified as the immigrants and settlers moved west.

Concessions were given only when the Indian succumbed to Western European paternalism, to the organizations and persons with authority who dealt with Native American affairs. The missionaries came and proclaimed a gospel that served as a basis for destroying Indian life and culture. And the Native American values his culture, perhaps even more so than the European. Later the Indian agent was assigned to the tribes to formulate and carry out regulations the Indian had to conform to. These are just two examples of paternalism, which the Indian is still experiencing today.

Misunderstandings and paternalism have hampered Christian work among the Native Americans and must be dealt with by those who are in leadership positions and by members in the local church.

As the Native American's way of living changes, so must the Church serve in different ways, moving from Christianizing the Native Americans and doing things "for" them. The ministry with the Native Americans must deal with all areas of life and develop the total person. As one of our young adults active in the church said, "The Church must not

The Rev. Mr. Pinezaddleby is director of Oklahoma Indian Ministries, a program of the Oklahoma Conference of Churches, and a member of the Oklahoma Indian Missionary Conference.



Robert Pinezaddleby

NATIVE AMERICANS



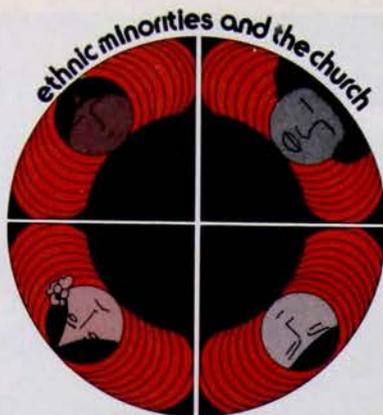


confine itself within its own four walls."

Areas of Native American ministry which would build up the total person are young adult ministries, urban ministries (many Native Americans are now in cities), counseling for college and vocational-technical students, and programs that would strengthen the local church and beyond (leadership training, continuing education, stewardship, Bible studies, etc.).

There must be more self-determination processes. The Native American immersed in paternalism does not know what self determination is. Self determination is vitally important in the church, and to the Church. To be free is the key to Christianity. ■

Billie Hooten Memorial United Methodist Church in Oklahoma City, part of the Oklahoma Indian Missionary Conference, ministers to the urban Native American population. Opposite page, the Quechan United Methodist Church and Indian Mission at Yuma, Ariz. The National Division of the Board of Global Ministries has granted \$40,000 and is seeking an additional \$100,000 for a Quechan tribal farming enterprise on the reservation.



Jonah Chang

ASIAN AMERICANS

Rev. Jonah Chang is executive director of the National Federation of Asian American United Methodists.

The seeds of *Evangelion* (Good Message) sown two centuries ago by the forefathers of the Euro-Americans have become fruitful. But the beneficiaries are unexpected. Today, while many white churches are suffering from a loss of members and deploring the end of international Christian expansion, Asian-American churches are mushrooming.

Japanese-American Christians are estimated to number 50,000, one-tenth the number of all Christians in Japan. Korean-American Christians have increased from around a thousand to 135,000 within the last decade; this is one half their population in the United States. In China, it is generally believed that there is no openly active preacher. However, there are about 40,000 Chinese-American Christians.

If people will open their eyes, they will see "a wide and effective work" (I Corinthians 16:9) right around us in the United States.

The era of uncritical reception of the Good News on the part of Asians and Asian-Americans is over, however. The Gospel taught by white Anglo-Saxon Protestants and Roman Catholics cannot be washed clean of colonialistic, military, capitalistic and technological taints.

Asian Christians feel that mission in a real sense has just begun, and they do better in differentiating Western culture from the Christian religion than do the Euro-Americans. And many ethnic theologians have shown that the more Christian theology becomes indigenously rooted and colored, the more faith and commitment are strengthened. Asians, who form two-thirds of the world population, see that the Christian faith should be global.

The characteristics of the Asian-American (Chinese, Filipino, Formosan, Japanese and Korean) Christian movement can be summarized as follows:

1. Immigrating Asians have a generally good impression of the United States. They soon find out that the American people are either indifferent, un-Christian or hostile toward them. The massive immigration of South Vietnamese surfaced the feelings of many Americans. Second, third and even fourth-generation Asian Americans are constantly surprised to find that many citizens do not consider them fellow Americans

even though they speak nothing but English. They resent strongly the idea that just because they appear physically different they are expected to prove that they are Americans.

2. To the Asian immigrants, the overseas mission field is perplexing. Many white churches are interested in and pour their resources into foreign churches "out there"; but they don't relate to Asian Americans in their own land as they sing "In Christ there is no east or west." Moreover, white "experts" make specialized decisions on Asian subjects and problems while the views of "invisible" Asian Americans are ignored.

3. Though Asian Americans are proud, they do not form ethnic churches out of a feeling of supremacy. On the contrary, they organize their churches because of the discomfort they feel in white churches. They need a community in which they can laugh and cry from their hearts without wearing masks. Across the country they have also found that it is critical to cultivate their creativity, uniqueness, resourcefulness and global significance in spite of being few, poor, unnoticed and scattered.

This desire for community has been made manifest in caucus activities: The Asian Presbyterian Cau-

cus, the National Federation of Asian American United Methodists, Inc., and the Asian Baptist, United Church of Christ and Episcopalian caucuses.

It is not an overstatement to liken the white mainline denominations to the Church of Peter during the mid first century. The Church of Peter was content with the leadership, tradition, quality, number and even the ethnic supremacy afforded them in Jerusalem. But the Spirit of the Lord moved some younger, sensitive and willing leaders like Paul, Barnabas, and Luke for the new agenda of the Church. Within thirty years, the *evangelion* was spread to the Gentiles, into the world of the day, the world of social issues and plural societies. Just as had occurred for those at the Pentecostal experience, those in the Diaspora could rejoice at receiving the spirit and witness; "they heard the same language, and saw the same vision and were telling in their own tongues" (Acts 2:7-13).

As in the past, the Church becomes more and more significant when it is open to new possibilities. Asian ethnic churches in the U.S. challenge all of us to be open and the Church to be the Church it should be. ■



Asian American churches are mushrooming. Above, choir of a Korean United Methodist church in Los Angeles. Left, the Rev. Peter Chen, assistant general secretary of the National Division of the United Methodist Board of Global Ministries, with Japanese American residents of church-operated home for the aged in Los Angeles. Author Jonah Chang is responsible for the recent founding of the first Formosan United Methodist Church in this country, in Hayward, Calif.





AS OTHERS SEE US

Charles E. Brewster

FOR some it is huge airports and six-lane highways, while for others it is a telephone system that works, but whatever the particular symbol it doesn't take long for a returning missionary to feel the difference in the standard of living in America, even in a recession, from that in the country from which he or she is coming.

It used to be called "reverse culture shock"—the cumulative effect of skyscrapers, Dairy Queens, king-size cars in king-size traffic jams, and all the other symbols of an affluent society on someone who for the past four or five years has been accustomed to different dimensions of size and pace of society, of boiling drinking water and scrubbing cabbage, or of checking one's shoes before putting them on in the morning.

But now with shorter and more frequent furloughs, and more consistent communications around the world about their home country, there is less "shock" to the return than there once was. Also, for better or worse, as theologian Hendrick van Leeuwen has pointed out, the technological age has produced a kind of uniform "culture" around the world, as symbolized by how much airports look alike from one country to another.

Still, a random sampling of recently returned missionaries at the conference in Columbia, Missouri this summer reveals how much America does look different when one has been away, especially if one has been living in a developing country. And if there is less "shock" than there used to be there is slightly more despair about being able to communicate to Americans how the world and the U.S. look from a different point of view.

In fact, one missionary, Ray de-Hainaut, who has been directing seminars in Bogota, Colombia, in an effort to get Colombians and North Americans in touch with each other's feelings, will be spending the coming year in the U.S. trying to raise Latin American issues for North Americans. He has been seconded to the National Council of Churches

to run the seminars. "There is just a general ignorance about how America, and particularly American corporations, affect Latin American life today," he says.

For Bob Marble, who feels much of American reporting on the crisis in India, where he has been a missionary, has been "irresponsible," America has been "preoccupied with the exploitation of a new continent and setting up freedom, and this accomplishment should not be minimized. The American experience is an exceedingly significant fact. It has been successful and has set the pattern around the world—the liberation of people from oppressive systems of government, that is the message of America." But now, he says, the American inclination is "to protect it, and we have stepped out of the revolution of mankind. We are not part of the revolutionary forces. We are simply on the side of anyone we can do business with."

Because Americans tend to think in simplistic terms about world problems, and particularly to see conflicts in terms of Communism and non-Communism, Bob Marble feels the U.S. has "not really understood the dynamics of what has happened in Asia." The problem is not Communism, he says, but the underlying factors of "hunger and frustration in the face of rising expectations of people" and he feels this is difficult to communicate in the U.S.

Communicating hunger issues was a basic concern of a number of missionaries. Several said they were particularly pained to visit homes in the U.S. and see how much food is thrown out after a meal. "If you spend five years in Asia," said Marble, "and then see the size of our supermarkets here and how much food there is, and how much food is thrown out, you begin to wonder."

"I was expecting to see long bread lines in the U.S." said Barney Clark, a missionary to the Philippines, referring to articles he had read in Time magazine and other journals, "and I'm sure if I went to the inner cities I would see some of that, but on the whole the well-being of

Americans is truly astonishing."

Other missionaries who had been back for several weeks said they felt there is "a great preoccupation with things" in America. Margaret Moore, a missionary in Korea, recalled visiting one home where the major topic of conversation seemed to center on what color upholstery the living room needed.

One missionary, Mrs. Win Anderson, from Belize (formerly British Honduras) said she and her husband were surprised and disappointed to discover the persistence of racial prejudice in the U.S. They had been travelling back to Michigan by car with two Belizians, who were dark skinned, and were told by some friends and relatives along the way that they would be welcome to stay at their homes, but not the Belizians. They found other lodging.

Marion and Fannie Woods said that living abroad as missionaries "makes you more sensitive" to the difference in living standards, even in a country such as Costa Rica, which has one of the highest living standards in Latin America. They said they would love to come back and "partake of all the conveniences" of life in America, but only if they felt others in the world had a chance. "Knowing that others do not have it, makes you more sensitive about having so much," said Marion.

The Woods and others also emphasized that they did not wish to make it appear they were doing without "on the field" and suffering in some way. Said Dot Anderson, a missionary in Mozambique, "People say 'how wonderful to do what you're doing' but I don't feel it is that extraordinary." Many missionaries have certain conveniences they would not enjoy in the States, such as domestic servants and sometimes a "status" they wouldn't enjoy here.

Dr. and Mrs. Donald Rudy, who are retiring from missionary service in Rhodesia to do medical work with the Crow Indians in Montana, noted that in foreign airports one generally hears announcements made in several languages, but in American airports they are made only in English. In New York they noticed the noise and the mass of

people, but (believe it or not) they found New York cab drivers "very friendly, especially after you tell them you've been away for several years. They want to talk."

No matter how critical they are of American ignorance or insensitivity about the rest of the world, most missionaries can point to some symbol, whether trivial or important, which sets their native land apart from others. For the Marbles it was leaving "the heat and dust of Delhi" and arriving in springtime. It was also symbolized in having a cold glass of milk, instead of the unspiced, boiled buffalo milk they must have in India. (Mrs. Marble has an acute ulcer and must have milk every four hours.)

One of the first things Paul Law did on his return to the U.S. was to take his family to a McDonald's. He is an agriculture missionary in Zaire, one of the few countries yet to be penetrated by the ubiquitous yellow arches which symbolize the high standards of American cuisine from Tokyo to Tehran.

For the Rudys it was the experience of casual conversation with a waitress in an American restaurant, instead of the formal "servant-customer" relationship that prevails in many parts of the world. "Coming from Rhodesia we noticed it because a waitress would never think of initiating a conversation with a customer."

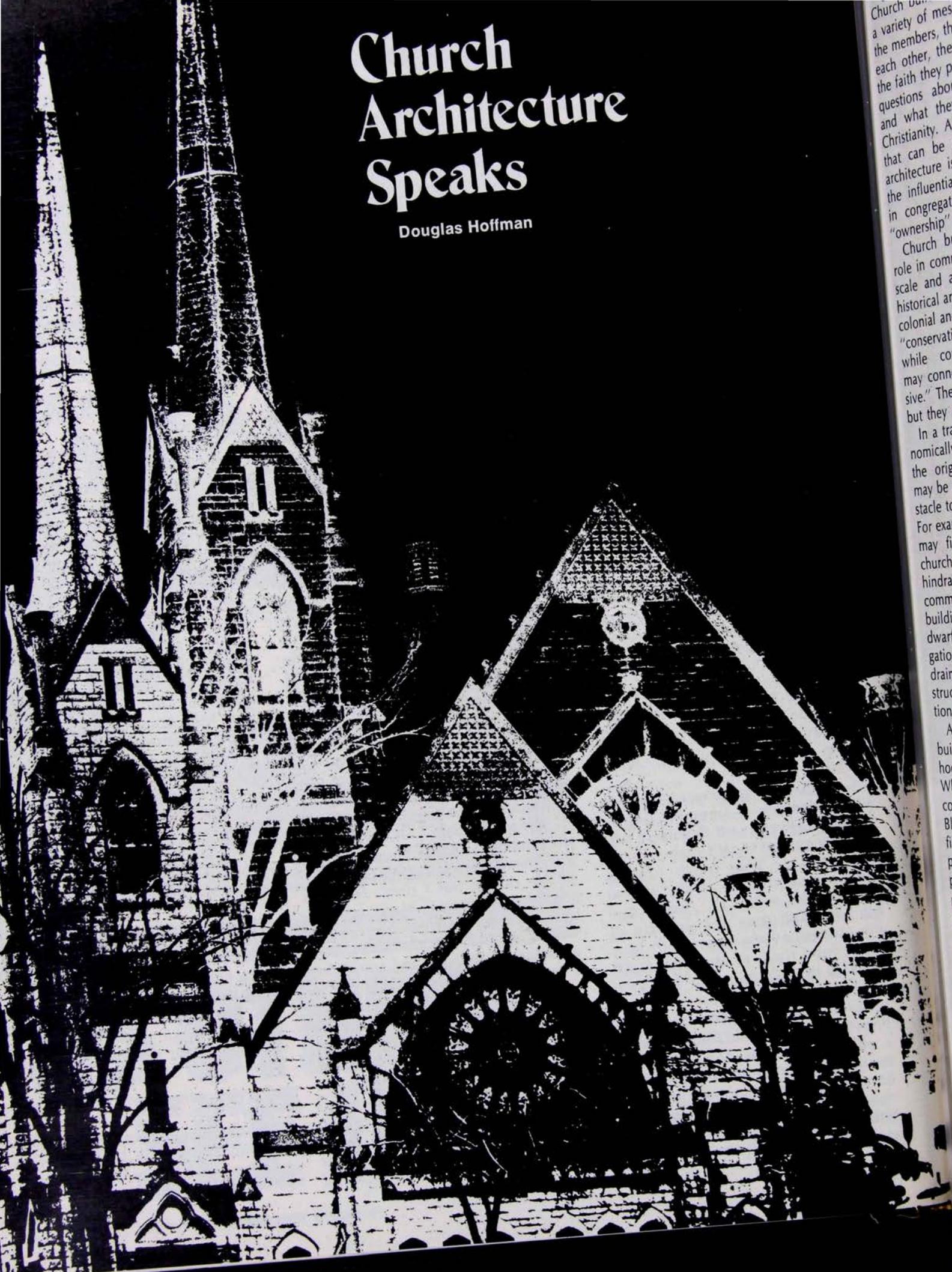
And almost all missionaries will mention the freedoms of speech, press and association which fewer countries than ever seem to have but which—the C.I.A. notwithstanding—still flourish in the U. S.

Those who have attempted to immerse themselves in another culture for the sake of Christ are in a unique position to share with Americans not only what is happening in Christian mission in that culture, but also how America looks from a different point of view. They can be bearers of that gift the Scottish poet Robert Burns described:

"Oh wad some power the giftie gie
us
To see oursels as others see us!
It wad frae monie a blunder free
us,
An' foolish notion." ■

Church Architecture Speaks

Douglas Hoffman



Church buildings... a variety of messages... the members, their com... each other, the commu... the faith they profess... questions about chur... and what they may... Christianity. Although... that can be derived... architecture is limite... the influential role... in congregational a... "ownership" of chur...

Church buildings... role in community... scale and aesthetic... historical architectu... colonial and gothic... "conservative" o... while contempor... may connote "lib... sive." These may... but they are nev...

In a transitiona... nomically, social... the original are... may be totally i... stance to the mi... For example, an... may find their... church buildin... hindrance to... community. In... buildings alon... dwarf an alre... gation. High... drain the bu... structure pro... tion to suit...

As another... building in... hood might... While it m... connotatio... Blacks an... find the a... period c... period th... people a... grants, s... may no... "coloni... perhaps... owners... at the... In c...

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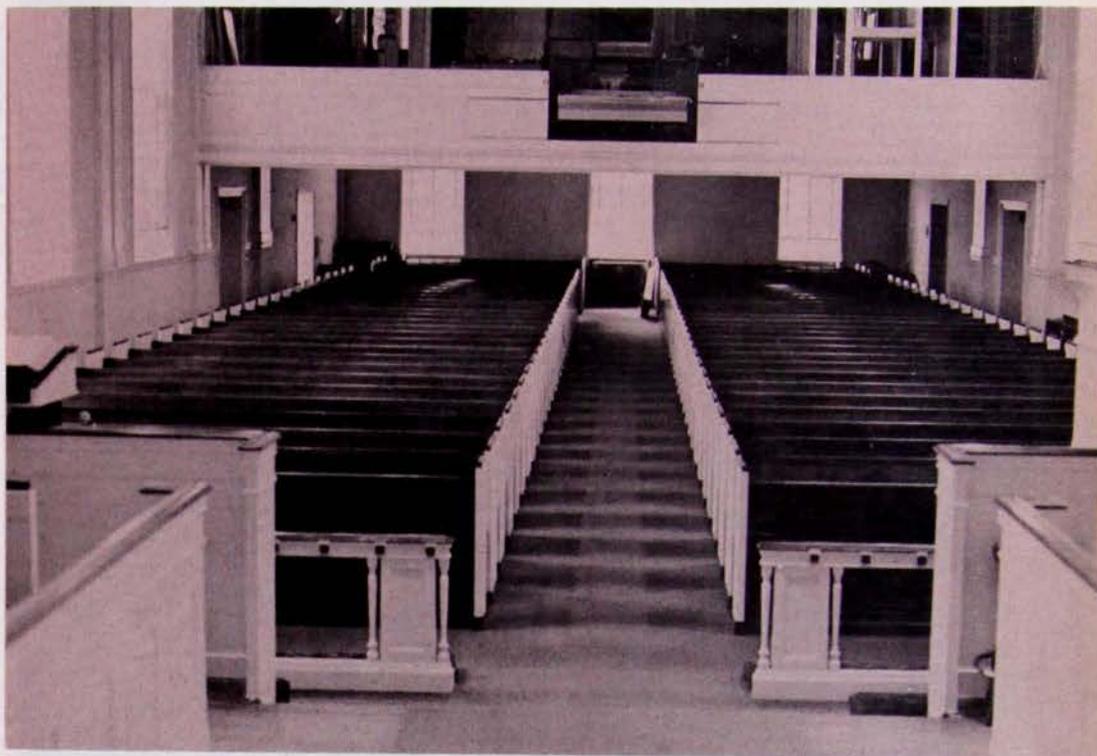
In many ways architecture is a guidebook to social behavior. Church buildings in particular emit a variety of messages that speak of the members, their commitments to each other, the community and to the faith they profess. I raise critical questions about church buildings and what they may reveal about Christianity. Although the meaning that can be derived from church architecture is limitless, I focus on the influential role of architecture in congregational and community "ownership" of church buildings.

Church buildings play a critical role in community identity, both in scale and aesthetics. For example, historical architectural styles such as colonial and gothic usually connote "conservative" or "traditional," while contemporary architecture may connote "liberal" or "progressive." These may not be justifiable, but they are inevitable associations.

In a transitional community (economically, socially and/or racially), the original architectural message may be totally irrelevant and an obstacle to the ministry of the church. For example, an urban congregation may find their large, period-style church building cumbersome, and a hindrance to real ministry for the community. In fact, the scale of the buildings alone can be ominous and dwarf an already-dwindling congregation. High maintenance costs drain the budget, while the physical structure prevents effective renovation to suit current programs.

As another example, a "colonial" building in a multi-racial neighborhood might impede church ministry. While it may have positive historical connotations for white residents, Blacks and Native Americans may find the association to the colonial period offensive, since it was a period that saw brutalization of their people and cultures. Recent immigrants, such as Asians and Latinos, may not make any association to "colonial" architecture—but this perhaps diminishes their sense of ownership and interest in the church at the same time.

In other words, church architec-



ture can easily be construed as racist and socially discriminatory. If a congregation is actively engaged in programs crossing racial and cultural grounds, therefore, the physical nature of the facilities must be evaluated as a factor in the success of the program.

Most architects will be quick to tell people that a final building design grows from careful planning and organization of the interior spaces. Strangely enough, architects are often guilty of overlooking this same rule in church design. Perhaps designing for building committees rather than single clients causes architects to acquiesce to preconceived notions about churches. Whatever the reasons, church planning in America tends to be lacking in creativity and innovative interior design.

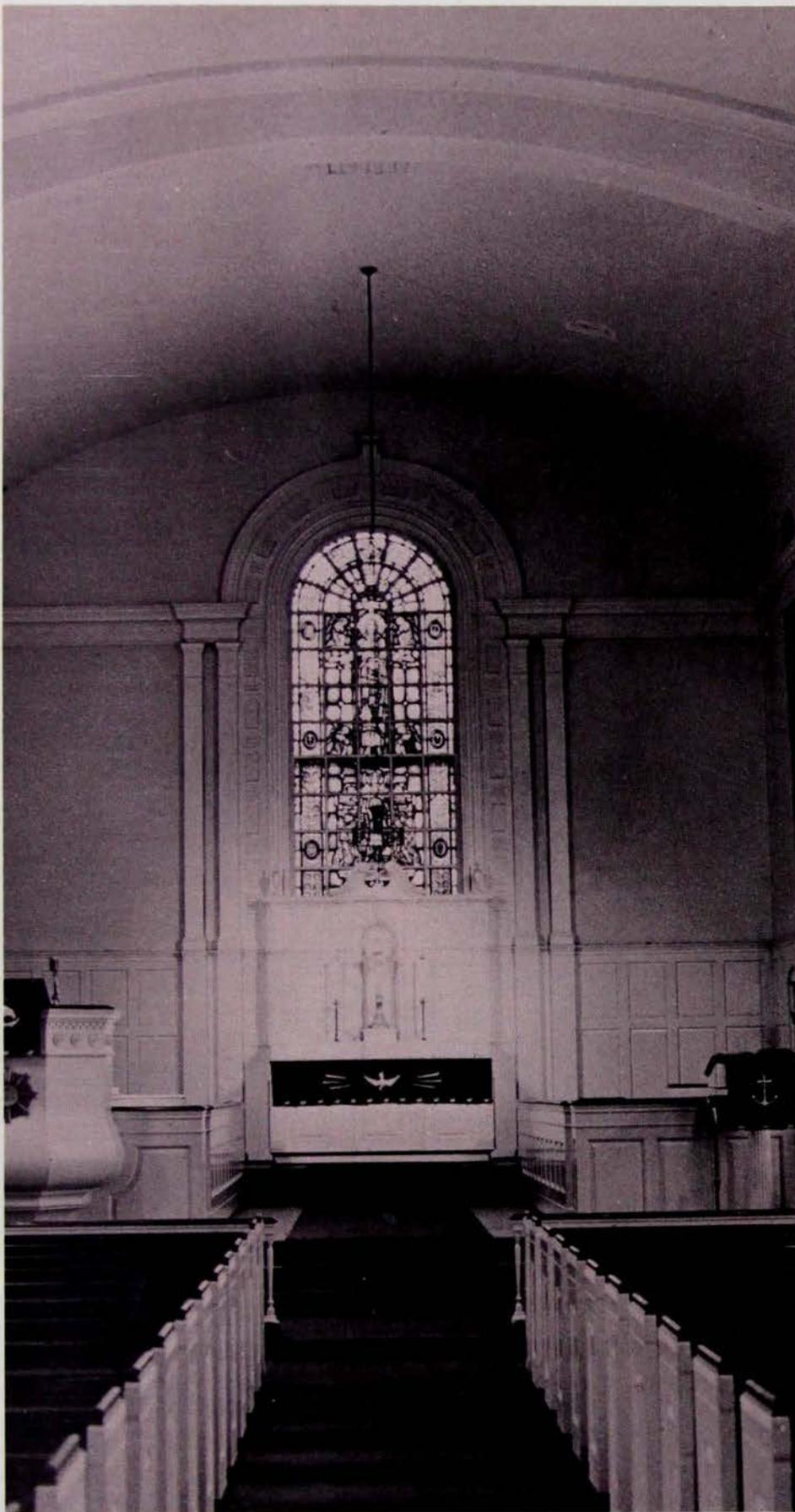
The early adherents to Christianity had no use for churches (as we know them) but met in houses and other convenient locations. Apparently, the church building as a center for Christian worship originated when Christianity became the state religion under the rule of Constantine in the fourth century. From that point, church builders began embellishing the buildings which presumably shifted emphasis from "people in worship" to "places of worship."

Traditionally, the tendency has been to place heavy, hardwood pews in the sanctuary, bolted irrevocably to the floor. This church has requested assistance in redesigning facilities to better achieve the ministry of the church.

United Methodism has undergone a similar transition from informal meeting place, to house of worship, to imposing edifice; all at a pace accelerating with our changing technologies and building trades. Early Methodism in America was expressed in small churches with pulpit-centered worship rooms. The emphasis was on people gathering together to hear the Word. Later there emerged interest in the chancel and chancel furniture, heightening the symbolic value of the altar as the center of the worship experience.

The evolutionary process has generated what might be labelled the "sought-after" church building, varying in size proportionately to the wealth of the congregation. Characteristically, the arrangement of the worship room or sanctuary is formal and inflexible. Fixed pews eliminate the opportunity to alter the seating arrangement and minimize physical movement during worship. The strong focus on the

Mr. Hoffman is the executive secretary of the Office of Architecture, National Division, United Methodist Board of Global Ministries.



In the same church as on previous page, the chancel is architecturally recessed as a smaller but grander space. Artificial and natural light filters through stained glass windows. Almost without exception the chancel is elevated by a series of steps, staggered to differentiate areas and to elevate the altar. The key word for this style of worship, says the author, is Formalism, dictating a passive pattern for worship.

chancel area and ultimately the altar draw attention to this area and away from the congregation. Further, it escalates the symbolic value of the altar and chancel. Other devices such as lighting and steps intensify the distinction of the chancel from the congregation. The altar area, usually elevated, is removed from the congregation by as many as four readily visible barriers.

This formalism may endanger a congregation's sense of ownership with worship by the strong emphasis on the place of worship as opposed to the action of worship. The restrictive nature of the worship room layout all but dictates a passive pattern for worship with the congregation as little more than an audience.

The abundance of visual and physical barriers between the congregation and the chancel will inevitably be complemented by a psychological barrier in the mind of the congregation. The obvious association is that the chancel is more sacred than the sanctuary, which, of course, is more sacred than the rest of the church, which is more sacred than the surrounding buildings, etc. (This is why you whisper in the chancel area.)

With this rather telescopic view of sacred space, it is not surprising that many church people separate their "daily" lives from their "church" lives. The "sought-after" church building with its implied sacred space reinforces the dichotomy many people experience between their spiritual and social lives.

Just as the exterior of the church building can influence the identity and mindset of a community, the interior of the worship room can seriously influence an individual's perception of worship. A static, inflexible space will not easily lend itself to a dynamic concept of worship.

Christianity has to its credit a few spectacular examples of religious architecture, such as the medieval cathedrals of Europe and the contemporary churches of Europe and America. The majority of churches, however, are dull, repetitive and manneristic. Surely, the time has come for a reawakening of the "message" made manifest in church architecture. ■

prison ministries:

concern and advocacy

Richard Pacini

PRISON ministries and the concern for criminal justice give some evidence of the directions and intentions of mission today and tomorrow. Viewed historically at this bicentennial interlude this aspect of mission reveals unpardonable failure, unexpected triumph, and possible portents for the style and focus of the church's witness in the immediate future. The church has patently overlooked Jesus' identification with the Isaiah passage in the synagogue at Nazareth (Luke 4) and the parable of the Last Judgment (Matthew 25) in accommodating itself to our society's attitudes toward offenders. Casting its mission role in the familiar practice of traversing land and sea to make a single proselyte, it has, in Eliot's phrase, "left much at home unsure."

The violent eruptions in correctional institutions in recent years have brought the plight of inmates and the processes of criminal justice to the attention of the general public and church groups so graphically that they could no longer be ignored. The responses, faltering at first and often tentative, have been gaining steady momentum, and there is mounting evidence which suggests that the results are having significant impact on societal attitudes and the church's understanding of its role in mission today. These auger well for the course of justice and the way in which the church fulfills its mission in the decades ahead.

Types of Programs

Estimates suggest that as many as 500,000 volunteers may be involved in various aspects of the cause of criminal justice today. Head counts in mission are as inaccurate as they

are unprofitable, and have frequently caused grave misunderstanding of the nature of mission. Important to our consideration is the fact that in large and small cities around the country, and in virtually every state, concerned people are banding together in groups and coalitions to effect ministry in response to particular conditions and within the range of local possibilities. Visitation programs are often a first step, providing expressions of friendship and opportunities for communication. "Friends Outside," a group of women in Concord, Calif., drive families of inmates for prison visits, and help arrange child-care, clothing and emergency needs. Chicago's Alliance to End Repression has enlisted 200 lay interviewers and 50 volunteer lawyers in its Bail Project. In Miami, tutorial and literacy programs have been introduced with particular reference to the needs of Hispanic inmates.

Nothing like the old isolation exists in most correctional institutions today. Almost everywhere, channels of communication have been opened to the world outside. But how smooth is the road out? There is a slim chance that the prisoner will return to the world changed for the better, a much greater chance that a hardened criminal will step forth, and substantial documentation that reformatories ruin rather than reform. The time prior to release and during reentry is crucial and several major projects have addressed themselves to this period. Chicago's Project Reconciliation, Rochester's Bridge, Beacon's South Forty, San Diego's Half-Way House, Jersey City's Life Center, and Buffalo's Project T.A.C.T. (Temporary Assistance, Counseling, and Training), are but a few of the transitional and after-care projects sponsored by community groups throughout the country.

**As many as
500,000
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criminal
justice today.**

Rev. Richard Pacini is a United Presbyterian minister, long associated with national missions.

St. Paul reminds us that "if one member suffers, all suffer together."

From Concern to Advocacy

What often starts as a concern for persons frequently moves to a posture of advocacy of reform. Attention directed toward the individual may be of renewing or life-saving proportions but it does not affect the system which has engulfed or maimed him. Typical of groups which have addressed themselves to change in the systems encompassing criminal justice are coalitions working for prison reform (Flint, Mich.), bail bond reform (Camden, N.J.), and moratorium on prison construction (California). The themes of three major conferences to be held in the fall of 1975 indicate some foci of present concerns: Participation in Criminal Justice Policy-making, Alternatives to Incarceration, and the Future of the Grand Jury. Participants in prison ministries become sensitized to public policy and often turn to its modification or correction. In this respect, the requirements of justice may sensitize the church to the demands of the gospel.

The burst of missionary enthusiasm which dominated American Protestantism in the nineteenth and the first third of the twentieth centuries was largely understood as an effort to convert people to Christianity. Other religions were assumed to be misinformed or inadequate, or even no religion at all, hence, pagan, heathen. Revivals in this country were to restore the lapsed, inform the convert of some nuance of the gospel, or alert to the impending millenium. Educational and medical work at home and abroad have had salutary and lasting results, but prisoners have remained strangers excluded from our gates, awaiting their moment of penitence in correctional institutions.

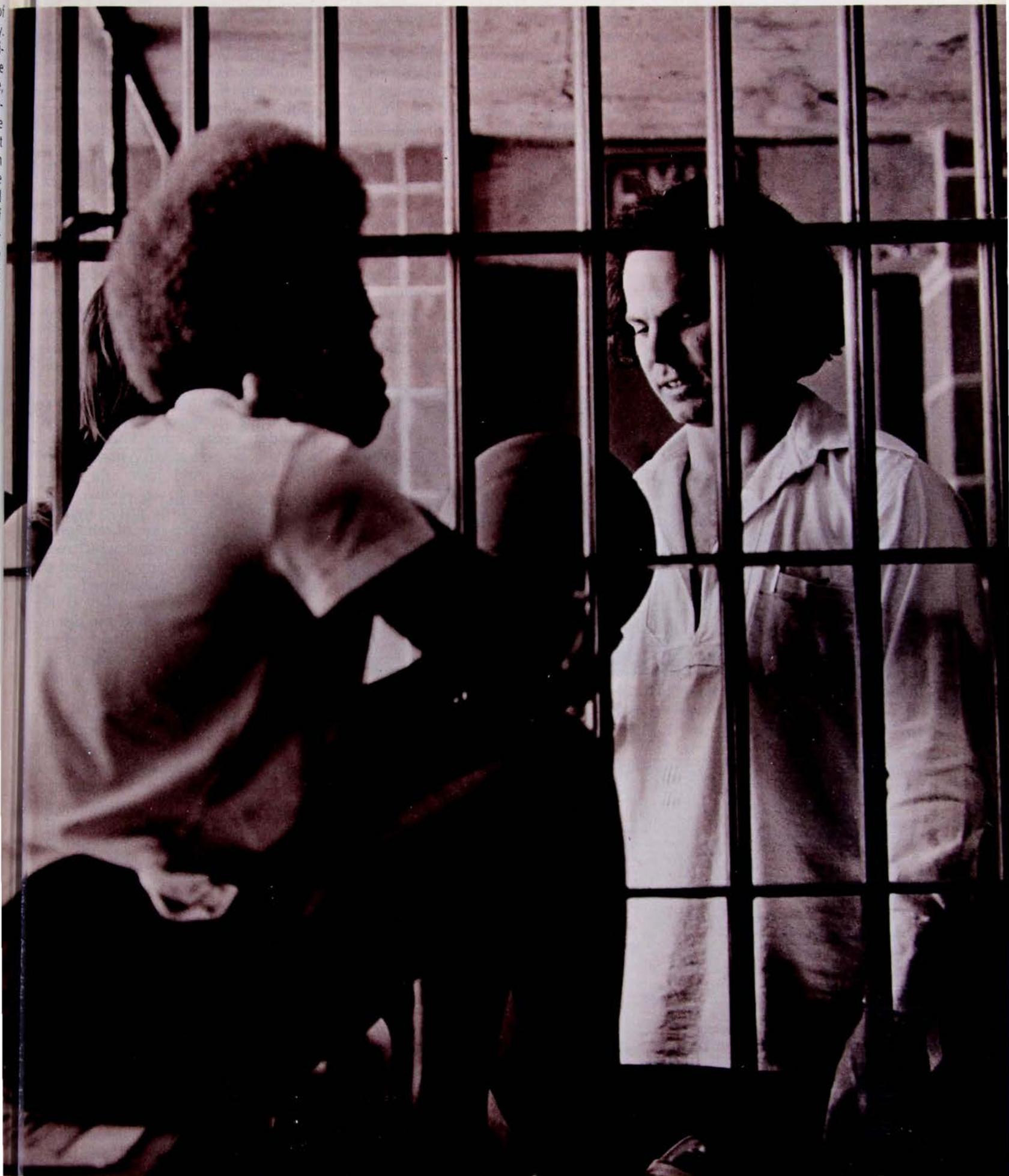
In the American Colonial period punishment was swift and sure, carried out publicly, zealously, and was often intentionally shocking. The penitentiary movement, which developed out of Quaker sensibilities, was intended to punish, reform and rehabilitate. It was hoped that detainees, in solitude with a New Testament, would be moved to penitence; hence, the name of the institution. But the conditions which motivate a change of heart were not

explored and remain the enigma of correctional institutions to this day. The harsh treatment and grim regimen of prisons, coupled with the early expectation of repentance, have produced correctional programs which are both too vindictive and too simplistic, (and) whose most predictable product is cynicism shared by inmates, officers, and the public alike. The church has stood at a distance, behind a wall of separation, uneasy with the unexamined societal norms but reluctant to challenge or correct them. And this might have been predicted when the church, early in American history, made league with a political philosophy which had no substantial means of dealing with the offender in society.

The Bible and John Locke

The founding fathers of this country are said to have been equipped with two documents: the Bible, and John Locke's Second Treatise Of Civil Government, with which they were almost as familiar as with the Bible. Locke provided them with a rational basis for resisting tyranny and dissolving an unjust government. Having found a political philosophy which supported their aims, they seemed willing to accept the questionable bases on which it was founded. Locke saw people moving from a state of nature, in which each was responsible for his own ways and protection, to a compact of government for the protection of property. To Locke's credit it must be admitted that his definition of property embraced "lives, liberties, and estates." In the colonial period this was usually stated, "life, liberty, and property," and it is clear that the protection of property was a formidable factor in the founding of the republic.

Locke understood life in community to be dominated by reason, the law of nature. The violator of law could be assumed to have taken leave of his reason, and therefore was to be shut out of the reasonable community. Indeed, he should be treated like the unreasoning wild beasts of nature. The criminal must be excluded from society. A wall of separation must be erected to punish the offender and to protect his future victims. Penalties were severe: hanging for pickpockets and



horse thieves, flogging and the stocks for lesser violations; and then the institution. The church is not likely to come to terms with prison ministries and criminal justice until it deals with the theological basis of life in community. Is the compact theory of government adequate, or will we recognize that we are bound in a covenant to each other and our God?

In the parable all nations are gathered before his glorious throne, each equally bound in covenant. In the Letter to the Hebrews we are admonished to "remember those who are in prison, as though in prison with them." And St. Paul reminds us that "if one member suffers, all suffer together"; and "if

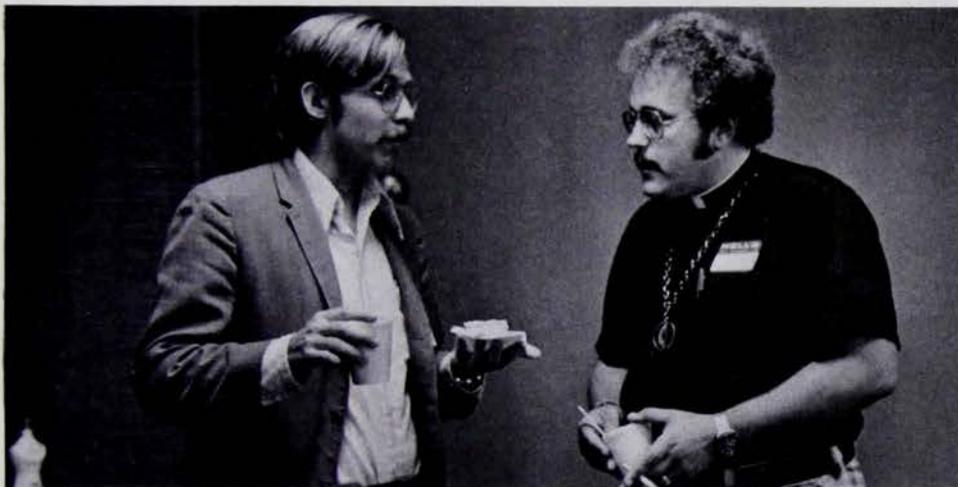
day bus tours or trips overseas to see mission becloud the issue. In the best sense, mission is not seen but done. We must come to recognize that mission is not sending but accepting the fact that we are the ones sent. Joy in heaven is not reserved for the numbers of newly commissioned missionaries; it breaks forth, equally, as each committed Christian lays the gospel to heart and witnesses to the power and message of Jesus Christ where he is.

Further, prison ministries have the ring of spontaneity often lacking in mission councils. They reflect the ready response to new situations unhampered by the long-range projections of interminable planning processes which often seem to fore-

would like to share with others. This often includes an interpretation of the gospel which is slanted to our cultural or socio-economic predilections, almost invariably including some dimension of the work ethic. So we believe, and so we judge, and it seldom occurs to us that others may enrich our understanding by their insights, or that as we draw closer we may find the judges judged. Prisoners were there before prison riots. The church's concern not as clearly so. And now the church may well stand convicted of lack of sensitivity and failure in mission. Was it because they were too close at hand to be considered, or because we had set them too far apart to be considered our problem, waiting for their first move of repentance? The offenders in society are surely excluded, but are they offenders because they know themselves to be excluded? Whose is the first offense? And have our consciences spoken to us about that? The sensitizing of the group initiating mission is often one of mission's surest results. The gospel which we seek to share lays claim to us and a part of mission is accomplished.

"He that is not against you is with you," Jesus reminded the disciples when they complained of a non-follower casting out demons in Jesus' name. Cooperation with other groups is not only possible but necessary in our pluralistic society. Ecumenism has taught us to use the word "our" in the broadest sense, in contrast to the narrowly denominational emphasis that was customary in mission circles. Coalitions have been characteristic of the most effective work in prison ministries and criminal justice. This lesson, learned of necessity in one area, should find fruitful application in all facets of mission.

Mission as the spontaneous and cooperative response of the believing community, sensitized to the gospel by the suffering at its door, is the present state of this segment of mission. Perhaps no more than a cloud the size of a man's hand, this sign of the time may portend new directions and intentions in mission, but only if we recover our understanding of being people of the covenant who do not possess a gospel which we share, but are possessed by a gospel shared for all. ■



Courtwatchers in Cleveland, above, and jail visitor in New Orleans, previous page, are volunteers in church-sponsored ministries.

the ear should say, 'Because I am not an eye, I do not belong to the body,' that would not make it any less a part of the body.' The wall of hostility has been broken down and we are reconciled to God through the cross. The distant have been brought near, the excluded have been included, one new man has been brought forth in place of two, and this is our peace. If this portends a day when we will go to others not simply to serve or announce but to find our mutual peace in Christ and to realize our interdependence, perhaps we have found a lost direction and intent in mission. Bereft of this theological insight we may continue to live under the lash of the ethical instead of the shadow of the cross.

Mission Not Seen But Done

Prison ministries also remind us that mission is where we are. Satur-

stall mission in a changing scene. It sometimes appears to the casual observer that some of our mission executives have exchanged their pocket testaments for pocket calculators. Fortunately, the Good Samaritan preceded some of our planning techniques and moved to assist the man at the roadside without asking where he fit in the order of priorities. People responding to people, or to their situations, should be the name for mission today.

Witnesses Witnessed To

Another aspect of mission brought to light in the Christian concern for criminal justice is the commonly experienced, but seldom identified, fact that in witnessing we are witnessed to, as senders we receive. The charges of spiritual colonialism or imperialism are not entirely off the mark. We presume an understanding of the gospel which we

"CRITICAL" ISSUES IN LATIN AMERICA



For all of its sometimes turbulent history, Chile, before the coup that catapulted the military into a position of absolute power, boasted the longest continuous democracy in Latin America. With a large middle class (about 30 per cent), and 84 per cent of its citizens literate, the country also had a highly sophisticated electorate.

What has happened in the past few years has its roots in a growing economic dependence on foreign powers, especially the United States. Chile's most valuable resource has been its mining industry. In the last century and before World War I and the introduction of synthetic substitutes, the chief mineral was nitrate and British interests dominated the nation's economy. As copper mining became more important, U.S. companies also grew in importance. By the 1960's more than a hundred companies and other agencies were in the country, and forty of Chile's largest corporations were under foreign control.

Unfortunately, although Chile has been the largest exporter of copper in the world, only the upper classes of Chile have benefited. Their good fortune has not been shared by the country as a whole. In 1971 the Chile Copper Corporation reported that the four U.S. companies mining Chile's copper, nitrate and iron resources for sixty years had taken approximately \$10.8 billion out of the country. In its nearly four-hundred-year history Chile's gross national product amounted to only \$10.5 billion.

At the same time as foreign economic control has expanded,

workers' demands for a fair share of profits have become increasingly articulate. Beginning in the last century with sporadic strikes and random organizing, their efforts were frequently met by violence. In 1907, 10,000 demonstrating nitrate miners were met with machine gun fire and 2,000 men, women and children were killed.

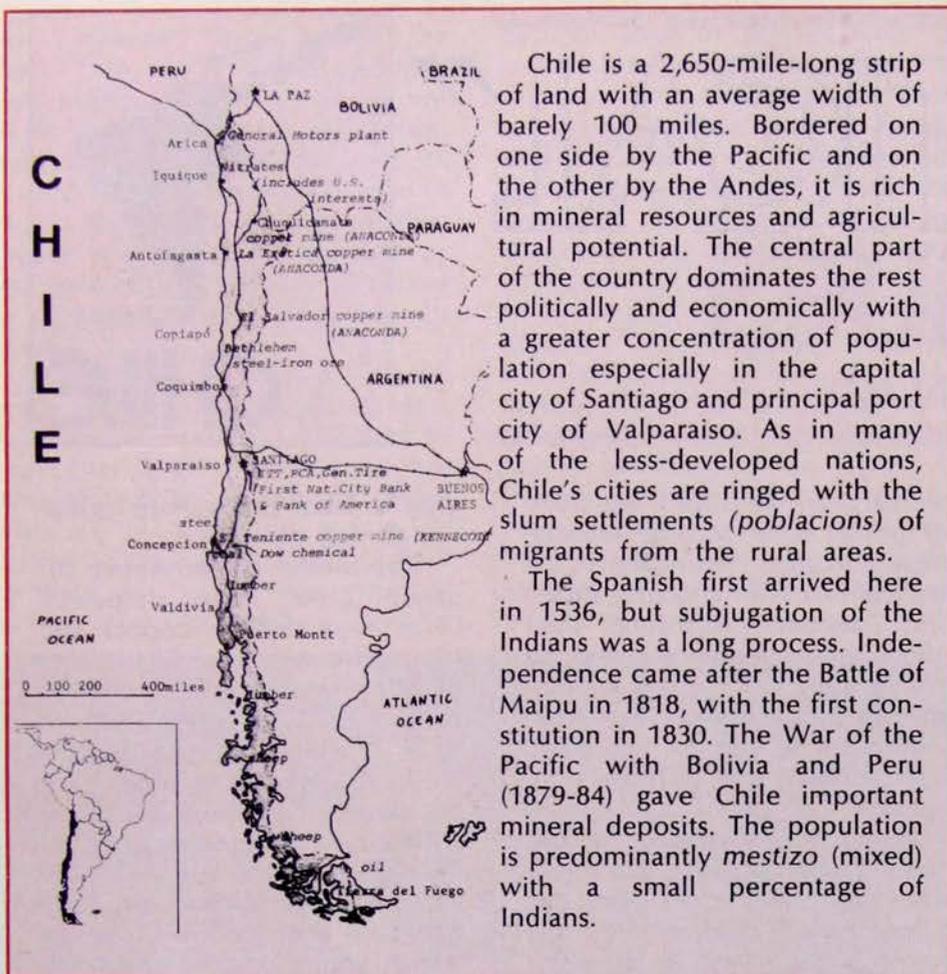
By the second decade of this century labor emerged as a significant political force. A depression brought on by the loss of income from nitrates stirred up social unrest that brought down the nearly 30-year-old entrenched and thoroughly corrupt government of the time. In 1925 a new constitution was drawn up which included some of the most pro-

gressive labor and welfare legislation of that era.

Nevertheless the economic situation grew more desperate. Chile depended on copper and nitrates for more than 70 per cent of its national income. From \$27 million in 1929, sales declined to \$3.5 million in 1932. As government after government attempted to cope with the country's economic problems, political parties on the left took form and grew. The Communist Party had been organized in the twenties. A young doctor named Salvador Allende helped to found the Socialist Party, and a few years later Eduardo Frei and other young Catholic intellectuals started the Christian Democrats, a middle-of-the road po-

Before the fall of Salvadore Allende's government in September, 1973, supporters and opponents of Chile's Socialist government clashed in the streets.





Chile is a 2,650-mile-long strip of land with an average width of barely 100 miles. Bordered on one side by the Pacific and on the other by the Andes, it is rich in mineral resources and agricultural potential. The central part of the country dominates the rest politically and economically with a greater concentration of population especially in the capital city of Santiago and principal port city of Valparaíso. As in many of the less-developed nations, Chile's cities are ringed with the slum settlements (*poblaciones*) of migrants from the rural areas.

The Spanish first arrived here in 1536, but subjugation of the Indians was a long process. Independence came after the Battle of Maipú in 1818, with the first constitution in 1830. The War of the Pacific with Bolivia and Peru (1879-84) gave Chile important mineral deposits. The population is predominantly *mestizo* (mixed) with a small percentage of Indians.

political organization that earnestly tried to make room for the aspirations of Chile's poor in its program.

From 1938 to 1952 a Popular Front, including the Socialist Party (and until 1948 the Communist Party), elected Radical Party (moderate left) presidents to office. But despite some economic reforms the government continued to be dominated by a more conservative Congress whose interests lay with big business and the large landowners.

The Christian Democrats, sensitive to the problems of the poor and to increasing foreign economic control, promised an alternative to both the conservatives and the still-growing left. In 1964 Eduardo Frei was elected president with 56.1 per cent of the vote. Allende, running against him, received 38.9 per cent. Fearful of the possibility of the Socialist doctor's election, the right assisted in Frei's election and U.S. government agencies and businessmen contributed nearly \$20 million to his campaign.

Frei envisioned a Chile where

all the classes would cooperate so that everyone would share in the power and wealth of the country. He set out to accomplish this through land reform and through the "Chileanization" of the copper companies.

Despite strong conservative opposition, Frei managed to get a far-reaching land reform law passed. The difficulty was in executing it. The government promised that 350,000 families would receive 100,000 acres by 1970. At the end of five years of a tug-of-war between impatient peasants and landowners organized to hold onto their land, only 15,000 families had benefitted and the effort seemed to have reached a dead end.

Frei had just as little success with "Chileanization." The acquisition of 51 per cent interest in a Kennecott mine, 25 per cent in an Anaconda mine and 30 per cent interest in a mine owned by the Cerro Corporation, plus promises by all three to greatly expand their production, were accompanied by so many concessions, including tax breaks, that

Chile's budding economic independence was soon seen to be more illusory than real.

Despite Frei's good motives, his government presided over a continuing decline in the standard of living of Chile's poor. By 1969 a married worker with one child had to spend 82.3 per cent of his salary to maintain the minimum diet recommended by United Nations experts.

But the Christian Democrats not only made Allende's election possible through their failures, but through their successes. Both the rhetoric and some of the actions of the government had encouraged organizing activities among laborers and peasants as well as a new political self-consciousness. A dissident group, the Movement of the Revolutionary Left (MIR), which had grown up during Frei's term, actively organized associations of workers and peasants and led land seizures. While MIR did not support Allende, the people it educated and organized did.

In the fall of 1970 Allende was elected president of Chile.

Both the U.S. and the Chilean right badly under-estimated Allende's chances for election. Nevertheless, even before he was elected, they began working against him. Since he failed to receive a majority, winning with only 36.2 per cent of the vote in a three-way race, the Chilean congress was required to confirm his presidency. The CIA quietly tried to buy congressional votes away from Allende. Both before the election and throughout his years in office both the CIA and U.S. business concerns contributed money to opposition media, infiltrated political organizations on the left and the government itself, financed demonstrations and strikes, and abetted coup attempts.

Though the U.S. government was always cool to Allende and the Unidad Popular (the coalition of parties he represented), U.S. hostility was complete with the nationalization of the copper mining industry. On July 11, 1971, after a unanimous vote by Congress, the government nationalized the largest American-owned mining corporations. The amend-

ment permitting the take-over provided for compensation at book-value less excess profits. The Comptroller General, a Christian Democrat unsympathetic to the government, determined that book value was \$629 million, while excess profits came to \$775 million. Hence, no compensation was to be paid.

While Allende could hardly have been more pleased with the result, the decision was one made by a much broader political consensus than he represented. It was one of the few political actions of his government that remained non-controversial within Chile, but its contribution to his downfall was enormous.

Allende had inherited a foreign debt of \$3 billion—one of the highest per capita debts in the world. Like most developing countries, Chile would periodically renegotiate its debt, and at the same time secure further loans while continuing repayment of the old. Additional credit of this kind was absolutely necessary for the purchase of food and many consumer items. The U.S. abruptly ended almost all of its money aid to Chile after the nationalization of the copper mines had taken place. In addition, it used its influence to end credit from international financial agencies. This invisible blockade created massive economic problems.

But while the Agency for International Development, for example, stopped its "Food for Peace" program just as Allende announced that every Chilean child would get a daily glass of milk, military aid was increased. From 1971 to 1974 the armed forces received \$45.5 million, double the corresponding total for the previous four years. The military proved the U.S. government's most valuable ally in its attempt to undercut the government.

There may never be a way of objectively evaluating the American role in the eventual military coup. In any event, Allende had serious internal as well as external problems. Allende held the executive office, but both the Congress and the Supreme Court

Traditionally the church in Chile, as in most of Latin America, has either been apolitical or identified with those in power. This is as true of Protestants as it is of Catholics. And since Communism has long been understood to be "godless and atheistic," the parties of the left have received little support from representatives of established churches.

Until the 1950's the church in Chile tended to associate itself automatically with the largest party on the right, the National Party. But when the emerging Christian Democratic party claimed as its own heritage and program the social teachings of the popes, Catholics for the first time had to make a political choice on the basis of merit. It was also a choice that required them to think seriously about social justice.

During the years that followed, the church began to change. Priests and ministers began a dialogue with Marxists and some of them even claimed an allegiance to a Marxist interpretation of the continent's problems. In 1968 Latin American bishops denounced economic imperialism and proclaimed the church's responsibility to the poor. In 1971 a papal document officially recognized that Christians might use a Marxist social analysis, though the solution to social problems must be non-Marxist. This was essentially the position of the Christian Democratic party. Nevertheless, both Protestant and Catholic churches still lean to conservatism.

Protestants constitute approximately 12 per cent of the Chilean population. Less than one per cent of those are Methodists. The Methodist Church includes "a good cross section of Chilean society," according to Joyce Hill, an executive secretary for Latin America in the World Division of The United Methodist Board of Global Ministries, "but it has no strongly defined ideological or theological stance." Nevertheless, Bishop Juan Vasquez, leader of the 5,000-member Evangelical Methodist Church of Chile, last December signed a published statement expressing strong support for the military government.

In interviews in this country Bishop Vasquez criticized the "distorted image" of the Junta propagated by Chilean refugees, especially Methodists. At the same time, however, he confirmed reports of large numbers of political prisoners receiving bad treatment at the hands of the government.

The Methodist Church has been represented on two interreligious committees formed to assist those under duress. The first, the Committee for Refugees, assisted foreigners, many of whom had come to Chile as refugees from other Latin American countries. With the cooperation of the United Nations and the World Council of Churches, thousands were helped to leave Chile and emigrate to countries willing to receive them.

The Committee for Cooperation for Peace in Chile has had a much more dangerous task to perform. The Lutheran bishop, Helmut Frenz, a Catholic Auxiliary Bishop, Fernando Arizita and a young Jesuit priest, Fernando Salas, organized the committee and other Protestant and Jewish groups have given it varying degrees of support. It has searched out information on missing persons, found legal counsel for many of those arrested and aided the families of prisoners as well as assisting people who have lost their jobs.

As in every church, there have been Methodist dissidents—some of them arrested and others expelled from the country. Included in their number are six pastors. The Rev. Samuel Araya is one who has come to this country. Arrested and held for ten days, he was released and expelled after protests from American and other church leaders. Ulises Torres, a minister from the southern part of the country, was only recently freed and allowed to leave Chile after more than a year in prison. He was accused of permitting a young group of rebels to use his mimeograph machine for an anti-government leaflet.

were controlled by opposition forces.

Large land owners reacted to the threatened requisition of their land by cutting back production and destroying livestock. Peasants responded by seizing land before it could be legally acquired and distributed. But where the Christian Democrats had bowed to the landowners and confronted the peasants with troops, Allende tried to restrain the landowners and work out agreements with the peasants.

One of Allende's first acts was to raise the wages of the lower

the newspapers, most of which belonged to opposition parties, grew more vehement in their attacks. Truck owners, some of them belonging to the right wing and others frustrated by the lack of replacement parts from the United States and crippled in their operation, also struck. Strike funds were provided by the CIA.

In the meantime elements of the Armed Forces grew bold and raided worker-controlled factories looking for arms. A coup was attempted and crushed, and bombs were exploded at a school,

would end and the country returned to normalcy, arrests and torture have continued. In fact, the process is less random and more systematic and thought out.

In the first week it is estimated that 2,000 people were killed. As many as 18,000 have died since then, and 20,000 still remain in prison—most of them have never come to trial. It has been the clear intention of the Junta to wipe out every trace of the left.

Even after two years a midnight curfew remains in force in Santiago. All labor unions and political parties have been outlawed or recessed for an indefinite period. Congress has been disbanded. While under Allende, no newspapers were stopped from publishing, under the Junta four have been closed and the Christian Democrats quit publishing their paper since censorship made it impossible for them to present their own position.

Under the military government there is no right of assembly. The universities have been purged of left-leaning teachers and students and military rectors have been placed in most of the universities. Sociology and philosophy courses have been replaced by technical and science courses. Books have been burned, and "patriotic" programs added to school curriculae.

Despite the renewal of U.S. aid (\$150 million in short-term credits extended by U.S. banks alone), the economic situation has not improved for the majority of Chileans. There is no shortage of goods for the middle and rich classes, but inflation is still the highest in the world at 400 per cent. The government has returned factories to their owners, and land to large landowners. All of Allende's programs to help the poor have been rescinded, and unemployment is three times as great as in his last year in office.

There seems to be little hope for any change in Chile in the near future. The left is shattered; its leaders are in exile, underground, imprisoned or dead. And everyone else is frightened and quiet.



The Methodist Church in Angol, Chile.

classes and simultaneously establish price controls. While this lowered the inflation rate for the first time in years and simultaneously raised the standard of living for the poor majority, it also had the immediate effect of stimulating production. However, it also stimulated demand, and soaring demand in combination with the U.S. credit blockade created shortages. These were experienced primarily by the middle class. Most of the poor were still better off than they had been, and the rich made themselves still richer and further disrupted the economy by creating a thriving black market.

What looked like chaos to many, meant the coming to birth of a new society for others. Nevertheless, there was also real chaos. After the UP increased its support in the March, 1973 Congressional elections, the opposition stepped up its efforts to displace Allende's government. The U.S. economic blockade was intensified; white collar workers and technicians struck one of the major copper mines; other strikes and demonstrations took place;

an oil pipeline and at the former home of a Socialist Minister of Finance. Allende attempted to mollify the military by bringing military leaders into his cabinet, including Pinochet—the man who was soon to replace him and assume dictatorial powers. He tried to start a dialogue with the Christian Democrats.

But the situation was out of control. There seemed to be only two possibilities to many: civil war or a military take-over. In September, 1973, after purging its ranks of Allende supporters, the military attacked the Presidential Palace. Allende, military leaders announced, had committed suicide. Eye-witnesses reported that he was killed in a gun battle with Junta supporters.

Though the Junta at first declared itself a provisional government until order could be restored and new elections held, General Pinochet has since stated that "There will be no elections . . . I am going to die one day and the person who succeeds me will also die. But there will be no elections." And while many have hoped that the repression

A SENSE of dignity

THE COMMITTEE FOR COOPERATION FOR PEACE IN CHILE

Before the coup in Chile, Father Christian Precht was pastor of a Roman Catholic parish near Santiago and a university professor. Now executive director of the Committee for Cooperation for Peace in Chile, he recently visited the United States.

There are two things we always keep in mind in the committee. First, we want to be very aware of what the people are doing for themselves and help them face the situation. We don't want them to be passive. They have a great sense of their human dignity.

Secondly, we keep insisting that we are a transitory organization, because we were born in an emergency. We always hope this emergency will pass and that what we are doing might become the ordinary pastoral commitment of the Church.

We don't want to use this service as a pretext for proselytism. It is not our aim to fill our communities with newly baptized people who are so thankful for what we have done.

We are in a position to serve. That is the only right that we claim and it's a great responsibility that we have.

I also feel that what's important is the whole committee. I am the executive secretary in this moment. I could be the doorman tomorrow if necessary.

We help people who are arrested have a proper defense in the courts. We have about 23 lawyers in Santiago and a few others throughout the country working directly on cases.

We also present many of these cases to the government authorities. In February we handed a document to the Supreme Court telling that in the previous year only two writs of habeas corpus were accepted. We're asking the authorities to take concrete measures to

overcome this situation.

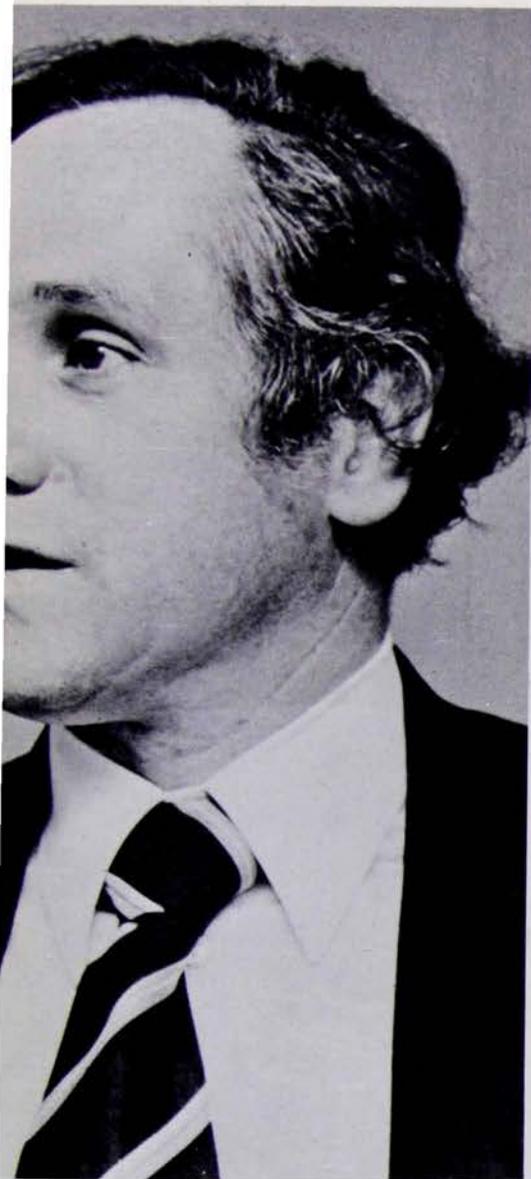
We're also helping people who lose their jobs. Many lost their jobs because they were politically committed, like syndicate (union) leaders. We help people recover their jobs when there was a certain arbitrary dismissal that we could underline, or if not, to see that at least they received what they should of social security and other resources.

The economic situation is very

Among the social services aided by the Committee is the distribution of food to the hungry. More than 100 dining rooms for children have been started in poor areas.

RNS Photo





RNS Photo

Bishop Helmut Frenz of the Evangelical Lutheran Church in Chile has come under attack by members of his own church, largely for his work with the Committee. Earlier, Bishop Frenz was awarded the 1974 Nansen Medal by the United Nations for his work with refugees after the 1973 coup.

poor. The ministry of economy announced that about 15,000 more people would lose their jobs to enable the government to take new measures which will help the country recover. That means we have more and more people coming to us.

We also have a very interesting program of social assistance. At first it was trying to help the families of those who were arrested. Others who left prison camps needed a psychologist or psychiatrist to help them over difficult situations. So we also had to start a health program.

Help in the Shantytowns

In some shantytowns, women got together and decided to start dining rooms for children. In the *poblacion* (shantytown) where I live I have seen a woman with a sack knocking on every door asking for sugar. Someone will give a spoonful, another a cupful, but something, and with that, they will feed the children. It really touches your heart because you know they are giving what they do not have.

So we support this effort. When I left Chile, there were more than 100 of these dining rooms in Santiago and some starting in the provinces. How they maintain themselves is a question for our Lord to resolve. Most of it is out of Chilean solidarity. One of the main words pronounced by the poor is solidarity.

The last major program is trying to help in development. Groups of people who were working together in an industry when they lost their jobs figure out what they can do and present their projects (for small workshops). We study the ideas with them, so that they can see the difficulties. We want every project to be financed by different friends who are helping us.

We have 127 of these workshops in the urban sector. Thirty of them are in detention camps, because Chilean law provides that political detainees can work for their families. About 20 workshops have collapsed for different reasons. But I think 20 out of 127 is not a big figure.

We are starting a similar program in the country, near Santiago. We have about six or seven groups of

campesinos working, mostly raising vegetables. You can have your money rotating in about three or four months because vegetables grow very quickly. I'm learning these things now. Before, the only thing I knew was how to eat vegetables.

A Nun's Story

The spirit of the people working in the committee is really incredible. I can give you an example. There is a nun who works, I don't know, maybe 20 hours a day.

She lives in a poor area. And in this area, there was an invalid, and he had to go to the hospital about five miles away. And he was scared to death of going in an ambulance.

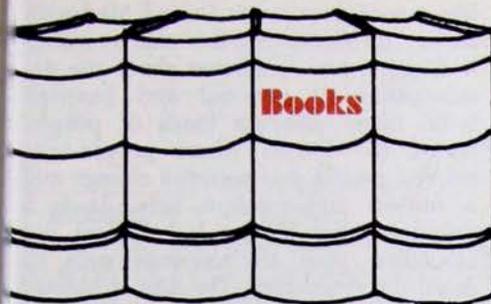
They finally convinced him that it was better to go in an ambulance than to walk. But it was his misfortune that when they put him in the ambulance, the wheelchair fell over, and the man fell down. It was horrible, and nobody could ask this man to get into an ambulance again.

This nun got up the following day at 5 a.m., right after curfew, and came walking with him up to the hospital. And at 9 o'clock she was at the committee, which is when we are supposed to start working. She didn't tell me. I heard it from somebody living with her.

We try to inform the churches, the denominations, the Jewish community, the Supreme Court, the people coming to Chile to investigate conditions. I have been astonished that we really have great credibility. I think the reason is that we never try to exaggerate. The situation is bad enough; you're not going to help by saying it's horrifying.

Since we are so committed in action, it's very easy that we don't reflect very much, particularly theologically. In the committee we feel that this work is a possibility for the diakonia of the Church. What does that mean in regard to the mission of the Church? To evangelization?

For many people the mere fact that the Church has been working has become a point of credibility for the Church. That's very important. It's not that we want to hook them in. But if they pose questions, we have to think what's happening. ■



A NATION YET TO BE, by James Armstrong. New York, 1975: Friendship Press, 120 pages, \$2.25.

Behind this paperback's cover graphic of the Statue of Liberty, with a teardrop rolling down the Statue's face, are 120 pages of a mission study book that is one of the most readable and provocative resources available to the church in the past few years. In its eight chapters the reader sees the United States during the Bicentennial years through the eyes of global consciousness. Author James Armstrong has written from the hearts of South Dakotans as well as from the hearts of Brazilians, Vietnamese and Rhodesians. This is a loving critique about our nation that is not yet all it can become.

The opening chapters skim over some major and minor streams of United States history, constantly raising questions yet asserting the author's convictions that the revolution in this country did not end 200 years ago. The earmarks of the continuing revolution, the unfolding acts of this nation's drama, pose hard questions about for whom the political system works, about regulating the power of the military, about the "Americans dream" in the Constitution that speaks so pointedly about protecting the rights of minorities and dissenters.

The chapter on unity and pluralism seems to speak particularly meaningfully to groups using this study resource. So much rhetoric in the church calls for us to "work towards pluralism," without realizing that we are indeed already pluralistic both in the life of our churches and our nation. Armstrong makes this point quite clear with his interesting use of statistics about immigration and a brief description of the plurality of religious faiths in the U.S.A. He is also quite clear in naming two negative ways that people and policies have reacted to the diversity which exists—we could demand conformity, imposing the "peculiar values of the most powerful on the remainder"; and we could "... reduce the thought and practice of the whole to the lowest common denominator." What other option is there? It would be in a society which rejoices in our differences and celebrates our diversity. For the reader who is a Christian, the author seems to again become the supportive pastor, calling forth

hope rather than fear, unity rather than fragmentation.

With this background the book starts a deeper examination about the role of the Christian church in this country, carefully lifting up the contradiction and confusion created for all citizens when nation worship becomes synonymous with God's will. The danger and temptation of "civil religion," as the term is used in this book, is greater than that of any challenge to separate church and state. Three roles are described for the church's interaction with our nation; each has its own strength,—the church as prophetic advocate, the church as chaplain, and the church as presence. Some roles are more vulnerable to seduction by "powers and principalities." Examples are rife throughout history, certainly in our most recent past and present.

How do Christians understand and act out a sense of America's destiny? One very substantial chapter describes very well the religious and moral images which have led to distortions and romanticized versions of our history, and pain and anguish for a lot of people throughout the world. Key phrases for Armstrong in describing the contradictory realities in our understanding of this nation's past, present and future show the choice between "zealous nationalism" or "prophetic realism." It is a spiritual challenge as well as a political challenge.

As in the chapter on unity and pluralism, Armstrong gives considerable treatment to the realities of global interdependence, checking on our assumptions about our world view, the struggles of poor people to become free of external domination and economically self-determining.

As church persons carry out their responsibilities as citizens of this nation, yet committed to a faith which overarches national loyalty, Armstrong points out assorted and dangerous traps—oversimplifying complex issues, being dogmatic in thinking, self-righteous in idealism, and so forth. It is in the chapter titled, "It's Not Enough to Be Religious", that the author leads up to the task of doing theology for today's and tomorrow's world. A political world view dominated by "political realism," to the exclusion of attempts to concretize aspirations of people and their hopes, reflects a theology that is crippling. Uninformed naivete is equally as warping for the citizen who is a Christian. What kind of work does the church do for peace and justice, What is the vision? Where is the hope? Traditional theologians, especially those shaped by a post-World War II world view, can prohibit us from a sense of humility in our national purpose, making us arrogant in our national and world claims. Armstrong's description of the work of both

Reinhold Niebuhr and John Foster Dulles in this chapter will be criticized, but that criticism itself must be challenged to show where its hope is for a world shaped by justice, mercy and love.

For the author, it is "Christian patriotism" which is the claim for our lives, where policies of this country ("beloved") are evaluated in light of the gospel of Christ. This phrase is described in a variety of ways, but it is best described by searching out the lives of persons whom Armstrong thinks live out "Christian patriotism." One might question why he feels compelled to identify some persons of other faiths by this phrase—can they not stand as true religious patriots of their own faiths, rather than needing to be "adopted" by Christians?

This is a positive book, though not traditional in any sense of the term. It is worthy of discussion and reflection, comparing and contrasting one's own life experiences with those spoken of in the book. It will take one on a journey of one's own religious and political life, and that journey is not done alone.

CAROLYN D. MCINTYRE

Mrs. McIntyre is Executive Secretary for Development Education and Training, Women's Division, BOGM.

THE TRIVIALIZATION OF THE UNITED PRESBYTERIAN CHURCH, by John R. Fry. New York, 1975: Harper and Row, 73 pages, \$5.95.

John Fry has had a varied career as author of books on Christian education, editor for *Presbyterian Life*, and activist minister at Chicago's First Presbyterian Church where he was unofficial chaplain and confidant of the Blackstone Rangers, a local gang. He left that a few years ago saying he was "pooped out" and has given himself to thinking about what has been happening to the United Presbyterian Church. Not much that's good, is his answer.

The book's dust jacket maintains that Fry "remains optimistic" about the Church, but the reason for that optimism is his knowledge of Presbyterians who "suffer the denomination's inanities so patiently" and have an "indefinite tolerance for banality." That could also be the basis for pessimism, but maybe Fry wanted an upbeat ending to a cleverly written but almost unrelieved jeremiad.

In Fry's view the Church that was once a leader in ecumenical and civil rights activity has now turned in upon itself, returning to the stereotyped "feminine" characteristics (the description is attributed to Dr. Beverly Harrison) of being banned from anything real and important. The Church has been relegated to what is trivial and boring, the necessary but secondary tasks of nurture and support. Yet even heading backwards it continues to lead, "now

into misorganization, financial insanity, and gray funk."

An essential part of this process was when the Church started to see *everything* as mission, including the choir robes, budget making and administration, and the irony is that the more the Church talked about being in mission the less it actually was in mission, that is, dealing with the outside world. The inglorious fruit of the trivialization process (the book's title alone is worth four stars) was when the new organization was taken over by the "management of objectives" folks with their endless matrix models and their planning, budgeting and evaluation (PBE) systems. PBE looks at the church as if it were a business or governmental operation, but it would do better to compare the church to a "nonstop sandlot football game" or a "disorganized lunatic asylum." Fry points out the fallacy of employing a business model in an organization so largely voluntary as a church, where only a small percentage (paid staff) can be motivated by the incentives used by business.

The starting point of the trivialization process was the Confession of 1967. This is somewhat surprising since Fry believes Presbyterians "are the acknowledged leaders of the entire ecclesiastical world in the matter of not meaning *anything* when they talk." Nevertheless, C-67, as it came to be known, ended up angering a lot of people, especially considering that its basic theme was reconciliation. Fry seems ambivalent about the Confession; he praises its emphasis on involvement in the world, but says the reconciliation decision was "intellectually wrong" as well as being bad politics. Anyone who disagreed with the liberal Democratic views of the confession on such subjects as poverty, racism, sexual anarchy, and international politics was practically declared anathema in the Confession itself, which is not very reconciling. "Had the top management of the church been astutely Machiavelian as they are now made out to be, they would have seen to it that the egghead C-67 got lost in the Revision Committee never to appear again." A confession built around another word, say, redemption, would have failed just as miserably; the fault is in picking a "grabber" or catchword for the Gospel.

The anger stirred up by the new confession came to a focus four years later when a unit of the Church gave \$10,000 to Angela Davis, the outspoken communist who since 1971 has been "the most influential person" in the United Presbyterian Church even though she's not even a member. To Fry, the drive for reorganization and all the phrases of "accountability," "participatory decision making" and "churchwide planning process" became for many people

simply code words for getting back at whoever was responsible for giving money to Ms. Davis, and "the great offering plate boycott" began.

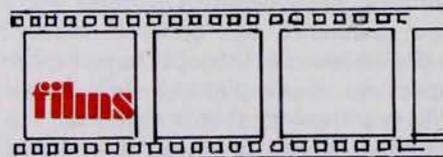
In between the Confession and Angela there was the Schram Committee and its successor, the Mason Committee, who made sweeping plans for the reorganization of the Church with a document known as the "Design for Mission." Evidently these are the "hatchet people and stud hustlers of the church" but Fry doesn't tell us much about them (or in most cases who they are) or whether, after all, they were the ones who profited by the trivialization they caused. This is a bit unfair. Such a blazing indictment demands either more precision or a compromising of the charges.

Fry's essay goes astray when it attempts comparison with other mainline churches for whom confessions do not play the unique role they do in the Presbyterian Church. And it is simply not true that the Methodists "reratify (their confessional standards) line by line every four years in General Conference." In fact, General Conference is prohibited from doing any such thing.

Fry's interpretation of recent history is essentially a critique of liberal trends in the Church—but from a radical point of view. As such, it will only half please conservatives. Still, many Presbyterians will recognize a great deal of verisimilitude (if not verity itself) in this slim book. It is hard not to see such recent General Assembly actions as the withdrawal from funding "Rosca," a social action group in Colombia, as a perfect example of what Fry is talking about—and this is so whether one agrees with the G.A. decision or not. The basic reason for pulling out was the "unity of the church" at home, not the actual work of the group in Colombia.

Whatever arguments one might have with Fry's ideas, his lively little book will be the subject of much discussion for some time to come. It is of value not only to Presbyterians but to anyone concerned with the direction of the Church's mission.

C.E.B.



BURNING BRIGHT, a 28-minute history of The United Methodist Church, is one of three new films for the 1975-76 mission study, "A Nation under God." Produced by United Methodist Communications, the film eschews a straight chronology. Instead, using documentary footage, etchings, portraits, prints and

live scenes, it presents United Methodist history by identifying five characteristics it suggests are distinctive about the denomination: a personal and heartfelt faith, many different kinds of people, taking the Gospel where people are, helping people and societies change and a restless and creative laity. It is a proud forceful picture but it does not altogether omit shortcomings such as racial discrimination. The film is blessed with intelligent clear narration.

Whereas *Burning Bright* deals with the strength of The United Methodist Church and other churches of Methodist origin in the United States, **THE PEOPLE CALLED METHODIST** looks at the vitality of the Church globally.

An Australian clergyman flies into the outback to pray with an isolated family, a young Chinese apartment house minister in Singapore chats with teenagers beside a sidewalk pushcart; an Aymara Indian village in the Bolivian altiplano undergoes a communal conversion and puts great energies into self-development, an African congregation in the diamond mine region of Sierra Leone sings joyfully. It is both a corrective to our myopia about who is in mission and a fresh reminder that God is truly at work in the Church everywhere.

A bicentennial film, **ECHOS OF THE REVOLUTION**, is about how "rights and freedoms are available to anyone who can afford them," according to Dean Kelley of the National Council of Churches, which produced this 25-minute documentary. *Echoes* depicts the ravages of strip mining in southern Ohio, the pollution of industrial Cleveland, the contrasts between wealth and poverty, and, in interviews with rural and urban Ohioans, it sketchily highlights the economic malaise. It makes an eloquent plea for an economic revolution and a revolution in values. It is not an "anti-American" film—no specific prescription for economic ills is offered by anyone other than united people power, violence is disdained, and appreciation is voiced for America's political freedoms. It is a tribute to the populist strain in the American character. A hardy farmer expresses her reverence for the land and her gumption to fight the strippers; a metalworker, quoting the Bible and Thomas Jefferson and deploring waste in our economic system, criticizes the concentration of economic power; a black woman talks of new "frontiers to be conquered" such as urban ghettos. They and other average Americans come across as articulate, sensible and conscientious.

All three 16mm films can be rented for \$18 each from the Service Center, 7820 Reading Rd., Cincinnati, Ohio 45237, and United Methodist Film Service, 1525 McGavock St., Nashville, Tn. 37203.

E.C.

Letters

I thought you would appreciate knowing one more way in which your magazine can have an influence on people. I thank you for adding one more person to our list of participants at our Annual Meeting.

ELIZABETH (MRS. EDWARD) FRAZIER
Vice President, South Indiana Conference
United Methodist Women
Speedway, Indiana

RE-SUBSCRIBER

I have enjoyed the *World Outlook* in the past. It was first sent to me as a missionary in Japan. Then when I returned we took it until after 1969. But over the last five years I have had to economize in both time and money, but I do miss seeing an occasional face that is familiar to me or a name so I want very much to receive it again.

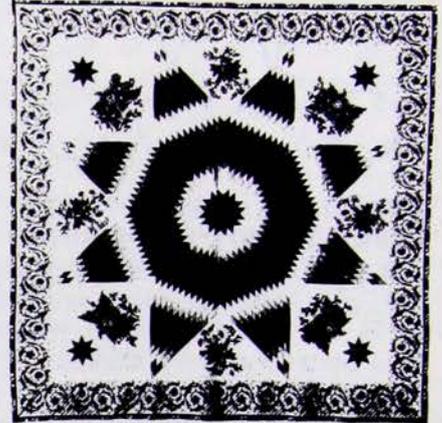
MARIUM HANSEN CHRISTENSEN
Tampa, Florida

SPEAKING OUT FOR MISSION

We just held our Annual Conference Meeting last Friday. The theme was "Speak Out For . . . Global Mission." The response for the meeting was double what we had anticipated.

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—Bishop Abel Muzorewa, Rhodesia

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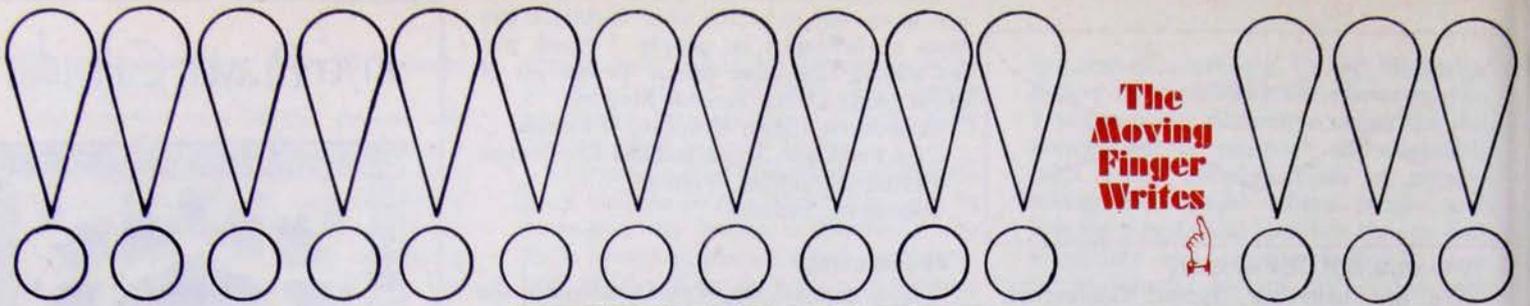
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ADAMS CALLS KENT STATE VERDICT "NOT SURPRISING"

A governor, university president and National Guard members were held not liable for the deaths and injuries of Kent State University students in 1970.

The jury's verdict came after 15 weeks of trial in the \$46 million damage suits by wounded students and parents of the four dead students against Ohio officials. Appeal was expected.

Reaction that the latest decision was "not surprising" came from the Rev. John P. Adams, United Methodist Board of Church and Society staff member who had led five years of efforts to secure full investigation of the shootings. He said the jury was not allowed to hear the full story of the tragedy, including such issues as whether the guard had full authority to go on campus to disperse the demonstrators. Adams said he felt the defense had succeeded in "fogging" such issues.

He added that the families involved were disappointed in the verdict but felt they had accomplished something by bringing officials to account for "Militia exercises."

He noted also that "all testimony and exhibits had to filter through a mindset making it difficult for the jurors to come to any other decision." He expressed appreciation to the jurors for their 15 weeks of service and sacrifice.

It was reported that a special fund set up by the board to help the families pay costs of their legal fight had reached \$290,000, with \$230,000 in bills already in hand and more to come. The money came from voluntary contributions and not from denominational funds nor was it raised through church channels, officials pointed out.

The damage suit was the latest among many court actions resulting from the May 4, 1970, shootings, which came during student unrest following then-President Nixon's ordering of the invasion of Cambodia. The first attempt to sue former Gov. James A. Rhodes, former Kent State President Robert I. White, and National Guard leaders and members was frustrated by decisions that they were immune to such suits. The



Parents of the four students—William Schroeder, Allison Krause, Sandy Scheuer and Jeffery Miller—gathered in Cleveland. They are, clockwise from left: Mr. and Mrs. Louis Schroeder of Lorain, Ohio; Mr. and Mrs. Arthur Krause of Pittsburgh; Mr. and Mrs. Martin Scheuer of Youngstown, Ohio; and Mr. and Mrs. Arthur Holstein of New York City, parents of Jeffery Miller.

U.S. Supreme Court later over-ruled such decisions and allowed the suits to determine their personal and financial liability.

Earlier this summer, eight guardsmen were tried on criminal charges in the shooting and dismissed after the court ruled the government had failed to establish its case. Also this summer, a libel suit by one of the guardsmen against the Board of Church and Society was dismissed for lack of prosecution.

RHODESIA BLACK NATIONALISTS ARE SPLIT BY CONTROVERSY

Long smouldering conflict within Rhodesia's black nationalist movement has flared again and threatens to wreck any chance of a settlement with the white minority that rules the former British colony.

As it has been on numerous occasions in the past, the fight is between the Rev. Ndabaningi Sithole, a United Church of Christ clergyman living in exile, and Joshua Nkomo.

The new outbreak followed the breakdown of late April talks between the white regime of Ian Smith and the black nationalists, who currently are represented by the African National Council.

In a radio broadcast from Lusaka, Zambia, where he lives, Mr. Sithole said the Rhodesian crisis can be settled only through full-scale guerrilla warfare.

Mr. Sithole is primary leader of a group of exiles who believe that only military action will unseat the white government in Rhodesia.

Mr. Nkomo takes a much more moderate approach. Both he and Mr. Sithole were jailed for 10 years by Mr. Smith. They were released last year when an agreement to hold constitutional talks was worked out by Mr. Smith and United Methodist Bishop Abel T. Muzorewa. Bishop Muzorewa is president of the African National Council, which emerged as the only legal black political and social organization during the period when groups headed by Mr. Sithole and Mr. Nkomo were sup-

pressed. (See Mission Memo, *Rhodesia*.)

Mr. Nkomo, who recently referred to Mr. Sithole as a "militant little reverend," founded the Zimbabwe African People's Union (ZAPU) more than a decade ago. Mr. Sithole was a member of that organization but, disliking its course, broke away, setting up the Zimbabwe African National Union (ZANU).

When the two men were released from prison, both organizations were placed under the umbrella of the ANC.

Mr. Sithole was then re-arrested by the white government and charged with plotting to assassinate his rivals. Partly because Bishop Muzorewa refused to hold talks so long as Mr. Sithole was held in jail, the detained man was allowed to leave Rhodesia. The late August talks were conducted in a railroad car on a bridge over the river separating Rhodesia from Zambia so Mr. Sithole could take part.

Mr. Sithole's status as an exile figured prominently in the breakdown of those talks. The nationalists insisted that further negotiations be scheduled outside Rhodesia so Mr. Sithole could attend, or that exiles be given amnesty from arrest if the sessions were in Rhodesia.

Mr. Smith refused to consider amnesty and insisted that Rhodesia be the site for negotiations.

In his broadcast from Lusaka, Mr. Sithole described Mr. Smith as a "very difficult man. He was talking to us (as if we were) his kitchen boys, and he had no interest in finding a settlement. We've many of our people fighting now who are not interested in laying down their arms. They will only lay down their arms when majority rule has been won."

Mr. Nkomo's ire was provoked by the formation of a Zimbabwe Liberation Council under Mr. Sithole's leadership in Zambia. He said the United Church clergyman's action is a "ploy by people who shout unity when in actual fact they are the wreckers of unity."

The conflict between Mr. Sithole and Mr. Nkomo is seen as strengthening Mr. Smith's claim that the nationalists are irresponsible.

Some observers say that if Mr. Sithole and Mr. Nkomo would both withdraw from the scene Bishop Muzorewa might be able to reach a settlement with Mr. Smith. Others maintain that the bishop lacks the resources and the support to handle the situation.

MOZAMBIQUE CHURCHES MEET NEW CHALLENGES

A United Presbyterian clergyman who spent three weeks in newly-independent

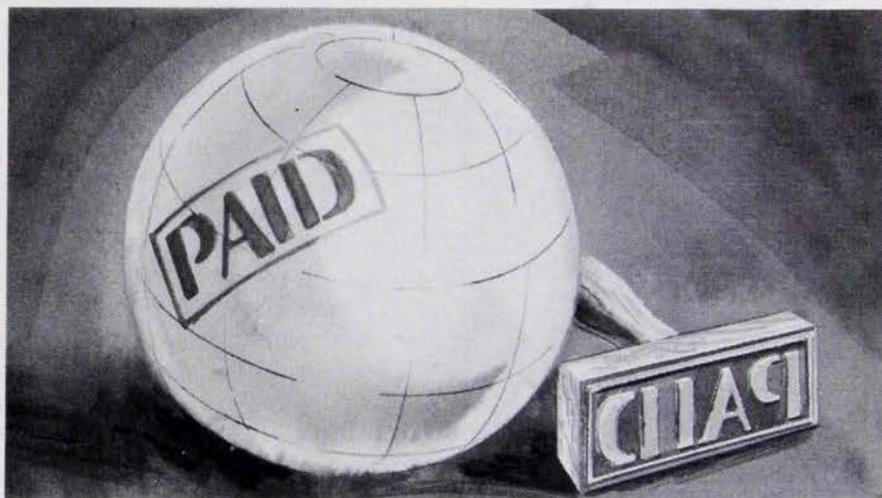
Mozambique on an assignment for the Commission on Inter-Church Aid, Refugee and World Service (CICARWS) of the World Council of Churches reports that there has been "unanimous acceptance" of the recent nationalization of hospitals, schools, agricultural centers and student hostels. But there has also been uneasiness caused by the abrupt manner in which the order was carried out.

Michael P. Testa, representative in Europe for the United Presbyterian Church and the United Church Board for World Ministries, said church leaders are agreed that in a socialist state, social services are normally provided through the government. However, anxieties prevail in the religious communities because of official statements equating religious faith with superstitious beliefs and terming it a remaining vestige of colonialism and a barrier separating people.

In recent weeks other news sources

have indicated a lessening of the euphoria in the religious communities that initially greeted the independence of the new state, although most people still want to give the new government the benefit of the doubt. The "Frelimo" government reportedly turned down an offer of the Swedish government of 300,000 crowns when the donors refused to bow to Frelimo's insistence that the money be channelled through Frelimo. The new government also is demanding that doctors in the country serve in hospitals as assigned by the government, and this is causing concern in the religious communities.

Mr. Testa said that churches must now review the extent of future financial participation in the newly nationalized institutions and they are beginning to analyze their situation to see how they can maintain their Christian witness. Although Mozambique has declared itself a secular state, the constitution



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grants measures of religious freedom while stressing that no religion shall occupy a privileged position (as formerly had been the case for the Roman Catholic Church).

"I think it is a normal and logical procedure when in the course of transforming a whole society, barriers erected by old structures (such as the Roman Catholic Church, Islam and Protestantism) are levelled to create a united people," Mr. Testa asserted at his news

conference in Geneva. The churches cannot remain "frozen" in this process if they are to participate in the changes that are needed and inevitable, he declared.

10 METHODIST PASTORS DISMISSED BY HUNGARY

Ten Methodist pastors in Hungary have been dismissed by the government from their parishes because they supported a colleague who revealed a conspiracy to siphon off church funds, according to a report in Christianity Today magazine.

The evangelical fortnightly said in its August 29 issue that the clergymen were deprived of their salaries, child allowances and drivers' licenses, since pastors are state employees in Hungary.

According to the magazine, the case centers on the Rev. Tibor Ivanyi, said to have revealed a bribe of \$5,000 taken from \$50,000 earmarked for a new Methodist Church building in Budapest.

Christianity Today, citing sources in the Hungarian capital, said the bribery involved the Rev. Sandor Palotai, president of the Free Churches of Hungary, of which the small Methodist denomination is one, and state officials.

Mr. Ivanyi reportedly disclosed that the \$5,000 was paid to Mr. Palotai for helping in getting authorities to issue a building permit, and that the sum was placed in a Swiss bank account.

For his action, the report continued, Mr. Ivanyi was brought before a Church court on a minor charge of "ignoring rules which limit gospel preaching," found guilty and handed over to the government.

That development was said to have divided the Hungarian Methodist clergy, who voted 10 to 7 to support Mr. Ivanyi. For that support, the 10 were ousted from their parishes, the magazine said.

Christianity Today said that the \$50,000 was a "gift donated by American Methodists." However, there is no record at the Board of Global Ministries of \$50,000 having been sent to Hungary in recent years, but it is possible it could have come from a local church or from one of the smaller Methodist denominations.

Hungarian Methodism is historically part of the U.S.-based United Methodist Church by virtue of affiliation with the Central and Southern Europe Conference. It is independent under Hungarian law, but maintains limited contacts with United Methodist Franz W. Schafer of Geneva.

(RNS)

ASTROLOGY DENOUNCED BY FAMED SCIENTISTS

A statement expressing concern about the increased acceptance of astrology and challenging the "pretentious claims of astrological charlatans" has been issued by 186 scientists.

"We are especially disturbed by the continued uncritical dissemination of astrological charts, forecasts, and horoscopes by the media and by otherwise reputable newspapers, magazines and book publishers," the statement said.

The statement appears in a special issue of The Humanist magazine, published here, which contains several articles raising objections to astrology.

Dr. Bart Bok, former president of the American Astronomical Society and professor emeritus at the University of Arizona, drafted the statement and wrote the lead article, "A critical look at astrology."

"We the undersigned—astronomers, astrophysicists, and scientists of other fields—wish to caution the public against the unquestioning acceptance of the predictions and advice given privately and publicly by astrologers," said the scientists, which included 18 Nobel prize winners.

"Those who wish to believe in astrology should realize that there is no scientific foundation for its tenets... and indeed that there is strong evidence to the contrary," the statement said.

In his article, Dr. Bok noted that "during the past 10 years, we have witnessed an alarming increase in the spread of astrology."

"This pseudoscience seems to hold fascination especially for people of college age who are looking for firm guideposts in the confused world of the present," he said.

Lawrence E. Jerome, an engineer and writer, in an article entitled "Astrology: Magic or Science" wrote that "modern science may have arrived, but magic is still with us in the form of the daily horoscope."

"Most people, no doubt, feel that the publication and reading of such drivel is harmless; however... there is a psychological aspect to astrology that may result in unwanted and unexpected effects on the personality," he said.

Mr. Jerome warned that "for those who think that the psychological aspects of magic are harmless, it is wise to point out that magic can and has had profound psychological effect on people, even to the point of causing death within as little as twenty-four hours!"

"Why do people believe in astrology," the statement asked. "In these uncertain

times many long for the comfort of having guidance in making decisions. They would like to believe in a destiny predetermined by astral forces beyond their control. However, we must all face the world, and we must realize that our futures lie in ourselves, and not in the stars."

Dr. Bok observed that "believers in astrology have a remarkable faculty for remembering the times when predictions come true and ignoring the occasions when the opposite is the case."

Among the Nobel Prize winners who signed the statement are Konrad Herzberg, Austrian Academy of Sciences; Linus C. Pauling, professor of chemistry at Stanford; George Wald, professor of biology at Harvard; and Hans A. Bethe, professor emeritus of physics at Cornell. (RNS)

LIBERATION THEOLOGY PARLEY NAMES COMMITTEE TO CARRY ON

Participants in a week-long meeting on "liberation theology" voted to set up a national transitional committee to carry on their work, which was aimed at bringing the experiences of Latin America to bear on North America theological and social development.

Sponsored by the Latin America Division of the U.S. Catholic Conference and the Latin American Working Group of the National Council of Churches, the meeting brought together about 125 theologians, social scientists and activists at Detroit's Sacred Heart Seminary.

The week's activities centered on the concept of liberation theology as a "theology of freeing people from oppression" and as a theology which grows from the people's experience, rather than being imposed by others.

A variety of workshops were presented on such topics as black and feminist theology; Christian perspectives of theology and society in the U.S.; the emerging theology of native Americans, Hispanics, Asians and white ethnics; and the "analysis of the North American reality" in terms of empire, class, race and sex.

During the weeklong sessions, conference leaders were careful not to totally endorse socialism, but they were clear in stating that it seemed to offer "better possibilities" to foster a Christian life.

Father Sergio Torres of Chile said; "We understand in a capitalist system there are many contradictions. The socialist system has more possibilities for justice, love and sharing. We don't identify ourselves with the present social systems in the world."

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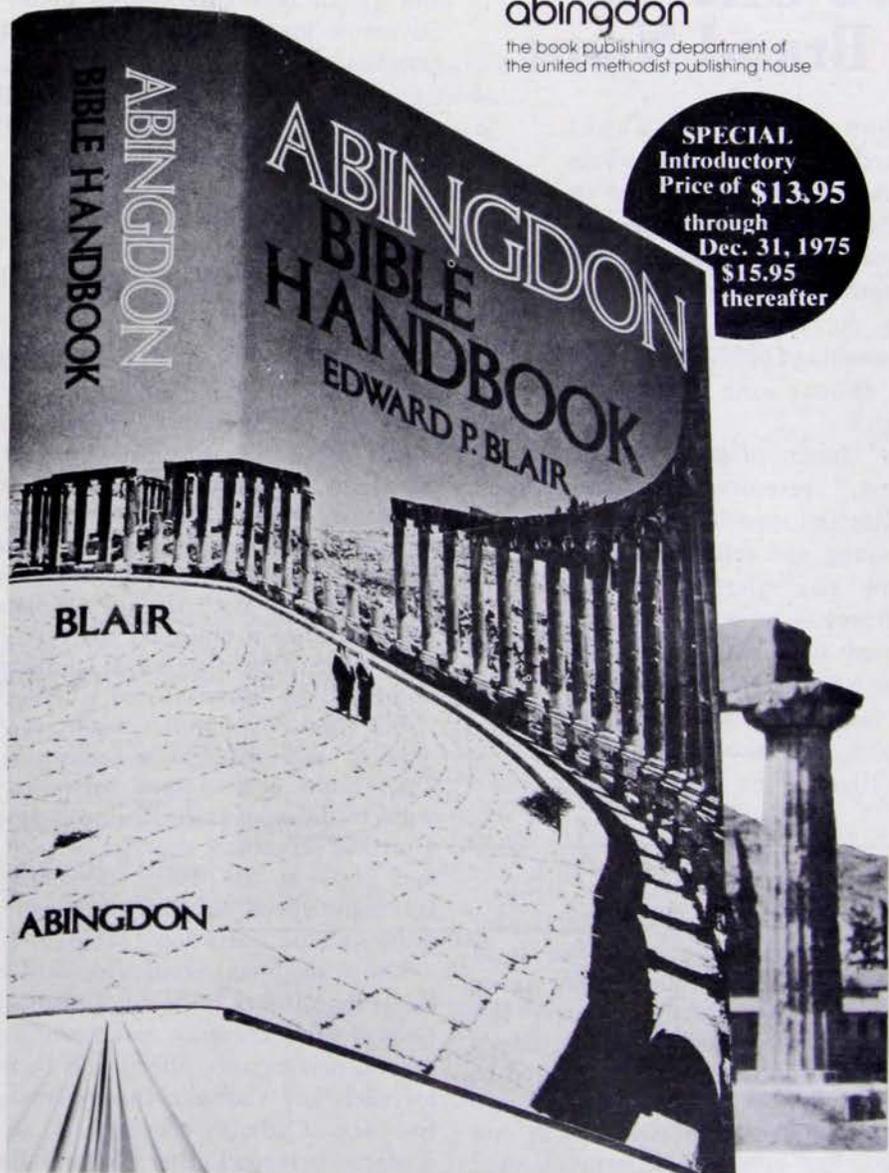
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Members of the newly-named transitional committee include Father Torres, who organized the conference; Thomas Quigley, directory of the USCC Latin America agency; Sister Mary Litell, a Franciscan nun from New York, and representatives of the various special interest groups taking part in the meeting.

Jorge Lara-Braud, executive director of the Commission on Faith and Order of the NCC, observed that little unanimity was reached during the meeting but little was expected. "We are on our way but the shape of what we're doing has to be defined yet."

James Goff of Latin America Press, Lima, Peru, said the various groups taking part had "quite a consensus on the usefulness of Marxist tools of social analysis. They felt we have to have

a more sophisticated analysis and they hammered steadily at the role of the U.S. imperialism."

He said the participants agreed that there is a basic contradiction between the U.S. principle of freedom of the people and the imperialist tendencies shown by this country. Mr. Goff also noted that U.S. blacks, who see their struggle in terms of racism, conflicted with Latin Americans, who emphasize class struggle.

A joint report by various small group "communities" also admitted that the "solidarity" among the participants was "tenuous" and that they will have to suffer through the "differences which we have just begun to explore."

There were areas of agreement, however, on the following points:

—Racism, sexism and class division are oppressions which are interrelated and "reinforced by a global system of capitalism and imperialism."

—Central to existing exploitation is the global capitalist system under the "dynamic impulse of trans-national corporations."

—There needs to be an adequate class-analysis with Marxist social analysis essential to liberation activity.

—Linkups with labor are needed to develop a means of liberation among the working class.

—Capitalism has produced a system of oppression irreconcilable with the Christian faith, and

—Evidences of a trend toward fascism exist in the United States.

At the same time, the community report noted that the groups could not agree on whether or not God's action in history is to be identified with the struggle for liberation. They also differed on the best strategy Christians should use in dealing with the involvement of the institutional churches in capitalism, and concerning the social dimensions addressed by Marxism and Christianity.

The joint communities report saw the need to organize against fascism in the U.S.; build a liberation network; talk with traditionalist theologians; develop a critical structural analysis of race, sex and class in the U.S.; and initiate a communications network to educate the public about liberation theology.

The transitional committee will have the responsibility to decide future directions of the conference and, according to several participants, efforts will be made to reach key Catholic theologians. The two top Catholic theologians at the conference were Father Gregory Baum, O.S.A., St. Michael's College, Toronto, and Dr. Bernard Cooke, a former Jesuit

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Mr. Quigley said the group had not tried for a "list of the American Catholic Theological Society," and that Father Avery Dulles, S.J., and Father Charles Curran, both of the Catholic University of America, were among those who had prepared the meeting.

He admitted that "there is a serious question about the interest on the part of a number of people doing or teaching theology. There is a lack of seeing the relevance of liberation theology to their task."

"One of the great tasks in the present stage of our development of an ideological pluralism is the understanding of the nature of our society and the opposition to certain terms. The teaching ability of the Church is to help understand precisely the terms of socialism."

(RNS)

**SIGNS OF THE TIMES:
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Following the request of the last General Assembly, the United Presbyterian Advisory Council on Discipleship and Worship has appointed a Task Force on the Occult and Psychic Activities. It has been asked "to prepare a biblical and theological report concerning witchcraft, satanism, astrology, demonology, and other occult and psychic activities, in light of current national trends. . . ."

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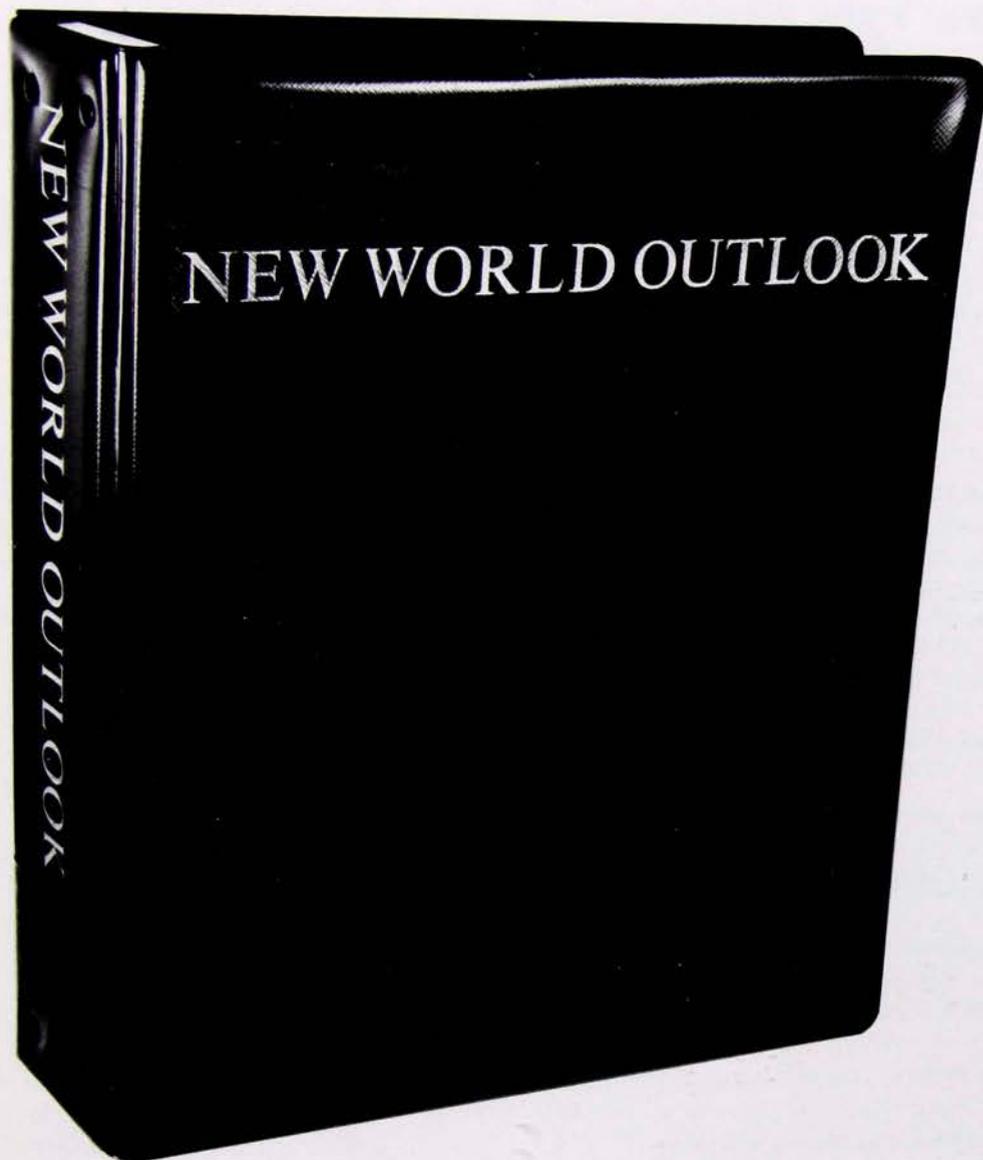
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