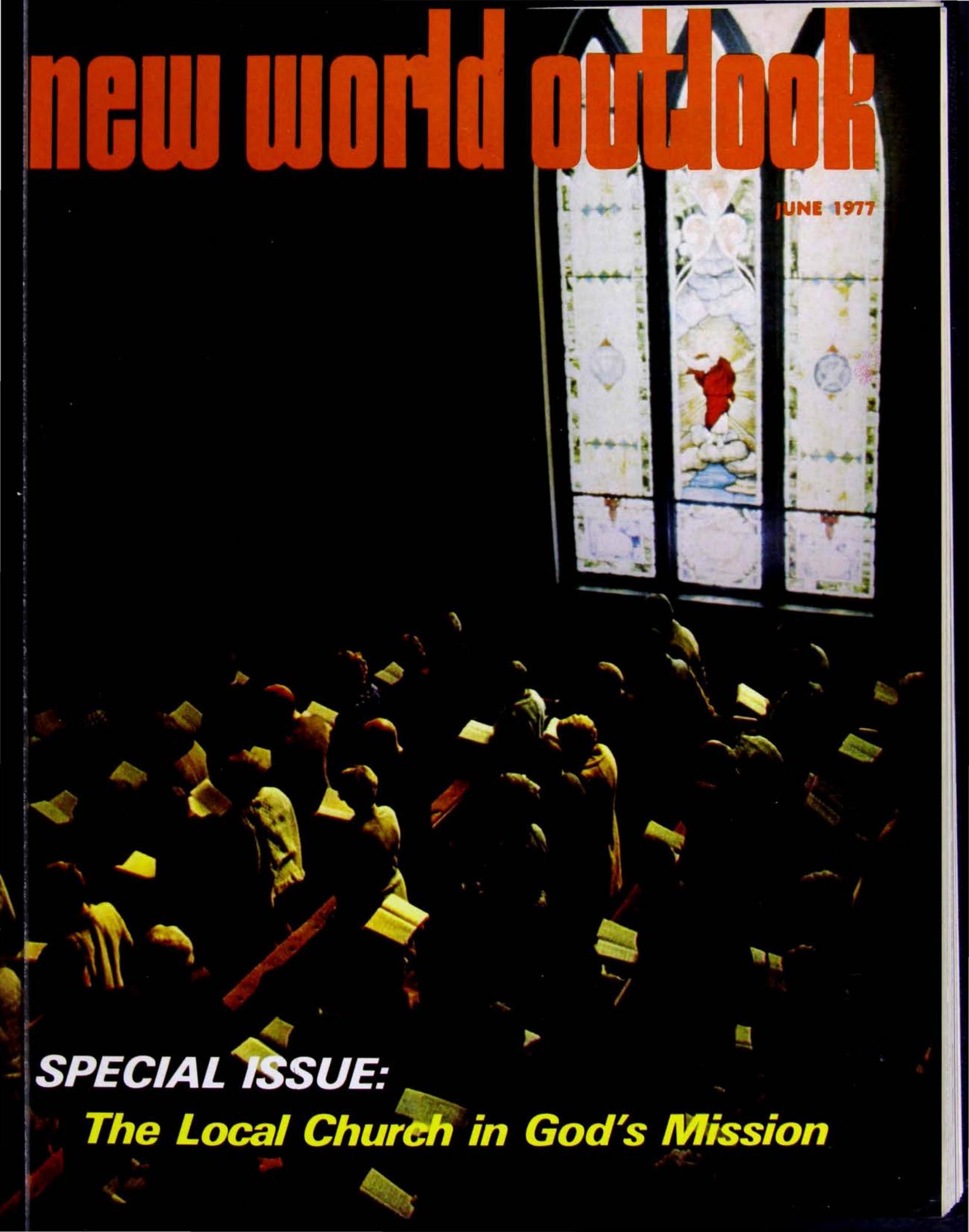


# new world outlook



JUNE 1977

**SPECIAL ISSUE:**

***The Local Church in God's Mission***

# new world outlook

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Congregation at Worship, First United Methodist Church, Brunswick, Georgia  
John C. Goodwin Photo, from BOGM

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# MISSION MEMO

News and Analysis of Developments in Christian Mission

June, 1977

**Board of Global Ministries.** In a major address on evangelism at BOGM's spring meeting, Bishop Roy C. Nichols called for rejoicing at the success of the missionary enterprise. "Within 15 years, for the first time in the history of Christianity most Christians will be non-white," said the episcopal leader of the Pittsburgh Area, who is president of BOGM's World Division. "This is as it should be because two-thirds of the earth's population is non-white." The United States is the world's largest mission field, Bishop Nichols said. Noting that non-white ethnics will make up almost 30 percent of the U.S. population by 2000, he maintained that "to be the true Church in the next century means deepening the color of Christianity." His recommendations for church growth and renewal: provide incentives for the replacement of obsolete church buildings in old communities with attractive, functional structures; direct church ministries to persons living in multiple dwellings; couple church extension grants with planned evangelistic outreach; accelerate programs that hasten self-reliance; increase the emphasis on national and international persons-in-mission; recruit as missionaries only persons who have both "a growing personal religious experience of the redeeming grace of God in Jesus Christ our Lord and an equal passion for the social, economic and political deliverance of persons."

In actions taken at BOGM's meeting in Atlantic City in late April, Crusade Scholarships for graduate study were awarded to eight persons from overseas and 29 U.S. ethnic minority persons. The Women's Division granted \$15,000 for a survey of sterilization abuse in New York City to be conducted by church members. The United Methodist Development Fund approved 13 loans totaling \$2,338,000 to be used in church construction and remodeling programs. The Board approved the appointment of 54 persons for missionary service in the U.S. and overseas. A full report on the Board meeting appears on page 48.

**Africa.** A BOGM World Division task force has launched a two-year evaluation of United Methodist work in Africa. At its first meeting in May, Bishop Emilio de Carvalho of Angola called for a serious dialogue between the American and African churches. Priority issues for the Task Force included evangelism, Africanization, and leadership development. Liberation, human rights and economic development will also be considered, as well as the future of the churches in education, health care and social welfare. Africans on the Task Force expressed only mild interest in such issues as corporate responsibility and economic boycotts of South Africa.

Zaire. There are 12 United Methodist missionaries at Kapanga and Sandoa, the two mission stations in the Shaba province which has been at the center of the conflict between invading Katangese rebels and the Zaire Army. Officials of the Board of Global Ministries have sent telegrams to the U.S. State Department, President Carter and the United Nations in an effort to have the missionaries evacuated from the battle area. According to the Rev. Juel Nordby of the Africa Office of BOGM there is "too much military activity to maintain regular activities on the mission stations." As far as is known, all the missionaries are safe.

Aging. The Senate has passed a measure that would give a \$240 tax credit to persons housing an elderly dependent in their homes....At Mrs. Rosalynn Carter's first "Roundtable on Aging" held at the White House the emphasis was particularly on the problems of the elderly who are frail. Too many federal programs are either income-oriented or medically-oriented, it was said. "The assumption that a person is either ambulatory and well, or bedfast and ill permeates these programs," said Msgr. Charles Fahey, who noted that the frail fit neither of these assumptions.

Disaster Relief. The United Methodist Committee on Relief has supplied \$100,000 for relief to five southeastern states affected by tornadoes and floods. In Virginia, West Virginia, Kentucky, Tennessee and Alabama, two dozen persons have died and an estimated 38,000 homes were damaged or destroyed by the April floods. Betty Swarthout of Scott Depot, W. Va., and Virginia Miller of Knoxville, Tenn., church and community workers serving as disaster response consultants for a joint UMCOR/National Division program, have been working in the affected areas with annual conference disaster relief coordinators. When Mingo and McDowell counties in West Virginia were inundated April 5, Ms. Swarthout and the Rev. Paul Morton, conference coordinator, rushed there. "We inched past landslides, drove through water where we imagined roads had once been, but we made it," Ms. Swarthout reported. In three days of travel, they found 40 damaged churches and parsonages, plus pastors and lay people in need of counseling from workers who understand Appalachian people. At least one million dollars for relief is being sought in a churchwide appeal.

Ecumenical Dialogue. A first national dialogue between United Methodists and Lutherans took place in St. Louis in May, with further sessions scheduled for December and next April to pursue in depth aspects of the subject of baptism. Convening groups for the talks were the United Methodist Ecumenical and Inter-religious Concerns Division of the Board of Global Ministries and the Lutheran Council in the USA's Division of Theological Studies.

Workcampers. LAOS, a Christian volunteer organization, has a few places for workcampers to help build the National Center for Autistic and Self-Destructive Children in Maryland this summer. Campers supply food and sleeping bags. Address of LAOS is 4920 Piney Branch Rd., N.W. Washington, D.C. 20011.

Christian-Jewish Relations. The three-year-old office of Christian-Jewish Relations of the National Council of Churches will go out of existence at the end

of this year unless new funding can be found. The office receives no funds from the General Fund of the NCC and 75 percent of its \$62,000 budget has come from a one-time Lilly Endowment grant, with the remaining 25 percent from churches, of which the United Methodist contribution of \$5000 is the largest. The office, headed by Dr. William Weiler, has played a crucial role in improved relations between Christians and Jews and was particularly effective last Fall during the controversy revolving around Archbishop Trifa, at that time a member of the National Council's Governing Board who was accused of being a war criminal during World War II in Rumania.

Presbyterians. The annual General Assembly of the United Presbyterian Church will meet in Philadelphia later this month. Among the issues to be discussed are proposals to curtail the work of the Church's Task Force to Study Homosexuality and that the Church declare itself now opposed to ordination of avowed homosexuals, to change the administration of the controversial legal aid fund, and to have only biennial meetings of the G.A. A Special Committee on the Theology of Liberation and Renewal, set up two years ago, will make its final report to the assembly. Other resolutions to come before the G.A. include a request that the assembly call on the U.S. government to support the United Nations formula for Namibian independence and end any further loans or investments from the United States government or private firms to South Africa, and a request that Presbyterians work to abolish the death penalty and prevent the execution of persons now under a death sentence.

Vietnam. A BOGM staff member has returned from Vietnam "overwhelmed with the attempt the Vietnamese are making to be reconciliatory toward their own people," especially former enemies. "We frequently want to believe the worst about a former enemy," said Pat Patterson, executive secretary for Indochina with the board's World Division, commenting on some press reports of oppressive conditions in Vietnam today. Ms. Patterson was part of a four-member Friendship delegation which went to Vietnam for the ground-breaking ceremony for a hospital at the site of the My Lai massacre. At a press conference in New York, the delegation urged American aid as both "an urgent necessity and an American responsibility," as they described severe food shortages, unemployment and war damage they had seen in Vietnam. The delegation also reported meeting with religious leaders in Vietnam, including officials of the Protestant Evangelical Association (Tinh Lanh), who said they looked forward to the reunion of the northern and southern branches of the small church.

Friendship Press. This is the seventy-fifth anniversary for the church-owned ecumenical publishing agency. Some 62 mission and education agencies of 27 denominations collaborate to produce books, maps, plays, filmstrips, recordings, cassettes, games, pictures and other educational materials. For the 1977-78 mission study, "The Local Church in God's Mission," Friendship Press resources include "Steeple People and the World: Planning for Mission Through the Church" and "Go Groups: Gearing Up for Reaching Out" (both \$2.50 and available from the Service Center, 7820 Reading Road, Cincinnati, Ohio 45237).

Haitian Refugees. Church World Service supports 600 Haitians, at a cost of

\$5,000 to \$7,000 a week, and it has told the government it can't handle any more. CWS was asked to feed and house 19 of 100 new arrivals, pending outcome of litigation to determine whether 1,883 refugees will be able to stay in the U.S. "Our resources have been stretched to the limit," said Nancy Nicalo, CWS director of immigration and refugee programs. "It is time for the U.S. government--which has denied these people asylum, forbidden them from working and dragged out the legal process for two years--to take some responsibility for its actions. The government cannot indefinitely use the churches to avoid coping with the untenable situation the government has itself created." The U.S. government says the Haitians are "economic" refugees ineligible for asylum. The refugees say they fled to escape Haitian persecution and torture.

Cuba. When Bishop Jesse R. DeWitt of the Wisconsin Area visited Cuba recently, he found "tremendous" housing construction and a "sense of excitement" among the people about future social gains. The Methodist Church has about 3,000 members and sustains itself, he said. New churches are not being built but the old ones are well maintained and the congregations have freedom of worship, he reported. Bishop DeWitt, president of BOGM's National Division, and seven other church leaders toured Cuba for two weeks in March.

Staff Changes. New staff members of the Board of Global Ministries include Roger C. Sadler, director of the editorial department, Education and Cultivation Division; Lilia V. Fernandez, secretary for specialized ministries, UMCOR; Joseph Perez, executive secretary, Latin America/Caribbean, World Division, and James Brentlinger, internal auditor. Five field representatives have joined the National Division: Linda Schulze, community centers; Walter T. Jones, Robert O'Kelley Wallace and William G. Smartt, finance and field service; Jerry D. Chapman, town and country ministries. Anne Unander has been promoted to secretary of missionary personnel; Mary Jane Shahan succeeds Erma Owens as director of the Service Center, and Jane S.L. Brice succeeds Lois Persons as board recording secretary in July. Robert J. Harmon becomes planning director for the National Division, also in July, when Neal F. Fisher, who now holds the post, joins the faculty of Boston University School of Theology. Two National Division staff members have resigned, Paula Watson, field representative for finance and field service, and Randle Dew, executive secretary for voluntary services.

Custard's Last Stand. At a regional Brotherhood dinner on May 12 of the National Conference of Christians and Jews in Minneapolis a young Catholic man, irked by his Church's stand against a proposed "gay rights" bill, threw a chocolate cream pie at Archbishop John R. Roach as the latter got up to make a speech. The pie narrowly missed, but splattered on the Archbishop's left shoulder. After the attack, the Archbishop told the audience, "I urge you not to feel embarrassment either for me or for that young man. You pray for both of us, please." A few days later, in Vancouver, B.C., Eldridge Cleaver, the former Black Panther leader who has become an evangelical Christian, made much the same response after he was the target of another pie thrower, who accused him of being a "front man for a CIA-related religious group." Mr. Cleaver, who was addressing a Youth For Christ rally, washed his face and said, "I haven't met one single person I don't love, including the pieman. I will remember him in my prayers everyday." His listeners, however, punched the pie thrower.

# EDITORIALS

## The Local Church And God's Mission

"Most of the change we think we see in life," wrote Robert Frost in 1914, "is due to truths being in and out of favor." One of the truths currently very much in favor in the Church is an emphasis on the role of the local church in God's mission. This emphasis is underscored by the current mission study theme.

It has not always been thus. Only about ten years ago the local church was one of the last places seminary students listed as a goal. College teaching, campus ministry, Frontier Internship programs, and many secular occupations ("being the church in the world") were much more attractive. Seminary graduates became computer programmers or turned to studying law. A survey of graduates of Union Seminary in New York in the mid-60's found less than 15 per cent headed for the pastorate.

In part, this was a reflection of the times. The period was dominated by major issues, particularly civil rights and the war in Vietnam, which came at us with the immediacy of the 6 o'clock news and the absoluteness of the contest between Elijah and the prophets of Baal. On a subject such as the devastating Christmas bombing of North Vietnam in 1972 one could not halt long between two opinions.

Throughout all this, rightly or wrongly, the local church was perceived by too many as an irrelevant reflection of the status quo or, at worst, an impediment to coming to grips with the issues of the day. Christian theologians, such as the eminent Dutch missiologist Hans Hoekendijk, urged us to think not of God operating through the Church to the world but of God acting directly in the world and of the necessity for the Church to join God in that action.

Much of this was an important corrective to the smug triumphalism and irrelevant insularity which, alas, still characterize many local churches. But now in hindsight we can see that the way to counter that insularity is certainly not to downgrade the role of the local church in God's mission. Inevitably this is what happened as some churchpersons—on all levels, by the way, not just the national—looked on the local church as simply a source of funds for the greater mission God was performing in the world. It should be added that this manner of looking on the local church as only a source of funds is no respecter of

theology—it can be found in the most conservative churches as well as the most liberal.

Well, now an old truth is back in favor as seminarians are telling us that the local church is "where the action is" and Bishop Roy Nichols is telling the Board of Global Ministries to give top priority to assistance to programs relating particularly to local churches rather than to "quasi-independent satellite enterprises." It is, after all, within local churches that most people first learn of the love of God in Christ. It is there we grow in understanding of the Gospel's claims on our lives and of the necessity to love our neighbor. It is within a local church that we join in corporate worship of God out of gratitude for his grace in our lives, and it is often only through a local church we can learn to minister to others. If ever Christians are disposed to downplay the importance and role of the local church, they have only to remind themselves that of all the world's holy scriptures only the New Testament contains letters to local churches.

## "Mixing Religion and Politics"

We have seen a few letters opposing the decision of United Methodist Women not to meet in states which have not ratified the Equal Rights Amendment.

We are not quarreling here with persons who oppose the decision because they oppose the E.R.A. That is their right, of course. But those who oppose the United Methodist Women's decision because they claim it is "mixing religion and politics" have, it seems to us, a peculiar problem. For at the same meeting in which the Women's Division took its action, the Board of Global Ministries decided not to meet again in Atlantic City in protest against the legalization of casino gambling, which was voted last Fall by New Jersey voters.

The point is that one person's "mixing of religion and politics" is often another's "stand on principles."

## Difficult Choices

One of the characteristics of twentieth century life is the increasing complexity of the moral decisions forced upon us by advancing technology. Every day, it seems, there are fewer areas in which we are given a choice between an absolute good and an absolute evil and more in which we are forced to choose among

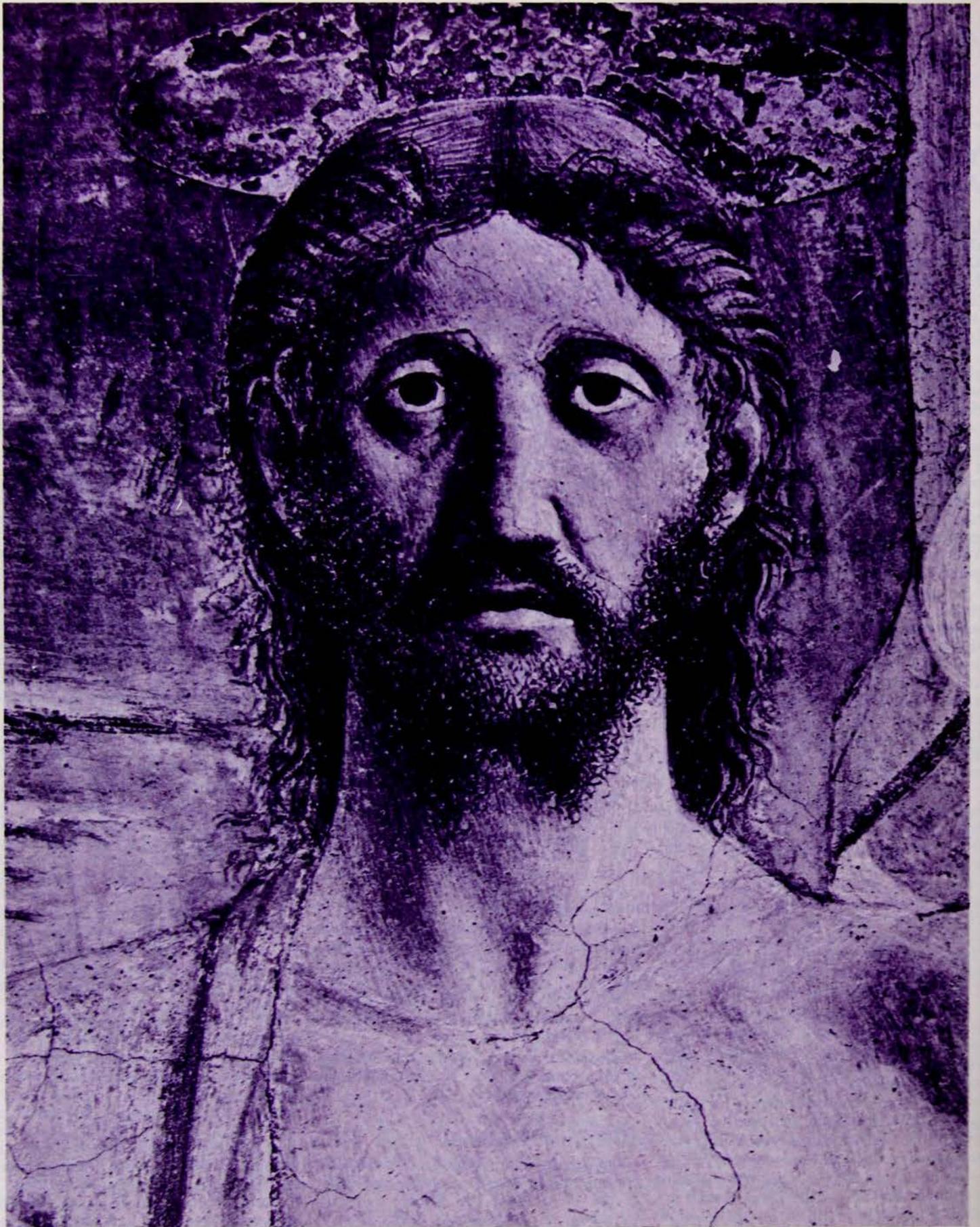
partial goods, each with its own virtues and risks.

One recent example is the government's decision to ban Saccharin, the sugar substitute, as a result of tests in Canada indicating that increased dosage increased the risk of cancer. Despite initial scoffing, the public soon learned that the tests followed approved scientific procedures. Many are now saying that the public should be allowed the choice between the risk of obesity, with its health dangers, and the risk of cancer. No one is arguing that this is an easy choice to make.

Another area is that of bio-medical ethics where advancing technology has forced enormous ethical decisions on doctors. At the recent meeting of the Associated Church Press Dr. Kenneth Vaux of Houston discussed the whole area of pre-natal diagnosis and "selective abortions." Though opposed to what he sees as the current wave of abortions and its mockery of human life, Dr. Vaux admitted that he would approve of aborting a fetus having a particularly dreaded disease, such as Tay-Sachs disease. Clearly, this is another area in which science has increased the options and hence made more complex the ethical decisions facing us.

A third example is the issue of nuclear power plants. The issue was brought to our attention by the arrest of 1414 demonstrators at Seabrook, New Hampshire. Clearly, the world is running out of fossil fuels and if it had not been for nuclear power plants in Ohio this past January there would have been a major catastrophe when ice clogged the Ohio River preventing delivery of coal and oil to standard power plants. On the other hand, not enough attention has been paid by proponents of nuclear power to the environmental effects and potential dangers to health from low-level radioactive emissions. The World Council of Churches recently suggested that there be greater public participation in determining policies and methods of nuclear power. But the Council also warned opponents of nuclear energy that the "pandora's box" cannot be closed and we "cannot live as though nuclear energy had not been discovered." Here again, we are forced to choose among a variety of risks with only partial knowledge.

None of these problems can be solved either by scientists in isolation or theologians in isolation. In more ways than ever, we are dependent on one another. Especially in the choices we have to make.



"Constituted through God's covenant in Jesus Christ, the Church participates in God's mission when in word and deed it points others to him who embodied the kingdom."

# GOD'S COLONY

## the congregation in mission

W. Richey Hogg

As part of God's mission on earth every congregation—every local church—provides a crucial witness. Tragically, too many Christians do not know this or do not believe it. Their attitude constitutes the greatest millstone the Christian mission must carry.

That judgment applies in New York or New Delhi, Seattle or Salisbury, Tulsa or Tokyo, Los Angeles or La Paz. Without the undergirding of a local missional congregation—even when a lone missionary begins a tiny church—no effective mission is possible.

Why? Basically for two reasons. First, the Church roots in the Old and the New Covenants, and each involves it in God's universal mission. Second, the life of the congregation provides the sign that validates or invalidates the word proclaimed. A positive sign gives evidence that God's holy and reconciling love in Jesus Christ is true and discloses his purpose for all humankind.

Obviously, congregations or the church in a region can refuse obedience to their covenant with God. When they do, they deny God's love (nature) and holy, reconciling outreach (purpose) far more effectively than those opponents of the Christian gospel who proclaim atheism and declare the gospel to be false.

The local congregation's life is the most powerful force operative—positively or negatively—in the human dimension of mission. In the age of COMSAT and international television, an old saying acquires new meaning: "What you are shouting so loudly, I cannot hear what you are saying."

### Some Biblical Perspectives

The biblical foundations that constitute the Church as an integral part of God's mission are familiar, but require noting.

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W. Richey Hogg is professor of World Christianity at Perkins School of Theology, Southern Methodist University.

The Old Testament is indispensable and requires probing study, but here mention of several fundamentals must suffice.

First, the one Creator God is holy. He encounters his people in history and requires of them righteousness and justice on earth.

Second, the Sovereign God has a universal concern for all the peoples and nations of his creation. Among all the writings of its age, the tenth chapter of Genesis with its table of nations is unique. The eleventh chapter follows with its account of the Tower of Babel.

The key point: created for peace and unity, the races and nations because of their sin of pretension were scattered and divided by language. Separated from God, and thus from one another, they went their own way. How are they to be restored to a right relationship with God and with one another?

That question constitutes a central motif in the Bible—God's plan for the salvation, the healing of humankind. The first part of the answer follows immediately in Genesis 12:1-3 with the calling of Abraham. In reality Israel is called in him to begin the process of reconciliation and peace, or *shalom*.

Third, the covenant made on Sinai declared God's universal purpose. In it Israel's election was the sign to the nations of God's holiness (Exodus 19:5-6).

Israel was chosen, not for privilege, status, or honor, but to serve as a holy nation, a sign of God's universal purpose, so that the earth's peoples could turn to their Creator.

During Israel's exile in Babylon, Isaiah declared that in God's universal purpose Israel was given as "a light to the nations" (Isaiah 42:6-7). The scope was universal:

It is too light a thing that you should be my servant to raise up the tribes of Jacob and to restore the preserved of Israel; I will give you as a *light to the nations*, that my salvation may reach to the end of the earth (Isaiah 49:6).



THE LOCAL CHURCH  
IN GOD'S  
MISSION



"Through the leading of the Holy Spirit, Christians discovered that God's purpose requires dynamic outreach or mission to the whole human family." This depiction of Pentecost is from a 16th Century German tapestry.

In responding to that light, the nations would turn toward Zion (Jerusalem).

The New Testament incorporates that witness to God's universal concern and purpose. Yet through the impelling power of the Risen Lord and the leading of the Holy Spirit, Christians discovered that God's purpose requires dynamic *outreach* or mission to the whole human family.

The sign of the New Covenant in Jesus Christ appears in the Great Commission (Matt. 28:18-20), and in the Gospel of John; "As thou didst send me into the world, so I have sent them into the world" (17:18). The high priestly prayer for unity follows immediately: "that they all may be one; even as thou, Father, art in me and I in thee, that they also may be in us, so that the world may believe that thou hast sent me" (17:21). Unity's purpose is to serve mission.

In short, the Creator's sovereign love reveals him to be a sending and seeking God. Thus one speaks of the mission of God. Indeed, his self-disclosure in Jesus Christ is part of that mission. Constituted through

God's covenant in Jesus Christ, the Church participates in God's mission when in word and deed it points others to him who embodied the kingdom.

One fatal trap for the Church in mission is the beguiling assumption that God loves it more than he does the world, and that the world exists for the church. That is a total inversion. God created the Church for and has given it to the world (John 3:16). It serves the world in Christ's name and in covenant obedience when its own life becomes a sign of God's kingdom.

#### God's Colony: The Sign of the Kingdom

Each congregation is a sign of God's kingdom. The sign may be true or false, but people judge the kingdom by it. The first Christians understood the kingdom, within which love responds fully to God's will, because they saw it embodied in Jesus Christ. Similarly, the early Church realized that each congregation should make the kingdom visible to all the world. Thus from prison Paul wrote to the Philippians and said, "We are a colony of

heaven . . ." (Phil. 3:20, Moffatt).

Philippi was a Roman colony. The Philippians recognized that the Roman people, soldiers, and administrators among them reflected the life patterns and administrative rule of Rome. They could look at those who shaped the colony and from them learn what life was like in Rome.

The Philippians understood Paul's parallel. They were a "colony of heaven," God's colony in the world. Their congregation should exemplify life in the kingdom. Thus they sought to give visible witness in life to what they proclaimed in word.

In the first three centuries, thousands of "congregation-colonies" spread throughout the Mediterranean world. Their members declared the Good News and for 250 years suffered persecution.

Under torture, some lapsed. They were human and knew the weakness of the flesh. Some contested for office. Yet all believed that God had chosen them for a special purpose. Most lived that conviction so fully that thousands of others joined "The Third Race." Through baptism they entered the ministry (*diakonia*) of

the people of God (I Peter 2:9-10).

Understandably, the congregation itself attracted attention and evoked admiration. From all strata of society, its members also often came from diverse national and racial backgrounds. Fascinated observers exclaimed, "See how [those Christians] love one another" [Tertullian]. They regarded themselves as God's "people of the whole world" [Tertullian] who overcame the divisive boundaries imposed by men and nations.

Power coursed through those congregations. Many had voluntary funds from which they fed the poor, cared for the orphans and elderly, and provided aid for those in temporary need. In them, no one suffered without care. No one remained in prison unvisited. No one died alone. Many saw them as "the societies of those who care." The life in each "colony of heaven" validated the gospel proclaimed. By the end of the persecutions, Christians probably numbered five million or 10 percent of the Empire.

Constantine, the first Christian emperor, ruled early in the fourth century and made Christianity the religion of the Empire. With nearly everyone soon in the Church, the Constantinian inversion appeared. People for whom baptism was a mere rite in a government-approved religion filled the congregations. What need was there for outreach and service? Earlier the whole congregation as the priesthood of God lived to serve the world. Now congregations had their own needs served by a priest.

The colony of heaven had become the church of the realm. In medieval Christendom congregations saw no need for outreach. The parish church became the center which dispensed sacramental grace. Mission and service belonged to the monastic communities, to those who obeyed the counsels of perfection.

Across the centuries many, including the Franciscans, sought to change this. The Reformation's theological revolution reclaimed the priesthood of all believers. Yet the Constantinian inversion remained. It was hard in Christendom to recover the conviction that a congregation lives its life in mission and service for the world.

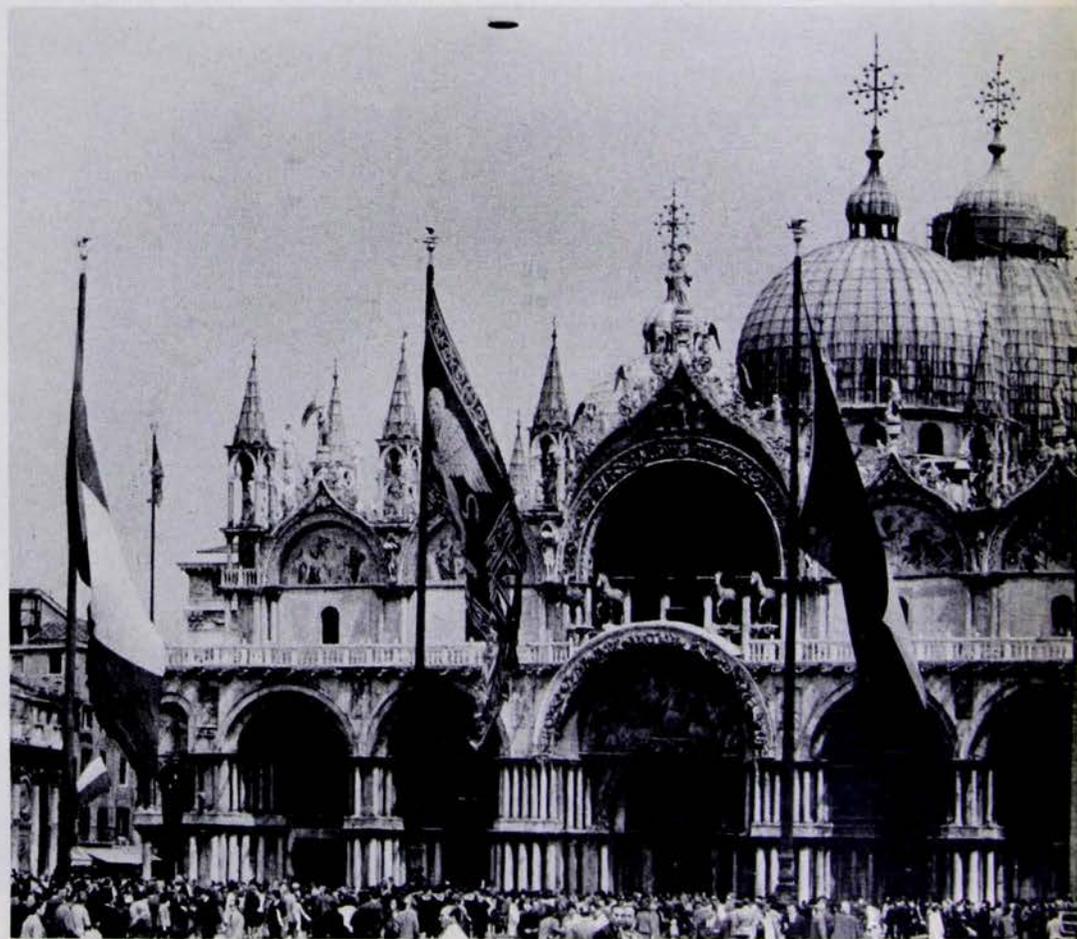
The Evangelical Revival in England, the winning of the American

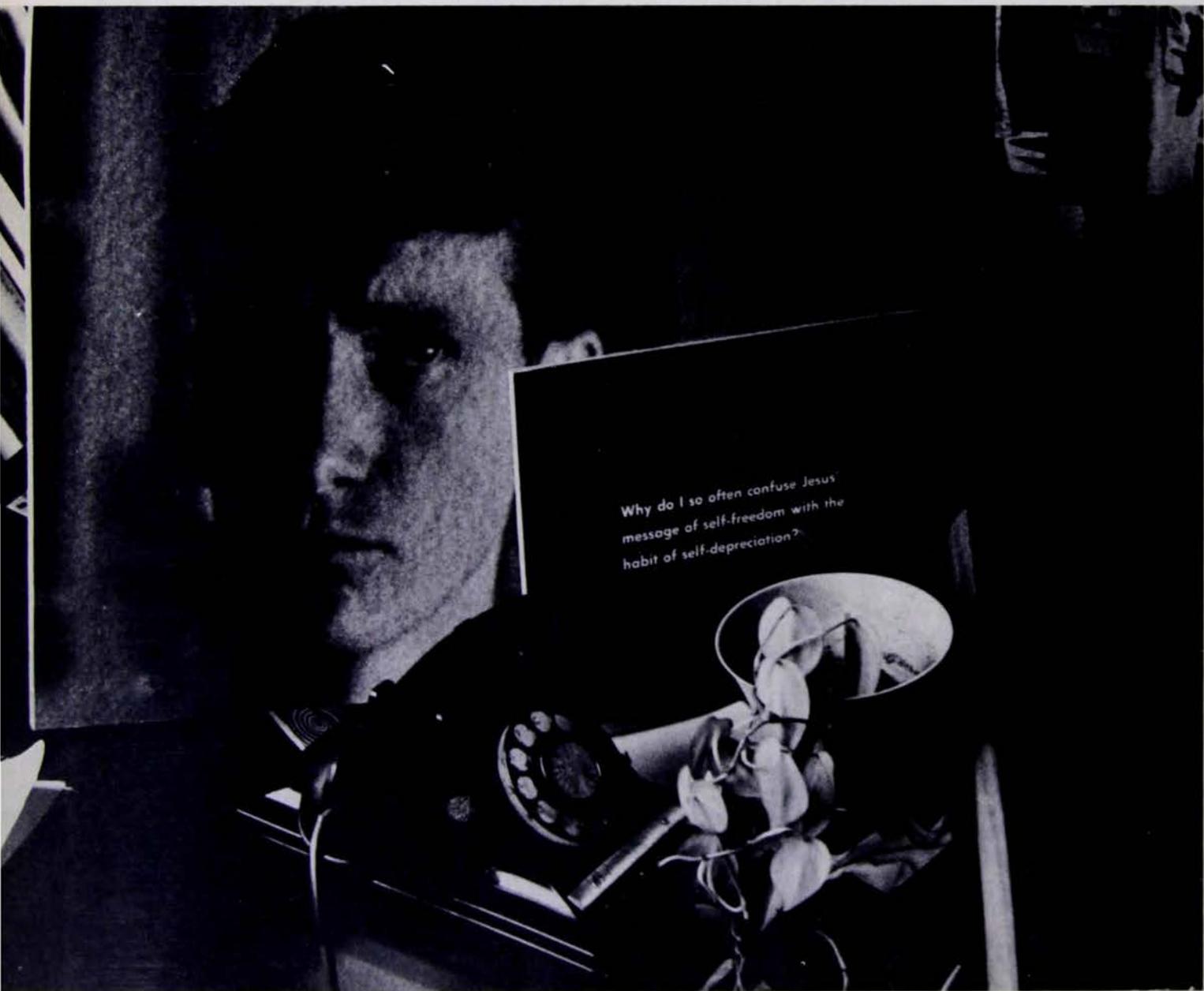
frontier, and the great outreach in missions overseas during the past one hundred seventy-five years helped that recovery, but medieval attitudes often remain. Many see the local church meeting "spiritual" needs for individual members and paying professionals to handle mission and service responsibilities.

Now approaching the twenty-first century, the Church finds its situation increasingly like that which it faced in the second and third centuries. In the post-Christendom age, it stands as a minority throughout the world. Yet rooted among every people and incorporating one-third of humankind, it comprises the largest segment of humanity embraced by a single faith. More and more, it receives no preferential treatment and indeed is often under pressure from government. Everywhere it is in encounter with other religions.

One fact is clear. Wherever congregations understand themselves to be God's colonies, they provide decisive witness for God's mission. ■

**"The colony of heaven had become the church of the realm." This splendid church is St. Mark's in Venice.**





"The privatization of major areas of life in modern society indicates for the Church an urgent task. . . ."



THE LOCAL CHURCH  
IN GOD'S  
MISSION

What is happening to congregations today in the 1970's? How do they and how can they fulfill their mission? What are the possibilities for renewal and where are they being realized? Such questions are raised in the current study, launched by the World Council of Churches, on the Lifestyle of Communities in Mission. The study grew out of recommendations for the Fifth Assembly of the World Council that attention be paid to ways a closer connection could be established between the issues on the ecumenical agenda and the life of local churches.

During the 1960's, when the WCC published "The Missionary Structure of the Congregation" there was a great deal of effort put into attempts to re-shape the life and witness of the churches. Many groups and individuals working *within* the established structures of the churches expressed concern for renewal of the churches' life and witness. They were also concerned with changing the structures of the churches and with emphasizing the ministry of the laity as the ministry of the whole people of God. What happened to these three concerns in the last decade?

#### The Concern for Renewal

The concern for renewal has shifted both in substance and in terms of the groups of people which

hold up this concern. Nowadays the term is used most often in connection with movements which have their own life apart from the established church structures, such as charismatic movements and communes. The emphasis is on the renewal of the *person* or the group of persons and less on the change of structures.

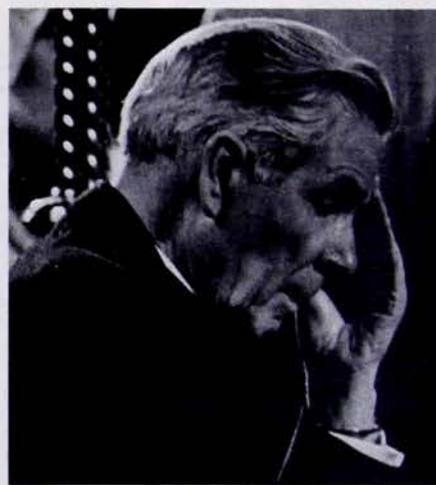
There are other groups, whose concern for renewal is today mainly expressed in a struggle for "liberation." The project called "Theology of the Americas" and especially the Conference on that theme in Detroit in 1975, has been able to identify a number of such groups. Their focus on liberation may have been chosen with reference to either sexism, racism or economic exploitation.

#### Structural Change

The experience of the various major and minor restructuring processes which have taken place during the last decade has not been fully assessed. In the United States their results are considered with a certain scepticism. This is, however, not everywhere the case, as in the churches of East Germany (The German Democratic Republic) or the Communauté Evangelique d'Action Apostolique (CEVAA), a federation of churches in Europe, Africa and the Pacific for joint action in mission with the intent of fully sharing the financial and human resources of each church. But the limited value of whatever structural change has been achieved in the Church and in society at large since the 1960's is clearly a part of the consciousness of our generation.

# looking at the life styles of communities in mission

Thomas Weiser



"The local church contains a further potential for participation in God's mission in the public arena through its worship life."

#### Ministry of the Laity

The failures of significant structural changes meant a severe limitation on the way the ministry of the laity would be realized. Many of the innovations of the 1960's took the form of specialized ministries, an application of the theological insight into the variety of gifts available within the Christian community for the sake of the whole body of Christ. However, as time went on, these specialized ministries were faced with a dilemma: their "specialized" nature was widely perceived as being "temporary" and hence dispensable as soon as funds became scarce. In order to resist this trend the specialized ministries had to be defended on the grounds that they represented specialized professional resources in the church, a view which removed them, however,

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from the notion of the ministry of the laity.

### Lifestyle of Communities in Mission

In the light of these developments, how do we understand today, in the 1970's, the "local church in God's mission"? The term "God's mission" was used in the 1960's to indicate the presence and activity of God in Christ through the Holy Spirit in the midst of the affairs of the world. By joining in this mission the church becomes instrumental in making visible God's presence and in providing signs of His activity. The study of the Lifestyle of Communities in Mission will seek to generate an ecumenical debate about these problems. And it will also explore the possibilities for churches and groups to participate in God's mission in their respective historical situations. There is no clarity yet about the areas in which the issues will need to be focused, but from replies from churches in Europe and North America some preliminary conclusions can be drawn regarding priority areas.

1. The missionary nature of the local church will be increasingly determined by the way in which Christian *discipleship* is exercised locally. The Gospel calls us to be disciples, followers of Jesus in His way in the world. As it is clear that His presence

in the world is eminently a presence for the lonely, the poor, the oppressed, discipleship must include solidarity with them. The local Christian community is the place where this solidarity can take concrete shape. In the 1960's civil rights movements in the U.S. the churches faced the challenge of racial equality. In the 1970's this challenge is joined by that of economic justice. Discipleship in the form of solidarity with the poor must and can become one of the marks of the lifestyles of the local churches in the future.

2. Solidarity on the local level can only be achieved on the basis of a willingness to *share our experience* with others in the Christian community. The continued trend towards the privatization of major areas of life in modern society indicates for the church an urgent task and a real possibility to be and become a place of openness for the interchange of experiences. This task has been widely recognized by those who have advocated the small group, or encounter group, movement in the church during the 1960's. The task now is to extend the process of sharing of experiences so as to include not only personal but also social and public concerns. Congregations have the potential of becoming laboratories (signposts) for people's participation in public affairs, a func-

tion which until now has been the concern primarily of specialized ministries involved in community organizations.

3. The local church contains a further potential for participation in God's mission in the public arena through its *worship* life. I do not mean that worship should be used as an instrument for social action. But worship has traditionally been a public occasion in the life of the church. This is the reason why, as an example, the struggle for racial integration has so often been focusing on the occasion of worship. In many countries around the world today the mere fact of the public gathering of Christians for worship constitutes an issue, a witness to God's presence in the affairs of the world. Obviously, if such a perspective is emphasized, the way in which the worship is conducted may be profoundly affected. The content of prayers, sermons, and hymns can no longer be restricted to the so-called spiritual concerns, which are often confused with the personal and private concerns. Worship will have to be the occasion where Christians most explicitly celebrate God's presence. And since this presence extends to all areas of life—cultural, political and economic—worship must make visible this comprehensive presence of God in the world. ■

**“The emphasis today is on the renewal of the person or the group of persons and less on the change of structures.”**





THE LOCAL CHURCH  
IN GOD'S  
MISSION

# THE LOCAL CHURCH AND THE DENOMINATION IN MISSION

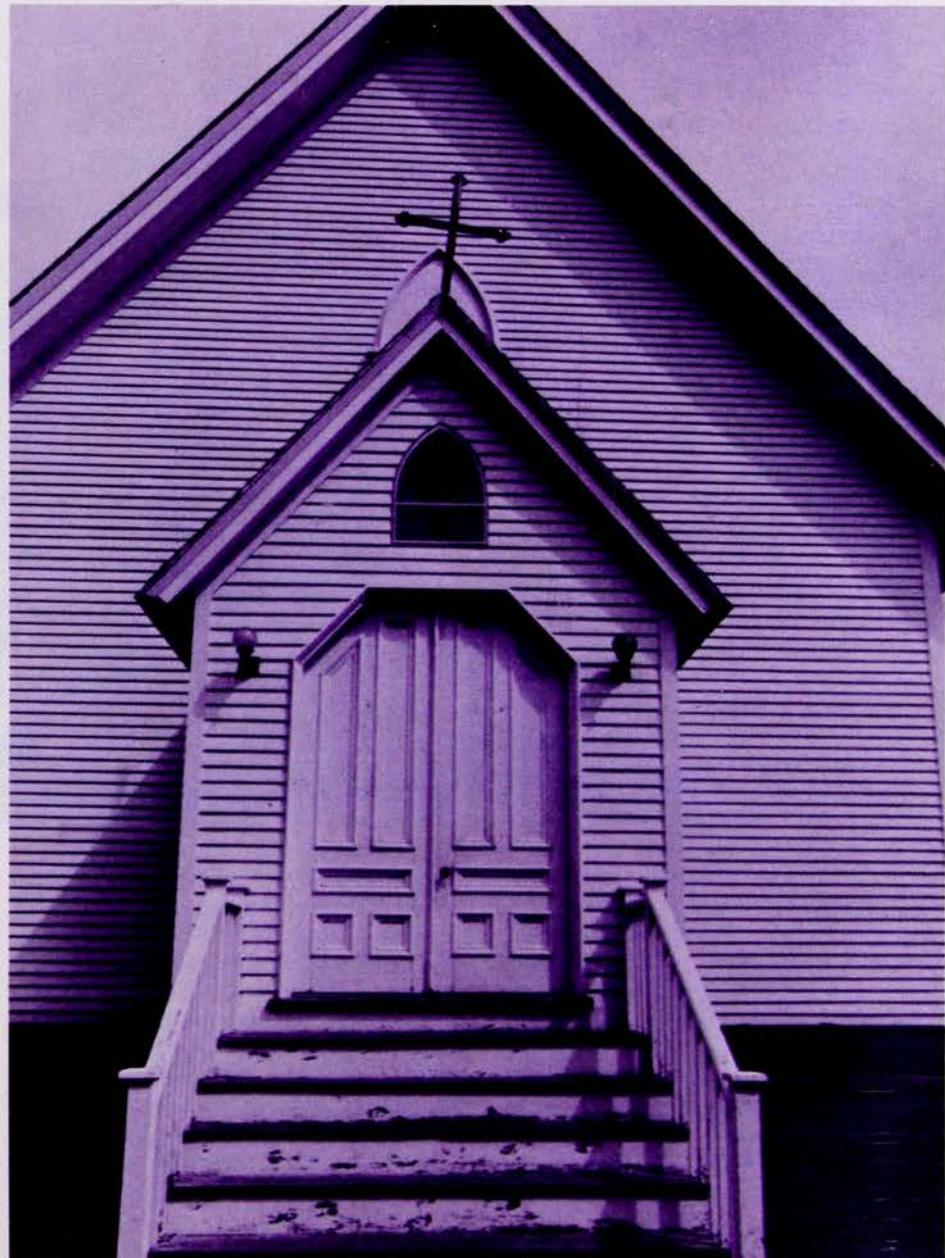
Kathleen V. Bellamy

At the first school of Christian Mission I ever attended a missionary friend said during a devotional service, "God has a mission for each one of us which no one else will fulfill, not even Jesus Christ Himself." The implications of this statement have had far-reaching effects on my Christian life and perspective. I have been given a very real sense of my individual worth by being entrusted with a mission that is mine alone. I also feel a heavy responsibility to find and carry out this mission—however small—if God's plan is to be complete.

Not only must I execute my own mission, I must help others grow in their sense of responsibility and privilege. I am only one individual, but I am part of a local church which also has a mission—one which I could not shoulder alone. Churches must involve people in community activities, locally or worldwide, because the key to evangelism and mission is the healing fellowship with which God has endowed the local church.

This may be an active local mission, such as a block partnership project in Dallas, where Black, Anglo, and Chicano members of an integrated church set out to help a poor white neighborhood. Houses were repaired, bus service was obtained, street paving and police pro-

*Kathleen V. Bellamy, from Drayton, North Dakota, has been active in mission work in her local church and in district, conference and national church organizations of the United Methodist Church. She and her husband are farmers.*



"When they figured the cost of this energetic program to their small congregation, it was staggering—far beyond what they could possibly accomplish. They discovered one of the reasons that United Methodists have cooperated in congregations and annual conferences and the denomination—to do together what they could not effectively do separately or alone."



tection were sought. In another city a center was created to provide alternatives to institutional care for the elderly, the plan being originated by one local church. A church in Indiana records Sunday morning worship, copies the recording on many cassette tapes, and parishioners take the tapes to those unable to attend church services. Three churches in Illinois together sponsor a church school for students of a nearby school for the deaf.

Many local churches are on the

"receiving end" of mission through having a missionary from a Third World country as their resident pastor. Churches have taken part in "Parish Partners, U.S.A.," a plan for direct exchange in mission between two churches in the United States. Exchange work camps have been sponsored by local churches with other U.S. churches and with churches abroad. New understandings of mission and evangelism result.

Mission may also be more "pas-

sive" but still important and effective. This may mean contributing money to support a national missionary whose church is unable to support him, or contributing money to erect a "stack sack" house in Guatemala in the wake of an earthquake, or supporting a three-year term missionary from the United States to India.

Mission in the local church may be the response to a definite request or a mandate—payment of World Service apportionments, contribu-



tion to One Great Hour of Sharing, or giving to the World Communion offering for Crusade scholarships. One small church in North Dakota with a membership of little more than a hundred persons pays its World Service asking, gives to several Advance Special projects, responds to special offerings, and provides \$7,000 annually for missionary support. This is love in action in an indirect or passive way. Their local community ministry is active mission.

For too long local churches in the United States have seen in themselves the end of a particular goal in mission, especially that of sending missionaries to foreign countries to carry the gospel story to others. Only within the past few decades have we come to realize that mandate to mission is universal, and persons in mission come from every corner of the world. Mission is reciprocal—both givers and receivers benefit. Local churches in the U.S. have learned that churches overseas have much to offer us. Direct involvement in an international mission experience helps to sharpen the awareness of the necessity for the Church to maintain a global image. There must be an internationalization of the missionary force and the mission emphases. The local church must see this greater vision while at the same time it must realize its own very special part of the whole. Each local church must prayerfully and intentionally determine its unique response toward completion of God's intention for the universe.

Local churches together form the larger church—not only the entire denomination, but, ecumenically, part of the whole Christian Church. As the size of the total church increases, so does its mission. A story is told of a local church which wanted to send a missionary overseas, to set up a communications center, to produce a United Methodist television program, to let Congress and other lawmakers know their opinions on issues, to provide college scholarships for children, to train ministers for their church and others, to make a film, to build a retirement home. When they figured the cost of this energetic program to their small congregation, it was staggering—far beyond what they could possibly accomplish. They discovered one of the reasons that United Methodists have cooperated in congregations and annual conferences and the denomination—to do together what they could not effectively do separately or alone. They found that by investing one percent of their budget with other local churches who invested a like amount, they could have a communications system that included television, radio, magazines, newspapers, along with news of the secular world; they were able to keep more than seven hundred mis-

sionaries in overseas lands; they developed church school magazines and trained evangelists; they provided for development of music and worship resources; they shared in the printing, translating, and distribution of millions of Bibles; they helped to create and maintain high standards for hospitals for healing and homes for the care of children and retired persons; they helped to send young people to college; they operated thirteen theological seminaries to train persons for a continuing ministry. When they realized what they could do through cooperation, they sat down again to reconsider their commitment and decide what they could do with increased giving. ("Do You Know What 1 Penny Will Do?" by Winston H. Taylor, *The Interpreter*, January, 1977.) This story illustrates what local churches forming the larger denomination can accomplish together. Many other stories could be told about particular programs and projects—about agricultural and rural development, nutrition and child care education at Yonibana in Sierra Leone; about leprosy rehabilitation and control in Ganta, Liberia, where church and government work in cooperation; about Instituto Methodista in Brazil which serves about 3500 students; about Incheon Community Center in Korea which includes literacy classes, a kindergarten, public health work, clubs and interest groups, library service, and recreation; about relationships with a publishing house in Zurich, Switzerland; about Maynard McDougall Memorial Hospital in Alaska which provides the only acute care facilities available over a radius of 500 miles; about many relationships to child advocacy, special education, day care, hunger, and a host of other human needs.

The United Methodist Church as a denomination with other denominations can tackle such seemingly impossible missions as world hunger, making Christ known the world over, changing political systems, bringing pressure to bear on international laws. But, as no circle is complete without all of its segments, so it is only as local churches realize the importance of their responses and the responses of each individual member of that church that mission in its broadest sense can become reality. ■



Installing the parish council at the Church of Christ Uniting in Kingston, Pennsylvania.

**O**ur church, in Glasgow, Delaware, is an ecumenical congregation. We are officially connected with the Episcopal Church, the United Methodist Church and the United Presbyterian Church. And so we are a "working model" of ecumenism. Before telling you more of how we try to carry out our common ministry, I would like to provide some perspective by recalling some events which happened more than twenty years ago.

In my college years in Massachusetts, I became involved in the New England Student Christian Movement. It was also at this time that I was able to come to a personal relationship with Jesus Christ through several people who made a great difference to me. One was a Presbyterian, one a Lutheran, one a Congregationalist (there was not yet a United Church of Christ), and an Episcopalian. My experience was not a "head trip" but a real matter of being met by the living Christ through individuals who carried four different denominational identities.

The middle fifties were not a particularly ecumenical time. Rather, each denomination seemed to be in a struggle to put up more and larger buildings than the next group in an unprecedented period of ecclesiastical self-aggrandizement. My own personal history was in the Episcopal Church and, while my nurture in that denomination was valuable, I had never been able to appropriate it in a deep personal way. I had never before questioned the denominational ghetto in which I had grown up, and I had never developed much passion for the Gospel, either.

Then, in the summer of 1955, I was confronted with a decision. At the close of the academic year, I attended a Student Christian Movement conference at Sebago Lake in Maine. Toward the end of the week-long conference a question, and the need for the decision, came up. Could we participate in a common service of Holy Communion? Of course, this service would be across denominational lines. My Lutheran friend said, in all honesty and integrity, that he could not. All of my background told me "no" also. After all, I had been taught, the Episcopal Eucharist was for those who had been confirmed in the Episcopal Church by a bishop. And I had learned that I was not to be a part of the services that Protestant churches might have. In fact, such services probably weren't even valid, since the ministry was inadequate and the theology of the Sacrament was too much that of a "memorial service."

So I was faced with deciding whether or not I would attend the Congregational service, and whether I would be able to receive Communion. My head couldn't come to a decision, but my heart told me that I had to take the risk of full participation. After all, I had come to such an increased personal knowledge of Jesus Christ

# can the local church be in mission without being ecumenical?

James C. Blackburn



THE LOCAL CHURCH  
IN GOD'S  
MISSION

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*The Reverend James C. Blackburn is founding pastor of the Glasgow Ecumenical Ministry, Middletown, Delaware.*

through some of the same people who were now asking me to take the next step. My decision was to participate, and to receive, and it proved to be a turning point in my life. It also proved to be essential background for my present work in Delaware.

Now let me jump to the present. We live in a very different time from the nineteen-fifties. The Church is not so popular as it was then. We have passed through the initial anxious stages of declining statistics. We have passed through the initial enthusiasm of the early years of the Consultation on Church Union. Some say that we are in a period of ecumenical slowdown, that we can still have our "community services," but that real progress toward organic unity is an illusion at best and diverting us from our day-to-day work at worst. But I cannot forget that the denominational Christ I knew was a pale shadow of the vibrant, risking, growing, ecumenical Christ I came to know, and know still.

Now I find myself in the position of being the founding pastor of an ecumenical congregation. We don't even call it a church. We call it the Glasgow Ecumenical Ministry, in the conviction that the task of everyone in the congregation is to be in ministry and to be on mission. Let me quote a portion of our Mission Statement:

"This ecumenical ministry is founded by three denominations to be united in serving one Lord—Jesus Christ. We are trying to develop a caring community characterized by fellowship and support, and we continue to seek ways to reach out to others in witness and find concrete ways of helping to heal others' hurts.

"We are committed to maintaining continuity with our historic traditions of worship and education and we are equally committed and willing to try new ways.

"We rejoice in our similarities and see our differences as opportunities for growth; ecumenism for us is not a concept, it is a way of Christian living."

We are concerned with the face the Church shows to the world. We are concerned with the witness of the Church, and with her credibility. We are concerned with our own faithfulness to the Gospel (total, not partial), and we are concerned with mission in many forms. The question has been posed to me: "Can the local church be involved in mission without being ecumenical?" My quick answer, which is much too simple, is: We cannot. But I think I had better share some definitions of what I believe ecumenism is, and is not.

First, as Bishop Roy Nichols said in a recent workshop on Christian Unity, ecumenism is not *pluralism*. We do, as stated above, value and cherish and defend our differences. In that sense we are "pluralistic." But if pluralism is taken, as it sometimes is, as the indefinite prolongation of separate paths, then we have fallen into what Bishop Nichols called the emerging heresy of *parallelism*. And, as he noted so eloquently and simply, parallel lines, by definition, never meet.

Ecumenism, from my perspective, is "proximate pluralism." We do honor to our differences with the intent of maintaining the ones that continue to make sense. But we continue to test and refine them. If our differences continue to keep us organically apart, then the differences become impediments to the ecumenical imperative. Such differences need to be rooted out so that the creative and fruitful differences that enhance organic unity may grow to full maturity.

Secondly, ecumenism is not *amalgamation*. This is equally a heresy, and one that we struggle with both within and without the congregation. Some years ago, Charles Schulz had one of his *Peanuts* characters say, "It doesn't matter what you believe, so long as you are sincere." But it *does* matter what you believe, and many sincere beliefs are clearly different and incompatible. One example comes to mind which has surfaced in our congregation. There is no way one can reconcile the views of human nature expressed by John Wesley and John Calvin. Put in its most antithetical form, perfectibility and depravity cannot co-exist as truly held views of humankind.

Some people view us as a "community church" or a "non-denominational church." Because of these views, we maintain our identity as ecumenical. To borrow an arresting word from Charles Williams, we, as a set of people with different denominational identities, "co-inhere." We do honor to our different traditions, for example, by a disciplined rotation among the three forms of worship. Even our hymnody expresses our diversity as we sing "Blessed Assurance" one Sunday and "Let all Mortal Flesh Keep Silence" the next. We will not let our expressions of worship or of education or of service fall to the category of the least common denominator. We

**"If pluralism is taken to be the indefinite prolongation of separate paths, then we have fallen into the emerging heresy of parallelism." Bishop Roy Nichols speaking at a workshop on Christian unity.**



continue to strive to be ecumenical, not "amalgamational." We value our three official denominational connections, and we make them visible in everything we do.

There are some problems, of course, with such an enterprise. On the practical level, we have to deal with three very different judicatories, each of which operates much of the time as if the others didn't exist. Each operates out of a "turf" mentality for the most part, being aware of its churches and activities in a given area as if that were *the* work of *the* Church. Also, we struggle with trying to accommodate the demands (written and otherwise) of each judicatory. It is often painful. I find it hard to hear Episcopalians ask if the Methodist or Presbyterian Communion we celebrate are valid. I find it hard to deal with the United Presbyterian concern that everything we do be done "decently and in order." I find it hard to accommodate myself to the tight, chain-of-command polity of the United Methodist Church. But only as we continue to draw a circle of inclusion around all these denominational peculiarities can we continue to identify ourselves as truly ecumenical.

We are a living cell in the Body of Christ, and we are on mission. Internally, the quality of our community continues to be a concern. We try to help each other grow into greater maturity, consciousness and wholeness. We continue to try to develop helping and confronting relationships we all need to be together the people of God in this place. Externally, we continue to search for ways to be a servant church which exists for the world, or at least that part of the world we can have some effect upon. We are trying to find our Christian "life style" so that we can be both ourselves and be serviceable to our community, both local and beyond.

At the same workshop on Christian unity I mentioned above, I was talking with a group of United Methodists about our local congregation. In the midst of our conversation it suddenly came clear to me that I was in dialogue with *my* people; I had entered into the self-conscious identity of Methodism. Put another way, I had experienced subjectively the powerful reality of ecumenism. It threw me back to my first ecumenical experiences more than twenty years ago.

I am still nagged by questions of differing denominational polities and of trying (in vain) to satisfy the requirements of our three judicatories, but I am buoyed by the fact that we *are* doing some real work ecumenically to be one, that the world might believe. Our main mission as a congregation, I believe, is to proclaim *one* Christ, and to be involved in *one* mission to those in need or outside of the Church. More specifically, our mission must focus on helping to heal the divisions, the pain, the lack of direction, and the rootlessness so evident in the personal and corporate lives around us. We do indeed have a mission.

While it would be arrogant to say that others should do what we are doing, it would be falsely

modest not to claim that we are doing a significant work. As I hear people talk about the difficulties of working ecumenically I can only respond that, here at least, we *are* working that way. One example comes to mind particularly. There is much talk about doctrines of the Eucharist, about how interpretations of the Sacrament differ so widely among the denominations. We have decided that we will be obedient to our Lord and do this in remembrance of Him. We can (and do) still have our varieties of interpreting what the Sacrament means, but we agree to engage in common action, as we were commanded to do.

All of this makes me think of another relationship, of marriage. How would it be if, before two people join in marriage, they took years (if not decades) to talk, and talk, and talk? Their talks would be about the validity of the married state as opposed to the single state. They would preview, in their consultations, all of the possible difficulties that might arise over forty-plus years of being united. They would compare the relative merits of male-ness and female-ness, and agree that nothing essential must be lost. Then, perhaps, because the certainty of the relationship still couldn't be assured ahead of time, they would agree to enter into yet one more study about the theological basis for marriage. Such a course is, of course, pure fantasy. Thank God for the ways in which we have built in emotional, psychological and physical mechanisms that push us to get on with it—to get married.

All of the preparations, the talks, the consultations, and the studies are helpful, but it is only from within the relationship of marriage that we discover what marriage is all about.

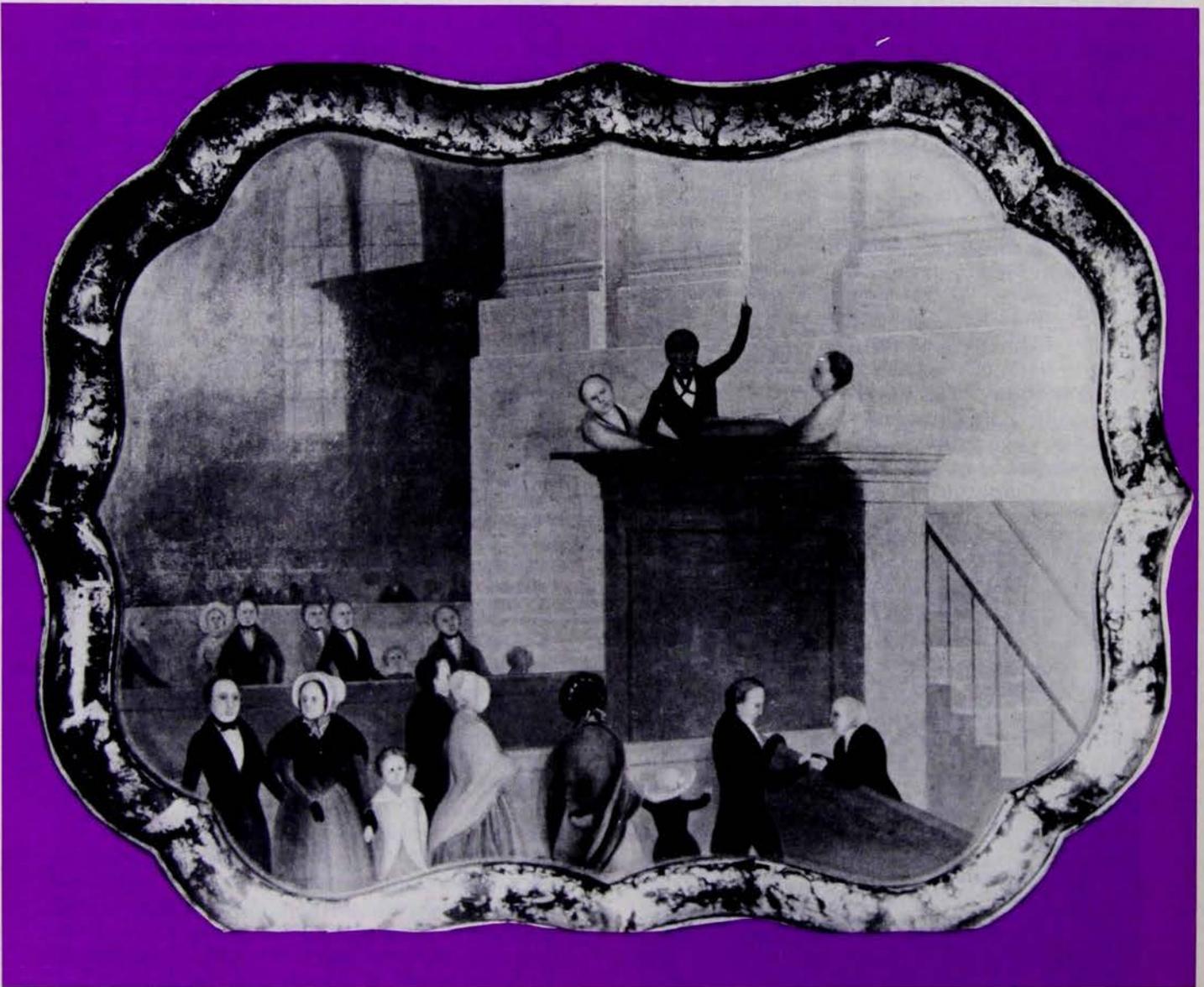
And so it is with the Church. I remember a helpful statement by, of all people, Saul Alinsky. He said that there are times, in order to avoid total immobilization, that we have to go ahead when we are only 51% sure as if we were 100% sure. This is how I believe ecumenism will continue to grow and mature.

Our congregation is not a model (in either sense), but we are a real ecumenical congregation, not one on the drawing board. We are worshipping together, praying together, breaking bread together, studying together, being on mission together. Most of all, we are—right now—providing a common witness to the communities of which we are a part.

Can the local church be involved in mission without being ecumenical? We believe that the very nature of mission requires us to be ecumenical. We believe that the mission of the Church, which is one, is seriously damaged by the structures of our denominations, which are many. To be truly catholic is to be one. Maybe the pain of separation and the urgency for common witness and mission isn't yet strong enough to move us out of our ghettos. But the Spirit is moving, and God has prepared for us greater riches than we can even dream about or imagine. ■

# What the Black Church Ought to Be Doing

James A. Forbes, Jr.



"It was spiritual sensitivity which undergirded us in the days of our darkest distress." This early 19th Century painted tray shows the Rev. Lemuel Haynes preaching. A Congregationalist and a volunteer during the American Revolution, Haynes was probably the first black in this country to preach regularly to white congregations.



## THE LOCAL CHURCH IN GOD'S MISSION

**P**astors and members of local congregations in the black community ought to resist the efforts of others to tell them what they ought to be doing. This advice does not urge congregational isolation. It does not counsel churches to refuse to cooperate with denominational program agencies. What is proposed is a new mood of confidence that God still speaks to congregations regarding what they ought to be doing. In urging this spirit I am reacting to that form of oppression which conditions people to prefer programs which are passed down rather than those which come out of the vision and concerns of the people themselves.

If the struggle of black people during the last decade has brought substantial "black power" it should manifest itself in a new level of self-determination. Broader participation in the process of choosing a meaningful future should be the prevailing trend. This goal will not be achieved by natural development. It requires a deliberate effort to empower even the "feeblest members" to have effective input in charting the course of their congregations. Such broadened participation is time consuming, is often frustrating, and rarely occurs apart from sustained training efforts.

As the black church moves increasingly toward this goal of power-

ful participation of all its people there are several issues and areas of concern which deserve a place on the agenda of the black congregation.

One item of crucial importance is the question of the quality of life black people are seeking to achieve. Jesus came that we might have abundant life. But what does that mean? Who is to provide the details of what such a life should be like? Can we trust the image of the desirable life as set forth by the advertising industry? Is it the goal of the kingdom that we all acquire middle class resources and the corresponding set of values? Whatever the program or mission to be adopted by the black congregation, an indispensable aspect of it should be working toward a redefinition of what is the desirable life. In concrete terms of day-to-day significance, what is the abundant life?

This issue is particularly important in this time of social, economic and political uncertainty. It seems clear that life in this nation will develop around a new set of alternatives in the days ahead. Black people cannot afford to invest energy and hope in the pursuit of illusory dreams, which if achieved would turn out to be nightmares.

Even when the black church has redefined the nature of the abundant life so that it reflects the spirit of our Lord, it will discover "principalities and powers" standing as persistent barriers to the freedom and fulfillment to which we have been called. The local congregation ought to be very clear about what

such barriers are. If the needs of the individual members are taken seriously one will quickly discover what form oppression takes in a certain community. There will be little difficulty discovering what structures and practices systematically function to frustrate the liberty and fulfillment of black people. What may be more difficult is the development of an effective liberation plan. Each congregation will have to select its own target and set its own agenda. But it hardly seems responsible for any black congregation (or any other local church) to be without a specific and intentional program of liberation.

In all candor I do not know any black congregation which does not have concern for liberation. What I am concerned to see is increased clarity and broader areas of involvement.

These days "a program of liberation" is automatically understood to deal with the social, economic and political barriers to the abundant life. Some pastors and their congregations prefer to focus on what is called "the spiritual mission" of the Church. Although congregations may vary in program emphasis, it ought not to be an either/or situation. Such a separation of secular and spiritual concerns is a distortion of Christian truth as Jesus' life informs us. For black people there is also the African sensitivity which viewed life as a whole fabric which could not be divided between that part the Spirit was concerned about and that part in which the Spirit took no interest. One part without the other is

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as best an anemic quality of black Christian response.

### The Necessity of Spiritual Dimensions

Given the secular spirit of our time it is an easy temptation to neglect the personal spiritual dimensions of Christian faith. The black church can ill afford to embrace a social liberation at the expense of its "spiritual" dynamic. It was spiritual sensitivity which undergirded us in the days of our darkest distress. We still need the respect for and openness to the Holy Spirit. Without a vivid sense of Spirit presence our personal development and social transformation projects will suffer for lack of effective power. Every local church ought to be able to answer the question: In what ways does our congregation promote a living encounter with the Holy Spirit?

A spiritual church with a liberation agenda will not be without the perspective and power necessary to make a contribution to the wider black community. But the black community is not as closely bound to the church as it used to be. There was a time when it was assumed that practically all blacks had some kind of relationship to the black church. But now a new breed of blacks is developing who have never been a part of the black religious experience. This creates a new challenge for evangelistic outreach. New methods combined with some traditional approaches will be required to get the "good news" to those who have never heard the preaching or sung the songs of the black church. Our approach to such persons must be informed by their problems and pain. Have we been so busy proclaiming that we have forgotten how to listen? The black church needs to find a way to become a more effective listening post. Only in this way can it expect to win the ears of our oppressed brothers and sisters who pass by our churches on the way to another day of frustration and dehumanization.

The black congregation which attempts to take this challenge seriously will discover that it takes time and money to implement such programs. What has been our level of efficiency regarding the use of time and financial resources? Perhaps our record is checkered at this point.

**"Without a vivid sense of Spirit presence our personal development and social transformation projects will suffer for lack of effective power."**





What is certain is the need for new stewardship attitudes. Making the best use of our time and money is part of our faithful response to the grace of God. This is true more than ever during these days of foundation retreat and the federal and state cut-backs of funds which used to support programs for the poor. We will need to develop the skill to draw greater returns from our not so meager investments.

As local black congregations set about intensive efforts of liberation they will discover how important it is to have leadership with liberation sensitivity and expertise. Local congregations can no longer entrust seminaries to produce the competent ministers for the tasks at hand. The congregations will need to participate more and more in the process of developing the curriculum focus, and the required competencies in the light of the programs the new ministers will be expected to lead. If the local congregation is in the process of sharpening its focus, the training of clergy cannot afford to proceed as usual. Ways

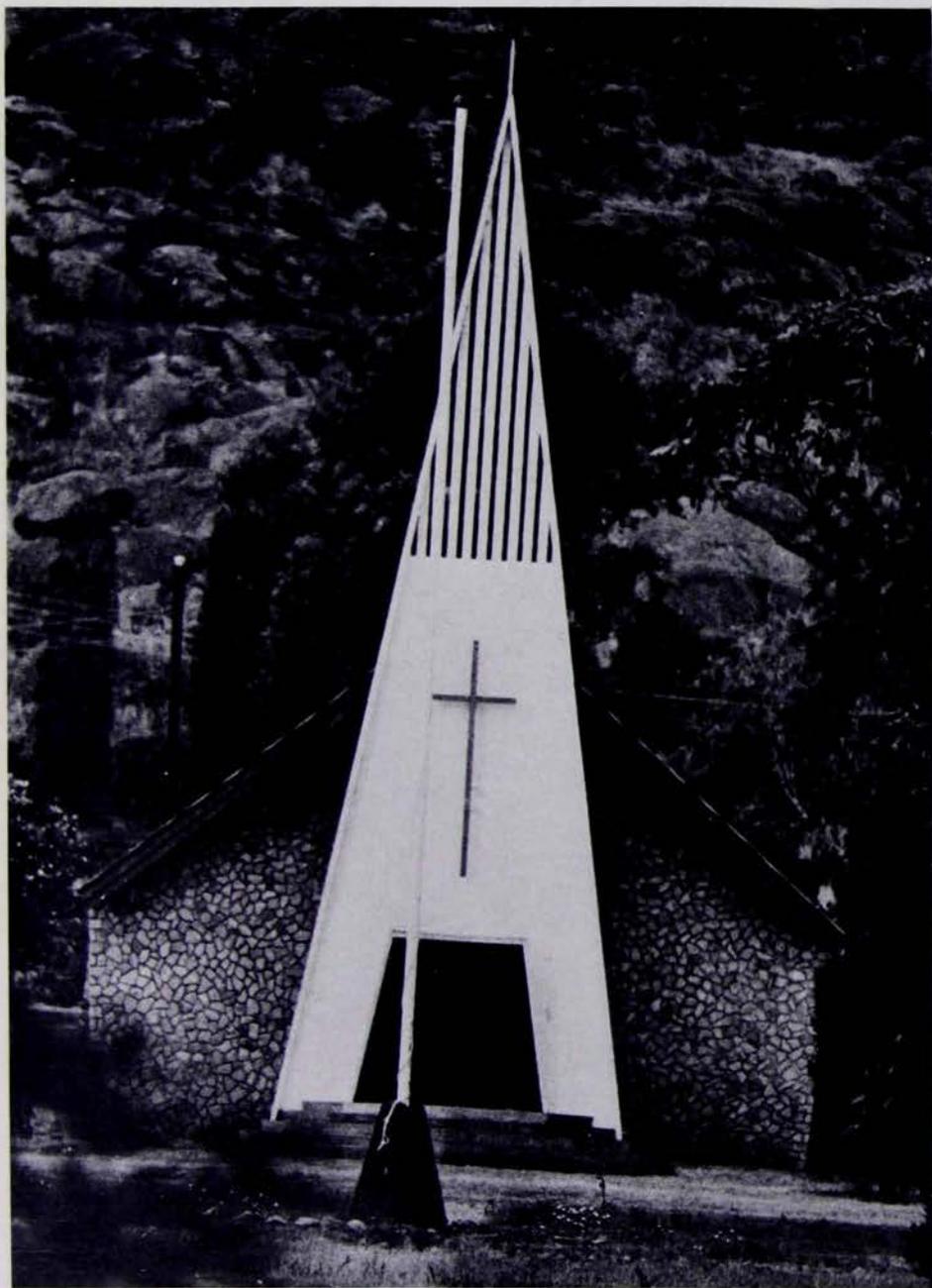
must be found to enable local congregations to have more input in the shaping of clergy development programs.

I have declined to offer specific program recommendations in this article. Each local congregation, with the help of enabling agencies, can do that chore for itself. If congregations dare to accept this responsibility they are likely to discover that God does have a program and purpose for the local church which may enable it to be a blessing to the nations or at least to the other areas of life in the community. I urge all black congregations to reconsider what it is that they might be able to do now—to the glory of God and the power of the people.

Dr. Martin Luther King, Jr. in his final address told us that we as a people would make it to the promised land. We do not believe that he was a false prophet. How long it will take us to get there is likely to depend in great measure upon the initiative, creativity and faithfulness of local black congregations all over the nation. ■

**“Only by finding a way to become a more effective listening post can the Church expect to win the ears of our oppressed brothers and sisters who pass by our churches on the way to another day of frustration and dehumanization.”**

# missionaries working



In an earlier day the "foreign missionary" organized and administered nearly all that happened in the churches abroad: meetings, schedules, preaching and handling the money. Today the churches have developed their own leadership. Nationals decide how the missionary should fit in and invite or elect him to participate. Even so, the local church is still at the center of mission planning for the missionary.

I want to give a few illustrations from my diary of my work with the local church in Nigeria. It also gives some idea as to how much things have changed in the past 10 years.

*Bambur, 1964:* The monthly meeting of the Church Council, for which five church elders, the Nigerian pastor and I were present. It had always been the custom that ordained missionaries attend these business sessions. In fact, some meetings were not held because the missionary failed to come.

A young Christian couple who were having trouble with their marriage were waiting outside the church when we arrived. We heard the wife's side first, then the husband's, then discussed what they had said. After several hours, when it was getting dark, we lit two kerosene lamps. I commented that it was supper time and that my wife would be expecting me, but this did not hurry anything. The two were brought in again and given advice, followed by prayer. My contribution was to talk about Christians and divorce. I was also asked how the church would handle such a situation in America.



THE LOCAL CHURCH  
IN GOD'S  
MISSION

# with the local church

Dean Gilliland

*Bambur, 1966:* The congregation met to talk over a serious financial problem. The church building needed a new roof and the Nigerian pastor's salary was now forty dollars a month. Some of the outlying village churches were contributing more than the "mother" church. My biggest embarrassment came when I proposed a plan for tithing. This also meant bringing in the tithes of livestock and food where no cash was available. In the presence of everyone, the leader asked if I planned to give the tithe of my income to this local church. The predicament was obvious. My tithe as a missionary would sustain the whole budget. I felt that to give all my tithe here would further complicate the double standard caused by our different economies, would create a dependency on me, and would be a disincentive to giving.

It did, however, give me a chance to explain that usually missionaries are members of churches and conferences in the U.S.A., which also should have their money. This point about missionaries living in two churches of two lands helped to explain why it was different for us. I also took the opportunity to show that we want to give to many worthy causes in Nigeria, and not only in one place. It was hard for the Bambur church to see the wider aspects of the kingdom where we feel, as missionaries, we must live.

*Bambur, 1968:* The 1960's were very important years for the Church in Nigeria. Church growth took place very rapidly. Many new churches were organized and hundreds of new members were converted,

mainly from African traditional religions. A pastor, with whom I worked very closely, was elected district superintendent. How to plan his life as a local pastor, while needing to touch regularly all the churches as superintendent, was a real problem for him. I met with him on three afternoons to set up his schedule. Planning one's time like this was never a part of the traditional African life. First we decided what must be done, without fail, as a local church pastor. Half of his time would be given to the local church. Next we looked at the itin-

erary he would follow in visiting the local churches, how he would inform the churches of his coming and what the content of his presentation would be. This was a new level of planning, not only for him but for the local churches involved. It was gratifying for me to watch him follow through on our joint planning and to sense the strength his supervision brought to some forty-five local congregations, and he seemed grateful for my help. More and more it has become the important thing that we do training in the local church and for local church leaders



(Opposite page) The chapel at the Theological College of Northern Nigeria. (Left) The author joins in consecrating new ministers. (Above) Church members outside the sanctuary in Bambur.

rather than to actually perform church functions.

*Panya, Nigeria, 1970:* The United Methodist churches of Muri have been growing faster than we have been able to manage properly. Since 1964 an interdenominational program of evangelism called "New Life for All" has helped literally thousands to an acceptance of Christ. My journey today is with two African pastors; it is a two-hour walk, mostly uphill. The occasion is the organization of a new local church at Panya. It is not a large place, perhaps 600 people with a Christian group of nearly 100. To organize a new church, there must be 25 baptized members who have demonstrated that they can support this new responsibility. They must also be older members who can be of help to others.

As a missionary pastor, it is expected that I attend this organizational meeting. This new church is in the district in which I'd lived for 12 years. I had already been a part of the rather long process of evaluating and finally approving that the church be organized. It is an important symbol of our unity with the United Methodist Church everywhere and with the church universal that the missionary be there.

The Panyo church building is of mud brick construction with a grass roof and seats for approximately 200 people. For this service it is filled to overflowing. Many late-comers at the windows were blocking out the light and adding to the heat. As missionary pastor I am asked to conduct the election of the charter officers and install them. I precede this by giving a short exhortation on the work of elected officials and why

**The author officiates at a wedding.**



an organized church needs them. I am impressed that my function is to give stability to the organization and to represent the structural side of the church. This side of church work is not easy, especially for African pastors who have so recently been put into complicated leadership positions with very little background in administration.

*Lankaviri, 1972:* A local church is usually the hub of a number of smaller village churches, most of them organized. There may be as many as ten or twenty villages where Christians are gathering regularly for worship. The Christian group will construct a worship house as soon as they can and will want an evangelist to lead them. An evangelist is a preacher and literacy teacher. His training is minimal, but he is a highly respected religious person, even though he is not allowed to give the sacraments.

Here, as missionary, I have been asked to conduct a five-day study course for these evangelists and their wives. It is held in the "mother church" at Lankaviri where the evangelists from quite a few miles around bring their reports each month. It means preparing all the materials in the Hausa language, as none of these men have had formal education. Most of the teaching was done with a blackboard and copy books. One of the school teachers was asked to help in teaching a little English. The classes were mainly designed for instruction in Bible, but also in how to run the weekly and monthly programs in the small village churches. A most enthusiastic period was spent in showing the evangelists how money should be accounted for and cash kept safe. A class in the duties of church officers gave these men the information they needed for instructing Christian groups in their respective villages. The ordained African pastors in the area where the course was held were expected to attend and they also took their share of instruction.

It is reasonable that the missionary still is expected to be in this kind of ministry. Where the Church has grown so rapidly the lack of local leadership is, indeed, a real problem. As missionaries we do have the understanding of organization and leadership training. Since we are now less involved in the direct ministry which the church is

doing, these courses, of longer and shorter duration, are very important.

*Bukuru, 1976:* The Theological College of Northern Nigeria is an exciting place where African men and women are studying for the ministry. Most will be pastors while others will teach religion in the government schools. Seven denominations send their young people here and the students represent more than fifteen different tribal groupings. I have been on the staff of this College for six years. Here it may seem that the missionaries' involvement in the local churches is harder to discern. Yet in training centers like this we are working with the local churches in most rewarding ways. There is nothing more gratifying than to see committed students of the gospel take the plans we have worked out on campus into the nearby churches for practical work.

For instance, the students and staff together sponsored a week of evangelism in the nearby town of Bukuru last year. Our first contacts were with the churches in the town, regardless of denomination, who would work side by side with us. Students met with local church leaders. Each church elected a member to the planning committee. The committee met at the College and thought through some innovative approaches to evangelism.

It was a great week. There was a day for visitation into homes of the town. Another day was for ministering to the beggars who are lame, leprous and blind.

On Saturday the college community joined the town churches to literally clean up the town. We swept the streets and doorways and hauled away refuse with the help of the town fathers. Then came a massive meeting that night in the courtyard to proclaim the gospel.

While I have described a missionary's work with local churches at one place, these scenes can be recounted over and over again wherever missionaries have gone. We must always look for the balance between doing too much and too little at the local level; but we must never forget that the strength and vitality of our witness is right there—in the local church. ■

*Dean Gilliland is serving as Missionary-in-Residence with the World Division of BOGM.*

# PORTFOLIO

## of churches in mission



## ARGENTINA

### new missions in poor communities

Elsa R. de Stellino and Vicente J. Tripputi

The purchase of modest premises near the "El Gato" stream by whose stale waters numerous families are crowded in about 180 small precarious huts, marks a new starting point for our church there.

We are settled in a neighborhood where no Christian church is at work. The area, some 40 blocks, is extremely modest, a high percentage of its population of about 4,000 people is illiterate and consequently very vulnerable to the critical socio-economic conditions our country is going through. Most of the children will never finish their primary schooling, families are unstable and sanitary conditions deplorable.

This makes a strong contrast with the role played by the city of La Plata. A university center founded in 1882 after the plans of the French city planner, Baron Haussman, it houses the government of the Province of Buenos Aires, the richest and most developed state of Argentina.

*Vicente J. Tripputi is the pastor, and Elsa R. de Stellino a member, of the La Plata Methodist Church.*

#### The Past

Missionary work began some 5-6 years ago, with the activities of a young couple who used to live in the area. The wife was a graduate nurse and her husband a student of medicine. They worked in the Municipal Community Promotion Center, a modest wooden building where our church installed medical equipment donated by one of its members and paid the salary of the nurse.

Unfortunately, when the husband got his M.D. he had to leave La Plata in search of a job, and new medical assistance is only supplied sporadically by the municipality.

That service was soon complemented with pastoral work, and later on, a small place was rented so as to be in a position to organize the church's service there: worship services and Sunday school had a permanent congregation of about 20-25 and attracted even more steady attendants; sports activities (soccer) stimulated the interest of children and youth; school help was organized together with local teachers; picnics, social get-togethers,

talks and discussions on sundry subjects. There was active participation of the church in a neighborhood council to promote the development of the area: sidewalks on mud streets, electric power supply and faucets for the huts by the stream, direct help at disasters (fires, floods, etc.). Most of the activities were centered around children.

#### The Present

Last year we were turned out of the place we rented, so most of those activities suffered a "slow-down."

It's been gratifying that local members (new converts) readily responded to service demands when we were turned out of the rented place. One of these families offered their hospitality by lending one of the rooms of their modest wood and adobe hut, by "El Gato" stream. There the Gospel was offered and consolation was given to people suffering tribulation. Services gathered all kinds of people: those living in the area and those coming from our church in La Plata, children, young people and adults, praying together and offering their thankfulness to Jesus Christ.

Every Sunday we have service and Sunday school, and also Bible class and prayer meetings in the middle of the week. The youth meet on Saturdays to carry out their plans: music, Bible studies and discussions on several subjects, such as health and sanitary information. Last Christmastime our youngsters and some adults visited about 150 houses to contact people, handing out pam-

phlets and inviting them to come to the Christmas service. This was a success despite persistent rain.

Picnics and soccer were also organized and school help was resumed as soon as we had a place to work in.

### The Future

With our Lord's help we finally bought the very place from which we were evicted last year. Now we must pay the equivalent of some 3,000 U.S. dollars to cancel the debt (the other half was paid by local funds). The brick building is very modest, but it offers some facilities to house future activities: two small stores (10 yards x 16 yards each) face the street, two rooms and a kitchen, a hall, a small tiled yard covered by a vine and a generous backyard.

We feel we must continue the tasks carried out up to now, but we are also contemplating a most ambitious scheme: to install and equip a kindergarten. This would meet an immediate need in the area, and

would certainly provide us with ample opportunities to get in close touch with people there.

Our day to day experience in Ringuet, mainly backed by our youngsters and university students of La Plata Church, reminded us of the primitive days of the Methodists, when our forefathers in faith and action accomplished their mission and offered their Christian testimony in standing by the poor and helpless where men, women and children suffered adversity.

### "El Martillo," Mar del Plata

"El Martillo" is on the outskirts of Mar del Plata, a fashionable tourist center by the Atlantic (400,000 permanent population, more than one million tourists during the season, a Casino, entertainments, a fishing center, various industries, etc.). Most of the population at "El Martillo" is made up of Chilean immigrants who work in the building and fishing industries.

### The Past

In 1972 the Mar del Plata Methodist community (135 members) was challenged by the annual conference to serve the area from the human and economic point of view. The service would have to cover educational and sanitary as well as spiritual needs. The starting point was a small chapel erected in 1958 on two plots of land right in the center of the area.

### The Present

The project is right now at its starting point. The Bread for the World organization (Germany) gave us the necessary funds to erect a multi-use room with complete installations, a kitchen for schooling, two rooms, one for medical service and the other for administration and a two-bedroom apartment for the director of the Center.

The scheme contemplates three areas of work: a) educational; a kindergarten (this was scheduled to start in April and has over 70 applicants on two shifts), school help and adults. b) sanitary; preventive medicine, a house to house advisory service and nurse training for the girls within the area. c) spiritual; Christian education and witness aiming to form a Christian community capable of supporting the global dimension of the Center.

The "El Gato" neighborhood where some 4,000 people are crowded into small, precarious huts by a stagnant stream.



## The Future

This project will certainly not offer "the solution" to every problem within the area. It will only be a witness of the Church's service in the name of Jesus and God only knows whether it will be possible to develop it in every direction.

We are conscious of our human and economic limitations, but we also know that the Lord takes the little we give to Him and transforms it with His power to meet His pur-

poses.

Ringuelet and "El Martillo" are two places where local Methodist churches have developed the whole understanding of the Gospel taking into account the individual as well as the community, bodily needs as well as spiritual ones. We feel that the urgent and radical changes our country really needs have to be shown by our local congregations in their capability of being incarnated in concrete human situations around them. ■

force's concern for the working man was a prelude to the 19th century efforts of Charles Kingsley, John Ludlow, Frederick Denison Maurice, and Tom Hughes, author of *Tom Brown's School Days*, and Lord Shaftesbury, often titled the "Emancipator of Industrial England." In 1854, the "Working Men's College" of Sheffield was founded, a direct outgrowth of a Bible class for working men taught by F. D. Maurice. Such outstanding and varied personalities as Ruskin, Rossetti, Huxley, Frederic Harrison, Tyndall, Neale, and many others became involved in the four-fold aim of the college: (1) to provide an education which would be humane, not technical; (2) to base the instruction on the social and political interests of the students; (3) to be regular and organic in the relation of courses to one another; (4) to be not merely a system of instruction but a way of life shared by teachers and students. The college continues its life, having roused the social conscience of its students, bringing into education the concept of the extension system, and social settlements.

In Sheffield, Ted Wickham realized that society had undergone a tremendous change in the way people spent their leisure time, after they punched the clock at the mills. Soon management and labor saw the advantages in having a clergyman meet and talk with men and women on the shop floor, and in offices, since only a small percentage of those people would see the local vicar at the front door of the parish church on Sunday morning.

By 1960, instead of one clergyman visiting a mill once a week, twenty steel and engineering firms in Sheffield, Rotherdam, and Stockbridge were the responsibility of the Sheffield Industrial Mission. The staff had grown to include eight full-time chaplains, including Anglicans and Methodists. Two hundred theological students by the 60's had gained their first experience of the Church attempting to minister where the people spent a third of their lives—in industrial plants of Sheffield.

Industrial mission is not a new setting for coffee hours. For example, the industrial mission at Teeside spent months in theological education with lay persons seeking to define a theology of mission: "Mission is an activity of God, but



# ENGLAND

## industrial mission

Lawrence A. Larson

My first contact with industrial mission occurred while I was a student at Drew Theological Seminary. During my summers, while a college student at Indiana University, I worked in the steel mills of the Indiana harbor area. At that time I saw no initiative on the part of the Church to relate its concern for persons to the dehumanizing reality of working in heavy industry. I kept industrial mission filed away at the back of my mind.

In 1970 I had my first opportunity to spend a couple of months in England visiting and researching the work and theology of industrial mission, and in 1975 returned, again, to England. Correspondence with chaplains in industry has confirmed my belief that industrial mission is a place where ecumenism and a theology of mission need to come together in order to relate to a technological society that is radically changing the life styles of our people.

Ted Wickham, now the Anglican Bishop of Middleton, was a parish priest in Sheffield during World War

II. He began visiting a local plant in his parish once a week; I suspect it was a war effort to boost morale. His visits began to open many doors to effectively minister to persons in industry. Current population statistics reveal the low percentage of the population whom we see on a Sunday morning, and the increase in the number of working women means that the house visit is unfortunately a pattern of ministry based on an agrarian past when the family was a basic economic unit; i.e., father in the fields with his sons, mother making clothes and cooking, children at the chores, as well as learning the skills necessary to survive in the rural society of the pre-1850's. When the industrial revolution took hold of our society, human beings became labor and were sacrificed at the altar of unlimited profits and few constraints. Churchmen whose minds had been informed by the Biblical authority of the faith courageously stepped forward to support and sometimes lead efforts to correct the injustices of child labor, inhuman working conditions, and working hours that left human beings mere functioning shells.

John Wesley's and Bishop Wilber-

Rev. Lawrence A. Larson is rector of Christ Church (Episcopal) in Ansonia, Connecticut.

it is carried out through human beings. The goal of mission to which God is working is the realization of the full potentialities of all creation and its ultimate reconciliation and unity in Christ. It is the establishing of fullness of life, peace, love, justice, liberty, reconciliation, enabling man to be fully human. The Church's task therefore must be seen in terms of entering into partnership with God in the present historic events to renew society."

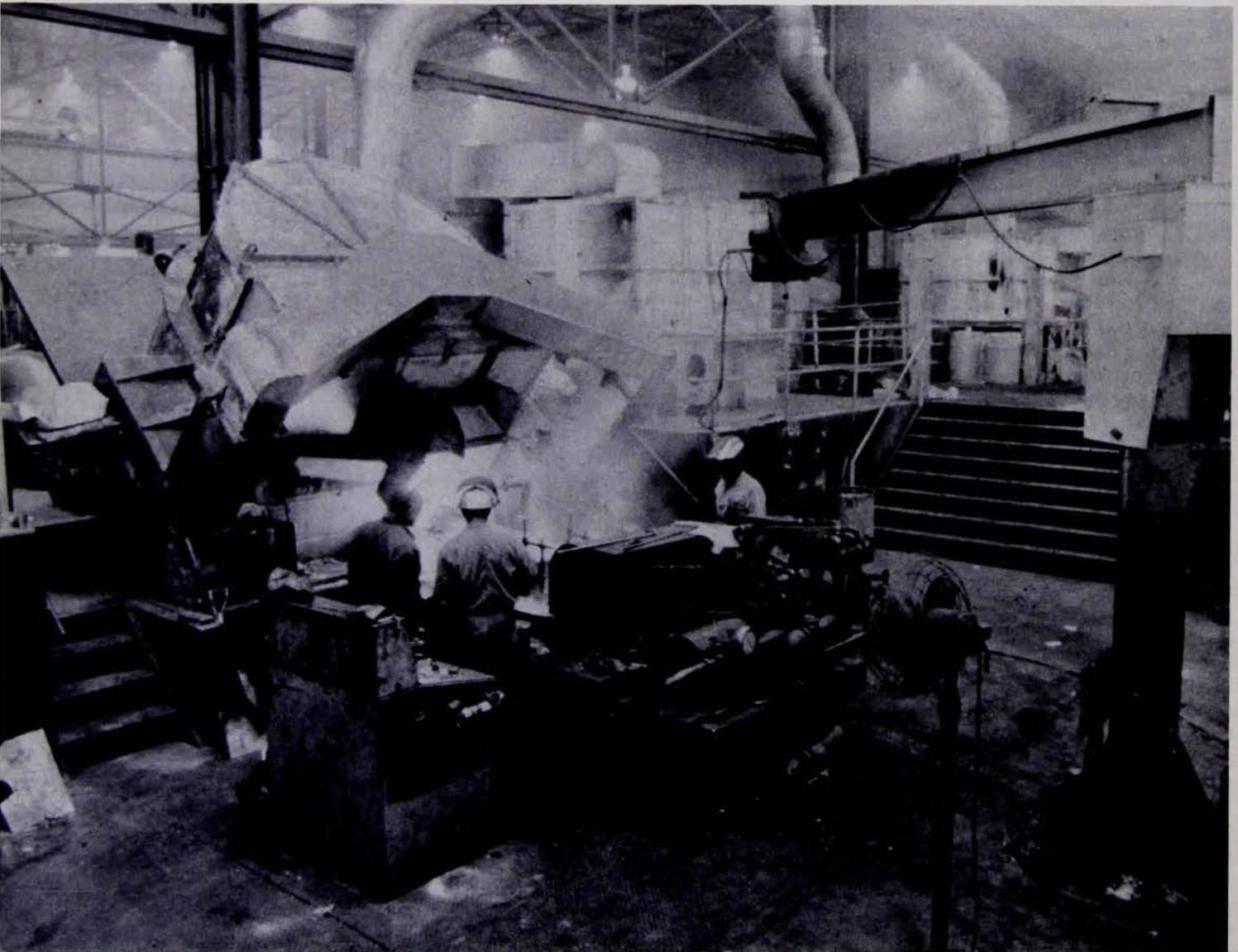
Industrial mission is not just doing something for the worker. Something happens to the clergyman, to his thinking and understanding of the value decisions involved in a technological and international industrial complex. A discussion or a seminar held in the industry frees a cleric's mind of the theological jar-

**"How men and women find meaning in the steel, concrete, chemical and computer tapes of industry raises essential questions about life and the meaning of faith."**

gon that he has always assumed communicates the Gospel, to search for other words to communicate God's love; human experiences are shared to convey the meaning of "Come unto me, all you who labor and are heavy laden, and I will give you rest."

Most industrial missions revolve around four activities: (1) visiting individuals in various work departments throughout a plant; (2) informal meetings with groups; (3) study groups; (4) organized seminars and conferences many of which are beyond national boundaries, though concentrated on European countries.

Through personal contact lay persons not normally church attenders have come to know and respect the chaplains who visit with them on a



regular basis. They learn to confide in the chaplain, having understood the confidentiality of their discussion. The person having problems with a supervisor is reluctant to confront him or her with irritations for fear of being regarded as a troublemaker or uncooperative; the loss of a possible promotion might be at stake. This pyramid of authority in industry can be effective for decision-making and accountability, but tension-producing and counter-productive for both management and labor. The industrial chaplain has proven to be an important person, helping people to express and work through their frustrations and anger in the industrial setting. However, the chaplain is not a plant psychologist, though he or she does fill the role of a "talk-therapist." The chaplain, because of being a priest or minister, is identified with specific values and a point of view that fosters transactions with persons on a deeper level of human existence.

In a report that was done recently on "The Future of the Sheffield Industrial Mission" a task force stated specific aims of the Mission: (a) to win to the personal discipleship of our Lord and to the fellowship of His Church those who otherwise would be deprived of Faith in a secular society, (b) to present the challenge of the Christian faith and to bring its standards to bear on industrial society, (c) to offer Christian pastoral care to workers at all levels.

Informal meetings with industrial chaplains take place where the workers congregate. Knowing the schedule in the plant determines the appropriateness of the place and time for the informal meeting. It may be before or after a change of shift in the pub, the union hall, a lounge, or on the shop floor amid the sounds of machinery, at a coffee break, in a cafeteria, or an office. The important idea is that the Church cares and is present, flexible but dealing with the needs of people and the problems that they face at both work and at home. How does the working man, returning home to his family, tired and frustrated, convey the idea that he needs to be alone to get himself together, without telling his family by his actions: "I don't love you"—"leave me alone." How does the working woman, returning from eight hours of work, cope with children who

have been waiting to express their needs, and the responsibilities of a house, feeling overworked and empty. Industrial mission doesn't answer questions that no one is asking, but is ministering where the questions are being lived.

Study groups are more formally structured around a theme which may occupy several sessions, or topics that come from the group, including Bible study. Most often the chaplain is moderator or resource person, rather than leader of the group. Topics that I discovered in four industrial missions were ethics, the doctrine of man, social morality, and comprehensive education.

Organized seminars and conferences offer opportunities for management and labor to meet on issues unrelated to contract negotiations. For example, the Hull Industrial Mission was completing its plan for a conference on "The Revolution of Rising Expectations," when I visited the staff. The leaders of the conference included faculty members from the University of Hull, a consultant from the Department of Productivity and Employment, the personnel manager of a Tee-side plant, and Canon Norman H. Todd, Director of Theological Studies of William Temple College.

The Rev. Geoffrey Sturman, senior chaplain of the Hull Industrial Mission and representative on Industrial Mission for the British Council of Churches, said, "Industrial Mission concerns itself with man in the post-industrial revolution. The classical tradition of the Church has been helping some lame-ducks people called the underprivileged. It is my thinking that in fact the Church's efforts have become quite disproportionate in this matter. What we have not given enough thought to is the normal life of the community. In fact, large sectors of the community have rejected the Church, because they simply have thought that we have nothing to say to the community. It is desperately important that the Church relate to the normal, for want of a better expression, Western Society. We haven't begun to relate to a post-industrial revolution kind of society."

The Rev. Arthur Makel, chaplain of Tee-side Industrial Mission, said, "When labor and management have crossed swords at the bargaining table, and can't seem to get past a

bind in negotiations, there is a unique opportunity for an industrial chaplain to offer a seminar for a weekend to get both sides to relax. One such seminar simply viewed the place of the worker in industry and the place of management with some role-playing among other things. In the informal setting of a seminar arranged by a third party, things began to cool off. The next week saw a breakthrough in negotiations."

Six years ago the chaplains in industry formed the Industrial Missions Association in Great Britain; today, there are 175 members, clergy from various denominations employed to carry on the work of Christ in industry. In the United States we have hardly touched the subject of industrial mission, while at the same time realizing that our lives are profoundly influenced by what is happening in industry. How men and women find meaning in the steel, concrete, chemical, and computer tapes of industry raises essential questions about life and the meaning of faith. That our rural America has radically changed to an urban and industrial society is evident by the pollutants that blur our eyes, irritate our noses, and dirty our lungs. Yet, a split-level church, the local parish, and national church offices shield us from a missional theology needed to free us from traditional models of church life.

Twentieth century America is radically different from the agrarian society which gave birth to the parish concept, i.e., a society of people, building a parish church, and supporting a clergyman. The very concept of community and homogeneity has changed. The questions that brought the parish into being are still vital and essential: Where do the people spend their time, and at what place can they conveniently gather? However, if the church is committed to a missionary strategy for the spreading and celebration of the Gospel of Christ then the life style of our society will dictate a missionary strategy which will place clergy where the people are.

A graduating high school senior will have spent 11,000 hours in our schools, 14,000 hours watching television, and if he or she entered our church school program after being toilet-trained, and was consistent with his or her church school attendance, by senior year will have

spent 300 hours in the church school program. After graduation, we will see about 5% of our young people during the next decade of their lives.

Industrial mission is a missionary strategy designed to utilize the servants of Christ where human needs

and human questions of meaning and faith are being asked and lived. The church must respond to a twentieth century America, meeting the people, as did our Lord, where they are. ■

tor, and Sr. Danubio Estrada is lay pastor for the Hispanic group.

Overall administration of the church program is united. However, the Korean congregation functions with some independence. It has its own budget, missions committee, women's organization and small groups which meet in homes for prayer and Bible study.

The Korean work began three years ago at the initiation of a former Bethany pastor, John Hudson, who, with Chang Soo Lee, from Korea, went to Bishop Paul Washburn and proposed that Bethany begin a ministry to the newly arrived Koreans in the community.

The major strength of this ministry has been its social services to the Korean people in areas of employment, housing, food, clothing and legal assistance related to immigration.

This congregation has 80 members with approximately 50 children and continues to grow. In 1976 it raised \$10,000 and received an additional \$1,200 from a special evangelism fund of Bethany, as well as \$1,200 from the Northern Illinois Conference. In 1977, total Conference support will amount to \$6,200 and the congregational estimate is \$14,200.



# ILLINOIS

## a multi-ethnic church in chicago

Charles W. Jordan

It was not a typical Ash Wednesday service. The English, Korean, Spanish and Swedish languages were each used in the worship. During the Lord's Prayer and the Apostles Creed, English, Spanish and Korean were spoken at the same time. This took place at Bethany United Methodist Church in Ravenswood, a community on the North Side of Chicago.

Bethany Church was organized in 1891 to provide a ministry to newly arrived Swedish immigrants. One of its programs was classes in English. The church belonged to the Central Northwest Swedish Conference, which was dissolved in 1941, becoming part of what was then the Rock River Conference of the Methodist Church, and later the Northern Illinois Conference of The United Methodist Church.

The community is quite different today. The congregation has not had Swedish-language services in over 25 years. The community that surrounds the church now is one of the most cosmopolitan in Chicago: Greeks, Assyrians, Armenians, Japanese, Filipinos, Koreans, Chinese, Guatemalans, Cubans and Puerto Ricans, as well as Germans, French and Swedes. Bethany classes in English, once organized for Swedes,

are now offered to Hispanics and Koreans.

The ministry of Bethany is varied and interesting because of the community. There are three worship services, English-speaking, Spanish and Korean. The Rev. Judith Kelsey is the English-speaking pastor; the Rev. Chang Soo Lee, the Korean pas-

**Bethany UMC is located on Chicago's North Side, an area of ethnic diversity.**



*Mr. Jordan is a ministerial member of the Northern Illinois Conference.*

Although Chang Soo Lee is not a ministerial member of the Northern Illinois Conference, he receives the Conference minimum salary. The Board of the Ministry is evaluating his credentials and will make recommendations as to his Conference relationship.

The Bethany Korean congregation is one of five Asian congregations of the Northern Illinois Conference which have sent proposals to the Board of Global Ministries requesting support under the Ethnic Minority Local Church missional priority for the 1977-80 quadrennium. It is the goal of the Conference to have its three new Korean congregations self-supporting by 1980.

The Korean congregation is moving toward becoming an autonomous church, and conference policy is to leave such decisions as autonomy or unity with the English-speaking congregation, separate or shared facilities, to the ethnic congregation.

The English-speaking congregation prefers to call itself the "international congregation." Its background is Swedish but it includes Hispanics and Asians. The Hispanic ministry is part of the outreach program and church facilities are used for English and General Education (GED) classes.

There are trilingual celebrations on special occasions and other multi-ethnic programs such as teas and dinners. The United Methodist Women have an International Women's Guild composed of Hispanic and Korean women.

One of the significant outreach programs of the church is the Bethanytes. This is a multi-ethnic choir for children in grades 4-8, and has about 25 members. English is a second language for most. In addition to regular activities during the year, in the summer it has a choir school, a music camp and a two-week vacation church school. About 75 children participate. During the first summer school, the theme was "We live in the city," with emphasis on various ethnic groups living together.

Richard Walsh, director of the Bethanytes and an adult worker in the summer program, says, "We have developed a climate which says everyone is welcome. Your culture and language is accepted. This is not easy, there is conflict, you

lose some people, but the program has continued to have an impact on the children who participate."

The Rev. Judith Kelsey, in her report to the 1977 charge conference, said, "A major issue confronting us all is the question of the future of the relationship between the congregations occupying the building. All kinds of concrete problems emerge out of our uncertainty about where we are going, but it seems to me that we are still having to feel our way. That does not mean that we shouldn't ask questions. We just

have to be aware the answers will not be immediately apparent."

Despite questions about the future, there is a sense of unity in diversity as when the congregations affirmed the Apostles Creed in three languages simultaneously on Ash Wednesday.

This unity is a gift received through Jesus Christ which motivates these people to share their different gifts and compels them to be a faithful and struggling people attempting to fulfill God's mission for them here and now. ■



## JAPAN

### church extension by a tokyo church

Javan B. Corl

Not all overseas churches exist amidst a sea of surrounding poverty. Here is a story of mission in a local Japanese church which can boast of central heating, central air conditioning, stained glass windows, a well-equipped nursery, and even a made-to-order European pipe organ. Such is the Omori-Megumi Church in Tokyo.

Happily, this Tokyo church, blessed with a beautiful modern edifice and capable lay leadership, has not become lusterless and ingrown because raising the budget is no problem. When that starts to happen, the budget is increased by adding new missional projects. Here the leadership of the head pastor, Dr. Shinji Iwamura, is very much in evidence. A dynamo of energy, the Rev. Mr. Isamura, though in wide demand as a speaker in many parts of Japan and the author of many books, gives top priority to the pas-

toral ministry.

A number of years ago the financial giving of the Omori-Megumi Church sparked the founding of a Christian social service center in a needy area in Fukushima Prefecture. This Tokyo church even gave up an assistant pastor to head up the project and sent a couple of families from the church to be full-time workers in the center.

With the social service center now largely self-supporting, Omori-Megumi Church has embarked upon a different project, one related to evangelism and church extension. Omori-Megumi has started a new preaching point in a densely populated area of south Tokyo where there is no other church. The Omori-Megumi Church asked for the services of my wife, Neva, and me, during this present term with the intent that we shall be responsible for the bulk of the pastoral and administrative work in this new pilot project.

In the spring of 1976 a contract

*Rev. Javan R. Corl is a United Methodist missionary in Japan.*



House to house distribution of literature publicized the Omori-Nishi Church.

was signed for the rental of an old, abandoned, two-room machine shop, hemmed in on all four sides by other buildings which can be touched when the windows are open. When I first saw the place, my heart sank. To my eyes it had no possibility of ever being renovated into a suitable chapel: No floor but the dirt; no ceiling at all; the only roof was sheets of corrugated, translucent plastic. The two rooms of this abandoned machine shop were piled full of junk machinery from the dirt floor up higher than a man's head. The "as-is" rental price on the machine shop: \$165 a month—cheap enough in land-starved Tokyo. A three-year rental contract was signed, and Omori-Megumi Church was left with the work and no small expense of rebuilding the quarters into something suitable for a chapel.

On my last Sunday before flying to the States for a three-month furlough in June, 1976, I preached for the first time in the newly renovated chapel. To see the old, abandoned machine shop completely converted was startling. Not only had a new floor and ceiling been built, but all the walls and windows were rebuilt as well. Chancel furniture, pews, a kitchenette and toilet facilities were all provided. Even wall-to-wall carpeting was on the floor. The Omori-Megumi "mother" Church paid for all this—their new "home mission"

project. Soon after I returned to Tokyo last fall, the Omori-Megumi Church paid to have the second room of the erstwhile machine shop—a much smaller room—renovated into a church office for my use.

The name of this pilot project is Omori-Nishi Preaching Point, not an independent entity as yet, but a so-called "branch" within the total Omori-Megumi Church Parish. The pilot project is located between the "mother church" and Tokyo International Airport. (This location makes it easy for us to show the project—with pride—to overseas readers who are flying in and out of this gateway to Asia.)

At this pilot project we seek to carry on a program of evangelism, Christian education, and worship. Thus far, the Sunday worship service for adults has been held only in the evening, a more propitious time in our circumstances. These services average 20 to 25 persons in attendance (35 people present means every pew is filled). A lay person always presides, and I share the preaching load with the two pastors in the "mother" church. A Sunday bulletin is prepared each week; we also issue a monthly Omori-Nishi paper.

A Sunday morning church school for children was opened at Omori-Nishi under my wife's direction on January 2, 1977. Practically all who come have never attended any church school before. Two of the young adult helpers entered the Christian faith through the evangelistic outreach of this preaching point.

Each Saturday evening there is a Bible study-prayer meeting in the Omori-Nishi chapel. Two nights a month a lay person leads and the other two nights I lead, using a Bible text in English—the only thing not in Japanese at Omori-Nishi.

Encouraging to me is the way young adults give time and energy to make this pilot project grow. Many of them work hard both in the "mother" church and in the preaching point. Some North American readers may find this difficult to believe, but since I returned to Tokyo last September from my latest Stateside speaking itinerary, I have seen youth and young adults show up every Saturday at the Omori-Nishi Preaching Point to help me distribute church announcements

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either house-to-house or in front of nearby commuter train stations. We have contacted literally thousands of people in the name of Christ and the Church. Beyond this, we pay to have church announcements put into newspapers as inserts.

The Christians at this pilot project believe in the effectiveness of witnessing and advertising. They practice the former and spend freely for the latter. As I type these

words, at each of the two commuter train stations close to the Omori-Nishi Preaching Point, painters are at work painting new billboards within each station, advertising our Saturday and Sunday ministry at Omori-Nishi. Rental for this space is not cheap, but our lay people are convinced Christians must make their message known. I agree. ■

tion responded by giving far more than it had ever given before.

During that same period of time a communication was received from Bishop Dwight Loder asking that United Methodists participate in a miss-a-meal project or in some way become involved in the hunger issue.

During Lent, a meal consisting only of brown rice and powdered milk was held. The meal was followed by appropriate filmstrips and discussion concerning action and direction that the congregation might take regarding the hunger issue. Only a small group attended but those who took part had enthusiasm and interest for becoming involved.

By late spring a committee had engaged in much discussion on the matter. Should the stress be on giving money or on giving up meat so that more food would be available to be sent abroad? To help clarify direction, in May 1975 three teenagers from the congregation held a debate on the topic, "World Hunger—Should our church become involved?" Following the debate, suggestions were made as to how each family could become involved and an invitation was extended for each family to take a small bank home with them. The banks were to be returned on the first Sunday of the following month at which time they would take another home with them and thus the program become self-perpetuating. Although the congregation responded monetarily, the bank idea fizzled. The monthly offering still takes place but rather than using banks most prefer to wait until the first Sunday and give a donation at that time.

The year 1976 began with a Sunday morning dialogue called "Who is on our doorstep?" It detailed the experiences of three persons who were just about to sit down to their traditional Christmas dinners. Each was interrupted by a thud on the front porch which turned out to be a very large transparent time-space cube, such as those popularized in science fiction. In each cube were families from various parts of the world representing various types of human suffering. As these victims gazed through the walls of their cube into the homes of average American families gathered around the Christmas dinner table they were asking "Hey, mister, are you rich?"



# MICHIGAN

## a church's emphasis on world hunger

Marvin McCallum and Judy McArthur

Chelsea, Michigan is a community of nearly 4,000 persons located 14 miles west of Ann Arbor and 60 miles from Detroit. It has a strong industrial and agricultural financial base. Even though the school system is increasing at 6% per year the farm flavor is still evident through the Chelsea Fair, 4-H and a Future Farmers of America chapter. It is also the gateway to a Waterloo recreation area which covers over 15,000 acres. On the edge of the village is a Methodist retirement home which serves 225 persons and is served by many volunteers. Education is very important to the Chelsea area with many educators teaching in local and surrounding school districts, and at the University of Michigan and Eastern Michigan University.

The Chelsea United Methodist Church has 550 members. Time for sharing and caring is an important part of the fellowship. A prayer chain through the circles, coffee hour following church, recognition of leaders in the worship service, lay

readers, having numerous small support groups and a Wednesday noon brown bag communion are examples of how the congregation works to build trust with each other. This trust and support leads to the expectant attitude and assumption that God plans to do great things (mission) through them.

The church contains a large group of community leaders. This is both an asset and a challenge. This challenge is met through various "mini experiences" to stimulate thinking and help persons consider God's calling through their vocation. In addition to such emphases as Stewardship Minutes, a high priority on education, partial support to a missionary, family camp weekends, etc., the congregation has been particularly emphasizing world hunger.

The hunger program began rather simply. The work area on Missions promoted the One Great Hour of Sharing offering in 1975 by enlisting all of the Sunday school classes to draw pictures of that year's theme, which was "Miracles Do Happen." One of those pictures was included in each bulletin on the proper Sunday and the two preceding Sundays saw members of the congregation expanding on ideas presented in other bulletin inserts. The congrega-

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*Rev. Marvin McCallum is pastor of the Chelsea United Methodist Church, and Judy McArthur is chairperson of its Church and Society work area.*

During Lent, a meal was held which was entitled "Hunger on Spaceship Earth." The banquet was designed to give the participants a better understanding of the complexities of the world hunger situation. An attempt to make this a realistic experience took the form of a game in which the participants were divided into three groups representing the three main divisions of wealth in the world.

Members of the first world, representing the industrial and developed nations of our planet, were given the means to purchase 40% of the food being served. A much larger group, representing the second world or the developing nations, were also given the means to purchase 40% of the food. The remaining 20% of the food was left for the largest group, who represented the underdeveloped nations who are living on the brink of starvation.

The methods of dealing with the inequities of this food distribution took many forms. However, the goal of the program was not to come up with answers to the world hunger situation but merely to provide a better understanding of the complexity of the problem.

A debriefing session followed the banquet during which people were encouraged to verbalize their reactions and emotions to the unfamiliar and sometimes uncomfortable situation. All were invited to share the leftover food.

Another awareness exercise which dealt with the disparity of food distribution took place during a Sunday morning worship service. Raisins were used as the standard of measure. The congregation, as it represented various sections of the world, was made to see the inequities of the distribution of wealth in relation to population density by receiving only the number of raisins that each section of the world would normally have.

The monthly offering still continued through the second year but the committee realized that some kind of continuous program was needed to educate people to the facts of the hunger situation. So for the year 1977, one of the committee's goals was to include a "hunger message" in the worship service each month, on the same Sunday as the hunger offering.

One of the continuing goals has

been to involve as many people of the congregation as possible in dealing with the hunger problem. Occasionally, situations occur which show that the congregation really is aware and attempting to put words and thoughts into action. A high school student asked to borrow some written material on the subject of world hunger to use in a class at school. At a church-wide picnic someone offered to give \$10 to world hunger in the name of the winning softball team. Recently, following a death, the family asked that memorial contributions be given to world hunger.

The committee is also working

with Ecumenical Concerns and with other churches in the community in planning a community wide program for which they would invite an outside speaker.

The hunger concern must be passed on to the children. To do this it is being suggested that an ongoing group be established to manage, recruit and educate constituency and community regarding hunger. It is important that this be thought of as an ongoing goal so that persons would be sensitized to a world view. It is important that lifestyles and patterns of living be changed to support concern for the starving people of the world. ■



# NORTH CAROLINA

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an ecumenical center  
in winston-salem

Sharon Gale Hamilton

The slowing rate of church growth—and the failure of denominational bodies to reconcile corporate and creedal differences—have led some to despair of realizing the old dream of "one true church." However, others who have shared the dream are finding ways of continuing the ecumenical movement. An example is a group of churches in Winston-Salem, North Carolina, which is carrying on this dream not by merging but by ministering together.

In April 1964, representatives from six churches in Winston-Salem met to discuss ministry to their common neighborhood, the inner city in which all the churches are located but from which most of their members had moved. Each of the

churches had limited funds, so they discussed cooperation to fund such an effort. The result of the work and planning begun at that meeting is the Downtown Church Center which officially opened in May, 1968.

The Center, which has its headquarters in the First Presbyterian Church, now has eight sponsoring churches: Augsburg Lutheran, Calvary Moravian, Centenary United Methodist, First Baptist, First Presbyterian, Home Moravian, St. Paul's Episcopal, and the Winston-Salem Friends Meeting. The Center's governing board—the Downtown Church Committee—is composed of four representatives from each of the sponsoring churches (three laypersons and one staff member), ten representatives from the neighborhood served, one representative from each associate member church (these are located in the target area but are not sponsors): Christ Mora-

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*Sharon Gale Hamilton is assistant to the director of the Downtown Church Center.*

vian and Green Street United Methodist, and the directors of affiliated programs which the Center had a part in starting. These programs include the Summer Camping Program, the West End Community Nursery, the Summer Enrichment Program, Crisis Control Ministry, and the Experimental Transportation Ministry.

The Center's work is carried out by five staff persons (three full and two part time). The staff, with the assistance of the Committee, minister to the 7,000 people in the target area in a variety of ways and link area residents with services provided by other agencies.

The success of the Center in providing a climate of interchurch cooperation was demonstrated at an interdenominational worship service held last year by the sponsoring congregations. Its theme proclaimed "We Are One in the Spirit." Over the years the congregations involved have developed mutual trust to the extent that the service was a composite of what is unique rather than what is common in the worship practices of each denomination. The trust displayed was not built on negotiation at a conference but by working together through the Center to minister to their common neighborhood. ■

(Below) Jule Spach, moderator of the Presbyterian Church, US, after speaking at an interdenominational worship service. (Below left) Processional with banners at the service.





# SOUTH AFRICA

## working across racial lines

Ruth Seitz

Rev. Sol Jacob is pastor of a South African Methodist Indian-Coloured congregation and superintendent of the Mountain Rise Circuit in Pietermaritzburg in Natal. He is also director of an ecumenical community care center on the church property a little over a mile from downtown.

Educated in a Hindu temple school, he calls his conversion to Christianity in his late teens "a gradual process shaped through human relationships to a discovery that Christ enters the pain."

After three years in industry where he "got to know how the working class lives," in 1968 he was the first person of Indian descent to enter the Federal Theological Seminary, a predominantly black institution. This may contribute to his strong identification with blacks.

As a delegate to the 1966 World Methodist Conference in London, he felt "tremendously encouraged by international concern for South Africa." Since then, he studied at the Ecumenical Institute at Bossey, Switzerland and traveled extensively in Europe on behalf of the World Council of Churches. He feels that "the international church must understand the complexity of the South African scene. The church-at-large is responsible for the believers in the Republic because international pressure works." In a recent interview, he spoke of his work.

*The World Methodist Conference in Dublin questioned racism in its own structures. Has the Methodist Church in South Africa responded to this pressure?*

Ruth Seitz is a writer who has been living in Kenya.

Since the South African Methodist Conference mandate, circuits are free of racial tags. In South Africa a circuit consists of several congregations of the same race. Now my circuit is Mountain Rise Circuit rather than Pietermaritzburg Indian Circuit. The city's European Circuit is now called Metropolitan Circuit. In practice, we are still racially segregated. In my area of the city there are four Methodist congregations—Indian, colored, African and white—within a few kilometers of each other. Organizationally, they are not joined.

The Methodist Conference held in October moved more radically from the status quo by deciding that circuits and districts should be determined on a geographical basis. I've always operated this way. For instance, I refuse to build a church for the Indians assigned to my circuit who live 40 miles from an Indian church. Even though they must sit in the rear and suffer some social discomfort, they worship at a white church near their doorstep.

The ideal is still far from where we are. We must develop ways of moving towards it from present reality.

*What is your circuit doing to cultivate racial understanding?*

The average white person doesn't know anything about the life-style of a non-white because he's never been to their residential areas. White young people between the ages of 19 and 25 frequently come to us and ask, "What can we do for blacks?"

I say, "Nothing" because I hate paternalism. I also refuse their invitations to speak about black experience in white churches.

Instead, I invite them to learn firsthand. Multi-racial teams of 60 people divide into four smaller

groups and spend four hours in non-white areas of Pietermaritzburg. Whites are appalled at the living conditions. They say it's illegal and un-Christian.

*What about the living conditions?*

When I returned from Bossey, the Methodist manse wasn't ready yet so we chose to live in a one-room house in the ghetto where most of my people live. It was acceptable from the outside but inside—no ceilings, no doors, no hot water. The walls were hollow blocks. Gaps between the roof and the brickwork made it an ice block in the winter.

I slept on a settee; my wife and child shared a single bed. To get a temperature tolerable for sleeping, we kept the heater on all night throughout the winter. It is understandable that many babies in that area develop chest complications.

White people are amazed at what blacks have achieved with their comparatively limited resources—that people have worked 30 years in factories for Rand 25 a week, (about 29 U.S. dollars) and have sent four children through university.

In our community over 80 percent of the people are living under the poverty line.

*How does the care center at your church relate to this community?*

First of all, I must say that the community care center is ecumenical and why. If a ministry is to be effective in community and human development, it must be ecumenical. Christianity is not an individualistic religion. I am bound with my community which in turn is bound with the total international church. I am part of world Methodism as well as world Christianity. Therefore, in response to human need from their own religious positions, Presbyterians, Anglicans, Roman Catholics and Hindu organizations are joined with us in operating the community care center.

The center is a place where people can come to play, to discuss any difficulty, to attend classes to develop latent skills and for referral.

The center's efforts are directed towards critical consciousness of the people in that neighborhood so that they discover resources within themselves and use them to change life.

Most residents work with a starvation budget so we've arranged for

the sharing of ideas for making the most of their income.

One tenth of the area population, about 4,000 people, are unemployed. The center held a seminar on unemployment insurance—why they are entitled to it and how to collect it. Many people don't withdraw the money due them because they say, "I want to earn my living." Others are too disheartened by the red tape. The 60 or so people who attended the seminar broke into smaller groups, each one headed by a person who had previously collected unemployment insurance. The group members became mutually self-supporting to carry out a lonely and rejecting task.

Teams from the center visited the homes of all unemployed persons on the books—to give emotional support. Then they visited each household on the block and asked each family to adopt an unemployed family until it becomes income-earning. By sharing some food or a piece of clothing, community ties strengthen.

Black professionals live in a better area on the border of the ghetto; we encourage them to give services. Some doctors and lawyers provide free services to patients who are referred through the center. We train school teachers to teach adult literacy and remedial classes during their off-times.

Rev. Sol Jacob.



I give lectures on nursing ethics at the nurses' training college. Some have caught the vision that nursing is more than a medical service; they volunteered as community counselors.

In these ways the community care center is building internal strengths.

*What is the rationale behind this approach? Isn't it an accommodation to an unjust system?*

We are preparing for the demands of life after the revolution.

I believe South Africa is in revolution already. There is action because black people are saying, "We must change the situation." A year or two ago we were saying to the whites, "You messed up the society as far as we are concerned; change it." They did nothing.

We are now saying, "You messed it up. We're going to change it." Initiative is with the black who has hope—on the other side there's fear.

*What has altered the blacks' viewpoint?*

Emphasis on black theology and black consciousness is giving black South Africans inner confidence. Now we can say and feel, "I'm black; God created me with potential. I need not ape the white man. I need to discover my own God-given personhood and I can do it within my context."

Black theology builds inner freedom and outward hope. It removes the attitude, "Too bad; we can't change things." Handicapped and illiterate people teach skills at the community care center. This is possible because hope is the creator of eschatology. We build it up as we move towards it. God's revelation is not a pie in the sky but one which you can taste on earth where pain and celebrations are.

Christianity was separated from the black man's life. White Christians speak to us in terms of, "Love your enemies; don't resist any pressure." For blacks, this means loving the white man who says where we must live and what we must do. The Gospel has been a neutralizer in that it has made blacks passive. A black man who experienced discrimination Monday through Saturday went into church on Sunday, sang, danced and got ecstatic over God's haven of rest.

We Christians can't just sing happy songs in Christ. We must recognize the pain of being in Christ. When we deal with pain and brokenness, it can be celebrated. It's like celebrating a birthday party, an occasion which commemorates the birth pangs of the mother as well.

*How is the rise of black consciousness affecting racial relationships?*

Whites view the blacks' new self-affirmation as a threat. This is natural because they total only three million against 18 million blacks. There's fear and thus armament. Every home has guns; kids learn to shoot in school. On one side, the government is saying peaceful revolution, but the country's military bill is tripling in preparation for war.

Blacks take one of two positions towards whites. A number still dialog with whites. I am one of them because I believe total liberation in South Africa affects both races. When one is in bondage, the other cannot be liberated. As long as I'm in chains, the white man is not free because he holds me there. If we reverse the situation, our society will still be bound.

Others say that black consciousness means to hell with the whites. They say, "You have stopped listening to us, so we'll do our own thing." This attitude is demonstrated by black student organizations who have broken away from multi-racial organizations. People miss an important emphasis—their break is not an ultimatum. Rather they are saying, "We separate to discover our own dignity and come back to you as equals to talk reconciliation." So I see something positive in both positions.

*Is a violent revolution imminent? If not, how will peaceful change come about?*

Blacks have not protested with a violent uprising because they are religious. It's been part of their life style long before the missionaries came. His religion has aided his efforts to be loving. His response to the whites' oppression has been one of forgiveness.

But human nature eventually responds to dehumanizing pressures. The black man is ready to die for what he believes.

Full-scale violence, an unimaginable horror, is close at hand, but

there's still hope—if the whites are prepared to change. South Africa's ills are basically a problem of the church because 90 percent of the white South Africans are in the church, and they determine the government. Changing attitudes is what the church works at every

Sunday. If Christians become Christian and live out the totality of the Gospel, they will effect change wherever they are.

What worries me is that this kind of change is a long process. And as far as the revolution goes, it's five minutes past midnight. ■



## african evangelism

Pat Rothrock

Easter 1975 found an unusual openness to ecumenical activity in Southern Zaire. An ad hoc committee of Protestants and Catholics decided that "oneness in the spirit" really meant that Zairean Christians would face together the complexities of government take-over of schools. A decree outlawed religion, formerly a required subject in all

lay, Catholic, and Protestant schools. Church schools could no longer require their students to attend Sunday worship services. Devotional periods in school buildings were punishable by possible prison sentences. (These decrees have since been rescinded.)

A Catholic bishop wrote a protest paper which was used along with a study of Acts in a retreat to which

a dozen Catholics and a dozen Protestants were invited.

In the beginning there was stiffness as encounters between Catholics and Protestants had for many years centered in discussion of differences. But soon the informal singing with guitars, spontaneous worship, the openness of discussion, the diligent Bible study, and the realization of hope in a common search for power in prayer and in the living Jesus Christ, wedded the diverse group into a cohesive whole. Plans were made for continuing ecumenical prayer groups in every participant's town.

Methodist District Superintendent Museba Kasangami was particularly touched by the retreat and went from it to a similar ecumenical retreat held at Institute Katabataba at Mulungwishi, planned primarily for secondary school students. When he returned to Kapanga, he felt so full of the power of Christian community and intense fellowship that he planned a big evangelistic meeting and "preached out" some of the experiences he had felt during the two weeks of retreat. Hundreds of people were moved deeply by his preaching. Many asked to be baptized a second time. Some fifty persons were baptized for the first time in their lives.

In May Pastor Museba wrote Bishop Onema that he wanted to resign as district superintendent and was appointed the first Zairean full time evangelist. In July 1975, Museba Kasangami began his first evangelistic tour holding camp meetings in the whole southern part of the district and ending up in Lubumbashi where he held a week's special meetings in the old Wallace Memorial Church, largest Protestant church in Lubumbashi, now renamed Eglise Methodist Unio-Avenue Likasi.

Museba is an African evangelist uniquely prepared to reach Africans. He utilizes African folk stories; every sermon is part drama. He has an old copper bell and a drum which he uses when he sings. He acts out African fables; occasionally he dresses in traditional village African dress. He presents Christ and Him crucified. ■

Altar with map of Africa, Lubumbashi, Zaire.



Pat Rothrock is an executive secretary for Africa, World Division, BOGM.



## BOOKS

**HANDBOOK FOR MISSION GROUPS.** By Gordon Cosby. Waco, Texas, 1975: Word Incorporated, 179 pages, \$5.95.  
**THE NEW COMMUNITY.** By Elizabeth O'Connor. New York, 1975. 121 pages, \$3.95.

One of the games often played in churches begins with the phrase, "If we were really serious about being the church, we would. . ." Sad to say, most such discussions often end only in guilt feelings, or else in a belief that the acknowledging of our lack of seriousness somehow redeems us.

The Church of the Saviour in Washington, D. C. continues to be a witness of persons, under the leadership of Gordon Cosby, who refuse to simply talk about being serious concerning the call to be the Body of Christ. Furthermore, this congregation has made clear by its history a belief that it can continually risk its life in a radical obedience to the gospel.

Although Gordon Cosby is listed as the author of *A Handbook For Mission Groups*, he is more of an editor than the composer—a fact he readily owns. The contents include a brief history of the church, a description of the highly significant mission groups, sermons by Cosby, various writings by members, and a final description of some of the mission groups. These are not random items, however. They are well coordinated to present a look at the life of this remarkable church. And, as those who know of Cosby and that congregation would expect, no attempt is made to present a lovely and uncluttered picture. We are given the struggles and defeats as well as the victories.

Even though I felt that I knew something about the church before reading Elizabeth O'Connor's introduction to this "handbook," I felt no urge to skip through it and on to Part One. Cosby's writings are well-stated, clear and direct. The autobiographies and journal excerpts are not only helpful in giving a deeper insight into the life of the congregation, but are also witnesses within themselves.

A cop-out after reading the book could be, "But that isn't the only way to be the church." That's right, and nobody would agree with you more than Cosby, O'Connor, et al. To try to push

their style onto someone else would violate all they believe. Their stance is made clear repeatedly—Here is how we understand God has called *this* community to respond. Few churches (I know of none) would not profit from reading this report, however, whatever their theology and history. I will begin to engage members of this congregation (the one I serve) in its contents before this week is out.

Possibly my affirmative feeling for Cosby's book is made strongest by the constant pointing away from any boasting about the minister or the church. It is, rather, a pointing to the One who has made and who now makes it all possible. Giving credit to the Spirit is not verbiage to make the book and the work of the church sound pious. I found myself less impressed with what these people had done than what God had done with these people, and I also found myself being addressed with those deep questions of what it means for the church of which I am a member to respond more faithfully to God's call.

Elizabeth O'Connor admits that the theme of Christian community runs throughout her books and is likely to continue. In *The New Community* she uses events in the Church of the Saviour because "They enable me to say in a concrete way what otherwise would remain abstract. If I had been placed in any other community, I would have used its stories and experiences in the same way."

My reading of the five chapters convinced me that she is correct. Certainly she cannot separate her insights and experiences from this particular congregation and would not want to. But her word to us about Christian community is one that reaches everywhere. Ms. O'Connor combines her own experiences with excellent sources both inside and outside the Christian faith in a fine way. She does exceptionally well at anticipating responses from the reader, especially the "Yes, but . . ." type.

I will let her have the last word as she speaks to the text from Galatians, "The only thing that counts is new creation!" "This transformation which takes place as we try to live out our lives with those who are also called to be on this same inward path, is simply learning to live by love—learning to be persons in community with other persons. This is the most creative and difficult work to which any of us will ever be called. There is no higher achievement in all the world than to be a person in community, and this is the call of every Christian. We are to be builders of liberating communities that free love in us and free love in others."

Wilfred Bailey

He is pastor of the Casa View United Methodist Church in Dallas, Texas.



## No one wakes up thinking, "Today I'm going to abuse my child"

Abuse is not something we think about, it's something we do.

Last year in America, an estimated one million children suffered from abuse and neglect, and at least 2,000 of them died needless, painful deaths.

The fact is, child abuse is a major epidemic in this country.

The solution? Part of it lies in your hands. With enough volunteers, local child abuse prevention programs could be formed to aid parents and children in their own communities. With your help, eighty percent of all abusers could be helped. Please. Write for more information on child abuse and what you can do.

What will you do today that's more important?

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## We need your help. Write:



National Committee for Prevention of Child Abuse, Box 2866, Chicago, Illinois 60690



## LETTERS

### "NO RECOURSE" BUT LEGISLATION

Concerning your editorial in the March issue entitled "Bad Law Is Bad Morality," I am so sorry you have chosen the route to leave it up to the parents to give moral guidance to their children. In so many cases parents are not home much anymore. Children have more freedom today, and it is easy for them to buy or have someone buy for them pornographic literature, go to any movie they choose or see any television show they wish. The Rev. Jesse Jackson has spoken against the music of today and what it is doing to our children. You say sexual conduct by definition is very private. It should be, but that definition has changed now. Sexual conduct has become very public, and it is frightening to think what it can do to the minds of our children during their formative years.

You argue that our governments should not make laws on the subject. Yet if the church takes no position on pornography, then those who object have no recourse but to turn to their legislators. The legislators are only trying to do what the church neglects to do. They pass a law to do it.

Our church fathers' hesitation to object to public pornography leads me to think they must condone all this sexual exploitation in the name of freedom. I simply do not understand it. In the Bible we have such men as Jeremiah who were very vocal on the subject. They were not hesitant to say what was right and what was wrong in the eyes of God.

I agree with you that parents have their work cut out for them. But—so has the church!

Peggy (Mrs. R. S.) Burruss, Jr.  
Lynchburgh, Virginia

### A CALL FOR RESPONSIBILITY

Your editorial reasoning in the case of Larry Flynt and his Hustler magazine states that passing a law is a way of "wishing away" difficult moral problems. Isn't it, rather, civilized society's way of calling for responsibility about moral problems? Murder, rape, theft, arson are all denials of moral responsibility and the law calls the transgressor to account.

Responsibility in freedom of expression is betrayed when human persons are degraded and exploited, and the First Amendment does not protect these exploiters and polluters. The quality of life in our society is as threatened by their commercial obscenities as by any life-threatening spewing of sewage or poisons. You are placing an impossible burden on parents and schools when you ask them to bear the burden of fighting this menace alone. It can be combated only by full cooperation of all elements in society who fear for our children's future if obscenity becomes the norm.

When the church editorializes against fighting this monster, the contest is difficult indeed.

June (Mrs. W. H.) Troph  
Wilton, Connecticut

### SUPREME COURT OPINION

If it is true that the decision of the U.S. Supreme Court, to which your editorial refers, reflected an "abdication of responsibility by making local standards normative," can you tell me, and the rest of your readers, what other option(s) the Court had? Or, are you suggesting that any law regarding the suppressing of pornography would be a "bad law"?

Your laissez faire-like statement, "Christianity is based upon a concept of freedom of will and freedom of choice including the choice to do the wrong thing," if taken literally and put into practice in society at large would lead to anarchy. The fact is that Christianity does not grant us the "freedom of choice to do the wrong thing" if and when the wrong thing that we would do adversely affects our neighbor.

What we see and read affects us for good or for ill. "Hustler" magazine prostitutes human beings. The people who sell their bodies—and in the same transactions, their souls—to Larry Flynt and all the people who participate in the pornography business participate in this prostitution process. Nothing good, nothing decent, nothing that is truly humanizing can come from their profession.

If you are opposed to laws that would prohibit the sale of "Hustler" magazine, are you also opposed to the sale of any kind of printed/picture material? In other words, is there nothing so vile, perverted and socially damning that the citizens of Cincinnati and your town should not try to keep it off the newsstands?

Bad law is indeed bad morality, but if you are convinced that the law under which Mr. Flynt is being prosecuted is bad law, what "good law" do you propose for Cincinnati and/or the Nation?

Billee Scott Mick  
Charleston, West Virginia

### FREEDOM OF SPEECH?

A magazine turns up in the school paper drive and finds its way on to the school bus. We have an obligation to protect our children from Larry Flynt's filth. We agree with Flynt's conviction. And it has nothing to do with "freedom of speech."

Mrs. Carol Black  
Cincinnati, Ohio

### UNCHANGED FOR CENTURIES

It was good to read your article, "Reclaiming the Land" (by Charles E. Brewster), in the March issue. Last August, when we had occasion to drive through the West Bank area, we saw so many of these terraced olive groves beautifully laid out, with an appearance of having been unchanged for centuries, if not from ancient days.

It is ironic that, with this part of the country under the domain of Jordan for some nineteen years, apparently so little of the land reclamation program which you describe was done.

At the same time, while reading your article, I thought of the enormously more difficult reclamation work which went on for some fifty or more years in various parts of Palestine and later Israel where two and

three-story high rocks had to be removed before the kind of lush settlements which we now see in Israel could begin their work. Of course, this was the only kind of land, plus the swamps which were available for sale to the Jewish reclamation agencies.

Rabbi Solomon S. Bernards  
New York City

He is director, Department of Interreligious Cooperation, Anti-Defamation League of B'Nai B'Rith.

### AN "INDISPENSABLE" MAGAZINE

I feel I must express my appreciation for the issues of *New World Outlook*.

During the latter years of my twenty-seven years on the faculties of Northwestern University and Garrett Theological Seminary I was a regular reader of the magazine and its predecessors. Since serving at this church in post-retirement, during the past nineteen years, it has been the one magazine I have found indispensable for getting a fresh realistic picture of the mission outlook and work of the United Methodist and other churches.

The news items, editorials and special articles are very informing, trustworthy, and prophetic, and I just want you to know that I, for one, find this a splendid production and want to thank you and encourage you to keep up the good work.

(Rev.) Frank M. McKibben  
Phoenix, Arizona

He is pastor emeritus, Central United Methodist Church in Phoenix.

### THE BEST NUMBER

Home from our wanderings for the National Division we had a chance to read the March issue of *New World Outlook*. It is really the best number to come along in a good while. Thanks!

I would especially like to commend the folks who do those news pages in the front. That could be expanded to twice its size from my judgment, and do some tremendous good.

Roy B. Severance  
Lexington, Kentucky

He is Director of the Development Office of Missions to the Cumberlands, which coordinates five National Division projects in Southeast Kentucky.

### THE OTHER SIDE ON KOREA

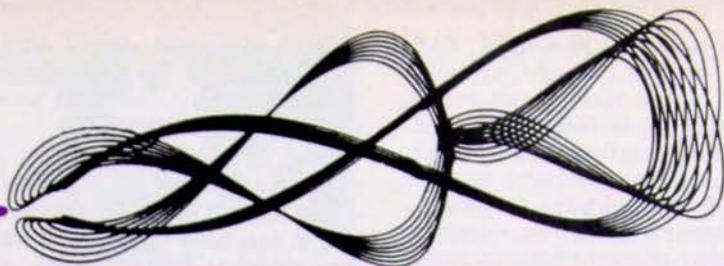
For many years I have read *New World Outlook* with great interest and appreciation but not always promptly. I have just read the October 1976 issue and noted criticism of the "repressive tactics" of the government of South Korea.

A close friend who has served as missionary in Seoul for the past 22 years feels that only one side of the Korean government "repression" is usually being presented in the United States. Although she does not fully agree with all of President Park's methods she does emphatically feel that strong measures are necessary to prevent Communist inroads or a possible takeover.

Peggy Billings in that article said wisely, "Pray for those who are imprisoned and their families. . ." Let us also pray for President Park and other Korean officials. They carry heavy burdens as they try to build up their poor country.

Mrs. S. L. Provow  
Teresita, Missouri

## THE MOVING FINGER WRITES



### CHURCH STOCKHOLDERS ARE WINNING A FEW NOW

'Tis the Spring and a young person's fancy lightly turns to thoughts of what's happening at corporation stockholder meetings and whether or not churches filing resolutions will get more than their customary 2 percent of the vote.

As it happens, the churches can now claim more victories than they did in the past, primarily because more corporations are willing to enter negotiations prior to the annual meetings and work out an agreement.

On March 25 church stockholders reached an agreement with the General Motors Corporation that precludes expansion of GM operations in South Africa unless the country finds a solution to its social problems and is "just and equitable" to all racial groups.

The agreement marked the first time a U.S. company had linked its business future in South Africa with social and political conditions there. As a result of the agreement, the Interfaith Center on Corporate Responsibility, which had coordinated the filing of a stockholder resolution by eight Protestant denominations and Roman Catholic orders, agreed to withdraw the resolution with GM.

The statement given by GM to the church groups said the company "has no present need for, and has no intention of, further expanding its productive capacity in South Africa." GM also agreed to release detailed information sought by church stockholders on its operations in Chile.

At the annual meeting of Exxon Corp., the country's largest corporation, the management recommended that stockholders go along with a church-sponsored resolution asking the company to provide data on its strip mining operations. The Wall Street Journal called the agreement "a rare reversal of attitude" and noted that the last time the huge company approved a shareholder's proposal was two decades ago, and that was a recommendation that stockholders buy the company's products. In this year's case, the company was willing to provide the information and asked the United Presbyterian Church and several Catholic groups to withdraw the resolution, but the groups wanted to bring the matter to a vote.

In another campaign, church agencies are withdrawing resolutions filed with

two producers of powdered baby milk, the Borden and Abbott Laboratories. The church groups charge that promotion and sale of the baby milk powder in Third World countries where families are unable to prepare the products properly has resulted in an increased incidence of malnutrition and death among infants there. Abbott agreed to spend nearly \$100,000 to develop and place a series of radio spot announcements promoting the values of breast feeding and to package more detailed instructions for use of the milk powders inside the tins. Borden has agreed to withdraw all advertising that promotes its KLIM powdered milk for feeding infants. In a new policy manual, Borden states that pamphlets and posters that encourage feeding KLIM to infants were "ordered destroyed and Borden overseas managers (were) instructed to see that no new materials of this kind were produced."

Abbott also agreed to take its saleswomen out of nurses' uniforms and to refer to them as "company representatives" rather than "mothercraft nurses." The church groups protested that the use of nurses implied that the products had a medical endorsement.

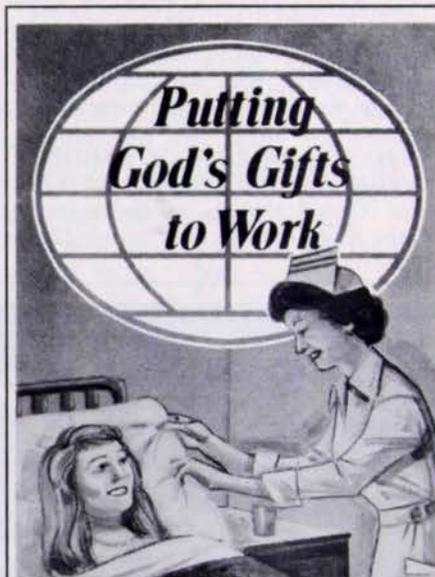
However other infant formula producing companies, including American Home Products and Bristol-Myers, did not reach agreements with the church groups.

The article in the Wall Street Journal quotes an official of the United Church of Christ who offers an explanation of the new climate in church-corporation relationships. In the earlier period, the church official noted, companies saw churches "in an adversary position." Now, however, there is a more sophisticated approach on both sides. "Companies are willing to meet, and they are much more knowledgeable about our approach and anxious to find agreement." The bulk of social-action resolutions are submitted by church-connected shareholders.

The *Journal* points out that interpretations of who prompted what action differ. The companies usually imply that what they have done is simply restate long-standing policies. The shareholders, on the other hand, usually imply they have caused a complete change of policies.

Even when corporations agree to a change in policy, it will not necessarily

be unanimously applauded by church groups. Recently, twelve major U.S. corporations agreed on a set of principles for treatment of employees of their affiliates in South Africa, a question church stockholders have been raising at Spring meetings for at least 10 years. The corporations, which include such giants as Ford, IBM, 3M, Mobil Oil,



**I**n differing measures we all possess some of God's gifts. When put to Christian use, these gifts represent Christ's love at work through the church. We can't all personally minister, or teach or make the sick well. Yet, through our gifts we can stand in love with those who do.

United Methodist World Service gifts help open books, alleviate pain, restore hope, visit the imprisoned, clothe the naked, feed the hungry, and proclaim the Good News. Be a part of this ministry of love.

For more information on World Service or the World Service film "A Part of Something Big," write:



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*World Service is people serving people.*

American Cyanamid, Burroughs, GM, and Union Carbide, agreed to non-segregation of the races in all eating comfort and work facilities, equal and fair employment practices, equal pay for equal work, training programs to prepare non-white employees for supervisory and administrative jobs, increases of the number of non-whites in management and supervisory positions, and improvements in the quality of employees' lives outside the work environment in such areas as housing, transportation, schooling, recreation and health facilities.

While saying that he welcomed these changes, Tim Smith of the Interfaith Center on Corporate Responsibility said that these should not be confused with the basic social change needed in South Africa. And the American Committee on Africa charged that the principles were in reality "too little and too late" and that they had the endorsement of the South African government.

#### CHANGES IN ROLE OF BISHOPS URGED TO UNITED METHODISTS

Dr. Gerald Moede, general secretary of the Consultation on Church Union

(COCU), proposed several changes in the functions of the episcopacy in the United Methodist Church in an address to its Council of Bishops.

The COCU executive, who is himself a United Methodist, felt that the changes would make it easier for the denomination to achieve a merger with the other nine bodies in COCU.

Dr. Moede proposed an end to the itineracy system by which bishops appoint pastors to local churches, and the reduction of the size of the episcopal areas over which bishops preside. These changes would enable bishops to function better as "pastors to the pastors," he said.

The clergyman commented that "itineracy was needed in the beginning of Methodism when it was still within the Church of England and the travels of its ministers had to be controlled," but felt that it is no longer necessary.

Dr. Moede also proposed that the Council of Bishops be given greater authority in the United Methodist Church, "like the Episcopal (Church's) House of Bishops."

#### NEW PUBLICATIONS ON FAMILY PROBLEMS

Two new public information pamphlets, published in New York by the Public Affairs Committee, Inc., are designed to assist families cope with a death in the family, and to help one-parent families.

The pamphlet on one-parent families is provided to help the estimated 4.8 million "solo parents" in the U.S. who are rearing some 10.1 million children under 18, according to the committee.

"Divorce, separation, widowhood, desertion, unwed parenthood, single-parent adoption—all these create one-parent families," the pamphlet says, noting that about one in every six children under 18 now live in one-parent homes. About 9.2 million live with their mothers and 900,000 with their fathers.

"One-Parent Families" describes some of the special needs and problems of solo parents and their children, and suggests ways in which they may learn to adjust to the situation.

Parents and such adult leaders as teachers are cautioned that children of solo parents are extremely sensitive about the issue and may be resentful or



RNS Photo

#### COPTIC POPE VISITS NEW YORK

During the first visit of a reigning Coptic Pope to the U.S., Pope Shenouda III, spiritual leader of 22-million Coptic Orthodox Christians in Egypt, Ethiopia, the Middle East, and of 85 thousand in North America is shown worshipping in an ecumenical service (left) at New York's Interchurch Center, and after meeting (right panel, left) with Dr. Claire Randall general secretary of the National Council of Churches, and the Rev. Charles Long, executive secretary of the World Council.



RNS Photo

#### PEACE ACTIVISTS MEET YOUNG

A petition with 31,000 names is presented to U.N. Ambassador Andrew Young in New York by Molly Falter, coordinator of the signature drive which seeks aid, trade and United Nations' membership for Vietnam.

Mr. Young expressed confidence to an interreligious coalition of peace leaders who met with him that "the U.S. is moving toward normal relations with Vietnam."

embarrassed by the lack of a mother or father which makes them "different" from others. Adults are urged to help the children face the situation frankly, but to treat the matter with great sensitivity.

The pamphlet also gives a list of agencies where solo parents may turn for help or fellowship.

The booklet on "Death in the Family," notes that although there has been "considerable change in attitudes in the past decade" concerning death, people must take greater steps to adjust to the death of a loved one.

The pamphlet describes the typical phases of grief and the dangers of abnormal reactions when the grief is not resolved or submerged and denied. The role of religious faith is cited.

Suggestions are given for dealing with "one of the most difficult tasks a parent faces—that of explaining death to children."

"It is usually better to err on the side of allowing children to be part of all the family experiences, including whatever the family does in the way of honoring the dead, than to exclude them from the painful ones," the pamphlet states.

Public Affairs Pamphlet No. 542, "A death in the family" and No. 543, "One-parent families," are both available for 50 cents each. Both were written by Elizabeth Ogg. The pamphlets are avail-

able from Public Affairs Committee, 381 Park Avenue South, New York, N.Y. 10016.

#### THE DEVELOPMENT ENCYCLICAL: LITTLE PROGRESS 10 YEARS LATER

Ten years after the publication of Pope Paul's encyclical on "The Development of Peoples," in which the pontiff stressed the responsibility of rich nations to help poor nations, developed countries appear to be more involved in political squabbling than in pursuit of the ideals espoused in the papal document.

Recently, for example, the United Nations Conference on Trade and Development (UNCTAD) ended a two-day meeting in Geneva, unable to agree on how to set up a fund for commodity-price stabilization that experts agree could help to narrow the gap between rich and poor nations.

A newly-released "multivision" audiovisual slide program, produced under Catholic Church auspices in Rome, is designed to illustrate, with graphic immediacy, what its sponsors call "the global crisis that threatens mankind."

The show, which uses three screens, revolving projectors, and synchronized sound to create an effect resembling a slow-motion film, was produced by Multimedia International, an organization co-sponsored by 35 Catholic re-

ligious congregations. It is an offshoot of the Jesuits' Social Communications agency in Rome.

The 55-minute multivision show, called "One Earth," vividly depicts the problems of the "haves," who have too much and use too many of the world's resources, and the "have-nots," who are undernourished or even starving. It stresses the point that unless the growing imbalance is short-circuited, the "resulting chaos" may lead to global destruction.

Shots of well-fed city youngsters snacking on Cokes and American-style sandwiches are juxtaposed with shots of a large-eyed African waif waiting for someone to fill her empty food bowl and pictures of the empty plates of the poor.

The recorded commentary, emphasizing that the problem is not insufficiency of food in the world, but "bad distribution and too much waste," points out that 15,000 people die every day of starvation, and that nearly 500 million people suffer from malnutrition while a like number of people suffer from problems connected with over-eating.

The film also emphasizes that the developed world, which it says is "gobbling up" the world's resources, is also polluting the environment.

The same point was made in a recent report published by the International Institute of Labor Studies, a Geneva-based section of the United Nations. Its director, Albert Tevoedjre, was recently in Rome to discuss the report with members of the Vatican's Commission for Justice and Peace.

Mr. Tevoedjre, 47, of Benin (formerly Dahomey), who has studied at Harvard and the Massachusetts Institute of Technology, told Religious News Service

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- South America Adventure**—Feb. 4-25, 1978
- South Pacific Adventure**—April, 1978

Write: Dr. David M. Bryan  
P.O. Box 4551-F, Topeka, Kansas 66604

that his organization was increasingly concerned over the yawning gap between the world's few rich and many poor.

"The natural way of life for millions, millions of human beings in the Third World is almost total deprivation," he said.

He said that such a situation called for massive help on the part of the world's rich nations, leading to what he called "contracts of solidarity."

Under such "contracts," he explained, rich and poor countries would come together to negotiate the transfer of resources. "The poor country must empha-

size its needs and its readiness to help itself by mobilizing its own internal resources, while the aid-giving nation focuses on helping its 'neighbor' to become as self-sufficient a country as possible."

An example of such a contract is one already in operation between Italy and Brazil. Europe's leading car manufacturer, Fiat of Turin, Italy, has spent \$400 million to build an automotive factory in Belo Horizonte, Brazil, which employs thousands. The factory is intended to serve as the nucleus of an industrial development in a backward area of the country.

The advantage for Fiat is that it can import from Belo Horizonte automobile parts at a low price. This reduces the cost of Fiat cars in Italy and helps to limit Italy's high inflation rate.

Mr. Tevoedjre went on to remark that such "contracts of solidarity" between nations would help to promote "a new international economic order" which, in turn, "will encourage new kinds of development projects and international cooperation."

A Catholic, Mr. Tevoedjre pointed out that just such a new international order was envisioned in Pope Paul's encyclical on "The Development of Peoples," issued in March 1967.

He recalled that the papal document, among other things, insisted that the right of private property is not absolute and unconditional, and argued that the common good may sometimes require expropriation of private property.

Mr. Tevoedjre also recalled that the document scored the avarice of wealthy individuals in poor countries who send their wealth abroad to the detriment of their own nations, and criticized the profit motive and competition as determining factors in economic activity.

#### BOARD OF GLOBAL MINISTRIES TACKLES BUDGET AND ISSUES

Finance vied with foreign affairs for the attention of 167 mission directors of the United Methodist Church as they struggled to project a workable 1978 budget in the face of a 3 percent cut in World Service appropriations.

Directors who came to the spring meeting of the Board of Global Ministries (BOGM) in Atlantic City, N.J. expecting a resolution on normalization of U.S. relations with China to be the most controversial issue found themselves in an emotion-laden debate on how to carve up a somewhat reduced "World Service dollar."

When the meeting ended April 30, the BOGM had passed a four-point resolution on China brought to it by the World Division after considerable debate in its Asia Task Force.

The resolution urges the U.S. Government:

- \* to reaffirm its position that China is one nation;
- \* to terminate the Mutual Security Treaty and diplomatic relations with the Republic of China and withdraw military support and installations "on a clearly stated schedule";
- \* to seek to establish full diplomatic relations with the People's Republic of China;
- \* to express its hope for a peaceful settlement of the Taiwan issue "by respecting the human rights and self-determination of the people in Taiwan."

The resolution also expressed the

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Malnutrition in children, one of the world's most serious health problems, affects body, mind and spirit. At the center for Retarded Children in Santiago, Chile, the church provides food for the body, training for the mind, and joy for the spirit.

Specially trained staff persons are working with these children, but expanded facilities are needed if more boys and girls are to be reached. Your gifts can help show what Jesus meant when he said,

"Let the children come to me."



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The United Methodist Child Support Program is a part of the world wide ministry of The Board of Global Ministries, all with child care institutions approved as Advance Specials.

conviction the U.S. Government should be ready to assist countries of the Western Pacific in their development, respecting their sovereignty, and basing its support on principles of economic justice and respect for human rights.

The debate on finance was protracted. In the end the directors approved a proposed World Service budget of \$10,765,000 for 1978, to be ratified at its October meeting in Atlanta, Ga. It is based on the 1977 budget. However, an attempt to cut all divisions 4 per cent across the board was held to be unjust to the smaller divisions, which have no source of funds other than from World Service, the basic benevolence fund of the denomination. So the cuts for Health and Welfare Ministries, Ecumenical and Interreligious Concerns (EICD) and Education and Cultivation Divisions were not quite so drastic.

A lump sum of \$2,485,000 was budgeted for the general secretariat, work units, meetings and treasurer to apportion among themselves. Since the original figure of \$160,000 for meetings will not cover two annual meetings, the Research and Development Committee must propose another alternative to the October board meeting.

The budget that was finally accepted was based on a proposal by Leon T. McKenzie of Ranchos Palos Verdes, Calif., a layman active in the Pacific and

Southwest Annual Conference.

The budget squeeze results from an action by the 1976 General Conference which cut the World Service allocation to BOGM. It also removed the interdenominational fund from EICD, requiring other components of the board to take up the slack. It stipulated that funds for the missional priority on the Ethnic Minority Local Church must come "off the top" of any World Service funds received. Also the directors were reminded that World Service income is apt to be less than 100 per cent.

In addition to its basic income from World Service funds, the BOGM also receives funds designated for particular programs. In 1976 these additional receipts totaled about \$44,000,000.

A major presentation on World Hunger, another missional priority, was made by three representatives from the Council of Evangelical Methodist Churches in Latin America (CIEMAL): Jose Miguez-Bonino and Raul Cordoza of Argentina and Anibal Guzman of Bolivia. They reported on church efforts in eight Latin American countries to raise local awareness of the causes of hunger and to promote projects to combat it.

CIEMAL representatives invited the BOGM to participate in this movement.

Below the visible problems of malnutrition and illness are hidden struc-

tural problems, said Guzman, with Miguez-Bonino translating.

"In 1970 we exported 20 tons of bananas to pay for a tractor. Last year the same tractor cost 60 tons of bananas," Guzman explained. "Our countries get low prices for their products and have to pay high prices for the products they import. Thus we get deeper and deeper in debt.

"With all Christian love we must say that the main responsibility must fall on the multinationals, which are more powerful than most of our Latin American governments," he stated. "The root causes of misery and poverty are structural. As Christians we have a responsibility to meet visible needs, but we have to go deeper and tackle problems of structure that produce hunger."

Church extension continued to receive major attention at this board meeting. In addition to Bishop Roy C. Nichols' plea for a "strong, persistent evangelistic thrust," the National Division's Program Unit on Congregational Development outlined both short and long-range goals. One is to generate church extension projects in annual conferences which will demonstrate "an inclusive program for responding to development needs of every minority group."

A sufficient number of new churches is needed to serve immediate population needs, the Program Unit said, without creating an overburden of institutional maintenance for future generations. The unit challenged annual conferences "to intensify planning" and submit bold, imaginative proposals which will extend not only the development of new churches but also the ministry of ethnic minority churches in local communities.

The National Division also voted to support experimentation by local churches in the use of solar and wind energy for heating. Up to \$41,100 was voted to share in a program being developed by the ecumenical Joint Strategy and Action Committee (JSAC).

The Health and Welfare Ministries Division granted \$20,000 from its Kendall Fund for the development office of Lafon Home in New Orleans, La. The United Methodist nursing home serving low-income black persons was forced to close March 1 when federal funds were stopped due to strict enforcement of the federal Life Safety Code. The Louisiana Annual Conference plans to construct a multi-million-dollar 150-bed home to replace the antiquated structure which had housed 89 people.

In other actions the division created a committee to research needs of the handicapped, in response to a General Conference request; endorsed a study on punishment and discipline of chil-

#### PRAYER AND PROTEST

*A prayer and protest service for Maria Cueto and Raisa Nemiken, jailed members of the Episcopal National Commission on Hispanic Affairs, is conducted by the Rev. John Stevens, an Episcopal Church pastor, outside the Metropolitan Correction Center in New York on April 7.*

*Ms. Cueto, executive director of the Hispanic Affairs Commission, and Ms. Nemiken, secretary to the organization, were jailed in March for refusing to testify before a grand jury investigating bombings allegedly committed by FALN, a Puerto Rican nationalist organization.*



# "LOOK WHO'S TALKING"

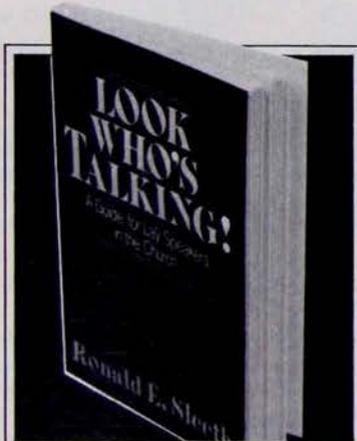


This simple, easy-to-read

guidebook will help lay speakers and others to become more effective speakers in both religious and secular settings. Basic principles of effective communication and the role of the speaker are considered in detail. Information on organizing and developing the idea; delivering the audible and visible speech; finding sources; and leading discussions is included. Ronald E. Sleeth.

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dren; encouraged the development of non-residential centers providing comprehensive services for older people and using skills of older people; and heard a report on the financially strapped Pacific Homes in the Pacific and Southwest Annual Conference.

The World Division reaffirmed the goal of a minimum of 1,000 "persons in mission" by 1980, saying this should reflect an increase in overseas persons serving in their own country ("nationals") or in another country ("internationals") and short-term persons. An intermediate goal is 750 short- and long-term World Division missionaries from the U.S. by the end of 1978.

In hiring new staff members, the World Division was encouraged to choose those who have demonstrated an ability to respect fully the self-termination of overseas churches and to give this factor more weight than experience as a missionary.

World Division directors allocated funds totaling \$1,902,150 to 150 projects in the Third World including several ecumenical ones. The World Student Christian Federation was given \$15,000 to help relocate student exiles and refugees. A grant of \$50,000 to the Program to Combat Racism of the World Council of Churches will focus on land rights for racially oppressed groups, atrocities against scheduled castes in India and two southern Africa projects.

Directors also received updates on colleague churches in Africa by nationals from Angola, Mozambique, Zaire, Rhodesia, Sierra Leone and Liberia who had come for the Africa Task Force meeting.

A special sub-committee on the Caribbean was established by the World Division's Latin America/Caribbean Regional Team to concentrate short-term and long-term programs between the United Methodist Church and the Methodist Church in the Caribbean and the Americas.

In other actions the board:

- \* reaffirmed long-standing commitments to hold the fall meeting in Atlanta, Ga., after considering a recommendation of the Women's Division that it "plan national meetings only in those states that have ratified the Equal Rights Amendment (ERA)." At that meeting the board will consider recommendations to deal with institutional racism in its own ranks, and will hold an open hearing on ERA.
- \* voted to switch its 1978 meetings to Pittsburgh, Pa., to protest casino gambling in Atlantic City.
- \* paid tribute to several retiring employees, including Lois Persons, recording secretary; Erma Owens, director of the Cincinnati Service Cen-

ter; and the Rev. John Graham of National Division staff.

- \* endorsed the filing of a friend-of-the-court by Health and Welfare Ministries in a federal appellate court to gain information for parents on the whereabouts of children removed in the Vietnam babylift.
- \* heard the United Methodist Committee on Relief (UMCOR) had appropriated special grants totaling over \$2,370,000 to relief and rehabilitation projects around the world, 70 per cent of which aim to attack the root causes of hunger and further the renewal of life.
- \* urged exemption of nonprofit retirement homes from a proposed U.S. Labor Department regulation severely curbing volunteered services by residents.
- \* heard proposed changes in the board's mandatory retirement policy were being considered by its finance committee.
- \* noted the Ecumenical and Interreligious Concerns Division had asked UMCOR to work to enable the landing and temporary housing of hundreds of Vietnam refugees stranded on two ships no country will let land, and had discussed the Holocaust and Christian historical roots of anti-semitism. —Frances S. Smith (UMC)

## DIAL-A-PRAYER DIALER GETS 6 MONTHS IN JAIL

Patsy Younger of Chatham, Virginia found so much heavenly inspiration in dial-a-prayer that a judge has given her a half-year in jail to meditate about it.

She was convicted of fraud for running up a bill of \$280 on other persons' telephones to call dial-a-prayer in Arizona from Chatham.

She allegedly picked telephone numbers at random from the Chatham telephone book and asked the operator to charge her calls to them. Pittsylvania County Judge F. Nelson Light suspended six months of a year's term on condition the woman remain on probation for three years.



The July-August issue will have articles on a circus tent ministry in the appropriately named town of Kill Devil Hills, North Carolina, a Community Development Case Study in Appalachia, and the work of two United Methodist churches' nutrition programs in New York City. There is also an interview with the outgoing director of the United Nation's Human Rights Commission, an article on Hillcrest Family Services in Iowa, an article on food policy, and letters from overseas.

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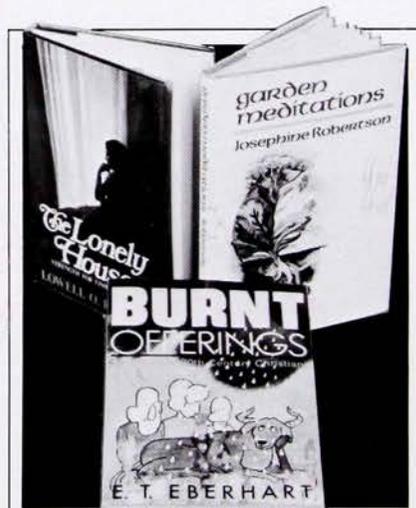
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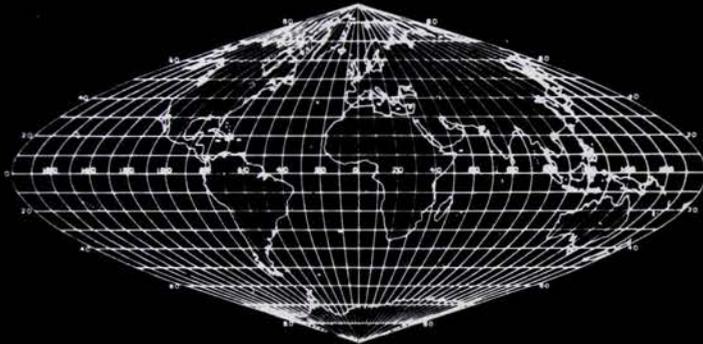
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