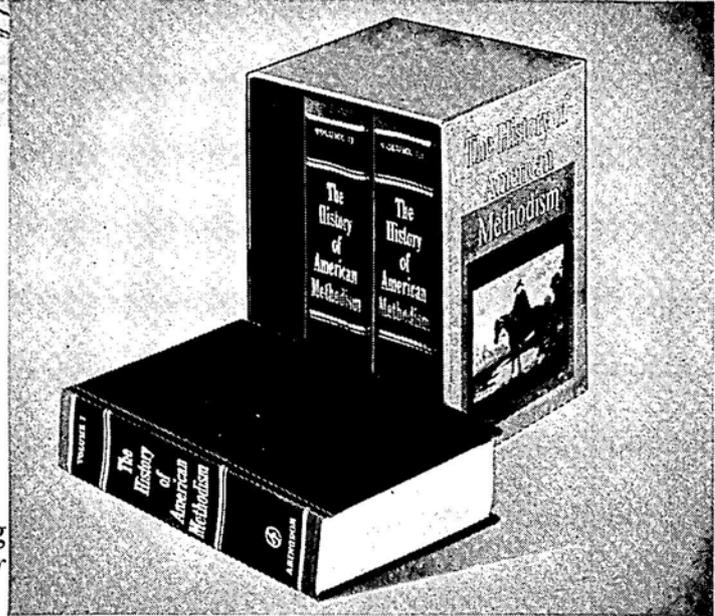


WORLD OUTLOOK

JULY 1966





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This month is a month of vacation to many people. It is traditional in magazine circles to either skip one issue in the summer or else to see that what is printed is nice and light, designed for hammock reading.

We have always been a little dubious of this approach. In the first place, people who are on vacation have more time for reading than do they during their busy normal lives. In the second place, many church people spend their summers doing things—either attending conferences or perhaps at a work camp, as the young man on our cover is doing. Neither of these activities seems to indicate a great desire to confine one's reading to pulp fiction (not that we have anything against pulp fiction).

A very important conference will take place this month, July 12-27, in Geneva, Switzerland. Called the World Conference on Church and Society, it will examine the church's role in all the social change that is taking place today at such a rapid rate.

As background to this conference, we bring you several articles which may not seem like "summer reading" at all but which we think you'll find interesting and rewarding.

The first of these is the article by Mr. Theobald on technology. Now, a ten-page article on technology by an economist may seem to have the appeal of a large dose of castor oil but, if you read it carefully, we think you'll be surprised at how interesting an article it is.

Along the same lines is the report of a United Nations' report on how social change is promoted and particularly the role that women's organizations can play in this process.

Edwin Maynard's article on some of the things that the church is doing in community development in Latin America shows some very practical applications of these ideas to actual situations.

Our picture section this month is a little different and one that we think everybody will find interesting. It deals with the church in Seabrook, Texas, where many people from the Spacecraft Center (including four of the Astronauts) are members.

In "Western Breezes in Church Integration" Mrs. Stickland tells our readers about certain integration adjustments which are probably not often in the thinking of the average churchgoer.

"A Religious Straw Hat Circuit" brings to WORLD OUTLOOK readers another kind of adjustment to the world of today.

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 P. 37, First Methodist Church, Loomis, California
 P. 40, Methodist Missions

Cover: Work Camper at Work
 John P. Taylor, From World Council of Churches

LETTERS

LIFE IS NOT SO CRUEL?

There are many Angolan refugees in this area. At present there are about 250,000 who are making a new start here.

The greatest influx came last year, but more still are coming. Last year we saw people arrive in droves—undernourished, sick, and dying. Now we see them getting settled in villages, beginning small farms, and feeling that life is not so cruel.

HUGH AND ELIZABETH FRAZER
I. M. E. Kimpese, via Leopoldville
Republic of Congo

NEW EYE CLINIC IN CHICUQUE

The new Eye Clinic being established at Chicuque is equipped with an operating theatre, a sterilizing room, a treatment and refraction room, as well as with the necessary wards.

Between Lourenco Marques and Beira, a distance of about 750 miles, this is the only hospital where patients can get special eye treatment.

The people along the coast are happy at the prospect of not having to travel so many miles for proper treatment. We feel certain that the new Clinic will contribute much toward assuring our Mission a continuing witness for Christ in southeast Africa.

HORST AND HELMA FLACHSMEIER
Methodist Mission, Eye Clinic Chicuque
P. O. Box 41
Inhambane, Portuguese E. Africa

"EVERY CHILD HAS HIS OWN STORY"

It is wonderful to be with children. We have four hundred boys and girls here at Casa Materna between the ages of three and sixteen. Many children come just for the day to attend our school, and to enjoy a good, hearty meal at noon. The permanent guests number 180.

Of course every child has his own story. Giuseppe, for instance, came to us unhappy and undernourished. His father left home to find work in the north, and the family never heard from him again. The mother is sick in the hospital. The only person in the family, who could give any support was the oldest, a girl of twenty. There are eleven other children in this family, and never was there enough food to go around. Giuseppe is a keen pupil in school, and he is a happy sort of boy.

The boys at Casa Materna make very beautiful cameos. We are fortunate in having a fine, experienced teacher, a man famous in the making of cameos. This person was formerly a student at Casa Materna. The cameos are made from sea shells, and flower-carved brooches are made thus, also.

DAPHNE WALE, *Office Secretary*
Casa Materna (Orphanage)
235 Corso Garibaldi, Portici (Naples)
Italy

FOOD FOR THE FAIR IN KAPANGA

During January I was asked by several of the missionaries in our Southern Congo Conference to come to Kapanga to assist in a Fair.

The Lualaba government gave the Kapanga territory the equivalent of two hundred dollars to stage an exhibition showing the fight against hunger.

There were 17 categories of garden produce and animals, with at least 200 people participating in the bringing of exhibits.

In the social center building we displayed foods made with native materials. We showed starch made from the roots of manioc, banana

bread, cornmeal pancakes with papaya preserves, peanut butter, peanut milk, and a tamali pie. We demonstrated baking a cake in a kettle over a charcoal fire.

SALLY REINECKE
Institute Menager, B. P. 41, Luluabourg
Republic of Congo

CRUSADE SCHOLARS IN PUERTO RICO

On a recent visit to Puerto Rico I had the privilege, one day, of lunching with nine Crusade scholars. These young Puerto Ricans are carrying pastoral duties while studying at the Evangelical Seminary in San Juan.

Because of language similarities students from Latin American countries may be placed advantageously for study in Puerto Rico in the Crusade Scholarship program.

At the Seminary I met a Cuban professor who was trained in the Crusade Scholarship program. He is now picking up life anew, and is teaching, writing, and translating.

It may come as a surprise to some of our readers to know that a great number of students in the Crusade program are being trained outside the United States. The Crusade Committee has realized that often very adequate facilities for study are found in other countries where students can prepare themselves in specific skills. At this writing there are students studying in Basutoland in Africa, and in England, Hong Kong, India, Japan, Philippines, Portugal, Switzerland, and Taiwan. Often, expenses are thus tremendously reduced, and the adjustment back to their own cultures is made easier for the students.

MARGARET SWIFT, *Director*
Crusade Scholarship Program
Rm. 1538, Methodist Board
475 Riverside, NYC

JELLO IN JAPAN

On January 16 I returned from vacation, and on January 20 the women of Hakodate Church came to the house for their January meeting. I served refreshments sent me from Michigan churches. You should have heard the women exclaim about the different colors of the jello.

The program chairman asked me to tell the ladies about the work of the Woman's Societies in the United States. If I had had advance notice I could have prepared something better, but I did my best in my poor Japanese words, and they seemed happy to learn about how much we do at home. They were surprised to learn that each year we have a study on a different country and its needs. The women of the Japanese Church are reaching out.

MRS. MARIE VERMEULEN
Iai Girls' High School
64 Sugunami-cho, Hakodate, Hokkaido
Japan

PERSON-TO-PERSON MISSIONS IN BOLIVIA

On the windswept *altiplano* of Bolivia a Michigan potato grower lives in a home with a young Bolivian pastor. He learns Spanish day by day, at the same time he is sharing his knowledge of potato-growing in an area where the potato originated. And he is especially interested in 4-H Clubs.

An increasing number of laymen are participating in the life of the church overseas, thus gaining new perspective. They are paying their own way.

The Laymen's Overseas Service tries to match the skills of a volunteer layman with a special need in the young church. The period of service may be from a month to a year.

Another approach is the group approach. Recently a group of doctors from North Carolina worked as a medical team for ten days in

Bolivia. Their assignments were made ahead of time, thus spearheading their efforts.

Professors, teachers, businessmen, technicians and others can, by frequent visits over a period of years lend valuable help and advice. Christianity thus becomes very practical.

PAUL MCCLEARY
P. O. Box 356, La Paz, Bolivia

CONTACTS IN THE PHILIPPINES

Ecumenical relations with the Roman Catholic Church are developing in many ways. We have had a number of contacts with a neighboring Catholic Seminary. Richard preached at this Seminary during the Octave for Christian Unity. We have had joint faculty meetings, exchange lectures, socials, and a demonstration mass in our chapel. Jan's choir presented a special concert for this Seminary during Lent.

JAN AND RICHARD DEATS
Box 841, Manila, Philippines

CARAVANS IN CHILE

It is not easy to evaluate the effectiveness of caravans. But we know that in a recent caravan visit literacy leaders were trained; first aid classes were held; two hundred people received medical treatment; agricultural programs were presented; and a Woman's Group was formed.

Plans were initiated for bringing in a team to hold classes with the fishermen, looking toward the formation of a cooperative. Training was given to local police to establish a small First Aid unit in the police station. And the total count of people listening to the gospel for the seven nights of the caravan's visit was about a thousand—mostly non-Protestant people.

GLENN AND DAISY KELLER
Casilla 1546, Temuco, Chile
U. S. address, 1966: Methodist Bd.
c/o Miss Derby's Office, 475 Riverside Dr.
New York, N. Y. 10027

SOOCHOW SCHOLARS

There have been more than two thousand students graduated from Soochow since its reactivation in Taiwan. The number of graduates in 1965 was 295.

The registration at Soochow University for the autumn semester of the academic year 1965-66 stood at 1,416. Of this total 445 were women.

Seventeen Soochow graduates were successful in competition for admission to various graduate departments in institutions in the Republic of China.

The Department of Law is the largest of six departments of Soochow.

From *Soochow Topics*, Jan. 1966
Published by Soochow University
Wai Shuang Hsi, Shihlin
Taipei, Taiwan

"INDIA NEEDS FOOD"

India needs food, and we are all grateful for wheat and milk powder from the U. S. and other countries—but these are stop-gaps only.

For the average, man costs have gone up so high that any emergency of sickness or death is apt to be the straw that breaks the camel's back. Demands for help pour in every day. The staple food grains are the diet of the poor man, for he cannot afford the luxury of vegetables and fruits. It is not too much of a generalization to say that the apathy seen on all sides is the result of insufficient nourishment.

The most imaginative help is assistance in the production of food. India must be helped to produce food to meet her own needs.

EUNICE H. SLUYTER
Lucknow Publishing House
37 Cantonment Road
Lucknow, U. P., India

THE NEW ESSENCE OF CHRISTIANITY by William Hamilton. New York, 1966; Association Press; 159 pages, \$3.50.

RADICAL THEOLOGY AND THE DEATH OF GOD by Thomas J. J. Altizer and William Hamilton. New York, 1966; Bobbs-Merrill; 202 pages, paper, \$1.85.

These books, by two leading exponents of the new radical theology serve as a good introduction to both the content and style of the "new theology."

The New Essence of Christianity is easier for orthodox Christians to read and less threatening. It starts with a brief chapter on the tone of the new theology which the author defends as a means for helping Christian thought to recapture the offensive in the battle for men's minds. Turning to matters of content, he traces the Augustinian-Reformed portrait of God in our time and charges that it leaves us a God who is remote from us and our problems. The absence of God is one aspect of "the death of God," but he admits that "the death of God" and "the absence of God" are inadequate descriptions of our religious situation. "For many of us who call ourselves Christians . . . believing in the time of 'the death of God' means that he is there when we do not want him, in ways we do not want him, and he is not there when we do want him."

In his chapter on "Jesus the Lord," Hamilton asks three essential questions: How do we know God? How can we exist apart from Him? How can we do God's will and not destroy ourselves? God is best known through Christ and as the suffering Lord and we find our existence and freedom in obedience to this Lord. In the final chapter he develops more fully the style of the Christian life as based on Jesus as true man. Hamilton says, "We must not ask what must I do? but What shall I be?" In order to find our being, he champions a life of acceptance and resignation (page 143). In order to illustrate this, he draws upon a number of literary sources as well as the traditional Scriptures. It is this style of life, inspired by Bonhoeffer's call to radical, costly obedience which the author offers as the new essence of Christianity. The reader will have to judge for himself whether even this clue to the Christian life from Hamilton is adequate.

Thomas Altizer joins Hamilton in presenting a collection of their essays written during the past three years on "the death of God theology." The preface is helpful in showing how "radical" theology developed the phrase "death of God" and how it has become both a stumbling block and test of the new theology. After listing ten ways in which the phrase "death of God" may be understood, they make a rather surprising appeal to the theologian to recognize the doctrine of the Incarnation as essential to radical thought.

The essays are of uneven quality, and it is obvious that the authors speak with two

voices rather than one. Hamilton is less sweeping in his statements. He outlines what has happened recently in American theological thought (with particular reference to the neo-orthodox and Bultmannians) to cause the new radical approach. He further shows how "the death of God" theologians differ. The point where he joins them is in combining a "certain kind of God-rejection with a certain kind of world-affirmation" (Page 41). He illustrates his "style of life" by a chapter analyzing Dostoevsky *The Brothers Karamazov*. In another chapter, he uses (or misuses) Dietrich Bonhoeffer to defend his approach. Finally he outlines a new form of optimism in light of the contemporary social and literary scene.

Altizer presents a more straight-on argument for radical theology when in writing concerning America and the future of theology, he calls for a "theology of freedom" based on Kierkegaard's leap of faith. Although he draws heavily upon both Kierkegaard and Bonhoeffer, he goes beyond them in arguing that "the theologian must exist outside the church," thus robbing him of the chance to celebrate the sacrament, proclaim the Word, or rejoice in the presence of the Holy Spirit. The chapter "Theology and the Death of God" best explains Altizer's position. Based on his reading of Kierkegaard and Nietzsche, he repudiates the partially dialectical method of Tillich and Bultmann. Instead he argues for what he calls a *radical dialectical form of faith* that speaks out against the Christian God and God's past role in history.

A succeeding chapter "Words and History" continues his attack on the historical framework of Christianity while arguing for a Jesus that affirms *forward* history but denies *past* history.

What can be said about these essays? First, Altizer and Hamilton should be read, pondered and critiqued by responsible theologians (lay and ministerial) inside and outside the Church. Second, the authors should be challenged on their interpretation of both the Scriptural essence of Christianity and of the theologians upon whom they are dependent (sic Kierkegaard, Nietzsche, and Bonhoeffer). Third, they should be questioned as to where their premises are leading the reader as far as the development of a mature, responsible and relevant understanding of faith.

WILLIAM B. GOULD

SITUATION ETHICS, *The New Morality*, by Joseph Fletcher. Philadelphia, 1966; Westminster Press, paper, \$1.95.

This is the most important study of Christian ethics and the contemporary scene since the publication of Reinhold Niebuhr's *Moral Man and Immoral Society* in 1932. After a helpful introduction in which he outlines alternative routes for moral decision as legalistic, antinomian, and situational, he carefully outlines the guiding principles (not rules) for the latter. What does the Christian speaking from the standpoint of "situational

ethics" say to his neighbor is an essential question raised by Fletcher. He answers—and this is key to understanding his position—by saying "Your love is like mine, like everybody's; it is the Holy Spirit. Love is not the work of the Holy Spirit, it is the Holy Spirit—working in us. God is love, he doesn't *have* it or *give* it; he gives himself—to all men, to all sorts and conditions; to believers and unbelievers, high and low, dark and pale, learned and ignorant, Marxists and Christians and Hottentots." He expands this statement in terms of six propositions which outline his approach to ethics: (1) "Only one 'thing' is intrinsically good; namely, love: nothing else at all." (2) The ruling norm of Christian decision is love: nothing else. (3) Love and justice are the same, for justice is love distributed, nothing else. (4) Love wills the neighbor's good whether we like him or not. (5) Only the end justifies the means, nothing else (6) Love's decisions are made situationally, not prescriptively. Each proposition is succinctly, clearly outlined in a brief chapter with references to ancient and contemporary Church fathers cited to support his thesis. In every chapter he forces us to face the facts of ambiguity of human life and the demands of the Gospel (ethic) of love as it struggles to come to grips with these ambiguities. His postscript serves as a good summary of situational ethics with critiques of men (Barth, Bonhoeffer, and Lehmann) who have had a marked influence on contemporary morality.

W.B.C.

GOD'S CHURCH—NOT OURS, by Paul Carlson. Cincinnati, Ohio, 1965; Forward Movement; 25 cents, paper.

Of all the books explaining the National and World Councils and refuting the charges of their attackers with facts, this is the briefest and best. The author is a former newspaperman who now serves a small Presbyterian charge in upstate New York. He can write cogently and interestingly, and he knows the questions that plague ordinary pew-sitters.

A one-time World Council information staff member who later served as information officer for his own denomination, Paul Carlson is in a good position to know and interpret the ecumenical movement. His answers to charges concerning the visit of Russian Orthodox churchmen is informed by his own experience as one of the public relations officers detailed to travel with them. He is thoroughly familiar with the methods and slanders of "the apostles of discords" and calmly exposes them to the hard glare of truth.

Underlying all of this is a thorough grasp of ecumenical history, a deep faith in the Biblical imperative to unity, and an ability to communicate in terse understandable prose. The book itself is an ecumenical venture—published by the Forward Movement Publications, an Episcopal publishing venture, written by a Presbyterian, and distributed through all churches supporting the councils. Best of all, it is priced so that it can be ordered in quantity.

BETTY THOMPSON

THE CHURCH AND SOCIETY

This month, in Geneva, Switzerland, churchmen from around the globe will come together to examine the role of the church in society. Held under the auspices of the World Council of Churches, the World Conference on Church and Society will examine such areas as economic development, the nature and function of the state, structures of international cooperation, and man and community in changing societies.

In future issues, we will bring you reports on the conference itself. What we would like to examine now are a few of the reasons why this meeting is so needed.

In the United States, there is probably no single issue over which churchmen are so sharply divided as over the role of the church in social change. Harvey Cox has described the current situation this way:

"On the one hand, there are those in all churches who want the church to play its customary social role as the guardian of the values and institutions of the past. They usually couch their attitudes in terms which suggest that the church should 'stay out of politics.' On the other hand, there is that growing group of laity and clergy, mostly young, which insists that the church should play a direct role in social change."

Illustrations abound. The continuing agitation against the National Council of Churches is largely on this point. Within the National Council itself, the controversy over the Delta Ministry in Mississippi is basically a dispute about the church's role in society. Civil disobedience, community organization, anti-war protests—the question arises wherever one turns. It agitates all churches, from the Southern Baptists to the Roman Catholics.

It seems to us that there are two principles that must be kept in mind in any discussion of this controversy. As so often happens, they are principles which seem to contradict one another.

The first principle is that the argument must be resolved. For the churches to fall apart on an issue like this would make a mockery of any claim that there is a Christian com-

munity which takes its central direction from the gospel. Such a schism would proclaim that the ideological divisions of our society are stronger than the claims of Christian brotherhood and obedience.

The other principle is that any resolution of the argument must be a real one rather than a superficial agreement for the sake of public harmony. It is the great temptation of the churches to mistake rhetoric for reality. The crimes committed in the name of "relevance" are certainly equal to those committed in the name of "tradition." The false openness of the church, mouthing each new intellectual fad while maintaining a rigid status quo reality underneath, is what breeds true cynicism and disgust.

Is there any solution to this impasse? We believe that there is such a solution, and a very traditional one. We must seek more fully to understand and experience what the Christian community is. Most of us have such an eroded concept of what the church is that we hardly know how to react intelligently to a discussion of what the church ought to be. Eugene Carson Blake has pointed out how this affects pastors:

"Too many pastors have failed to find any real theological connection between what is expected of them as preacher, pastor and leader of a community of worship, on the one hand, and as a leader of relevant ethical and social change on the other. . . . And those who truly base their ministry on such a theology, whether in center city or suburbia, find the pastorate exciting, challenging and of infinite worth. Those who have lost an appreciation of what a worshiping community may be become frustrated social workers or politicians. And those who give up on the radical ethical drive of the Gospel break down under the pressures and irrelevances of trying to be a professional chaplain to an essentially secular people."

Aside from the devastating psychological effect that either of these distortions of the Christian role can cause to those who hold them (and these are by no means inconsiderable), neither of these positions offers a viewpoint from which to approach society.

The war in Vietnam is an example of this. Supporters of administration policy and critics who want further

escalation support an uncritical view of American society which increasingly blesses the status quo and substitutes rhetorical formulas for intelligent action. Critics of American policy often spread personal moral insights (the horror of killing, etc.) to a general, moralistic condemnation of American society. Neither is able to give a critical evaluation of what the United States is doing in the world today and what the Christian's attitude should be.

Does this mean that the Christian must always have a "Christian" solution to social problems—a solution that is different from all others and that is immediately and self-evidently recognizable as such? No, of course it does not. Many of our difficulties stem from a search for just such elusive solutions. Joining the Christian church does not make us instant foreign policy experts or economists or sociologists.

And yet Christians believe that it is their duty to try to search out God's purposes in history. To others, this may seem a vain hope. To us, it is an essential part of life. How can this be?

The readiness is all. The people of God are people on a pilgrimage. In that journey, they sustain one another and they are mutually sustained by grace. This is why individualistic pietism, with its emphasis on "my Jesus," is not sufficient. Even when it rises above the sentimentality that is its usual stopping point, this individualism makes personal experience the final experience of Christian life rather than the beginning.

It is only in community that we can have the kind of mutual support and criticism that enables us to be in but not of the world. But this requires true community and we spend a great deal of our lives trying to substitute false community for the real thing. It may be the false community of class or economic similarity or skin color or "liberal" or "conservative" orientation. It may be the false community of those who feel superior to their fellow men, for intellectual or social reasons.

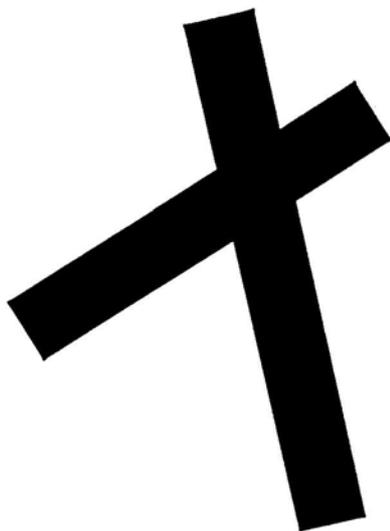
Wherever men seek to manipulate the community to their own ends, whether the pretext be radical or status quo, there true community is changed into something false. And only the true community has any hope of speaking a true word to the world.



**NEW
POSSIBILITIES
IN MODERN
TECHNOLOGY**

by **ROBERT THEOBALD**

JULY 12-27 will see the meeting of the World Conference on Church and Society in Geneva, Switzerland, under the sponsorship of the World Council of Churches. Among the topics to be considered is the impact of technology and what the churches' role should be in meeting this situation. Mr. Theobald, author of "The Rich and the Poor" and "The Challenge of Abundance," has written a great deal in this area. This article is adapted from one which will appear in "Economic Growth in World Perspective," edited by Denys Munby and published by Association Press.



There are two fundamental approaches to the impact of modern technology on the economy and society. One approach argues that today's technological progress is greater in degree but not essentially different in kind from that of the past. While this is still the dominant viewpoint, it is being increasingly challenged by representatives of a wide range of discipline and interest groups. The second states that today's technological progress is setting up totally new dynamic forces which demand major modifications in socio-economic systems throughout the world.

I believe that we are entering a new socio-economic order, the drives and requirements of which are as different from those of the industrial age as those of the industrial age were different from the agricultural era. In the agricultural era, human skill combined with animal power in a system which provided a minimal standard of living for the vast majority of the people and a leisured existence for a small *elite*. In the industrial age, which we are now leaving, human skills were combined with machine power to provide great wealth for a few, a reasonable standard of living for most and abject poverty for those unable to find a place within the productive system. Today, the cybernated productive system is emerging—a new innovation in productive techniques and organization, based on machine power and machine skill: i. e., on automated machinery and the computer.

There is unfortunately a growing gap between the technological realities of computers and public understanding of their potential and of the speed at which developments are occurring.

Speaking before the 1964 American Joint Fall Computer Conference, David Sarnoff, chairman of the Board of the Radio Corporation of America, one of the United States' leading computer producers, outlined the way in which a universally compatible computer symbol-

system will emerge and the unifying and systematizing effect that it will have. Implicit in Sarnoff's remarks is the startling revelation that computer systems, not men, will finally realize humanity's age-old dream of a universal language and that the subtleties and nuances of human thought will be mediated through the restricted and standardized symbols of computer communication.

Sarnoff illustrated the "technological Tower of Babel" in which, in this field of communication, we function today from the fact that there are now in use "more than one thousand programming languages, eight computer word length, (and) hundreds of character codes in being, at the ratio of one code for every two machines marketed . . . at least fifty different tape tracks and codes." But he sees a day approaching, once compatibility and standardization have been achieved, when the computer's vocabulary "will extend to thousands of basic words in the language of its country of residence, and machines will automatically translate the speech of one country into the spoken words of another." He anticipates, as this pattern emerges, the release of forces of change that will "affect man's way of thinking, his means of education, his relationships to his physical environment," and "alter ways of living."

Richard Bellman, of the American Rand Corporation, seeing industrial automation at the point of no return, expects the pace to "increase astronomically in the next decade," with "the scientific know-how to automate American industry almost completely" already available. He anticipates the eventuality of large-scale staff reductions—banks, for example, by half. Steel and automatic industries can increase their use of automation by a hundredfold. There will be the displacement of whole grades of workers, especially lower and middle management and production workers, as the need for "decision-making at that

level" disappears. He recognizes "that industries are holding back . . . to avoid increasing the severity of the problem," but that they will have to come to terms with the likelihood that "two per cent of the population . . . will in the discernible future be able to produce all the food and services needed to feed, clothe and run our society with the aid of machines.

The Research Institute of America, a management advisory firm, considers the United States almost totally unprepared for the approaching "moment of truth on automation." It anticipates "a great deal of anguish and dislocation as emergency adjustments are made . . ." to contend with a crisis situation as the major systems of automation, already complete, spread in such a way that "the effect will be revolutionary on everything from office and plant to society itself."

Although the process of cybernation is most advanced in America, it will spread rapidly in Europe during the rest of the decade and will also have major effects on the economies of the poor countries.

The drives produced by computer applications

There are four fundamental drives which arise from the application of computer systems: the drive toward unlimited destructive power, the drive toward unlimited productive power, the drive to eliminate the human mind from repetitive activities, and the inherent organizational drive of computer systems. One other drive not directly related to computers but very directly caused by increasing knowledge should be mentioned here: the drive toward unlimited population. This follows from the availability of ever-improving medical care: it is a result of providing increasingly effective death control without birth control.

The drive toward unlimited destructive power results from the combination

of nuclear energy with the control and communication system of the computer and the activities of those involved in research and development. It is now generally accepted that there are already sufficient nuclear explosives, as well as bacteriological and chemical weapons, available to destroy civilization, if not all life.

The drive toward unlimited productive power also results from the combination of effectively unlimited energy with the control and communication system of the computer and the activities of those involved in research and development. While this drive is still denied by the conventional economist, it is fully accepted by those most closely associated with production—the manufacturer and the farmer.

There is no longer any effective limit to our productive abilities; we have passed beyond the dismal science of traditional economics. U Thant has expressed this reality in the following words:

"The truth, the central stupendous truth, about developed countries today is that they can have—in anything but the shortest run—the kind and scale of resources they decide to have. . . . It is no longer resources that limit decisions. It is the decision that makes the resources. This is the fundamental revolutionary change—perhaps the most revolutionary mankind has ever known."

This is the true meaning of abundance: not that goods and services are already available and waiting to be used, but that we possess the potential to call forth enough goods and services to meet our needs—not only within the rich countries but also internationally.

The drive to eliminate the human mind from repetitive activities results from the fact that the computer is a far more efficient worker than the human being. Already we know that the production worker can be replaced by the cybernated system, that the computer controls inven-

tory more effectively than the manager, that the computer handles bank accounts far more cheaply than the clerk. These, however, are primitive developments: in the near future we shall see that the computer can take over *any* structured task, any task where the decision-making rules can be set out in advance. Thus, for example, the computer will take over the process of granting most types of bank loan, the analysis of stock portfolios and the process of odd-lot trading on Wall Street. The last application is particularly noteworthy, for it will replace a group of people whose median income is around \$50,000 a year.

The computer will force man's mind out of the repetitive productive system just as surely as industrial machinery forced out man's muscle. Gerard Piel, publisher of the *Scientific American*, has stated this truth in the following words:

"The new development in our technology is the replacement of the human nervous system by automatic controls and by the computer that ultimately integrates the functions of the automatic control units at each point in the production process. The human muscle began to be disengaged from the productive process at least a hundred years ago. Now the human nervous system is being disengaged."

Lastly, there is the inherent organizational drive of the computer. The initial setting up of computer systems is a response to a need to increase economic efficiency or to rationalize operations, but as computer systems become fully operative, a drive emerges toward the reorganization, for purposes of compatibility, of interacting systems and institutions. The greater the number of areas of computer application, the greater the force behind this drive. There is now quite clearly a trend toward the emergence of a total computer system organized for maximum efficiency in terms of the immediate tasks.

Changes resulting from these four

drives have already begun. The transformation that is taking place around us should not, therefore, be regarded as a process involving the occurrence of random, isolated, non-predictable events, but rather be urgently studied to determine what trends are developing. In addition, we must always keep in mind the anthropological insight on culture change: that change brought about in one part of the system will be accompanied by other changes, both predictable and unpredictable, in many parts of the existing socio-economic system and culture.

It is now clear that the impact of the computer is destroying the industrial-age balance between the economy and the society. We continue, however, to assume that after a period of apparent disorganization, a new, favorable socio-economic balance will become evident; we have further assumed that if it becomes clear that a satisfactory balance is not emerging, we shall be able to intervene at the last moment to correct unfavourable trends. These kinds of assumptions would appear analogous to the pre-cybernetics industrial-age economic theories of *laissez-faire* and, later, of pre-crisis intervention in the economy. But these theories were based on the impossibility of prediction and resulted in the establishment of a policy of remedial, not preventive, action.

Today, the availability of the computer enables us to spot trends long before they would otherwise be visible, to carry out the necessary discussion and to prepare any required programs before the need for action develops. We can thus use these systems to control their effects. Using information provided by computer systems, we can speed up the observation/discussion/action process so that we can keep up with the developments in our own technology. We can recruit technological drives to aid us in our effort to achieve our fundamental goals. Already information obtained through the use of

computers can enable us to perceive more rapidly both problems and opportunities.

The remainder of this essay contains three sections. First, it suggests some necessary policy steps in the rich countries. These policies are most immediately required within the United States, but they have relevance for all the rich countries. Second, it discusses the relationships which should be developed between the rich and the poor countries. Finally, it touches briefly on the special role that the churches should play.

Policy Changes In the Rich Countries

The drive toward unlimited productive power destroys the validity of the mechanism at present employed to distribute the right to resources. So long as we preserve our present socio-economic system, internal economic stability is possible *only* if the amount that people and institutions are willing and able to buy rises as fast as the amount that we are able to produce. Effective demand must keep up with potential supply. This necessity follows from the fact that the viability of our present scarcity socio-economic system is based on a very simple relationship: it is assumed that it is possible for the overwhelming proportion of those seeking jobs to find them and that the income received from these jobs will enable the job-holder to act as an adequate consumer. The successful functioning of the present socio-economic system is therefore completely dependent on an ability to provide enough jobs to go around; a continuing failure to achieve this invalidates our present mechanism for income distribution, which operates only so long as scarcity persists.

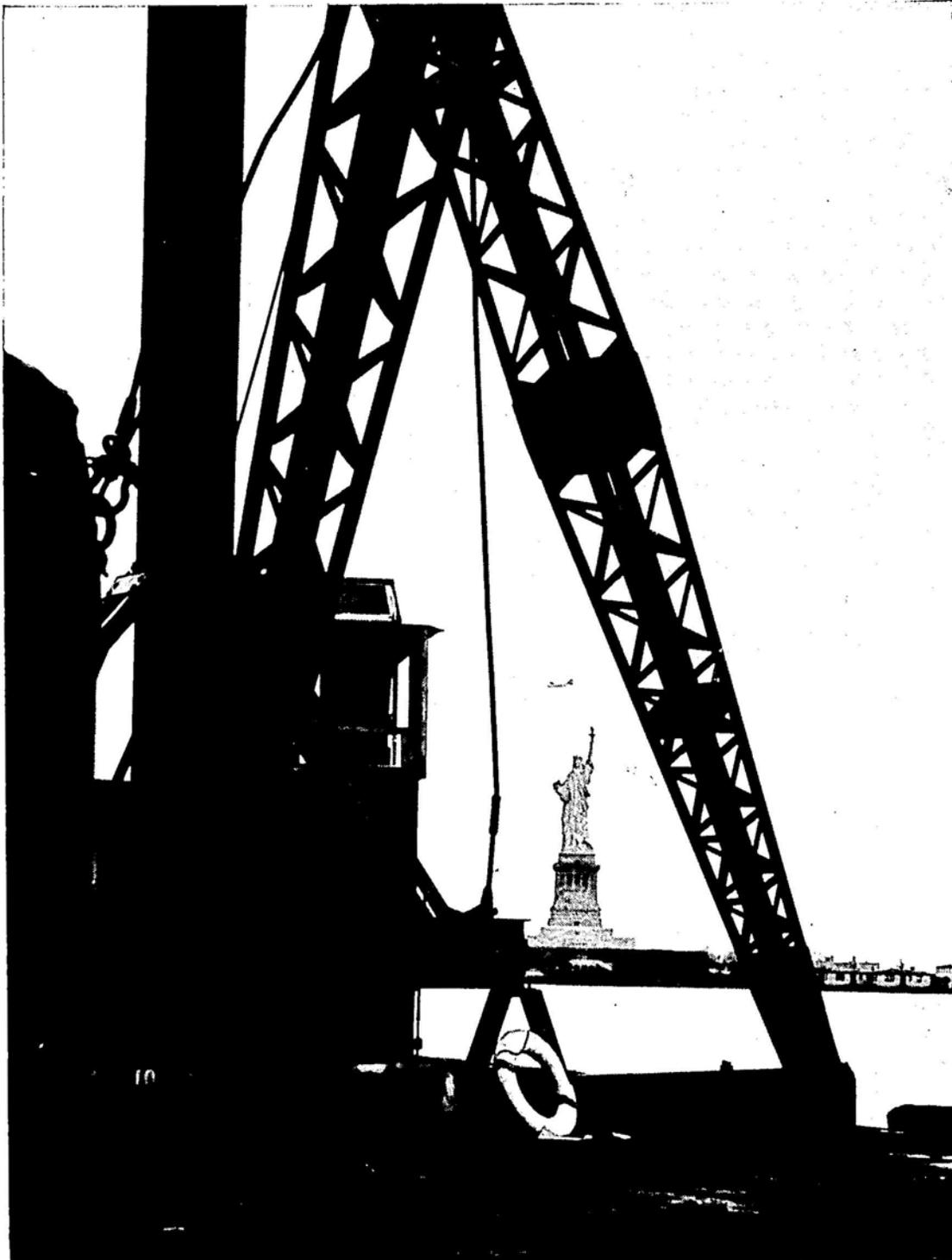
It is for this reason that businesses of all sizes, economists of almost all persuasions and politicians of all parties agree that it is necessary to keep effective demands growing as fast as potential supply: that those who are still able to

act as adequate consumers, because they are still obtaining sufficient incomes from their jobs, be encouraged to consume more and more of the kind of products that the economic system is at present organized to produce. The economy is dependent on "compulsive consumption," in the words of Professor Goldberg, and manufacturers spend ever-increasing sums on consumer seduction to persuade the consumer that he "needs" an ever-wider variety of products.

We can eliminate the need for demand to keep up with supply only by breaking the job-income link. We must provide every individual with an absolute constitutional right to an income adequate to allow him to live with dignity. No governmental agency, judicial body or other organization whatsoever should have the power to suspend or limit any payments assured by these guarantees.

Such an absolute constitutional right to an income will recognize that, in an economy where many jobs already represent make-work in any social sense and where the need for workers will decrease in coming years, it is ludicrous to base the right to an income on an ability to find a job.

Many people will reject this proposal because they fear that it would prevent us from supplying all the needed resources to the poor countries of the world. This objection is unjustified: it is increasingly used as a last-ditch stand by those who would deny the reality of abundance. The rich countries should take an unlimited commitment to provide the poor countries with all the resources they can effectively absorb, but it is now quite certain that the poor countries could not effectively use more than ten to twenty per cent of the annual *increase* in the production of the rich countries. If development is to be satisfactorily achieved, we must recognize that the main problem in the process of development is social and not economic:



"Acceptance of an absolute right to an income and complete education would allow a flowering of the spirit and mind the dimensions of which we cannot even guess today."

"The West needs to discover from the poor countries how it is possible to find satisfaction in life without constant, frenetic activity."



that the basic need is to develop patterns of society which will be viable in the second half of the twentieth century.

A right to an income would not alone be sufficient to guarantee human rights: society must also take an unlimited commitment to produce the conditions in which every individual can develop his full intellectual potential. The acceptance of this principle would make one highly optimistic for the long run. We have so far developed only a tiny proportion of the potential of the majority of human beings. Acceptance of an absolute right to an income and complete education would allow a flowering of the spirit and mind the dimensions of which we cannot even guess today.

If we are to achieve the complete education of every individual, we must recognize that the student is "working" at least as relevantly as the man in the factory. The time has come when we must introduce the concept of a student salary, starting possibly at fourteen and increasing with age, payable to all students attending school or university. This salary would be tangible proof of the recognition by society of the value of this young individual and its acceptance by the child would be a recognition by him of his obligation to the society which has accorded him this right.

Society must be concerned not only with the individual's mental abilities but with his physical health. We must develop a system which will ensure that everybody can obtain the best medical care—both preventive and curative. Income levels should be seen as totally irrelevant to rights to health and life.

Absolute rights to enough resources to enable an individual to live with dignity and to the full development of his capacities would allow him to achieve his own patterns of meaningful activity. However, recognition of the validity of new patterns of meaningful activity would require a cybernation-era reinterpretation of the values of work and

leisure. The nineteenth century concept of a man's life as a mere division between toil and respite from toil should be allowed to disappear along with the production-orientated factory organization which gave rise to such a curiously twisted version of the relationship between an individual and his society.

In the future, work will no longer be essentially a labor-payment to society, but rather the full use of an individual's potential for the material benefit of his fellows and his own self-fulfilment. In the same way, leisure will no longer be simply time not spent in toiling, but rather the full use of an individual's potential for the psychical benefit of his fellows and his own recreation.

The toiling machines which will produce the bulk of all goods and services need no income rights. Nontooling men cannot now, and will not in future, continue their creative progress without a guaranteed income for their physical support for their life-long process of education and training.

The long-run potential is immensely challenging. But we shall not reach this desirable future state unless we recognize that the upbringing and education of much of the present population has limited their horizon so severely that they cannot fully benefit from the potential abundance which their own work has created. Society crippled these people in order to get them to produce efficiently and suitably. As their productive efforts are no longer required: society must not only provide them with rights to adequate incomes but must also provide new types of activity which will give them a sense of satisfaction from their lives.

This can be done only through new types of organization. The provision of a guaranteed income sufficient to allow everybody to live with dignity will greatly simplify this necessary task, for workers will not have to be paid wages. We can anticipate the organization of what I

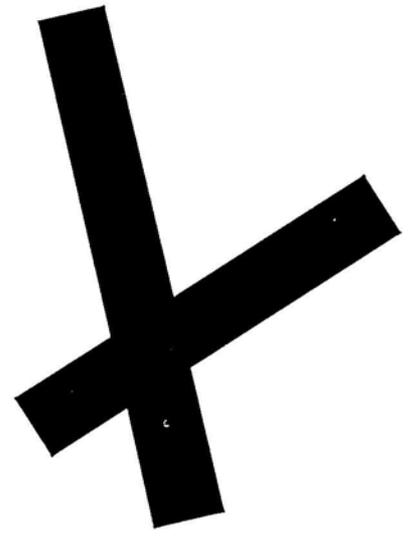
have called "consentives": productive groups formed by individuals who will come together on a voluntary basis simply because they wish to do so. The good usually produced by these consentives will not compete with mass produced products available from cybernated firms: the consentive will produce the "custom-designed" goods which have been vanishing within the present economy.

This type of productive unit will continue far into the future, for the use of man's hands is one of the most satisfying ways of using his time. Nevertheless, the proportion of the population who spend most of their time in production will decline as the right to education takes full effect and other activities seem more challenging.

Relations between the rich and the poor countries

Perhaps the most acute problem raised by exploding technology is the ever-widening gap between the rich countries and the poor. The expressed policy of the Western powers is to aid the poor countries to catch up to the rich within an acceptable period of time. It has been generally argued, most articulately in W. W. Rostow's *Stages of Economic Growth*, that the way by which the poor countries can attain this goal is to heed the lessons of history, to pass through the Western stages of growth, although hopefully at a faster pace.

This seem to me to be pure cynicism or pure stupidity. It is now almost twenty years since the end of the second world war, and almost fifteen years since the rich countries committed themselves to help the poor countries achieve an adequate pace of development. The general condition of most of the poor countries has not improved significantly during this period and there appears to be no real prospect that major progress will be made in the coming years unless a dramatic shift in approach and in philosophy occurs.



Most economists would reject such a pessimistic view, using evidence derived from national income figures: these can be shown to have increased steadily, if not rapidly in most poor countries. However, it appears that the rate of growth in national income has slowed down in many poor countries in recent years, while the ever-rising pace of population increase ensures that income per person is just about static in almost all the poor countries and is even falling in some. The overall situation can be summed up in a quotation from the United Nations Development Decade Report:

“Taken as a group, the rate of progress of the underdeveloped countries measured by income per capita has been painfully slow, more of the order of one per cent per annum than two per cent. Most indications of social progress show similar slow and spotty improvement. Moreover, the progress achieved in underdeveloped countries has often been uneven, limited to certain sectors of the economy or to certain regions or groups of countries. As a result, the disparities in levels of living within underdeveloped countries are often as pronounced as those between developed and developing countries taken as a whole.”

As it is only recent years that there has been an examination of the effects of technology even in the developed countries, it is not surprising that there has been little attempt to study its effects in the underdeveloped countries. Recently, however, David Morse, Director-General of the International Labor Office, calculated that in the twenty-five-year period 1950-1975 “the number of persons of working age will increase by 800 million” and that “the labor force will be increased by more than 550 million persons—or, in other words, that more than 550 million jobs would be needed.” He reckons that the industrialized area, North America, Europe and the Soviet Union, would account, in roughly equal parts, for about 100 million of this increase, while in the underdeveloped

areas the increase would be “some 450 million, that for Asia alone being estimated at 580 million . . .” (an increase, he points out, “greater than the total labor force of 340 million in the industrially developed world in 1950”). Seeing the increase in terms of the need for “a lot of new jobs,” he presents the dilemma that confronts us in “the fact that the technology, whether in agriculture or in industry, which is most capable of yielding the *greatest increase in production* is least capable of expanding employment.” And he sees the world employment problem as a potential source of social and political tension.

Morse suggests that the progress of technology will provide us with the means to solve the productive problem—if we are able to develop new institutions which will make it possible to employ our total technological capacities. Indeed, he goes further and argues that only through the use of the new technologies shall we be able to feed, clothe and provide shelter for the rapidly growing population of the developing countries. He adds, however, that the use of the new technology may well make it impossible to provide conventional work for the rapidly rising labor force in the poor countries of the world.

What policies must we adopt to ensure that we achieve the urgently needed increase in production in the poor countries and to ensure that the lack of job opportunities does not lead to “social and political tension”? I believe that we must recognize now that the rich countries have a responsibility to provide the poor countries with all the resources which they can use to help achieve their desired process of development. However, the amount of resources which should be supplied cannot be determined solely on the basis of the maximum feasible rate of economic development which could possibly be achieved but depends, more importantly, on how much economic growth is actually desirable. Our

problem today is that we face completely novel social questions to which there are no available answers.

The most crucial questions are: how are we to provide incomes for everybody if there are not enough jobs to go round and what are people to do with their time when machines can produce more efficiently than men? As we have seen, the present worldwide socio-economic system is based on the assumption that everybody who wants a job will be able to find one, that the possession of a job will provide everybody with an income adequate to live, that the income will be spent to buy goods and that the demand for goods will provide enough jobs to go round—thus closing the circle.

It has hitherto been believed that the relationships which have existed in the past in the countries which have already industrialized would prove equally valid in the countries that are only now industrializing. The poor countries have therefore accepted and even welcomed the destruction of their informal “social security” systems which ensured the rather wide distribution of any available production. This process is still continuing, despite the fact that it is now clear that full employment is not a feasible goal in the developing countries and that the method of distributing income at present applied in the industrialized countries cannot be applied to the countries only now industrializing, for it depends completely on the ability to provide a job for everybody who is seeking one.

Existing methods of distributing income within industrialized societies have been invalidated by the process of cybernation and technological change, which ensures that it will no longer be possible for everybody to find a job within the economic system. As has already been argued, it seems necessary in America, where informal distributive mechanisms have already been almost completely destroyed, to provide every individual with

an absolute right to an income sufficient to enable him to live with dignity. Different approaches will be required in the developing countries, where extended kinship systems and other informal transfer mechanisms still exist. Each country will have to work out an approach which accords with its own history, economic status and values. In most of the poor countries, however, the most urgent necessity is to prevent the gradual whittling away and even the deliberate destruction of existing informal distributive systems so as to gain time in which new approaches can be developed and accepted.

The development process in the poor countries has so far been conceived as the method by which they could approximate the *present* condition of the rich countries in the shortest possible span of years. Today, we must recognize that this definition is totally inappropriate. Mankind confronts a worldwide challenge, how to live within a technological system and still preserve his humanity? Development can be achieved at an adequate pace only if we use the productive potential provided by technology; but unless man controls technology we shall find the human being conforming to technological imperatives.

Our problem is not a scarcity of human or material resources; man can be made more intelligent through education, and new material resources can be developed through research. Our problem is a lack of imagination to take the major leaps in understanding and policy which are essential if we are to be able to live in our totally new world. We shall be able to secure development only if we recognize that the technological problems of providing everybody with reasonable standards of living *can* be solved within a generation; and that our problem is therefore to find ways by which to alter our values and institutions to allow us to use this technological potential for the benefit of humanity.

It is not possible to achieve economic

growth, let alone social development, without a major change in our approach. We do, however, now possess the means to achieve economic development; our problem is to create the necessary institutions and to ensure its subordination to human and social priorities.

Such a redefinition of the task promises one immediate and substantial benefit. Hitherto, the process of development has been seen as involving transfers in only one direction: from the rich to the poor countries. It has been argued that the poor countries needed to accept not only the technological knowledge but also the social ideals of the West. The poor countries cannot help resenting the inevitable obligation to remain in a dependent role.

The argument of this paper, however, demonstrates that the West has just as much to learn from the poor countries in terms of social values as the poor have to learn from the West in terms of scientific and technological skills. The West needs to discover from the poor countries how it is possible to find satisfaction in life without constant, frenetic activity. It seems more than probable that this cultural lesson, which the West needs to learn in order to live within future conditions, will be less easy to teach than the scientific and technological lessons the poor countries have to learn from the West.

The developing countries have never looked on work as the supreme virtue: this fact has been one of the reasons preventing economic development in the past. Most of those engaged in trying to secure development still believe that they should change the values of the developing countries so that work becomes central. It is hoped that this will make possible a nineteenth century process of development. We must recognize that this is inappropriate. Instead, we must recognize that many of the present values in the poor countries are highly suitable for a cybernated age. We must

preserve them where they are still strong and find ways to introduce them into the countries already rich.

We need a true partnership of all the countries of the world if we are to ensure that we benefit from technology. If we fail to find a viable partnership we must simply await the outcome of rapidly increasing tensions throughout the world. The hopeful and attainable alternative is that a new willingness to work together would make it possible to provide a reasonable standard of living throughout the world by the end of the century.

The responsibility of the churches

What is the particular responsibility of the churches in this situation? They have, of course, adjusted themselves to the industrial age and have accepted the evils which were necessary to the operation of the industrial age: exploitation, poverty, materialism, usury. It is only recently that this orientation is being challenged.

The cybernated era is based on the combination of machine power and machine skill, on the combination of automated machinery and the computer. The two major results of this development are already clear. First, it will make it possible to abolish meaningless toil—the machine toil—the machine can toil and free the human being for human tasks. Second, the cybernated age makes it possible to provide enough food, clothing and shelter for every individual wherever he may live.

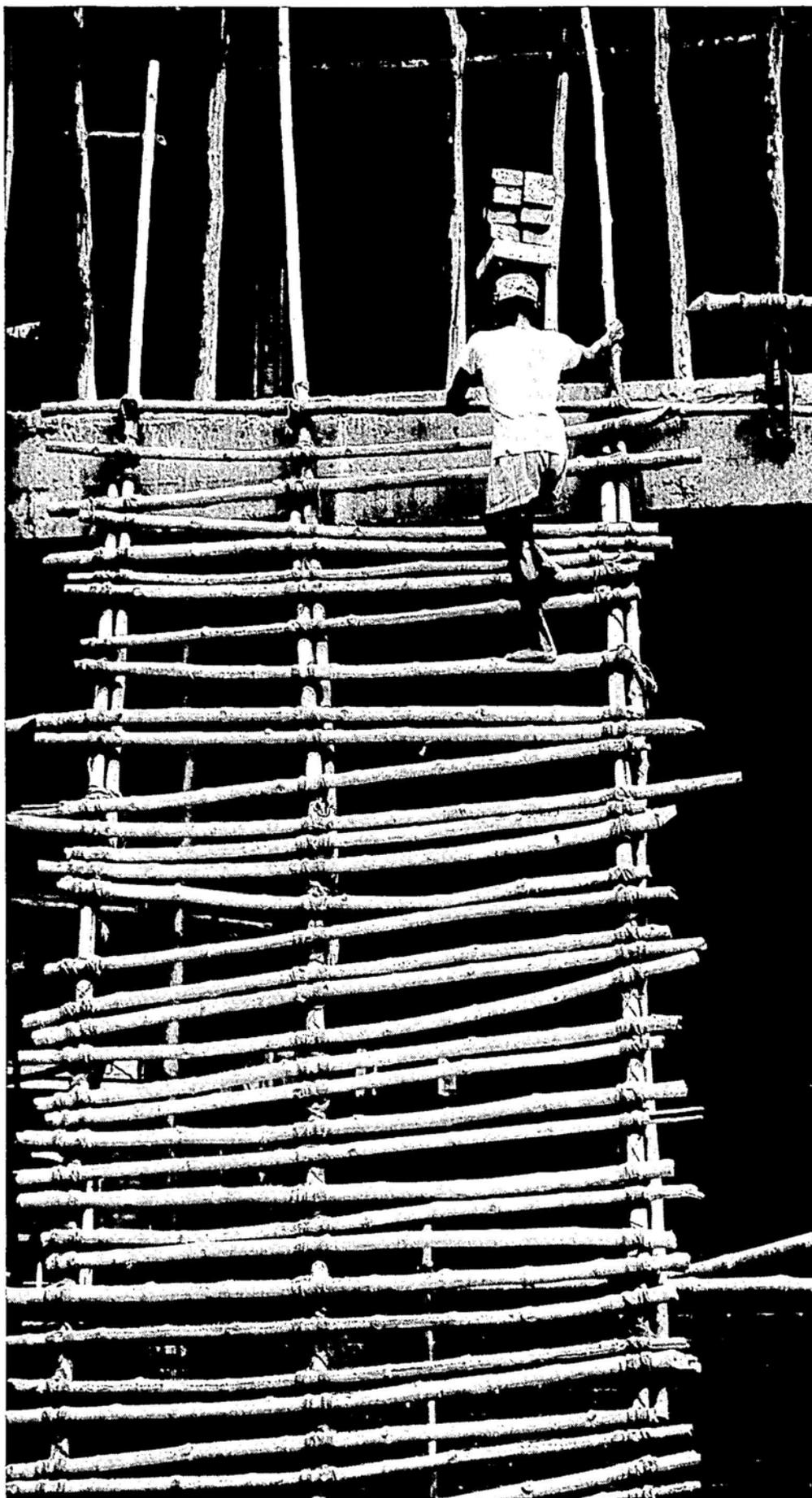
The barrier to a better society, in which every individual can live with dignity, no longer lies primarily in the economic sphere—we can move, if we so desire, beyond the dismal science. The barrier lies in our unwillingness to reconsider the shiboleths by which we live. The challenge to the churches is clear cut. The churches can continue to accept the industrial age: acquiescing by default of positive action in the dehumanization

of man. Alternatively, the churches can recognize the realities and the challenge of the cybernated era, reexamine their position and struggle to promote the emergence of the new and better socio-economic order made possible by cybernation.

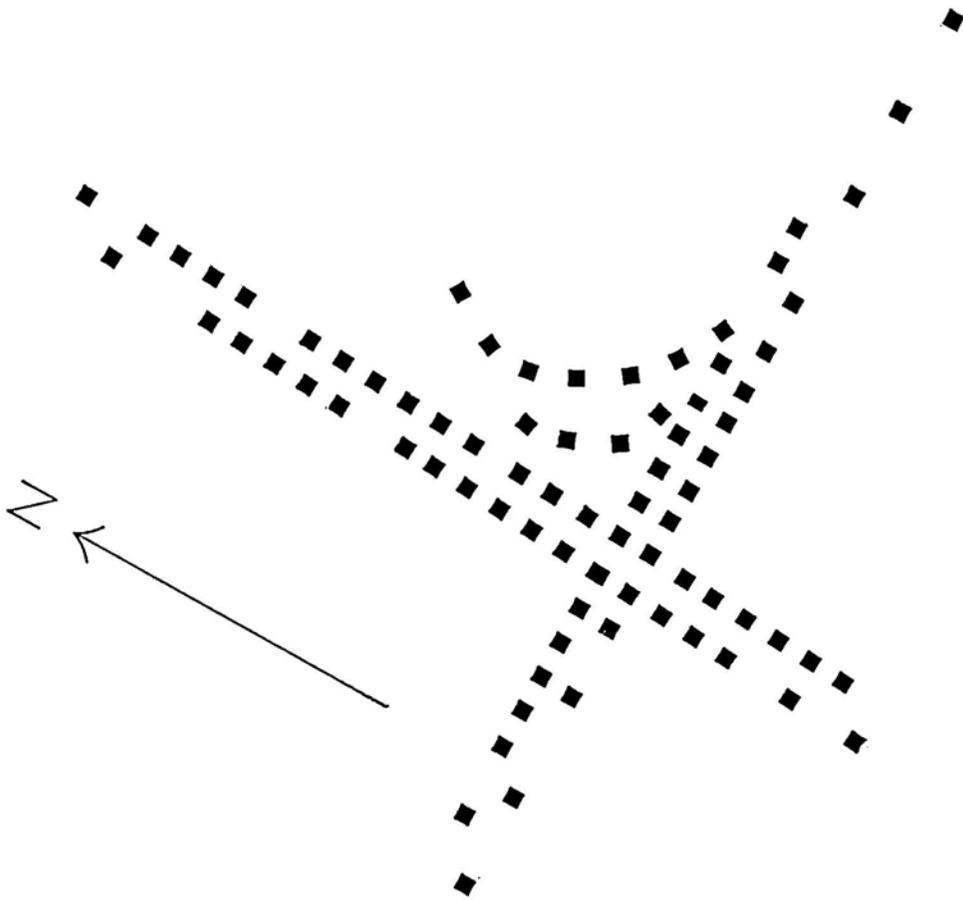
What would this mean? Hitherto, the churches have only inveighed against the evil consequences of the industrial age: they have never been willing to attack its fundamental basis which made these evils inevitable. If the churches are to be effective, they must now attack the values of the industrial age. They might well take as their text a statement of John Maynard Keynes, who was more moralist than economist:

“. . . we shall be able to rid ourselves of many of the pseudo moral principles which have hag-ridden us for two hundred years, by which we have exalted some of the most distasteful of human qualities into the position of the highest virtues. . . . All kinds of social customs and economic rewards and penalties, which we now maintain at all costs, we shall then be free to discard.”

The passage of thirty years has turned Keynes' future possibility into an urgent present necessity. The churches have a major responsibility to bring this necessity to the attention of their members and society in general, and to help to formulate the new policies so urgently required.



“(The cybernated age) will make it possible to abolish meaningless toil . . . the machine can toil and free the human being for human tasks.”



COMMUNITY DEVELOPMENT --WHAT IS IT?

by *Edwin H. Maynard*

These examples of community development were gleaned on a recent trip throughout Latin America by Mr. Maynard, editor of *The Methodist Story*.

Do you have the new word?
It's "community development."

Like any new "in" term, "community development" gets applied in many different ways. What does it really mean?

The term is one that has come to the church from the social sciences. It describes processes that have been going on as long as man has been civilized. These are the activities that change a mere collection of people into a community with a sense of purpose and a method for improving the lives of the persons who make it up.

The interest of the Christian Church in community development comes from an awareness of the role that Christian people ought to play in organizing for constructive change.

One of the reasons why it is so hard to define "community development" is that any program to stimulate these processes ought to—and does—take on

whatever form is indicated by the community and its problems. Moreover, much of the community development work is frankly experimental.

The Methodist Church is involved in work that could be called community development in almost every country where we have missions, including the U.S.A. and overseas. To get a closer look at some of the patterns, let's visit three projects. All three happen to be in Latin America, but they represent types that could be found anywhere.

An Urban Approach

The Urban Center at West Lanus, an industrial suburb of Buenos Aires, began as conventional social work. From this it has developed into an experimental project—not without attracting controversy.

It is located in a poor section of a city of some 380,000—a city that grew by

fifty-six percent from 1947 to 1960. The specific neighborhood is called Villa Diamante, but this "diamond city" is not very glamorous. It is one of the hundreds of "cities of necessity" that have sprung up in a belt around Buenos Aires to absorb the newcomers from the country and even from outside Argentina.

In Villa Diamante there is a large neighborhood of squatters. The people simply took up residence on vacant land, erecting houses of sorts. They do not have title to their land and in the United States would be regarded as trespassers, but Argentine law and custom protect them. A big old barn stood in the center of the property, and The Methodist Church arranged with the owner to use it for social services.

In the barn they began a clinic, a kindergarten, tutoring for children, training for home industries, and social case work, all desperately needed.

After three years, in 1963, the work was reorganized as the Urban Center (Centro Urbano) under the Board of Social Action of The Methodist Church in Argentina. Community service became a part of a larger project which had as its goal "to help the church to face up to the challenge of modern urban-industrial society and to discover responsible forms of testimony, service and action."

The real turning point for the work in Villa Diamante came, however, when the landowner took a number of steps to try getting rid of the squatters—among them to tear down the barn.

The church moved the headquarters for its social service to a small prefabricated building. The building there was not large enough for all the activities that had been conducted in the barn, and, worse, it was outside the community being served.

The solution to the property crisis fitted in with ideas already developing in the minds of the Reverend Richard Chartier, Sociologist Carlos Sabanes, and others connected with the work. Their answer was not to see a new community center building, but to move the classes, kindergarten, clinics and all social services into homes of the community. Those with larger houses were quite ready to offer them.

Now the staff is spending less effort on institutional program and more in what they regard as community development.

Dr. Sabanes, a layman who is working full time as director of the Centro Urbano, puts his objectives this way: "The motive of social service is to be a symbol of the concern of the Christian Church for the problems of the social context in which people live. We desire change of unjust social conditions which create the specific problems the people have here."

He goes on further to say, "The basis for our concern is the doctrine of the incarnation. The Christian should incarnate himself in the problems of others just as God has done for us. The Church must take seriously the world in which it finds itself."

The practical outcome of this approach has been work by the staff with committees of people in the community. They are helping the people of Villa Diamante organize to try to change some of the root causes of their problems. These groups are dealing with government and other units in the power structure of West Lanus. Specifically, they are work-

ing for a law in the provincial legislature which will expropriate the land and give titles to the squatters, thus permitting a permanent community of home owners to develop.

If community development meets its objectives, some of the most desperate problems of Villa Diamante will have been relieved. Social services that continue to be needed will be provided for themselves by the people of the community.

Working From Institutions

A very different approach is used in the jungle lowlands of eastern Bolivia. Institutional forms—far from being rejected as at the Centro Urbano—have been made the base for operation.

This work is centered at Montero, in Santa Cruz Province—an area that is to Bolivia now what the Wild West was to North America two or three generations back. It is a region of fabulous agricultural wealth, as yet almost entirely undeveloped, where the pioneers are clearing land and setting up frontier villages.

The Methodist program of community development touches three groups: the old established city of Montero, which dates back to Spanish colonial times: Indian colonists who have come in from the Andes highlands as homesteaders; and immigrants from Okinawa and Japan.

They say that development of the jungle lands may some day permit Bolivia to support a population ten times what it is today. Fulfillment of such dreams, however, depends upon making living, productive communities out of the three population groups, each mistrusting the other, but all suffering severe physical and spiritual needs.

A cluster of buildings at the Methodist campus on the edge of Montero is headquarters for activities that are being coordinated in the service of the entire community. These are:

* Educational. The school at Montero includes both elementary and high school. The high school is slanted heavily toward agriculture and home economics.

* Literacy. Adult literacy work is based here, with classes held in the villages to teach reading and writing.

* Agricultural. The farm at Montero is a place for experimentation with new strains of crops and livestock. It is a place to demonstrate these strains and the effects of pesticides for crops and inoculation of stock. It is a base for agricultural workers who live out in the villages.

* Cultural development. Montero is being made a center for arts and crafts. A radio transmitter rebroadcasts programs from the Southern Cross Radio Station in La Paz, featuring good music, discussions of educational and cultural subjects, as well as programs of worship and Christian instruction.

* Public Health. Montero formerly was the site of a Methodist clinic. This has been closed in favor of a public health program stressing nutrition, sanitation, vaccination, child care, and personal health practices. It is based upon a community public health committee and is coordinated with the work of the government hospital, which the government has just asked The Methodist Church to operate under a five-year contract.

* Religion. Wesley Seminary at Montero is the only institution of The Methodist Church in Bolivia for training ministers. It instructs young men and their wives not only in theology and the art of preaching, but in agriculture, home industry and other phases of rural life. Students at the seminary do field work in surrounding villages.

All of these activities, while specialized and having their own staff and volunteer workers, are coordinated through a Community Development Council. The idea is that no phase of the program shall become an end in itself, but that all shall work together for full development of the larger community.

For example, literacy workers have long known that students lapse back into illiteracy without having books written to their reading level on subjects of personal concern. This began the practice of writing simple literature on such subjects as nutrition, better farming, home sanitation and personal hygiene.

An example of what can be done through a united approach came during August of 1965 when a health survey of Montero was made. A team of forty was organized by Waldo Caffarell, Uruguayan community development specialist for the Methodist mission at Montero. The team consisted of young men from the theological seminary, a few from the high school, Mennonite conscientious objectors who are helping with the agricultural program at Montero, staff persons from the hospital, and several Peace Corps workers. Medical aspects of the survey were directed by Dr. James Alley, the public health physician.

The consent and cooperation of the mayor of Montero were obtained. Local radio stations publicized the survey and

cooperation was almost one hundred per cent.

They found an astounding infant mortality rate of 314 out of each 1,000 infants dying before the age of one year (compared with about six in the U.S.A.) The findings indicated that about half of the babies born die before the age of five.

The survey revealed that more than half of the homes were without indoor toilets and a third even lacked outdoor toilet facilities. They found that half of the houses had thatch roofs, though it is known that thatch harbors the vinchu insect, carrier of a chronic debilitating disease. The survey showed that nearly half of the houses had dirt floors. They found that while thirty per cent of the homes had piped city water and some had wells of various sorts, fifteen per cent were relying upon surface water for all family uses.

Armed with information like this, Dr. Alley can attack public health problems in a specific way. He will do this with the backing of an eleven-member community-wide public health committee, which includes Evangelicals and Catholics and has on it all six of Montero's physicians. He can turn to the Reverend James Pace and other educators, asking their assistance in public health education; he can turn to the agriculturalists for help on nutritional problems that have been pinpointed. And the Community Development Council can work with city authorities on problems within their jurisdiction.

During 1966 the community development program at Montero is to receive new impetus with the coming of Ed King, a Mennonite who has been trained for professional service in community development.

Dr. Pace, who has been with the Montero projects since its beginning in 1958, says, "Our object is to mobilize community resources in order to help the people help themselves." He argues for a deep involvement by the church—both its pastors and lay people—in the everyday problems of the people. "Bolivia is a suffering nation," he says, "and the Christian faith will never make sense unless it comes out of the sufferings of the people."

Caravans of Good Will

A scheme to mobilize technical assistance for underdeveloped communities in Costa Rica goes by the name of Good Will Caravans.

The caravans are sponsored by the

rural committee of the Evangelical Alliance of Costa Rica, though leadership has come from the Methodist group, particularly Edgar Nesman, agriculturalist who worked for many years in Cuba.

The philosophy of the Good Will Caravans is that the church should assume leadership in community development. Given the will to do this, the local church usually lacks technical skills. The caravan brings a visiting team of technicians who give an entire week in voluntary service.

Says Mr. Nesman: "The greatest job of the caravans is to strengthen the total work of the local congregation in meeting the needs of the total community. The caravans are understood to be a service available to the whole community without reference to religion or any other characteristic, but always offered through the local congregation to the total community."

The team, usually a half dozen or so persons, may include a physician, a dentist, an agricultural extension agent, a literacy teacher, an evangelist, and an audio-visual specialist armed with motion pictures and filmstrips. These men and women, each with a local person as assistant, work for the entire week and make arrangements for follow-up.

Always the coming of a caravan is conditioned upon an invitation from the local church and a willingness to make preparation and follow-up. When the team arrives, clinics will be set up to care for neglected teeth and give long-postponed treatment for health problems. Classes will be started to teach illiterate adults how to read and write. The agriculturalist will vaccinate livestock and give instruction in recognizing diseases in animals. He will demonstrate the use of insecticides. There will be lectures and films on hygiene and sanitation. There will be services in the church for worship and evangelism.

The caravans began in 1961 when the Evangelical Alliance held its first rural life conference. Protestants from the country villages discovered for the first time that their needs were alike. Every subject that was brought up resulted in a cry for help from every side.

The following year there were two pilot caravans. The next year there were eight. Then the number increased to twenty or thirty a year. Since their beginnings the caravans have given medical treatment to some 20,000 persons and dental aid to some 5,000. There are not even estimates for the number of farmers

who have profited by new ideas or the number who have learned to read.

The caravan idea has won support of the public, expressed in newspapers and in patronage of the annual benefit concert in the famous National Theater in San José. The Ministry of Public Security loaned airplanes to transport teams to remote areas. There has been cooperation also from the Ministry of Public Health and Ministry of Agriculture—even from the President's office.

All who had ever been on a caravan were entertained last year at an outing and it was discovered that more than half of those attending were persons who are not Evangelicals. This is a welcome testimony to the spirit the caravans have engendered in Costa Rican society, and especially in tiny rural communities where often the only relationship Evangelicals had known with other religions in the past was persecution.

Again in Mr. Nesman's words: "The caravans have brought them back face to face with the possibility of the Gospel as being the center of total redemption in the life of every person in this community."

The caravan idea has been picked up by workers in several other countries. Glenn Keller, Methodist agricultural missionary at Temuco, Chile, was sent to Costa Rica to take part in a caravan and then introduced them to Chile, where they are sponsored by the Methodist Committee for Overseas Relief. One of the first caravans in Chile brought new hope to a demoralized fishing village; another to a remote lumbering area.

Future Prospects

Whatever forms it may take, community development is destined to play an increasing role in the Christian witness.

From the sociologist's viewpoint it is an answer to the fragmentation so often seen in efforts to improve community life.

From the point of view of the church it offers a way out of the institutional dilemma, because it offers social witness without incurring responsibility for maintaining elaborate community centers, hospitals or schools.

But there is an even better reason. When Christian men and women go out into their communities to mobilize the latent forces for improvement, they are becoming the church in the world.

So keep your eye on community development. It is much more than a catchword. It is becoming a creative new form of witness.

Community Development —What Is It?

Participants in a Good Will Caravan arrive by horseback and on foot from the surrounding area.





During a Good Will Caravan in Costa Rica, a man brings an ailing child to see the doctor.

**Community Development
—What Is It?**

An evening program of educational films is a popular feature of the Caravans.



The farm at Montero, Bolivia, is a center of experimentation and demonstration as well as a base for village workers.



Students at the Montero Rural Center study crafts which they will later teach in churches and schools.



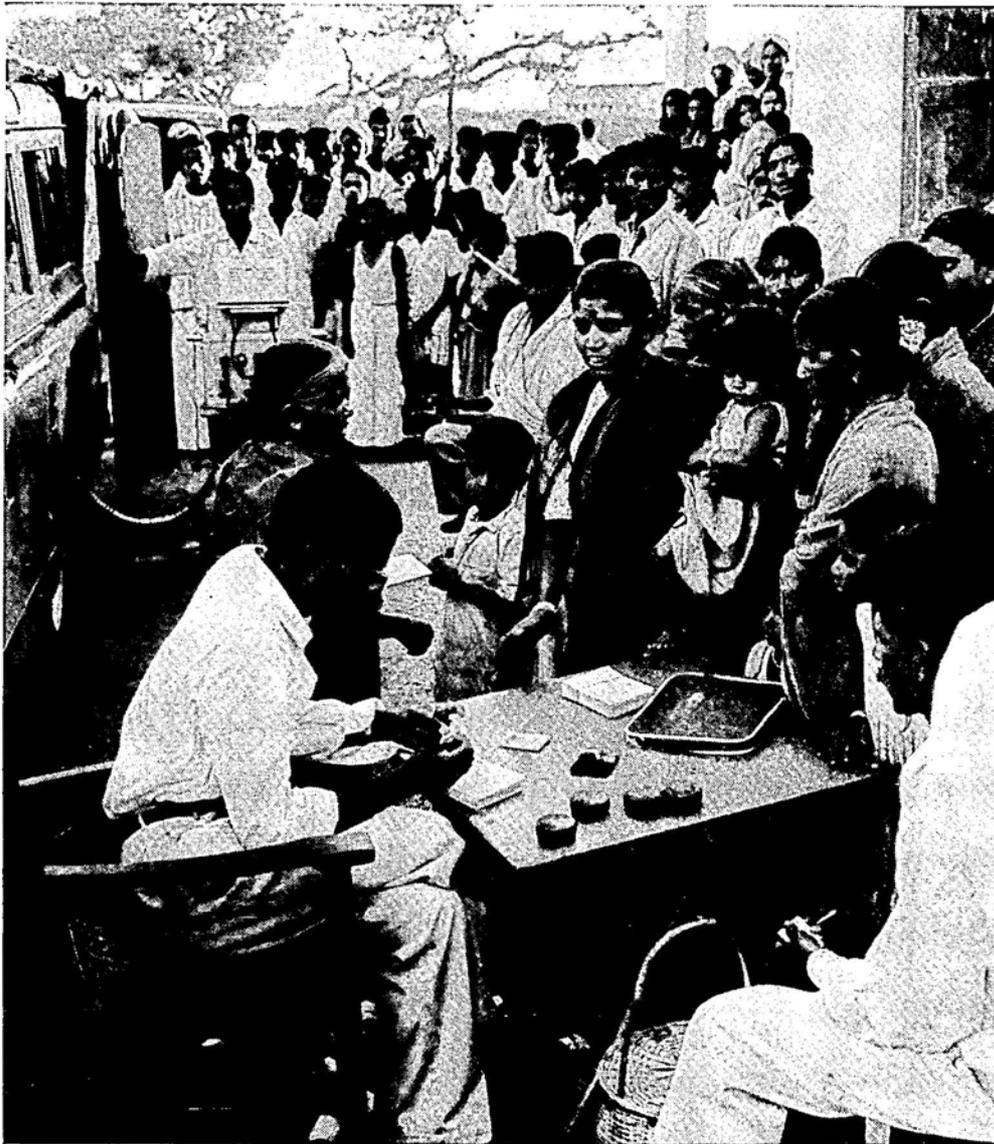
A dentist at work is equally necessary (and no more pleasant) in rural Costa Rica and urban centers.

Literacy instruction is given on an individual basis by the Good Will Caravans as well as in organized classes.



WINDOW ON THE UNITED NATIONS

SOCIAL CHANGE PROMOTING



"Rural women . . . have often shown great desire for innovation and change but have lacked organizations for furthering it. . . . Where women's organizations are strong, changes come about rapidly and take hold." A mobile X-ray truck visits an Indian village.

Granted that social change is desirable, in many cases imperative, how is change "sold" to people unready or unwilling to accept it? Or, perhaps, merely ignorant of its benefits? Or unacquainted with contributions they may make to it?

The United Nations Social Commission's recent "Report on the World Social Situation" points to various means of promoting social change, particularly in the developing countries where that change is most urgent and far-reaching. It devotes one section to a discussion of the importance in promoting change of organizations active at the local level—women's organizations and women's centers, youth groups, religious organizations, and farmers' or peasants' associations.

Because so much change taking place concerns women, and thus the family, we have chosen to highlight some of the progress and plans in their sphere.

Rural women, the report notes, have often shown great desire for innovation and change but have lacked organizations for furthering it. Experts have found that where women's organizations are strong, changes come about rapidly and take hold.

Women's organizations in the developing countries have proved particularly effective at the local level in reaching illiterate women, encouraging them to participate in community development programs. This is an important function of women's organizations inasmuch as illiterate women cannot be reached through the printed word, the school, or similar facility.

Women's organizations are also effective in promoting literacy among younger girls, supplementing school efforts and helping to maintain functional literacy.

Providing leadership training for women is another valuable contribution made by women's organizations. This training is often available at village training centers or courses sponsored by the women's organizations. More informal methods are also used.

Women's organizations can be credited with bringing about dietary changes, considered to be one of the most difficult things to accomplish.

Shortage of trained organizers and leaders, and trained technical personnel such as home economics instructors, frequently limits the work of the local-level women's organizations.

Another obstacle is the opposition of men. Not only do men discourage their wives and daughters from participating in local programs; in some cases they openly prevent it. Lack of day care facilities also keeps many mothers from taking

part in training programs and other activities.

The report states, in addition, that village women's associations, *voluntarily* set up for social development and welfare, are a rare phenomenon in developing countries.

Nevertheless, through assistance from the United Nations Children's Fund (UNICEF) and other United Nations specialized agencies and units, these various obstacles are being overcome in several developing countries.

The June session of the executive board of UNICEF heard recommendations and reviews of several. For example, a project to promote social development in Ethiopia has been designed particularly to meet needs of children in both rural and urban areas. Five urban centers have been established, more are being organized, and eleven rural centers have been strengthened. An in-service training course for eleven urban social workers was organized, and a seminar for district development officers and community development officials was held in Addis Ababa. The National Social Council held a seminar on problems of family and youth. The Awasa Training Center has trained the first group of village-level women workers. All fifteen who completed the course have been appointed to posts in rural centers. Another fifteen women have enrolled at the center and forty men are in their second year of training.

Plans to expand and strengthen the project include establishment of ten new rural centers, day care programs, introduction of hand weaving to revive this traditional craft and encourage the training of children in the home. UNICEF will provide mothercraft, homecraft, audio-visual, and production equipment for seventeen community development centers, day care and pre-vocational equipment, and hand looms for thirteen centers, transport, and training grants for forty village workers, and subsistence and travel costs for 112 participants in seminars, in-service and refresher courses.

The Ivory Coast is another African country benefiting from UNICEF assistance in social development through social centers, training courses and programs for health and welfare instruction of women and young people. During 1965, for instance, thirty-six social welfare assistants and fifty social welfare aides graduated from the School of Social Work. Eleven new social centers have been opened, bringing to twenty-seven the total equipped by UNICEF.

Rural education centers of the Service Civique Feminin provide four-day

courses for rural women in simple community development techniques. And the Jeunesse Agricole Catholique Feminin has given two-day courses for 5,200 women in over 444 villages in five regions of the country. Forty women's clubs in the principal cities have been equipped through UNICEF assistance.

In Kenya there has been an awakening to the potential of self-help in social welfare, the promotion of literacy, and the increased demand for women's activities, including the expansion of nursery facilities throughout the country. UNICEF expects to provide teaching and demonstration equipment for women's groups, youth clubs, and nursery schools.

A community development project in the Midwest region of Nigeria trains community development workers at all levels in order to promote the organization of women's groups, clubs, and youth activities in all localities. Nine regional centers will be established where one-year training courses, emphasizing mothercraft and homecraft, will be held for rural workers.

In Senegal UNICEF is assisting the government, through a community development program, to foster active cooperation of the rural population in the economic and social development of their communities. Particular emphasis is put on improving living conditions for families and children. Some 5,000 rural leaders have been trained and have returned to their villages to promote self-help activities. Other workers have been trained to develop activities in urban communities. There is a plan to establish day care centers patterned after simple play centers already set up for young children who are left alone in the villages when their parents work in community projects or take training.

In Sierra Leone efforts have been aimed at fostering local women's groups in the villages. Once formed, these groups are then encouraged to participate in mothercraft and homecraft, nutrition, and garden projects in their communities. Since 1963, about 800 members of such groups have taken one-week training courses in village leadership. From this group forty-nine women have been chosen to receive additional training as community development workers.

In Uganda some forty new women's clubs were established during 1965. This number brought the total to 2,012 with a membership of 40,652.

Special attention is directed toward the needs of housing estates in urban fringe areas. Six day care and residential nursery centers have been established for practical demonstration and training purposes.

A mothercraft and homecraft project for the advancement of women in Morocco offers Moroccan women an opportunity to improve their knowledge of rural, economic, agricultural, and social questions confronting them in their daily lives. There are now 154 centers for women's advancement. Children's day care centers, entirely managed and paid for by the mothers and supervised by 220 day care center *animatrices* are attached to about 100 of these centers. The integration of the program for the advancement of women with the general community development plan has begun in eleven newly established centers in the province of Khenitra.

An extensive training program for social development is bearing fruit in Tunisia. Plans are under way to construct eighteen new nursery schools and upgrade fifty others before the end of 1966. Two after-school centers (children's clubs), nineteen children's villages (fifteen for boys and four for girls), eight youth centers, thirteen regional social centers, thirteen rural home economics training centers, and five day care centers also are slated to be established or improved.

Though not holding as prominent a role as women's organizations and projects in promoting social change, religious organizations were given greater attention in the "Report on the World Social Situation" than youth and peasants' or farmers' organizations. Except for societies such as the Hindu in India, most societies have religious organizations at the community level. As channels of social change and development they are considered in the report to have several unique advantages.

For one thing, most of these local organizations are connected with a national organizational structure which may provide support and resources needed for effecting change. For another, the local organization often serves as a forum for other types of associations, such as women's and youth organizations. It also provides a meeting ground for diverse—even dissident—groups in the community: the young and the old, men and women, upper and lower socio-economic groups.

The report points out that religious groups may be characterized by dedication, discipline, and a reforming zeal that lead to basic changes beyond the strictly religious field.

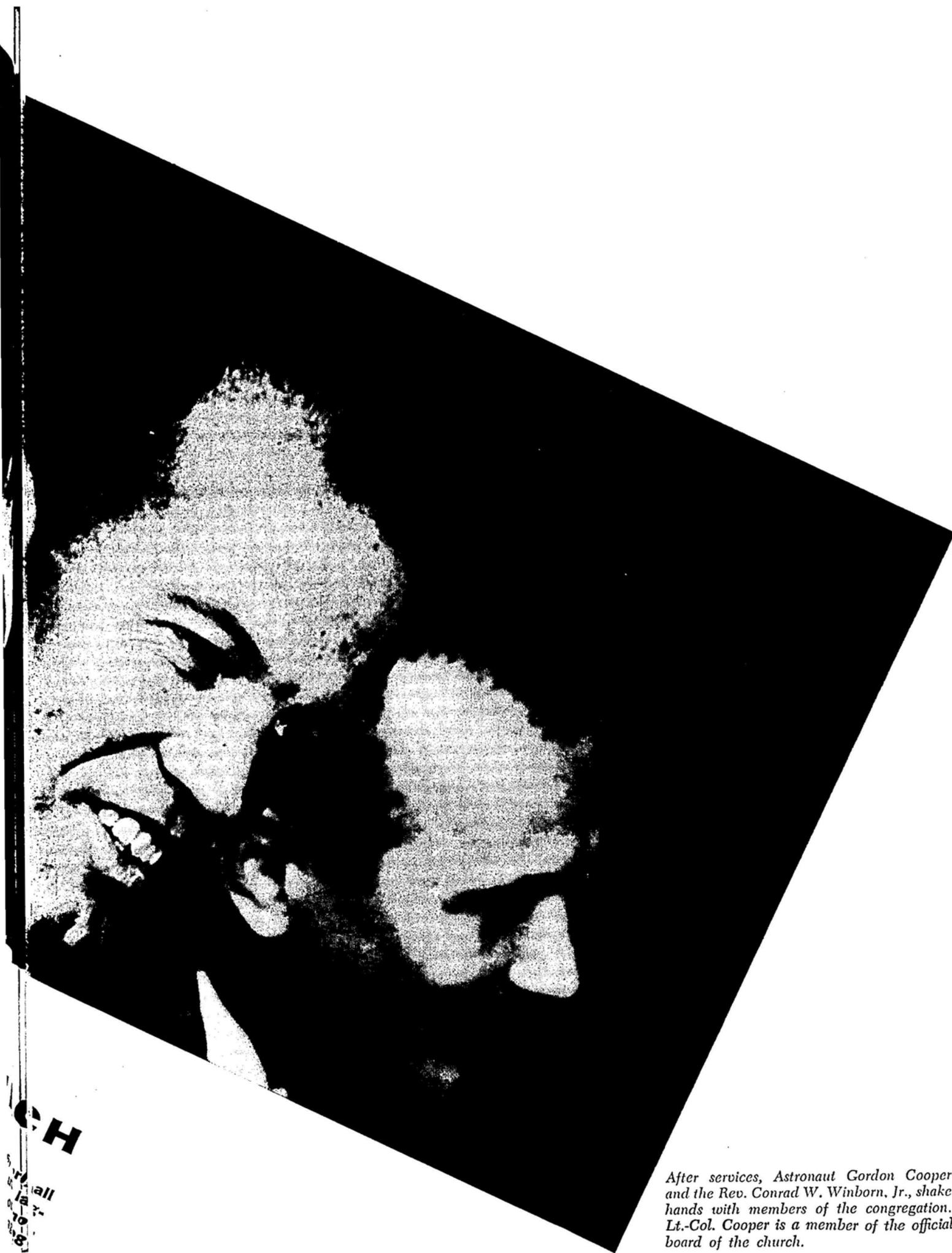
That they have drawbacks and limitations is also noted in the report: conflicts between secular and religious policies; limited freedom of action at the local level; the holding of traditional values and concepts that create resistance to change.



VISIT TO THE ASTRONAUTS' CHURCH

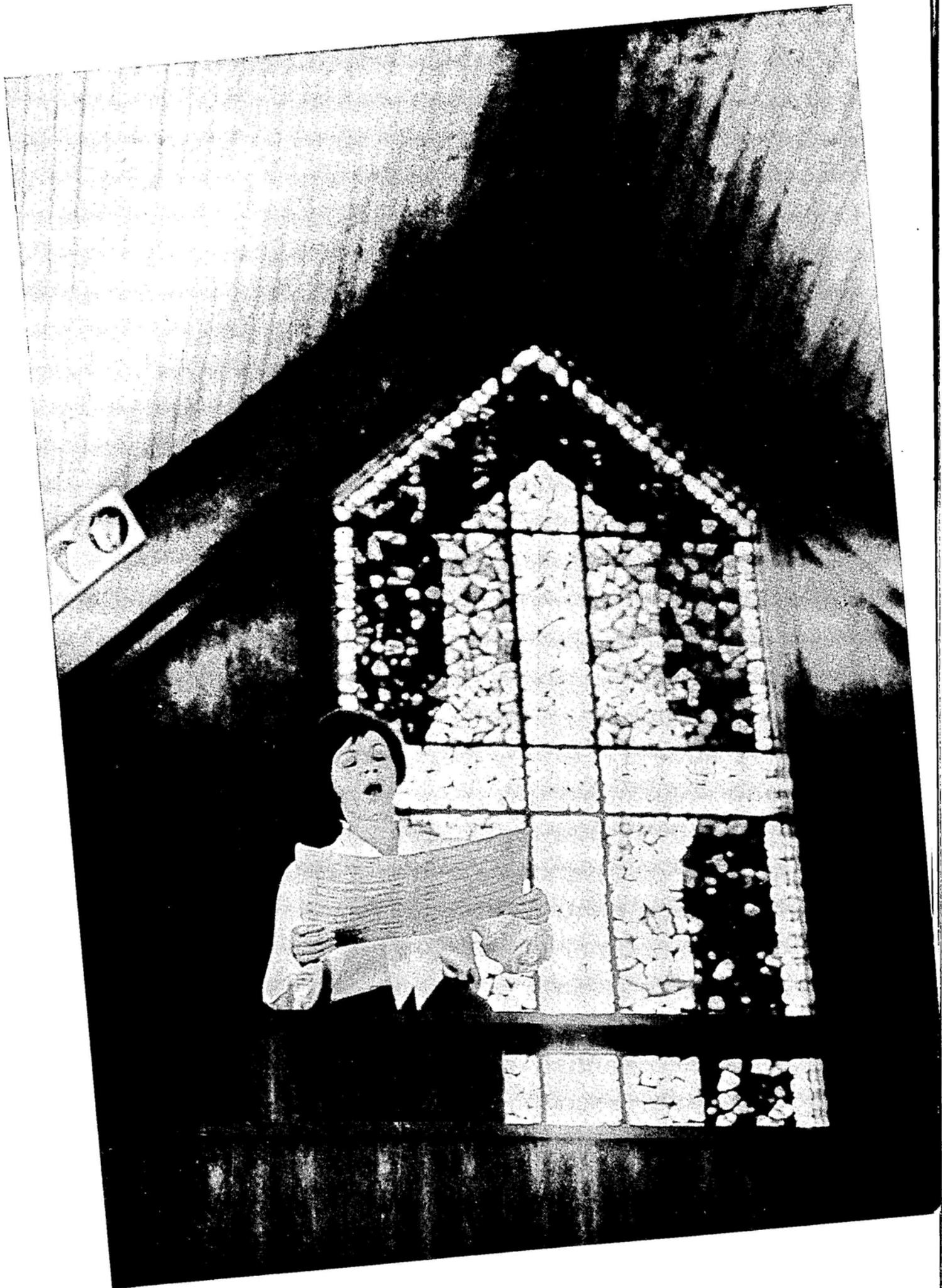
Although the rocket launchings at Cape Kennedy grab most of the headlines and fill the nation's television screens, none of the hard work behind-the-scenes that makes these launchings possible is done in Houston, Texas. Here in the Southwesternmost city is located America's "Space Center"; a large segment of the country's best scientific minds make it their home.

(Continued on page 27)



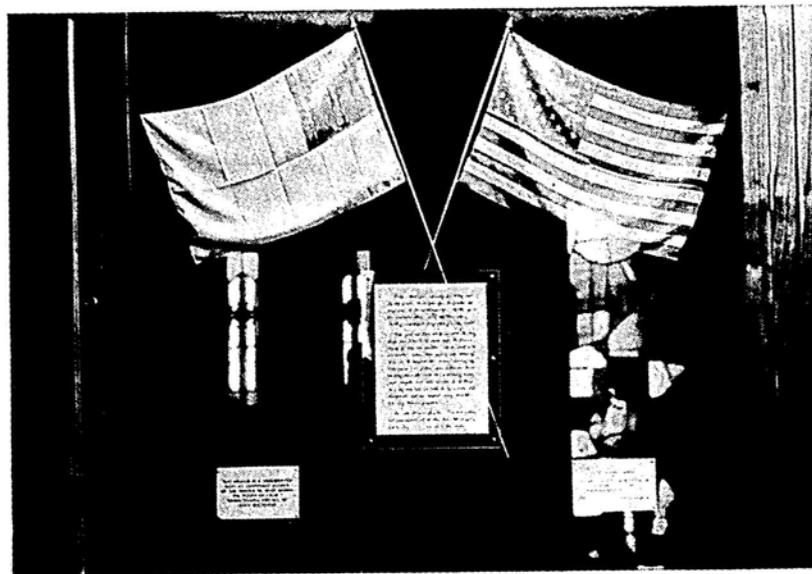
After services, Astronaut Gordon Cooper and the Rev. Conrad W. Winborn, Jr., shake hands with members of the congregation. Lt.-Col. Cooper is a member of the official board of the church.

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as do most of the astronauts. From throughout the nation, the families of these men have gathered in Seabrook, a suburb of Houston where NASA's manned spacecraft center is located. Although Seabrook is as old as this century, only in recent years has it boomed to small-town size, and its population is exceedingly specialized. The spacecraft center houses a variety of laboratories and research facilities, and here, in support of the scientists and astronauts, teams of highly trained technicians conduct research into problems of flight within and outside the earth's atmosphere, and develop, construct, and test aeronautical and space vehicles. Several dozen of these men, their wives and families are members of the Seabrook Methodist Church, whose modern sanctuary and education building is located just down the road from the spacecraft center. Organized in 1900, the church took its official name in 1911, and the first services were held in the modern structure in February, 1964. Today the church has over 600 members, most of them drawn recently to Houston by NASA, and however involved their thoughts are with other-worldly exploration, they are sinking their spiritual roots deep in the sandy soil of coastal Texas.

Four of the astronauts are members of the Seabrook Church and active Methodist lay workers: Gordon Cooper, Edward White, and Thomas Stafford are stewards and members of the Official Board; Donn Eisele is a teacher in the church school. Chairman of the Official Board is William C. Moseley, an aerodynamics expert in the Advanced Spacecraft Technology Division at NASA. Most of the church's committees are headed by NASA executives: Dr. Charles Berry, the space center's chief medical officer, for example, is chairman of the church's Commission on Social Concerns, and Mrs. Berry teaches in the church school; general superintendent of the church school is Mr. A. J. Ligrani, who heads up the program control office of the flight operations directorate. Dr. Robert C. Duncan, who is chief of guidance and control for Project Apollo, chairs the church's Commission on Education. On the distaff side, all the wives of the astronauts and of these NASA officials are active church workers, under the guidance of the pastor, the Rev. Conrad W. Winborn, Jr. Here pictured on a recent Sunday are the first families of the Space Age, gathered together for study and worship at the First Methodist Church of Seabrook, Texas.



On display in the narthex of the church is the prayer said by Astronaut Cooper during the flight of Faith 7.

Mrs. Norma Hays rehearses in the choir loft before services. Her husband, Edward L. Hays, is assistant chief of the crew systems division at NASA.

JULY 1966

VISIT TO THE ASTRONAUTS' CHURCH



Chatting over coffee after men's Bible class are three NASA executives who are active in the church. Left to right are: William C. Moseley, chairman of Seabrook's official board; Warren Glover, a member of the official board; and Robert C. Duncan, chairman of the Commission on Education.



J. F. Bay selects material from the church literature rack, built by Astronaut Cooper in his spare time.



The influence of the space age is shown in this Sunday school class where this teaching device answers questions about the Bible like a computer.



During a Sunday morning worship service, Gordon Cooper serves as lay reader. All four astronauts who belong to Seabrook are quite active. Cooper, Edward White and Thomas Stafford are members of the official board; Donn Eisele is a teacher in the church school.



A RELIGIOUS STRAW * HAT * CIRCUIT

BY AMY LEE



Rev. Richard D. Waters in front of a rose window in Wellfleet (Massachusetts) Methodist Church.

THE DISCOMFORT of sunburn is not unknown to vacationers of Cape Cod.

There is another kind of discomfort that Cape residents, as well as summer visitors, have been experiencing. A spiritual discomfort brought on by contact with conscience-pricking ideas.

Purveyor of these ideas is playwright-actor-director-minister Richard D. Waters.

For the third summer the sign inviting all to partake of these ideas will hang outside the Wellfleet Methodist Church. The sign carries the name, The Fisherman's Players, and a little insignia made up of Christian symbols—cross, fish, boat, the east wind.

From July 1-16 the sign will advertise Monday-through-Saturday performances of *Charley* and the *Man With the Upside Down Eyes*. From July 18-30 it will advertise performances of *Charley* (three nights) and *The Son of Man* (three nights). From August 1-September 3 the sign will read *Charley* (two nights), *The Son of Man* (two nights), and a new play (two nights).

The plays are originals or adaptations

by the Reverend Mr. Waters.

Following the performances, as in the past two seasons, playgoers will gather in the coffee house in the church to hash over the plays and their ideas. Mr. Waters, make-up off, will be there to take—and answer—the verbal blows and bouquets.

It is hardly surprising that in Wellfleet, in the mid-20th century a Methodist minister is developing a new circuit—a religious straw hat circuit. In the 18th century a Methodist preacher from Provincetown, 14 miles away at the tip of the Cape, visited the then solid Congregational community. As a result the first public Methodist services were held in Wellfleet in 1797, just 34 years after its founding. By 1807 it was part of the Harwich Methodist Circuit and Wellfleet Methodists built their first church in 1816.

The name of his acting company, The Fisherman's Players, Mr. Waters considers doubly significant: religiously, "fishers of men"; geographically, appropriate for the area, once the center of a flourishing fishing industry.

Tourism has now supplanted fishing as Wellfleet's chief industry. Where, a few years ago, abandoned dories and old hulls slumbered on the sands by the town dock, now a modern marina berths up to 175 yachts and other craft and parks up to 600 cars on its paved surface.

Last summer The Fisherman's Players staged performances alternately at neighboring Eastham Methodist Church. Mr. Waters serves the churches in both communities.

The drama program is supported by the Commissions on Missions of both churches as part of their evangelical outreach. Nevertheless, it has encountered storms not unlike the nor'easters that used to strew the back beach with shipwrecks.

Like the crews of those ships, saved often by Cape Codders who took them into their homes, the Fisherman's Players have survived strong winds of disfavor through the support of church members disposed to take into their mental homes the discomfiting ideas of the dramas.

Mrs. John Warren, chairman of the Commission on Missions of Eastham Methodist Church is one of those. She told *WORLD OUTLOOK*, "I can speak for all commission members in saying that the drama program has awakened us—especially those serving in the coffee house and in other ways—to the fact that mission is all around us. I've always been interested in mission, as I have many friends on the foreign field. But this program shows us mission right here. We're all apathetic. Mr. Waters' plays have

shocked us into thinking, into asking ourselves, 'What *have* we been thinking?'

"Take the beatniks in Provincetown, for example. To most of us they are repulsive. But the plays have forced us to ask ourselves, 'Why are they this way?' Until we know why, we cannot help to solve their real problems."

The dramas, Mrs. Warren said, have brought playgoers face to face also with the racial problem. [Mr. Waters' *The Plight of the Green Man* deals with the race question.] "Of course we don't have a racial problem here on the Cape," she said, "but there are elements of prejudice in all of us. Mr. Waters' stage manager is a Negro. Consequently we had the opportunity to ask him what we white people could do to help the racial situation. He said that just to be able to sit down in friendly discussion of problems was one of the most helpful things any of us could do."

She added, "Mr. Waters' plays are quite different from what most of us have known as 'religious drama' in our churches."

This "difference" of course rouses opposition among some church members. Opposition comes also from those who do not want the sanctuary cluttered up with stage settings or the Sunday school room upset and filled with props. Others just object to the church being used as a theater. Significantly, the strongest opposition has come from members who have never attended a performance.

One supporter of the drama program, an active worker at the coffee house, said, "Mr. Waters' plays and sermons—he puts things in a different way in his sermons, too—have changed my thinking. Serving in the coffee house has influenced it, too. [Church women not only "man" the buffet tables each night but also bake the cookies, cakes, date-nut and cranberry bread to fill them.] Mr. Waters thinks on the world level, not just on a local level."

"He has made me think more about the reasons why people act the way they do. There's always a reason for people's behavior. Like the old man in the play."

During one coffee house discussion of *Charley* someone complained to Mr. Waters that he never seemed to want to mention Christ in his plays. Mr. Waters pointed out that it wasn't just the miracles of healing the sick, the lame, and the blind that were important, but the love.

The same church member who had admitted to her own change of thinking stated that "several people have changed. One couple—the wife was an atheist—joined the church and are dedicated to this work. A man who had always been



Mr. Waters as Tobias Finch in his own play, "Charley and the Man With the Upside Down Eyes."

very quiet, never said anything, now works with us all the time. He hasn't even seen a play he's been so busy taking tickets and helping in other ways. His wife said it was the study and discussion meetings that changed him, made him come out of his shell."

Mr. Waters not only holds coffee house discussions after drama performances; he also conducts a winter program of study, play reading, and discussion meetings for church members in preparation for the summer performances.

A hope he expressed in a conversation at the Wellfleet parsonage last August was fulfilled this past winter. He took a rewritten *Charley* on tour, performing in Coventry, Rhode Island; Natick, Lexington, North Attleboro, Orleans, East Bridgewater, Massachusetts; and Sanbornville, New Hampshire. In addition he performed one-act plays for Boston University School of Theology, and for the Woman's Club of Hyannis and other local groups.

For the summer program Mr. Waters works with a repertory company of about 15 members. It includes his four sons, ranging in age from four to 15, and his wife, Maria, who handles all the public relations work.

Last summer all the members of the company lived and boarded at the parsonage. Some paid. Some came just to gain experience.

The first year the Wellfleet and Eastham Methodist Churches gave \$500 apiece for the drama program. "Expenses were heavy," Mr. Waters said. "It cost \$200 a week just to feed our company. We had some salary expense. We ended up with a \$100 deficit. Our bishop [Bishop James K. Mathews] and the district superintendent are in favor of the program. But so far the conference, or the church at large, has given us verbal support, but nothing more. Beyond the \$500 given by the two individual churches, and a few private contributions by individuals who have been touched by the plays, we have received no financial support."

Mr. Waters has been weighing the idea of recruiting people with "deep Christian commitment and dedication—not necessarily actors, but with potential."

Till now he has been accepting some actors who, he said, "couldn't care less" about the religious motivation. He feels people with this motivation would make a big difference in the tone and impact of the productions.

"I would like to have a house where the acting company could live," he said. "It would be like a retreat, where we could have discussions, time for study. A building for our performances would

solve a lot, too. I believe we would attract people who would never come into a church and perhaps win over some of the church members who object to having plays in church.

"People ask why I don't put on 'nice Christian plays,'" he said, "implying that then they might approve.

"This is not the Mary and the shepherds kind of religious drama," he asserted.

Two of his adaptations, Kahlil Gibran's *The Son of Man* and Goethe's *Faust*, have been featured in previous seasons. Last summer he put on Edward Albee's *Zoo Story* with one of his own plays, *Chicken Hawk*, based on an idea he conceived while reading MacKinlay Kantor's novel, *Andersonville*.

"Some people thought *Zoo Story* was the filthiest play they had ever seen and couldn't understand why the church would countenance it. I explained that I had not written it but I felt that Albee was saying some of the same things outside the church that my play was trying to say within the church."

Mr. Water's own plays, springing from his passionate conviction that the church must stop speaking to itself and speak to people everywhere, draw their characters and situations from his Lynchburg and rural Virginia background, his 15 years in the professional theater (part of them as director of the training playhouse on the 20th Century-Fox lot), and his eight years in the ministry. The time of preparation for the ministry saw his emergence as writer and director of dramas at Lynchburg College, later as writer and director of radio and television dramas for the National Capital Area Council of Churches in Washington.

It was in Washington that Mr. Waters learned about the coffee house program begun by Gordon Cosby.

"Cosby was working for the renewal of the church right after World War II," Mr. Waters said. "His idea was to open a coffee house as a place where people could witness to their beliefs. There was no church service, no form of worship. People just came to talk, to have coffee, to tell of their witness.

"I am trying with our coffee house to carry out a similar idea—but *within* the existing church structure. I am not sure that it can be done, but I am trying."

Before coming to Wellfleet Mr. Waters served as pastor of Trinity Union Church in Providence, Rhode Island, where he initiated his drama-and-coffee house program. "It was a success there," he commented. "I had support for it. And received letters from all over the country expressing interest. And I am quite pleased with results here so far.

"I keep dreaming that one day people

will catch the vision and put the church's power and influence behind a communicative program that could penetrate into so many of the areas beyond the reach of the average church program.

"The bulk of our church programs are still geared toward the man who will not be here in 10 or twenty years. This is suicide. The man of tomorrow is studying, learning, and reacting to the world as it is now, not as it used to be."

Of his plays he said, "I don't preach. I present ideas in the hope of stimulating people to thinking and discussion."

Part of the controversy has swirled around the frank language the characters in his plays use. Some playgoers find swearing and spade-a-spade-calling at the least shocking and at the most blasphemous in a church. In defense he said, "I am writing about real people in real situations. Anything else is false and the theatergoer is quick to spot the lie. Real people swear. It's not that I condone it. I recognize it. When they no longer swear, I promise I won't put a single swear word in a play.

"The church has to decide now about this kind of evangelism," he said. "It would be easier to say in 10 years we'll see how it goes. But 10 years is too long. By then this form may be outmoded and there'll be other needs confronting us which will demand a different approach.

"A church oriented within, preaching to itself, is not fulfilling its mission, no matter how fine the edifice and how beautiful the stained glass windows. We are in danger of worshiping the structure and organization. It's much easier than following Christ.

"Something is very wrong, when the majority of our young people turn from the church. Something is terribly wrong with our Sunday schools when most of our youngsters do not continue after MYF.

"The church must have a sense of mission," he reiterated. "It is fine to give money for distant work, but that is only one need and not the whole answer to our mission responsibility. There are hungry people all around us who need the church and what it has to offer. If they won't come to us, we must go to them."

And so the curtain goes up. The Fisherman's Players take their places, on stage, backstage, wherever their talents place them. Audiences assemble. Discomforting ideas pass, invisibly but palpably, back and forth across the footlights. Controversy crackles in the coffee house sessions, in old Cape homes and new motels, on the stretches of the Great Beach where the rollers pound endlessly in, in the supermarket, at the Town Pier, in the bearded, barefoot jostle of Provincetown.

By Marjorie Vandervelde



Four members of Mt. Gilead Methodist Church near Bolivar, Missouri. Mrs. Lacy is active in the Woman's Society, and the teenagers are officers in the Methodist Youth Fellowship.

GROUP MINISTRY IN MISSOURI

Rural church membership is in steady decline, as farm population plummets from such heights as thirty-five per cent in 1910 to 6.8 per cent of the national total in 1965.

Machines take the place of men in agriculture. The sizes of farms grow larger, the number of units grow smaller.

In 1935 there were 6.8 million farm units; in 1961 there were 3.7 million.

It is supposed that within a decade the number of units will be decreased to 1.4 million—about the same number we had in 1850.

Rural churches lose members to urban churches. And with those members go financial support, and aggressive leadership in varying amounts.

Still, much Methodist membership remains rural, belonging to churches in

open country and in towns up to 2,499 population.

"Can we afford to ignore our rural people because there are fewer of them?" asks Miss Catherine Ezell, who is coordinator of Methodist Missouri Area community work in town and country. Miss Ezell is also instructor at Central Methodist College in Fayette, Missouri.

Can we? And where does group min-

istry fit into the total picture?

"The Methodist Church is, in a number of states, using the group ministry as the organizational instrument for providing a more effective ministry in rural areas," the Reverend Mr. Melvin West, director of the Missouri Area church and community work, tells us. "Missouri is typical of these states."

Missouri's rural Methodist membership is about forty per cent; and the national rural membership (1959 statistics) 40.96 per cent.

So we shall consider the Missouri situation to avoid generalizing too much about such a wide subject.

Only eighteen rural counties in the state gained population from 1950-1960, and they were adjacent to cities, resort developments, or a military base. Caldwell County's population has dropped from 12,509 to 8,830 in thirty years.

Decreasing population affects rural churches in varying degrees, from the church whose membership falls to a point where there are inadequate programs and support, with few young members, to the church able to retain a buoyant health in spite of trends.

The question arises; "Why not simply close the doors of the first type?" Or should it have outside help to exist?

Miss Ezell answers thus: "Each community and church must be considered individually. The vital question in each case is: How can our Christian witness best be carried out?"

All churches belonging to a group ministry, including the first type mentioned above, have a built-in advantage in group action. The organization combines efforts of congregations within a given natural area—but it is not a merger. Each church retains its individual status.

The Reverend Mr. Mercer Thomas of Polk County expresses it this way: "Group ministry is a businesslike way to approach our common problems; the cooperative way in a world of co-ops."

The group ministry plan is not new, but it generates growing interest where it fits well into area programs. In Missouri there are about a dozen organized groups. The number varies as new locales find that this sort of cooperation meets their needs, and others may drop out because the plan is no longer needed.

Three-fourths of the churches in the Howard County group are in the open country. The proportion is about the same in Polk County, and in other groups.

The new member church in the Howard group is a Negro congregation. It is hoped that other Central Jurisdiction churches will be joining. They have been invited, and the area Methodist church and community worker has been assist-

ing with the programs.

Church and community workers are a long arm of the Methodist Board of Missions. Their work includes assisting the group ministries, as members of the staff and lay council, and in helping to coordinate the joint work. Such a worker may be a deaconess, a "U. S.-2" (usually a person just out of college, giving two years to church work), or other trained person.

As a U. S.-2 in Howard County, Mary Benfield not only helps with the group ministry and assists with church and community projects, but also helps with a joint Evangelical United Brethren and Methodist enterprise in weekday Bible classes for children.

Grace Dwyer of Lamar is a former extension home economist, who gave up that more lucrative position to have a part in the Methodist church and community work. Her training and experience have been valuable to the Christian witness.

What are the specific goals or results of a group ministry?

Here are some of the answers: Better fellowship among ministers and laymen, and between churches;

Improved programs—new ideas, more variety, cooperative projects and organizations:

Newsletters put out cooperatively, covering many interests;

Stewardship; promotion of Lord's Acre project; mutual planning and challenge to increase fund raising;

Outside talent brought in for leadership training;

New churches. (Five have been begun by group ministries, other churches have reopened);

Mission emphases. Returned missionaries speak to groups. Gifts made to the *Advance* department; live stock sent to Ecuador; group in Montgomery County built India village center;

Surveys and adjustments for closer working harmony; in some cases, merger of churches;

Group publicity for prayer vigils in each church;

A helping hand, hope and encouragement for smaller churches.

Noteworthy within certain of the groups there have been: training courses for lay speakers; agreements with area schools to leave one week night free for church activities; and a "laymen bank" of speakers who will be available on short notice to fill pulpits.

Cooperative projects do not smother individual church activities. Mt. Gilead's Methodist Youth Fellowship supports a Korean orphan. Bolivar and Mt. Gilead sponsor a telephone dial-a-prayer twenty-

four-hour service. This is used also by people from other churches and other towns. Mrs. Emma Hinkle of Morrisville, a semi-invalid, starts her day by dialing a devotional message at five-thirty each morning.

Since no program is without critics, I wondered how the group ministries fare in that department.

The Reverend Mr. August Willm, who has three rural pastorates, and was for twenty years a full-time Boy Scout executive, answered this query by saying:

"The criticisms I've heard have stemmed from not understanding the group program. For instance, a few people have said that our town churches would try to run those in the country. Well, there are fewer town churches in our group; each church is represented on the council by two laymen and the pastor. So the country churches have more votes—which kills that argument. And we are not two factions. We are groups faced with the same problems, trying to solve them by pulling together instead of pulling singly."

A layman commented: "If it does seem necessary for a church to close, its members will feel right at home in one of the other churches of that group ministry. But a church in a squeeze may not have to close—for by cooperation it may be helped to get on its feet again."

It would be an error to leave the impression that all rural churches find themselves in critical positions.

Take, for instance, the open country Mt. Gilead church a few miles out of Bolivar. Gleaming white, it is surrounded by neatly manicured lawns, and flanked with a cemetery. The cemetery is well kept, with headstones dating back to the founding of the church in 1853.

Three generations of one family have their church roots at Mt. Gilead. The membership of one hundred is active, with a goodly percentage of young folks. The day we visited this church the entire congregation was gathering to paint the interior of the church. Youth involvement in church responsibilities, such as upkeep, is a healthful sign. Mt. Gilead belongs to the group ministry of Polk County.

Miss Ezell tells us: "While some ministerial leadership has changed, the idea of working cooperatively has continued with the lay people. The district superintendent seeks to bring in ministers who are also interested in and challenged by the continuing of such a program."

So in a time of changing rural patterns and shifting populations all over the country, group ministry is working intelligently and cooperatively to help find solutions to some of the problems.

WESTERN BREEZES IN CHURCH INTEGRATION



The Loomis, California, First Methodist Church was consecrated in June, 1965.

IT WAS a chance meeting with a friendly Filipino woman, a lay member of the California-Nevada Conference, in 1965, which triggered this story.

"I'm getting much from this conference to carry back to my home church," Mrs. Florencio Buted told me, enthusiastically, as we ate lunch in a dining hall of the University of the Pacific.

Mrs. Buted was born in the Philippines. She was graduated from the Methodist-sponsored Harris Memorial College in Manila.

"For three years I worked as a deaconess," Mrs. Buted told me. "Then I returned to college and prepared for kindergarten teaching."

But when her fiance came to the United States, Mrs. Buted followed soon after—"to see the San Francisco Fair." After their marriage they established their home, and, with their three daughters, are now members of the Wesley Methodist Church in San Francisco.

"All our family members have helped

in the addition of recreation and Sunday school rooms, and in the alteration of the building from a two-story flat to our church on the hillside. We have taught Sunday school. The girls are leaders in the youth program. My husband is active in the men's work in the church."

Mrs. Buted served on the building committee, and for eight years she was chairman of the Commission on Education.

"In our home we live happily, we have family devotions, and we work together in our projects," Mrs. Buted continued. "One project is to share our tithe to help supply scholarships for girls in the Philippines at Harris Memorial College."

The Buteds have aided five girls in attending this college. "We get reports that they are doing commendable work," said Mrs. Buted. "We praise God for everything."

Both Mr. and Mrs. Buted are employed, and they are active in civic organizations. Their Christian witness is

not confined to church work.

This vital story from my new acquaintance led me to "put a finger in the wind" to see what is happening in the California-Nevada Conference now that churches from three provisional conferences have been integrated.

These provisional conferences were the Oriental, the Latin-American, and the Pacific Japanese.

The churches which composed the conferences are scattered within the boundaries of the Southern California-Arizona, the Pacific Northwest, the Rocky Mountain, the Oregon, and the California-Nevada Conferences.

The Chinese, Filipino, Korean, and Latin-American churches are concentrated in the San Francisco and Los Angeles areas.

It was in 1948 that the General Conference of The Methodist Church passed an enabling act providing that the churches "be integrated into the conferences in which these groups are geo-

graphically distributed if and when it is desirable."

Soon after this act was passed Methodist Conferences in the Western Jurisdiction opened wide the doors of welcome. Each ethnic group has chosen its own time to enter the open doors.

Throughout the years there have been consultations and planning with the bishops of the areas, and with committees from both the provisional and the integrating conferences.

In 1952 eleven churches from the Oriental Provisional Conference were integrated into the California-Nevada Conference—four Chinese, three Korean, and four Filipino churches.

From the Latin-American Conference seven churches joined the larger Conference in 1956. In 1965, from the Japanese Provisional Conference, came fourteen churches.

The Reverend Wilbur Choy was chairman of the Committee on Integration for several years. In one of his reports he wrote: "Let us remind ourselves that the formal step of integrating conferences is only the beginning—to paraphrase Saint Paul: 'Brethren, do not consider that we have made it. Let us press on toward a deeper integration than we have.'"

Let us meet other families from some of the newly integrated churches.

The Reverend John Corson, pastor of the First Methodist Church of Loomis, California, became, in 1964, the first Caucasian minister to serve this church.

Bishop Tippett of the San Francisco Area, says: "Integration is a two-way matter. When the Loomis Church requested a Caucasian pastor, John Corson was appointed; he followed a brilliant young Japanese minister, Roy Sano. Roy is now in graduate study at the Pacific School of Religion."

Mr. Corson says of the Howard Nakae family: "Howard, whose parents came from Japan with a Buddhist background was first introduced to Christianity in a Japanese language school sponsored by the Methodist church in Newcastle, California. His father died when the boy was fourteen years of age, and the lad shouldered the responsibility as man of the family, taking charge of the family farm."

Howard and his wife, Spring, were married just before the harrowing days of the Pacific Coast Japanese Relocation. But it was in the relocation camps that they met convincing Christians. When they returned to their home in Loomis, Mr. and Mrs. Nakae, and the mother of Mr. Nakae, became staunch members of the Loomis Methodist Church.

Mr. Nakae has held positions of leadership in the church, and is presently chairman of the Commission on Education.

"Howard was instrumental in getting the congregation to encourage Caucasians to participate in their church. Our membership now is thirty per cent Caucasian," said Mr. Corson.

Taking his place as a leader in the community, as well as in church work, Mr. Nakae is a director of the Auburn District Fair; director of the California Fruit Exchange; member of the newly created Placer County Agricultural Commission; and a director of the Tuberculosis Association. The Nakae children share the talents of their parents.

Here is one of the secrets of helping people to become integrated: a self-realization, an elevation of the self-image, according to Dr. Arturo Cabrera, who is assistant professor in Elementary Education at the San José State College, and also a leader in the Mexican-American community of northern California. He states:

"Fundamentally, in the aculturation process and coming into the main stream of any society, the people who are on the move must come to grips with the problem and accept themselves . . . must see clearly their own status in the eyes of the dominant society. This will lead to a growing sense of commitment of oneself and the group into society."

A visit in the home of the Reverend Joseph Garcia, pastor of La Trinidad Church in San José, gave us a close-up picture of a family from the Latin-American Provisional Conference.

"Since our churches came into the California-Nevada Conference," said Mr. Garcia, "everything seems to be better. We enjoy fellowship with neighboring Anglo churches, and our young people join with young people of other Methodist churches in local, district, and conference activities."

The six Garcia children have graduated from high school and all have had some college work. "Good jobs have lured them away from school," added the pastor. "But they still help with the work of the church."

Mr. Wilbur Choy is in his sixth year as pastor of Oak Park Methodist Church in Sacramento. This church, although it is predominantly Caucasian, has in its membership Oriental, Negro, Mexican-American, and American Indian people.

Mr. Choy began his mutually desired integration training while he was a young businessman in Stockton. There he led a group of boys at the Chinese Christian Center in the club program of the Y. M. C. A.

"The leaders met regularly at the city Y for conference and instruction," says Mr. Choy. "These contacts broadened my viewpoint. I learned better how to meet people of other races. Working with

the younger boys did more for me than any school course could have done."

Later, Mr. Choy continued his education, graduating from the College of the Pacific (now the University of the Pacific), followed by seminary training at the Pacific School of Religion.

Mr. Choy served as pastor of the Chinese Christian Center, and was instrumental in helping to merge the Center with a multiracial congregation at Clay Street Methodist Church, to form St. Mark's Methodist Church in Stockton.

For sixteen years Mr. Choy and this congregation demonstrated that various ethnic groups can work together harmoniously to forward the work of the Kingdom.

Mr. Choy served for eighteen months as associate pastor at the Methodist Church in Woodland, California. Then, when the members of the Oak Park Church of Sacramento decided against fleeing to the suburbs as the racial make-up of their neighborhood changed, they welcomed Mr. Choy as their pastor. This church is now carrying on a program planned to meet the needs of its neighbors, in a changing, cosmopolitan community.

The pastor says: "For three years we have conducted a study center for youth, three nights a week. Our Golden Age Club is in its fourth year. We are cooperating with the Neighborhood Council to start an extended day care center for five days a week."

The three sons and a daughter of the Choy family have their part in the work of the church.

Mr. Choy gives generously of his time to community interests. In the California Conference Mr. Choy has shouldered many responsibilities as his turn came, as personnel secretary, as a member of the Board of Ministerial Training and Qualifications, as a delegate to Jurisdiction Conference. Presently he is a member of the Conference Board of Missions, and chairman of the Conference Language and Ethnic Work Committee.

Perhaps nothing so clearly illustrates the fact that the barbed and patronizing word *integration* can be replaced by "enthusiastic cooperation to get a job done," as does this paragraph from Mr. Choy:

"Our church has been on a renovation program, by both contractor and volunteer help. We wanted to finish the work for the seventieth anniversary. We barely made it in time for the bishop's coming."

These glimpses into a facet of integration in one conference make no claim to presenting the entire story, but they do give evidence that there is a steady, refreshing breeze of creative integration blowing from the West.

"Amazing Grace"

A TIMELY MEDITATION

by Florence Hooper

In the year 1966 a new Methodist Hymnal is being published. Miss Hooper's meditation on the amazing gift of God's grace, as set forth in hymns and scripture, is timely.

"There, but for the grace of God, go I."

That may be a mere pious exclamation with a definite tinge of "better than he is"-ness, or it may be an honest recognition of the sustaining and regenerative power of God, active in my life, and for some unknown reason, not in his.

At any rate, let the phrase point our thinking toward a definition of what we mean when we say "the grace of God."

The New Testament, and, consequently, the hymnals of the Christian church, are full of entrancing statements and exhortations concerning grace—its values, source, and transforming power.

Almost without exception the apostolic writings end with some version of "the grace of our Lord Jesus be with you." This is true of the most modern versions as well as of ancient ones.

Sometimes these benedictions picture grace as a wondrous gift of Almighty God, through Christ, as His revealer. Sometimes they indicate the results, in individuals lives, of His presence. Indeed, a whole gamut of connotation is to be found.

For example, in the second chapter of the second letter from Peter (New English Bible 3:17-18) the exhortation reads:

"Grow up, by the grace of our Lord and Saviour, Jesus Christ, and by knowing Him."

This is a clear statement that knowledge of Jesus Christ makes a man different, in maturity and in understanding, from what he could or would be without divine grace.

In John's gospel grace is again described as a source of both knowledge and power:

"Out of His full store we have all received grace upon grace; for while the law was given through Moses, grace and truth came through Jesus Christ." (NEB 16:17)

Moffatt translates *grace and truth as grace and reality*—an interesting side-

light on essential meaning.

In 2nd Corinthians (NEB 1:2) the couplet reads *grace and peace*.

In *The Methodist Hymnal* the third stanza of the ancient "Veni, Creator Spiritus" holds a naïve and challenging suggestion as to the immediate, everyday effects of grace: "Anoint and cheer our soiled face with the abundance of Thy grace; keep far our foes; give peace at home; where Thou art guide, no ill can come."

The idea of God's timely help is set forth in another form in Hebrews: "Let us therefore boldly approach the throne of our gracious God, where we may receive mercy and in His grace find timely help." (NEB 14:16)

For a setting forth of the tremendous impact possible through grace on the thronging problems of the world we live in today, let us consider Harry Emerson Fosdick's hymn, "God of Grace and God of Glory." From each stanza radiates the light of the possible solution of those problems by the grace of God and the cooperation of man with Deity.

One could quote almost endlessly from the Bible and the hymnals, but perhaps the samplings above will suggest the richness of the spiritual and practical values implicit in this "amazing" grace.

For myself, I have found the study of grace most stimulating. From this study I have been able to frame some exciting definitions, such as:

"Grace is the living God in the heart of man." "Grace is God's creative presence in everyday life."

In a Baltimore church I once heard a preacher define grace as "a new climate in the human soul."

Last November I received a mimeographed Christmas letter from a retired missionary. It was written late in October, and had been printed and distributed by the sister of the missionary, after the writer's death on November 8.

Marjorie Dimmitt was a gracious member of that goodly company of men and women whose lives are poured out in costly devotion in making Christ known where knowledge of Him is inadequate or non-existent. By teaching and by mere living, consciously and unconsciously, they preach Him.

Miss Dimmitt wrote this letter knowing that her remaining time on this earth was to be short, yet in it is to be found no hint of anxiety. To my spirit's strengthening I have found in this letter "grace as end product of a long life in Christ."

On the very verge of death this writer wrote of the wonder of "the beauty of a hibiscus bush whose rosy blossoms nod their 'good morning' through my south window."

Myriad interests were still vital in her

thinking—the problems in India and Pakistan, her beloved adopted countries; the educating of Indian girls, her life work; the misery of Negro people near her Pasadena home. She rejoiced over being able to complete a series of chapel talks for the Literature Commission in India, to be translated into Hindi.

Through this valedictory I am reminded of the opening lines of the hymn: "What grace, O Lord, and beauty shone around Thy steps below," and also of that word of the aging Charles Wesley: "Lord, in the strength of grace, with a glad heart and free, myself, my residue of days, I consecrate to Thee."

As we pursue the meaning of grace it becomes clear that it creates a sense of community with our fellow men, the power to reach out to others, the power to accomplish God's will. Sometimes we perceive grace as a God-given ability to see beyond a current slight or unkindness, or deep disagreement, to reconciliation and love.

A few years ago the Woman's Society of Christian Service used as its theme hymn: "See how great a flame aspires, kindled by a spark of grace." (In *The Methodist Hymnal*.) Not all hymns repay intensive perusal, but I think this one does. Line by line, and phrase by phrase, it shows how the spark fired by Jesus' love is powerful to the overthrow of strongholds, even to being able to "shake the trembling gates of hell."

This hymn writer pictures God's grace as an almighty force, the vast scope of which many of our tepid views of religion fail to recognize. From elements so humble as to seem utterly insignificant, God's grace kindles what He wills. To us this is a perpetual astonishment, largely because we are blind both to secular history and to Christian experience.

The Book of Acts may be a good corrective to our ignorance, for it gives everlasting testimony to what the Lord *did* do long ago—a wonder which has been repeated in revival after revival down the Christian centuries. The history of the Jewish people carries the story back to primeval beginnings, and adds proof to secular literature that our God is in very truth Lord of history and of the human spirit.

Let us give earnest consideration to the miracle which could be worked by His grace in us if we opened heart and mind to His transforming power.

Latent in every man is the ability to *become*. Half-dead spirits can come alive through what George Fox called "that of God which is in every man."

Our souls, "how heavily they go." That we know right well. Yet by the kindling of grace, pace quickens, outlook broadens, joyous confidence becomes habitual.

SPECIAL REPORT

Rebuilding Mount Zion

THE CONSECRATION of the rebuilt Mt. Zion Methodist Church in Longdale community, ten miles east of Philadelphia, Mississippi, was held by Bishop Marquis L. Harris, of the Atlantic Coast Area, on the first Sunday in Lent, February 27, and the Day of Dedication in the Methodist Church calendar. The moving service was a rededication to several purposes arising out of the recent history of this church of the Mississippi Conference of the Central Jurisdiction. These purposes united in deep solemnity those present, including the pastor, the Reverend Charles Foster, the district superintendent, the Reverend S. S. Barnett, and visitors from the National Division of the Board of Missions, including the Reverend Charlemagne P. Payne, a manager of the Board of Missions, and district superintendent of the Jackson District of the Mississippi Conference, Central Jurisdiction.

The first purpose was to set at liberty those that are bruised. Members of the Mt. Zion Church were attacked and brutally beaten on June 16, 1964, following an official board meeting, by a group of whites. Bud Cole suffered a fractured

jaw and a vicious kicking while on the ground. His wife Beatrice asked her tormentors for time to pray. Later that evening the church was burned to the ground. For many months the congregation held services in an abandoned school building. At the consecration services Beatrice Cole said, "I now see that behind the darkest cloud there is a silver lining. Day is breaking for us." Further she remarked, "Our faith is stronger than ever." In these words we witness the liberation of bruised spirits.

A second purpose was to commemorate the labors of those who seek to deliver the captives. On the Sunday following the burning of the church three civil rights workers, Michael Schwerner, 24, Andrew Goodman, 20 (both whites of New York), and James E. Chaney, 21, a Meridian, Mississippi Negro, were arrested by "peace" officers of Philadelphia, Mississippi and accused of speeding and riding around together near the burned church. The arrest of the three visitors explains the attack on the Mt. Zion members. The attackers miscalculated and thought the innocent church members were civil rights workers bent on a campaign in Philadelphia.

The full story of the murder of the three civil rights workers, and the subsequent discovery of their bodies under an earthen dam is told by William Bradford Huie in his book, *Three Lives for Mississippi* (New York *Herald Tribune*, Inc., WCC Books).

In recognition of the labors of these three men to liberate those enslaved by discrimination, there was placed in the church a plaque bearing this inscription: "Out of one blood God hath made all

men. Dedicated to the memory of Michael Schwerner, James Chaney and Andrew Goodman, whose concern for others, and particularly for those of this community, led to their early martyrdom. Their deaths quickened men's consciences and more firmly established justice, liberty, and brotherhood in our land." In presenting the memorial plaque (given by two anonymous friends), the Reverend Dennis R. Fletcher, a staff member of the National Division, said, "These young men were and are a part of a world social and political revolution that has as its aims: the liberation of people from social and political bondage and privation and the securing for all men equal rights and opportunities." The congregation nodded in assent as if to recommit themselves to the purpose of delivering man from his captivity.

The third purpose to which the consecration service was directed was that of reconciliation. From the time of the burning to the rededication all concerned have steadfastly sought reconciliation. This became the consuming passion of the staff of the National Division. At the time of the ground-breaking service on Palm Sunday, April 11, 1965, this was made evident by the presence of many white Methodists. For each pair of hands turning a spade of dirt, one was white, one black.

Further evidence of the urge to reconciliation was the sermon delivered by Bishop Harris at the consecration service. The theme of his message was that God can use man's pride, violence and inhumanity to effect reconciliation between man and man, and more significantly, between man and God. "This is the Gospel, this is the message of this day of triumph for Mt. Zion Church," he said. Further: "Let there be no trace of hatred in our hearts. Let us rejoice in the gospel of reconciliation." Bishop Harris led the congregation in a prayer of rededication with these words: "For the unity of the Church we pray, and for her fellowship across the embittered lines of race and nation; and to her growth in grace, her building in love, her enlargement in service, her increase in wisdom, faith, charity, and power we dedicate our lives."

In the dedication to the purposes of liberating the bruised, delivering the captives, and reconciliation, the members of Mt. Zion Church and guests experienced with deep solemnity a sense of personal reconsecration.

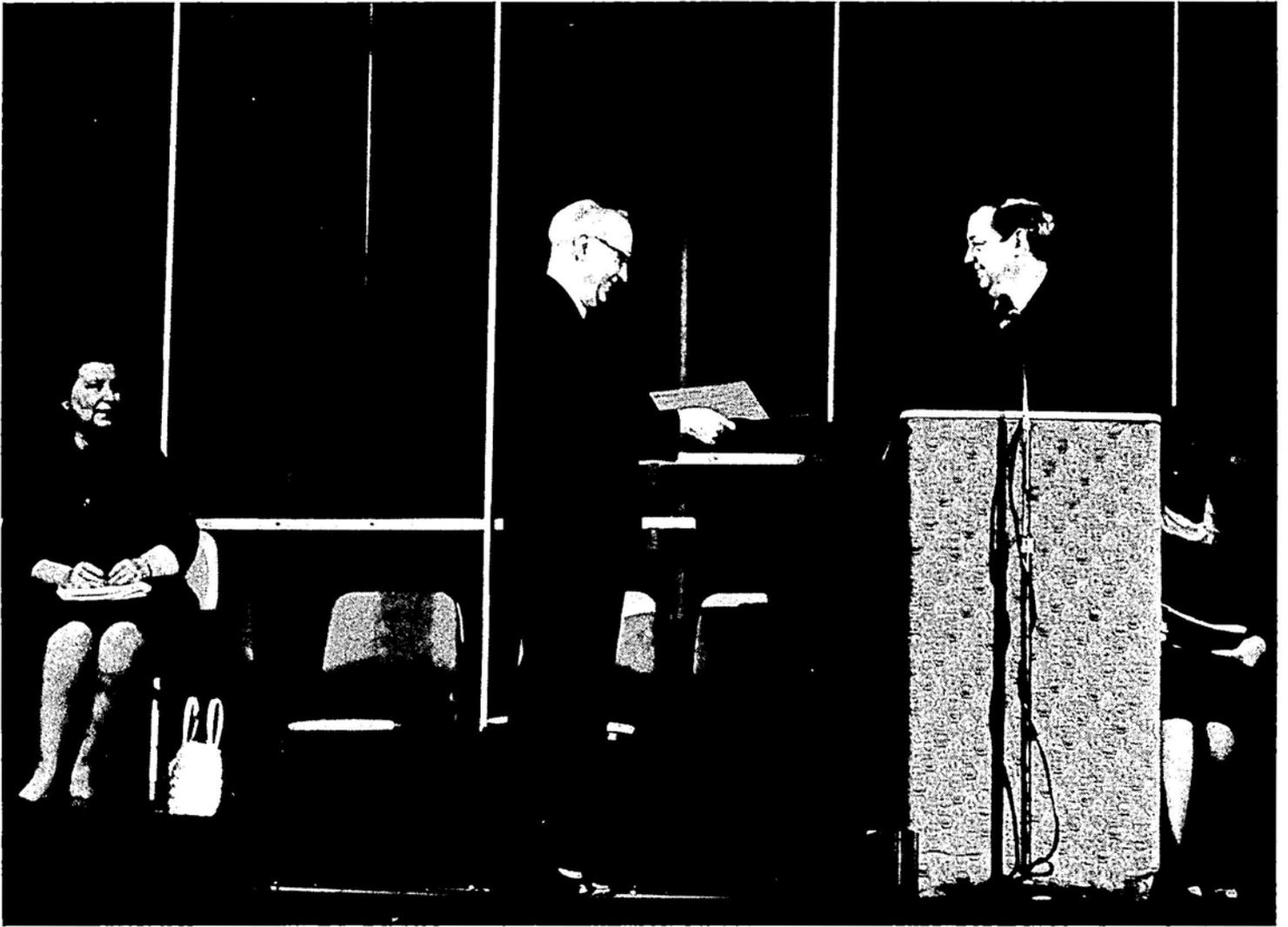
Bonneau P. Murphy

(Dr. Murphy is Assistant General Secretary of the Board of Missions.)



Holding the plaque placed in the church in memory of the three murdered civil rights workers are the pastor, district superintendent, bishop and a representative of the Board of Missions.

THE MOVING FINGER WRITES



Sam Tamashiro

Dr. Albert C. Outler (left) receives the WORLD OUTLOOK "Methodist of the Year" award from editor Arthur J. Moore, Jr. The award was presented during the Seventh Assembly of the Woman's Societies of Christian Service and Wesleyan Service Guilds. Looking on are Woman's Division Secretary Mrs. Walter Eichinger (extreme left) and Vice-President Mrs. G. Alben Dahlquist (right). See story on this page.

ALBERT OUTLER NAMED "METHODIST OF YEAR"

A leading figure in the worldwide movement toward Christian unity, the Rev. Albert C. Outler of Dallas, Texas, has been given the "Methodist of the Year" award by WORLD OUTLOOK.

The award, which had not previously been announced, was presented before an audience of 8,000 Methodist women attending the Seventh Assembly of the Woman's Society of Christian Service and Wesleyan Service Guild.

Presenting the award to Dr. Outler was Arthur J. Moore, Jr., of New York, editor of WORLD OUTLOOK. The award consists of a cash sum and a citation, which reads: "Albert C. Outler has been designated by WORLD OUTLOOK as Methodist of the Year because of his outstanding service to the missionary enterprise of The Methodist Church."

In making the award, Mr. Moore said: "In

the past, WORLD OUTLOOK has given its Methodist of the Year award to missionaries, bishops and missions executives because of their outstanding service to the missionary endeavor of the church. By honoring this year one who has distinguished himself in the ecumenical movement, WORLD OUTLOOK calls attention to the broadened understanding of mission. The award signifies that one engaged in furthering Christian unity is working at the very center of the church's mission."

Dr. Outler is the first person to be named "Methodist of the Year" since 1963, when Bishop Fred Pierce Corson of the Philadelphia Methodist Area received the award. Others who have been so honored include the late Bishop John Branscomb, Bishop Arthur J. Moore, Dr. E. Stanley Jones, Bishop Herbert Welch, Dr. George Harley, noted missionary to Liberia, and five missionaries to Korea who were imprisoned by the Communists.

Dr. Outler is considered one of America's leading spokesmen in the unity movement among the churches. He was an often-quoted Protestant observer at the Vatican Council and is a writer and a speaker in demand by Roman Catholic, Protestant and Jewish groups.

On the faculty of Perkins School of Theology at Southern Methodist University, Dr. Outler has been professor of historical theology since 1951. He began his career as a Methodist pastor in Georgia, where his father had preached for fifty years. In 1938 he became a professor of theology at the Duke University Divinity School, Durham, N.C., and taught there until 1945, when he joined the Yale University Divinity School faculty in New Haven, Conn.

Born in Georgia, Dr. Outler did undergraduate study at Wofford College, Spartanburg, S.C., and theological and graduate study at both the Candler School of Theology at Emory University, Atlanta, Ga., and

the Yale University Divinity School.

A world traveler, Dr. Outler has been to numerous international religious gatherings besides the Vatican Council. Among them are the 1952 World Conference on Faith and Order at Lund, Sweden; a similar conference in 1963 at Montreal, Canada; the 1964 Methodist General Conference at Pittsburgh, Pa., and the Third Assembly of the World Council of Churches at New Delhi, India, in 1961. He is vice-chairman of the Methodist Commission on Ecumenical Affairs and is a member of the Faith and Order Commission of the World Council of Churches.

8,000 WOMEN ATTEND SEVENTH ASSEMBLY

Methodist women speeded their progress along the roads of mission, unity and renewal as 8,000 of them swarmed to Portland, Oregon, for their seventh quadrennial Assembly, May 12-15, their first in the far West.

They started the second quarter century of the Woman's Society of Christian Service and Wesleyan Service Guild with a challenge and a new sense of their own leadership role in a changing church and a changing world.

More women were program principals than at any past Assembly, while on each of the panels men participated only as moderators.

Steeping themselves in worship that combined the traditional and many new approaches, the women listened to the advice of speakers—as many non-Methodists as from within the church—and threw themselves into lively discussions of the issues they opened.

In the field of unity, Dr. Albert C. Outler of Perkins School of Theology called upon the women to decide "how you want the future to be shaped" in the movement toward a united church, which "has become too urgent to be dealt with at the rate we've been dawdling up to now."

Pointing to the Methodist possibilities in proposed union with the Evangelical United Brethren Church, the eight-denomination Consultation on Church Union and developing interaction with the Roman Catholics, Outler urged his hearers to turn their ecumenical convictions into practical local experiments—"ecumenical initiation, common worship and community service."

As top Methodist woman, president of the sponsoring Woman's Division, Mrs. Glenn E. Laskey of Ruston, La., pointed to the "powerful force at work" in the ecumenical awakening, and its opportunities for women.

Mrs. Laskey, in keynoting the fast-moving

assembly, issued only the first of many urgent demands for women's new and expanded involvement in Christian mission. She stressed the necessity for "agents of reconciliation" in working toward an inclusive church, for facing complex issues in the world-wide human rights revolution, for fighting poverty, for new concern for world-wide women's needs and for increased "working together of men and women." All this, she added, must have trained leadership.

The varied ways in which Methodist women are already involved in mission were recognized in the presentation of seven women representatives of many other volunteers in service. They were honored for such leadership efforts as work with severely disturbed women, securing shoes for poor children, ecumenical service and study, and interracial brotherhood.

One of the program's most prominent speakers was U.S. Rep. Edith Green of Portland, a member of the Disciples Church, who stressed that "it is not enough for the Christian . . . to wish things were different" but that those "not yet involved must get into the fray." She pointed out that today's issues "are not men's issues, and not women's issues, but issues to be solved by all Americans." She emphasized world problems, such as fighting in Vietnam and the food shortage.

The personal aspect of women's Christian mission was the theme for a welcome from Governor Mark O. Hatfield, a Baptist. He warned of impending disintegration of the American family and challenged women to build Christ-centered families through worship together "within the authority and the discipline of the church," study together including "homework in the textbook of our faith" and together "reaching beyond the home in service" relevant to the needs of people. He depicted a Christian's involvement in society as the counterpart to God's involvement in mankind.

Two panels of widely known women speakers stressed the opportunities for mission in its international aspects, including these statements:

—Dr. Eva I. Shipstone, principal of Isabella Thoburn College in India, "We must train our minds, . . . move away from stereotyped pictures of women's work and into the total life of the nation and the church."

—Sister Mary Luke Tobin, first American woman auditor at Vatican Council II, "Women in the U.S. have the greatest opportunity and therefore a far greater obligation" to education and leadership.

—Mrs. Arthur Kapenzi, hospital nursing supervisor in Nyadiri, Rhodesia, and one of the team of twelve Methodist women visiting this country, "If you educate the women you will change the whole nation" and women must be "willing to take their place in the running of the country," in Africa and elsewhere.

—Miss Julia Henderson, director of the United Nations Bureau of Social Affairs, "Work for social justice and brotherhood in your own hometowns" as well as urging more use of UN channels for aid to developing nations.

—Mrs. Joan Comay, wife of the Israeli ambassador to the UN, urged a large-scale "woman-to-woman" program for Americans to train those of other nations in many skills of modern homemaking to help them toward a richer life.

—Miss Margaret Shannon, executive director of United Church Women, "Work in our own communities for an internationally minded citizenry and demand world-mindedness of our leaders."

In the lone voting action of the session, the women overwhelmingly expressed a world concern by approving the sending of a telegram on their behalf to President Johnson, expressing concern "that every effort be made to end hostilities in Vietnam." They added that they recognized "heavy personal moral burdens on you and pray you will be sustained in every courageous effort for peace."

The world-wide aspect was focused also through a presentation of the Board of Missions' World Division, which pointed to the "hinges on which turn the question of community or chaos"—hunger or sufficiency, segregation or integration, co-existence or communication, war or peace.

It stressed that many of the contemporary disturbances are "signs of life, not of death" and it is up to Christians to determine "whether we choose community or chaos," since Christ points the way to community but "will not compel us to follow," in the words of Dr. Tracey K. Jones, Jr., associate general secretary of the Division.

Dr. J. Edward Carothers, associate general secretary of the board's National Division, asserted that it is up to women, "liberated from the role of subservience," to "change the mind-set of metropolis" so it can be redeemed "for the enrichment rather than the destruction of human values."

To accomplish this change, he held, women must act to "provide the money necessary for the city to be a decent place in which to live," to help secure housing "without unscrupulous exploitation," to educate for better use of people's minds and to develop a theological approach "that makes sense to the mind-set of metropolis."

A reminder that women "haven't applied ourselves when we complained about things" and "haven't really let the men know how much we know" came from Mrs. Alfred Lurie, a social worker with the Methodist-backed Metropolitan Urban Service Training project in New York City. She urged that the church "learn to use all its facilities and abilities to give a flavor to metropolis."

Service as part of Christ's call was stressed in the closing communion sermon by Bishop Kenneth W. Copeland of Lincoln, Nebr., who held that "service for others is the one way we can fulfill our discipleship for Christ." This means involvement with persons and their needs, he added, and "the Christian's choice is the choice of involvement or the sadness of the silent sidelines."

Mission was the theme also of a drama commissioned for the Assembly. "Abram's Children" told the story of people wandering in their quest for acceptance and se-

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COCU

Members of the Methodist Church delegation listen to debate during the recent meeting of the Consultation on Church Union in Dallas, Texas. See story on this page.

curity and of the struggle between guilt and forgiveness as "the real war in man." Written by Robert D. Hock, the drama was produced by a New York cast of professional actors.

The women participated in two tributes. One was presentation of the WORLD OUTLOOK "Methodist of the Year" citation to Dr. Outler. The other was to one of "their own," Miss Layona Glenn of Atlanta, Ga., who at 100 years old was attending as she had all the earlier assemblies. She is a retired missionary to Brazil and returned there this spring for a visit.

They also heard from one of the world's most prominent women leaders, Mrs. Indira Gandhi, prime minister of India. She sent a letter with greetings to the Assembly and an expression of gratitude for institutions started in India by Methodist women—Isabella Thoburn College and Clara Swain Hospital—as examples of "faith and good work."

Worship for the Assembly was coordinated in cooperation with the Commission on Worship, whose chairman, Bishop Lance Webb of Springfield, Ill., reminded that, while "millions live and act as if God were dead," his existence cannot be proved by the external and visible but by "the experience of new life that results from faith."

UNION CONSULTATION TAKES STEP FORWARD

The Consultation on Church Union—an attempt by eight Protestant communions to form a united church "truly catholic, truly evangelical and truly reformed"—took steps designed to insure the widest possible discussion and involvement by members of the participating churches in agreement on principles for such a united church during its fifth annual meeting in Dallas, Texas.

In a series of interrelated actions, adopted without dissent by the seventy-two delegates, nine from each denomination, the meeting:

1. Adopted a 4,000-word open letter and requested the participating churches to give it immediate and wide transmission through their own channels.

2. Approved a document on "Principles of Church Union," sent it to the constituencies of the churches involved for study and comment with the understanding that this document, together with suggestions received from the churches and after approval by the Consultation, shall become the basis upon which to draw up a plan of union.

3. Received a paper on "The Structure of the Church," for transmission to the participating churches for information, study and comment.

4. Set the discussion and approval of

principles of structure and organization of a united church as the major subject of its next meeting, to be held May 1-4, 1967, in Cambridge, Massachusetts.

5. Approved an outline of time schedule and procedure for the establishing of a united church within five to thirteen years, with the understanding that the time schedule may be modified in the future by the Consultation.

Present participants in the Consultation are the African Methodist Episcopal Church, the Christian Churches (Disciples of Christ), the Evangelical United Brethren Church, The Methodist Church, the Presbyterian Church in the United States, the Protestant Episcopal Church, the United Church of Christ and the United Presbyterian Church in the U.S.A. Two of these churches, the A.M.E. Church and the Presbyterian Church in the U.S., have joined the Consultation since its last meeting in Lexington, Ky.

Also present were consultant-observers from seventeen Protestant, Orthodox and Roman Catholic churches. A new group to send an observer-consultant this year was the Lutheran Church—Missouri Synod.

The "Principles of Church Union" approved by the delegates and sent out to the participating churches dealt with the four crucial areas of faith, worship, sacraments

and the ministry. Without attempting to reach precise and unchangeable language, general consensus was reached on such subjects as the relation of scripture and tradition, the use of creeds, baptism and Holy Communion, and the different types of ministry in the united church. Among the more outstanding agreements reached were these:

Maximum freedom and flexibility must be preserved. This principle underlies several other decisions.

The Apostles' Creed and Nicene Creed will be used, together with other new creeds that may be devised at a future date. While accepting historic confessions the united church will not permit "the use of any single confession as an exclusive requirement for all or as a basis for divisions within the new community."

While hoping to develop new services of worship, there should be encouraged in every region and congregation "planned use and interpretation" of worship services and liturgies of all the churches involved. Any new forms of worship should recognize and encourage "as wide and rich a variety of mode and manner of worship as is compatible with unity."

Both infant baptism and believer's baptism will be accepted as alternative practices in the united church. Neither shall be imposed contrary to conscience. Baptism is to be administered only once but there will be provided a solemn act confirming baptismal vows.

The Lord's Supper shall only be celebrated by an ordained presbyter or bishop, although it is desirable that deacons and unordained men and women assist in the service in appropriate ways. Baptized Christians who are eligible to receive holy communion in their own churches are eligible to receive the sacrament.

While the ministry of the church is the ministry of the entire people of God, there will be three branches of the representative ministry, bishops, presbyters and deacons. In making this decision, no single doctrine of their nature or authority is accepted to the exclusion of others.

In receiving and passing on the paper on "The Structure of the Church," the Consultation added several comments, while pointing out that they would "regard any final decisions at present as premature." Among their comments, they:

Commended a proposal that "task groups" for renewal of the church and for mission to the world be given a place of importance alongside parish congregations.

Favored the idea of a district small enough to facilitate the work of the bishop as chief pastor, the brotherhood of the clergy, and interchange among the congregations.

Called for continued study on the placement of ministers, since there are widely varying systems within the eight denominations.

Recognized many problems resulting from "the sheer size" of the united church and stated they "feel the need of a sound sociological approach to problems of communication and decision making."

The time schedule and procedure are outlined in a paper, "Steps and Stages Toward

a United Church." There are five of each. With the actions taken at Dallas, the Consultation enters on stage three—preparing for a Plan of Union, the adoption of which would be step three. Step four would be the unification of ministry and membership of the participating churches and the establishment of a Provisional Council, a central planning and administrative authority to assume responsibility for all significant corporate authority in the new church. This is the step where the "bones of a new church" would come into being and which might be reached in a period five to thirteen years in the future.

The final step, writing and adoption of a constitution of the united church, is foreseen as coming after a long period of mutual experience and understanding and no definite time table is contemplated.

Next meeting of the Consultation, to be held May 1-4, 1967, at Cambridge, Mass., will be chaired by the group's new president, Rev. David Colwell, pastor of First Congregational United Church of Christ, Washington, D. C. Methodist Bishop James K. Mathews of Boston is the new vice-president and Rev. Dr. George G. Beazley, Jr., of Indianapolis, Ind., president of the Council on Christian Unity of the Christian Churches, is secretary.

CONFERENCE TO STUDY CHURCH AND SOCIETY

Four hundred social scholars and theologians from every continent will gather at the World Conference on Church and Society in Geneva, Switzerland, July 12-26, to formulate proposals for Christian action in the technological and social revolutions of our time. They will be especially concerned with reaching an understanding of the role of the churches in the global struggle for social justice, human rights, peace, and the equitable distribution of the earth's resources. These proposals will be forwarded to the member churches of the WCC for consideration and reaction.

Speakers at the Conference will include economists, theologians, political and social scientists, and government leaders from the USA, France, Nigeria, Indonesia, India, Germany, the Netherlands, Russia, Czechoslovakia, Kenya, Japan, Greece, Tanzania, Uruguay, and many other countries.

At an ecumenical service of worship in the Cathedral of St. Pierre, Geneva, on Sunday morning, July 17, the preacher will be Dr. Martin Luther King, American Nobel Prize winner and civil rights leader.

Sponsored by the World Council of Churches after four years' preparation, the conference will also feature a study of recent trends in Roman Catholic social thought as revealed in the relevant encyclicals of Pope John XXIII and the Vatican Council Pastoral Constitution on the Church in the Modern World (Schema XIII).

Eight Roman Catholic observers, appointed by the Vatican, will attend the Conference and one of them, Canon Charles Moeller, professor at the University of Louvain, Belgium, will interpret for the delegates recent developments in Roman Catholic social thinking. Several Protestant and

Orthodox theologians will comment on the Roman Catholic social statements.

Some of the topics to be featured at the conference are: Potentialities of the New Scientific and Technological Revolutions, Peace in a Nuclear Age, Christianity and Revolutionary Change in Latin America, The Challenge and Relevance of Theology to the Social Revolutions of our Times, and Economic Relations between Developed and Developing Nations.

Speakers include Dr. Emmanuel G. Mesthene, executive director of the Program on Technology and Society, Harvard University; Professor Jacques Ellul, of the Faculty of Law, Bordeaux University; Dr. Raul Prebisch, director of the United Nations' Conference on Trade and Development; and Dr. Julius G. Kiano, Minister of Labor in the government of Kenya.

Others are Professor Margaret Mead, world famous anthropologist; M. Jean Rey of Belgium, member of the Economic Commission for Europe; General T. B. Simatupang of Indonesia; Professor Max Kohstamm, executive vice-president of the Action Committee for the United States of Europe; and Archpriest Vitaly Borovoi, professor of Church History in the Orthodox Academy of Leningrad.

At one plenary session a panel will discuss how the Church can contribute to the transformation of society. This panel of laymen and theologians will include Dr. Eugene Carson Blake, general secretary-elect of the World Council of Churches, Dr. Eduardo Mondlane of Tanzania, and Professor Lochman of Czechoslovakia.

Much of the work of the Conference will be done in four sections that will grapple with the following themes:

1. Economic development in a world perspective;
2. The nature and functions of the state in a revolutionary age;
3. Living together in a world society—structures of international cooperation; and
4. Person and community in a technical and secular era.

The program provides for 14 two-hour meetings of these sections, of which three will be reserved for discussion of the main theme presentations and the rest for the specific issues of the sections.

Each section will be subdivided into three or four sub-sections to facilitate the discussion of particular issues. A program for each of the sections is being prepared, and specialists in each of the areas will lead the discussion within their particular group.

Besides the sections, there will be three Conference working groups which will depend for their findings on the outcome of the sections discussions. The topics before these working groups will be: (1) Theological issues and social ethics; (2) Technology and contemporary life; and (3) Methods of study and action for the Church in modern society.

On the afternoon and evening of Sunday, July 17, there will be a dramatic presentation entitled *The Rebel* which has been prepared by Mr. Patrick Garland, a young British writer who has worked for the theater and television. In a series of histori-

cal and literary readings Mr. Garland will examine the spiritual and ethical roots of the man who says "No" to the conventions of church and society.

The outcome of the Conference will be a document that will provide the basis for a worldwide discussion in churches throughout 1966-68 concerning the issues raised during the meeting. The aim is to take a new look at society both from the perspective of humanity and from the perspective of the Lord who calls his people to imaginative new actions for justice and service in an emerging world society.

JEWES TO PUBLISH TORAH COMMENTARY

Reform Judaism, for the first time since its founding in the early 1800's in Germany, will undertake the publishing of a liberal Commentary of the Torah (the Five Books of Moses), in order to meet the problems and perplexities the Bible poses to modern man.

The new Commentary is being sponsored by the Union of American Hebrew Congregations, congregational body of 660 Reform temples in the United States and Canada, and will be supervised by the Commission on Education of Reform Judaism, a joint body of the UAHC and Central Conference of American Rabbis (rabbinic body).

At the annual meeting of the UAHC's Board of Trustees, Rabbi Roland B. Gittelshon, Boston, chairman of the Commission on Education, told the Reform synagogue leaders that the Commentary "while drawing richly on the insights offered by traditional interpretations, will seek to reinterpret the Bible in the light of contemporary scientific discoveries."

He estimated that it would take from three to five years to complete and would involve the combined talents of many scholars, writers, researchers and editors at a cost of about \$250,000. The new UAHC Commentary will use a bilingual—Hebrew and English—approach to the Biblical text.

Rabbi Gittelshon, spiritual leader of Temple Israel in Boston, said the Commentary could be used in congregational religious schools and adult study courses, and would be made available in the pews during religious services "so that worshippers may follow the Torah readings with a Commentary that illuminates its meaning."

UAHC President, Rabbi Maurice N. Eisendrath, compared the Commentary "in magnitude only with the translation of the Bible by the Jewish Publication Society." He said, "Today, Jews young and adult, are reexamining their religious roots and return to religious study. We have found this to be especially true in Reform Judaism.

"We want to make the Bible come to life again for the modern Jew," Dr. Eisendrath explained. "It is incomprehensible that virtually the only Commentary of merit available in English is the traditionally oriented and scientifically outmoded Commentary of Rabbi Joseph H. Hertz, published in Britain in 1929.

Rabbi Alexander M. Schindler, UAHC Director of Education, who will coordinate the editorial work of the Commentary, out-

lined the types of questions to be answered by the new project:

1. In the light of the latest scientific and archeological evidence, what did the text mean originally and what was its historic setting?

2. How has Jewish tradition (meaning the rabbis of the Talmud and luminaries such as Rashi) interpreted various passages of the Torah?

3. What does the text say to me and my life today?

An advisory committee of prominent Reform Jewish scholars has been appointed to supervise the new Commentary. These include Rabbi Solomon B. Freehof, Chairman, Temple Rodef Shalom, Pittsburgh; Rabbi Bernard J. Bamberger, Temple Shaaray Tefila, NYC; Dr. Sheldon Blank, Hebrew Union College-Jewish Institute of Religion, Cincinnati; Rabbi Gittelshon and Dr. Harry M. Orlinsky, HUC-JIR, NYC.

The Torah is composed of the first five books of the Bible and portions of it are read and commented upon weekly at the Sabbath service in the Synagogue. It is a central source of Jewish history, theology, religious practices and Jewish festivals.

Reform Judaism accepts the ethical imperatives of Judaism and maintains that it is the duty of each generation of Jews to bring the religious teaching and practices of their fathers into harmony with developments in thought, advances in knowledge, and changes in the circumstances of life.

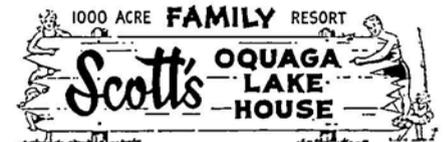
BIBLE SOCIETY ISSUES GREEK NEW TESTAMENT

Material from rubbish heaps and wastebaskets as well as from museums and libraries went into the new edition of the New Testament in Greek, published by the American Bible Society in May during the Society's 150th Anniversary.

A special commemorative copy was presented to Archbishop Iakovos, Primate of the Greek Orthodox Church of North and South America, at the 150th Anniversary Dinner of the ABS May 13 at New York's Waldorf-Astoria. The presentation was made by the Reverend Dr. Bruce M. Metzger, ABS board member and Translations Committee Chairman. Dr. Metzger, who is Professor of New Testament Literature and Exegesis at Princeton Theological Seminary, served on the interdenominational committee which edited the manuscript.

The international team of scholars, who worked ten years on the project, is the first committee to edit a Greek New Testament since it was written in the first century. Initiated by Dr. Eugene A. Nida, ABS Translations Secretary, the edition is sponsored by five of the major Bible Societies. In addition to the ABS, they are the British and Foreign Bible Society, the National Bible Society of Scotland, the Netherlands Bible Society and the Württemberg Bible Society of Germany.

Dr. Robert P. Markham of the ABS Translations Department, who has worked on the edition for seven years and served as Secretary of the International Editorial Committee, said that it was compiled from almost 1,000 Greek manuscripts and various



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ancient versions including Latin, Nubian, Armenian and others. Material came from Egyptian rubbish heaps, a wastebasket in a Mount Sinai monastery, a New York City museum and a Swiss banker's private library. In addition countless fragments viewed on thousands of spools of microfilm also contributed to the edition, Dr. Markham explained.

Based on contemporary studies and edited by a group of New Testament experts, the edition is designed to provide scholars with a new text and selection of variant readings representative of modern developments. The edition will also provide students and Bible translators, especially missionaries and nationals of the younger churches, a new tool with which to do their work more accurately.

The first scientifically edited Greek New Testament prepared in this country, the new edition uses large size type for the text and contrasting bold type for Old Testament quotations. A new selection of 1,400 alternative readings was chosen for the footnotes with full evidence given for and against each reading.

In addition to Dr. Metzger, the interdenominational editing committee includes

Professor D. Kurt Aland, Professor of Church History at the University of Münster, Germany, and director of the Institute for the Study of the New Testament. Principal Matthew Black, the second member, is the head of St. Mary's Divinity School, St. Andrews, Scotland, and editor of the international journal *New Testament Studies*. Another member, Dr. Allen P. Wikgren, is New Testament professor at the University of Chicago and director of the lectionary project there which provided material for the edition.

A new twelve-story Bible House recently completed at 61st and Broadway in New York City now houses the ABS, the world's largest nonprofit organization devoted exclusively to translating, publishing and distributing Scriptures here and abroad without note or comment.

SUPPORT INDIAN CLAIM TO ANCESTRAL LANDS

The National Council of Churches has come to the aid of Indian Americans by supporting the claim of the Taos Pueblo tribe to exclusive use of their ancestral lands surrounding Blue Lake in the Sangre de Cristo range in New Mexico.

In testimony before the Subcommittee on Indian Affairs of the Senate Committee on Interior and Insular Affairs the Rev. Serge Hummon of New York City said the National Council supports the Indian claim particularly because Blue Lake is a historic tribal site essential to their practice of religion.

Mr. Hummon said he represents the National Council as chairman of the church organization's Committee on Indian Work. He is director of Town and Country—Indian Work of the United Church of Christ. He was accompanied by the Rev. E. Russell Carter, director of the NCC Commission on a Christian Ministry with Special Groups, and the Rev. Dean M. Kelley, director of the NCC Commission on Religious Liberty, who acted as resource persons.

The NCC officer based his testimony on a policy statement adopted by the NCC General Board in 1955 which declares: "The National Council of Churches defends the rights and liberties of cultural, racial and religious minorities. The insecurity of one menaces the security of all. Christians must be especially sensitive to the oppression of minorities. . . ."

The Senate Subcommittee on Indian Affairs, under the chairmanship of Senator Lee Metcalf (D., Mont.), is holding hearings on Senate Bill 3085, which would provide for the return to the Pueblo de Taos Indians under a perpetual trust title of a 50,000 acre tract, including Blue Lake. The bill was introduced last March by Sen. Clinton P. Anderson (D., N. M.).

Earliest records of the Indian tribe's possession of Blue Lake go back to 1300. In 1958, when Spanish rule was established, Indian "possessory rights" were recognized. In 1821 Mexico assumed control of the area and confirmed these rights. When the United States assumed possession in 1848, the Treaty of Guadalupe Hidalgo guaranteed all preceding property rights.

In 1906, however, the U. S. Government incorporated the Blue Lake area into the Carson National Forest. Since then a succession of decisions has recognized the Indian rights but failed to validate them. Finally, in 1965, the Indian Claims Commission affirmed that the Government took the area unjustly from its rightful Indian owners. Senate Bill S. 3085 is designed to rectify this historic wrong.

A statement by Taos Indian leaders points out that the Government has offered financial compensation to the tribe for the land involved, but "the tribe cannot accept money for its sacred mountain land. Legally now, morally always, and in spirit which is outside of time, this sacred land and its people have been joined together, they are one and the same."

The Blue Lake area contains the central shrines and sanctuaries of the Taos Indian religion. It is 50,000 acres of high mountain wilderness in northern New Mexico. Near the end of each summer, the people of Taos Pueblo travel back along the course of the Rio Pueblo to the sacred Blue Lake. This journey signifies the return of the people to the source of their life and the source of their spirit. From the Lake to the Pueblo, the stream is the lifeline and the heartline of the tribe.

In his testimony, Mr. Hummon stated that the churches which comprise the National Council "have long been concerned about the welfare of Indian Americans and have worked with and interceded for them through many generations."

He referred to another 1955 policy statement in which the Council declared: "Indians can and should be helped to participate more fully in the benefits and responsibilities of the American community . . . America has been enriched by the Indian cultural heritage and the values thus brought into our society should be conserved. We therefore affirm the necessity for assuring to each Indian tribe or band the right to preserve, to the extent consistent with the general welfare, its own cultural identity."

The National Council testimony points out that "the history of the white man's dealings with the original inhabitants of this land is a shameful saga, and even the Federal Government's more recent efforts to rectify past wrongs are far from adequate."

Citing the indispensability of the Kaaba in Mecca as the central shrine of Islam and the sanctity of the Holy Sepulchre in Jerusalem for many Christians, the National Council said "to offer either group a sum of money in compensation for its holiest shrine would not seem blasphemy but would be meaningless."

"Cathedrals, mosques, and temples are respected as structures of singular sanctity," and the Indians of Pueblo de Taos are asking that equal consideration be extended to the shrine where they have performed their religious obligations for at least as long as the famed cathedrals of Europe have been in use.

Replying to suggestions that the Indians' need for this land is "spurious, exaggerated" or inconsistent with the availability of

Roman Catholic churches nearer the pueblo, the NCC statement declares that "no man can finally assess or validate the genuineness of another man's religion except in the most superficial way."

The statement said that "the Indians are the best, and ultimately the only, human judges of what is necessary for their religious life. We cannot determine for them what is or is not necessary for that purpose, any more than they can make the determination for us. We can only respect each other's determinations and make each other's religious obligations as easy as we can."

PERCY J. TREVETHAN HONORED ON RETIREMENT

The top Methodist in vocational rehabilitation, Dr. Percy J. Trevethan of Washington, was honored April 29 by ten national organizations in the field.

Retiring in June as executive vice president of Goodwill Industries of America, Dr. Trevethan was recognized for his forty years of service to handicapped people and for his contribution to the cause of vocational rehabilitation.

Sponsors of the dinner were the President's Committee on Employment of the Handicapped, U. S. Vocational Rehabilitation Commission, U. S. Committee of the International Society for Rehabilitation of the Disabled, World Rehabilitation Fund, National Rehabilitation Association, Association of Rehabilitation Centers, National Association of Sheltered Workshops, People-to-People Committee for the Handicapped, National Society for Crippled Children and Adults, American Leprosy Mission.

Trevethan's work in this field began in 1926, when he became an executive trainee in the original Goodwill Industries in Boston. He later was executive of the Boston division before coming to the national organization in 1946. In this position he also has been executive secretary for Goodwill Industries under the Methodist Board of Missions' National Division.

MRS. JOHN O. GROSS DIES IN NASHVILLE

Mrs. John O. Gross, 73, wife of the retired general secretary of the Division of Higher Education of the Methodist Board of Education, died in Nashville, Tenn., Tuesday morning, May 10. Mrs. Gross suffered a coronary occlusion in February, 1965. She had been confined to her home since that time.

Funeral services were held at West End Methodist Church, Nashville. Bishop James W. Henley, resident bishop of the Jacksonville (Fla.) Area of The Methodist Church and former pastor of West End Methodist Church, conducted the services assisted by Dr. Myron F. Wicke, general secretary, Division of Higher Education of the Methodist Board of Education, and Dr. Ben B. St. Clair, pastor of West End Methodist Church. Interment was in Woodlawn cemetery in Nashville.

Mrs. Gross is survived by her husband, one daughter, Mrs. Edwin E. Smith, Jr., of Nashville, and two sons, Dr. George A. Gross, a psychiatrist of Sacramento, Calif.,

and Dr. J. Birney Gross, dean of Mount Union College, Alliance, Ohio, nine grandchildren, and one sister, Miss Bertha Bletzer, Canton, Ohio.

Mrs. Gross, the former Harriet Bletzer, was born in Stark County, Ohio, September 30, 1892. She was the daughter of Mr. and Mrs. George H. Bletzer. She was a graduate of Greentown High School, Stark County, Ohio, and of Asbury College, Wilmore, Ky. For several years she was a public school teacher. She and Dr. Gross were married on June 30, 1920.

For several years Mrs. Gross was soloist at First Methodist Church, Lexington, Ky. She participated in community organizations including the American Association of University Women at Barboursville, Ky., and at Indianola, Iowa. Dr. Gross formerly served as pastor and district superintendent in the Kentucky Conference of The Methodist Church, and president of Union College, Barboursville, Ky., and Simpson College, Indianola, Iowa. They came to Nashville in 1941 when Dr. Gross assumed his work with the Methodist Board of Education.

Mrs. Gross, a member of West End Methodist Church, Nashville, was for many years active in the Woman's Society of Christian Service and the Mary Helm Bible Class. She held life membership in the Woman's Society of Christian Service in the Iowa-Des Moines Conference (now the South Iowa Conference) of The Methodist Church.

Memorial gifts are being made to the National Methodist Scholarship Fund through the Methodist Board of Education.

WOMAN'S SOCIETY FILM WINS NATIONAL AWARD

"Living Response," a motion picture produced to help Methodist women celebrate the twenty-fifth anniversary of their organization, has won a national film award.

Produced by Roger Tilton Films, Inc., San Diego, Calif., for the Methodist Board of Missions, "Living Response" received first prize in the "Religion" category at the 1966 American Film Festival in New York, sponsored by the Educational Film Library Association. More than 400 films and filmstrips were entered in thirty-four categories, including nine in "Religion." Besides American films, there were entries from England, Australia, Canada, Russia and other countries. The winners were announced at the annual Film Festival banquet May 13.

The award-winning Methodist film was produced under the guidance of Miss B. Elizabeth Marchant, New York, director of production for the Board of Missions' Department of Visual Education. The twenty-nine-minute color animation-documentary motion picture was produced by the Woman's Division of the Board as a special resource for the 25th anniversary observance of the Woman's Society of Christian Service, the 1,690,000-member women's organization of The Methodist Church. Miss Marchant served as Woman's Division consultant for the film.

"Living Response" was produced, Miss Marchant said, "to cause Methodist women to value membership in the Woman's Society by reminding them of their heritage,

to summarize the scope of their Christian mission and to indicate new trends in mission that have emerged after twenty-five years. The central theme is mission."

The prize-winning film employs the cinematic techniques of animation, collage (of still photographs) and documentary live action. The animation depicts the Christian heritage of Methodist women in mission for almost a century; still photographs portray twenty-five years of Woman's Society work, and live-action sequences show Methodist women supporting and participating in the mission of the church in the present day.

"Living Response" has been used widely during the last year, as the Woman's Society and its auxiliary for employed women, the Wesleyan Service Guild, have celebrated their 25th anniversary. The anniversary observance was climaxed at the Woman's Society Assembly May 12-15 in Portland, Oreg., attended by 8,000 women.

"Living Response" is available for rental from Cokesbury regional service centers and some annual conference film libraries.

SIM GETS SUPPORT FROM MISSION BOARD

The Methodist Board of Missions, through two of its major units, has approved grants totaling \$13,000 for the Student Interracial Ministry (SIM). The grants were made by the Board's National Division (\$10,000) and Woman's Division (\$3,000) at their executive committee meetings April 28-29 in New York.

The Student Interracial Ministry is an ecumenical, interracial movement, initiated and developed by seminary students. Beginning in response to the sit ins of 1960, SIM now has representatives and contacts on more than eighty campuses across the nation. It administers a program of placing

students and developing projects on an interracial basis throughout America.

The grants by the National and Woman's Division are the first from the Board of Missions to SIM. When added to a \$7,500 grant to SIM from the Board of Missions-supported MUST program in New York City, the total contribution from the Board comes to \$20,500. (MUST means Metropolitan-Urban Service Training.)

The Student Interracial Ministry has been developed through the support of several foundation grants, as well as the growing interest of denominational boards and agencies, whose support has increased threefold. The Methodist Board of Christian Social Concerns has supported the program from the beginning. Other denominations include the United Church of Christ, the United Presbyterian Church USA, the Disciples of Christ, the Lutheran Church in America, the Reformed Church in America, the American Baptist Convention, the Church of the Brethren and the Presbyterian Church US. Of a total budget in 1966-67 of \$116,209, SIM has received commitments for \$70,400 from foundations, denominations and local churches as of April 28.

The support from the Board of Missions followed the development of an urban emphasis in SIM's program. In 1966-67 SIM will sponsor ten ecumenical urban projects meeting a variety of needs in New York City, Atlanta, Charleston, Philadelphia, Richmond, Charlotte, Buffalo, Baltimore, Toledo, and Raleigh. Activities will include community organization, recreation, adult education, voter registration, tutorial study, camping, community stabilization, improved housing and community services.

In addition to its placements in local churches, SIM will also sponsor nine graduate interns serving as teaching assistants in



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Departures

(subject to change after press time)

JULY, 1966

- July 6—Mr. and Mrs. James B. Wilmot and child, from New York to W. Pakistan, Fli. #101, SR
- July 7—Miss Susie Mayes, from San Francisco to Hong Kong, *President Cleveland*, American President
- July 7—Rev. and Mrs. Clyde H. Dunn and five children, from San Francisco to Taiwan, *President Cleveland*, American President
- July 8—Miss Dorothea Brown, from New York to Monrovia, *African Rainbow*, Farrell
- July 12—Rev. and Mrs. William J. Hinson and three children, from New Orleans to Brazil, *Del Sud*, Delta
- July 17—Rev. and Mrs. Kenneth D. Enright and four children, from New York to Congo, Fli. #708, TWA
- July 20—Dr. and Mrs. Gerald H. Anderson and one child from Pittsburgh, to Philippines, Fli. #403 UAL
- July 21—Rev. and Mrs. Peyton L. Palmore, III and four children, from San Francisco to Japan, *Brazil Maru*, Nitsui
- July 21—Rev. and Mrs. Carl W. Judy and two children from San Francisco to Korea, *President Roosevelt*, American President
- July 23—Miss Jane K. Way, from Pittsburgh to Salisbury, Fli. #92, TWA
- July 26—Rev. and Mrs. Cyrus B. Dawsey and one child, from New Orleans to Brazil, *Del Mar*, Delta
- July 30—Miss Beryl Sketchly, from New York to Bombay, *Italian*, New York
- July 31—Mr. and Mrs. Edwin William Shields and two children, from San Francisco to Singapore, *President Pierce*, American President

committee, comprising representatives of MCOR and the World Division of the Methodist Board of Missions. The World Division had previously authorized the committee. The decision on an initial allocation of \$157,300 from anticipated offering receipts was referred by MCOR to the joint committee. MCOR was informed that a special high-level committee had been established by Indian Methodism to handle fund distribution and that a Methodist missionary, the Rev. Dr. Robert V. Marble (American home: Kansas City, Mo.), has been appointed relief coordinator.

After hearing a position paper on "Should MCOR Be Limited to Overseas Relief?" which raised the question of an MCOR role in U. S. relief, the Committee voted unanimously to continue to serve only outside the U. S. and its dependencies.

It was pointed out that domestic relief appeals in Methodism are usually not for direct relief to persons but for reconstruction of churches, parsonages and institutions. Also pointed out was that other agencies, usually the National Division of the Board of Missions, work in the domestic relief field.

MCOR also heard and referred to the officers and/or the executive staff three other position papers—"Whom Do We Serve?", "A Single Annual Appeal for MCOR" and "MCOR and Mass Communications."

As at each of their three meetings a year,

MCOR approved grants of many kinds, both regular and special grants, for work in 20 countries. The grants totaled \$204,240. Among them were special grants totaling \$27,500 for the Ecumenical Program for Emergency Action in Africa of the World Council of Churches. Included was \$15,000 for "Operation Doctor," which provides needed medical help in the Congo. The grants are for both interdenominational and Methodist projects.

Just returned from an around-the-world trip, Dr. Haines told MCOR: "The successful approach of the Christian church has been the involvement of the individual. Here is a serious responsibility for MCOR in the days ahead, to have our Methodist people feel a part of the total Christian presence in extending help to those in need. At every place of need, you find the church is there—understaffed and yet making a significant contribution as Christ's messengers of reconciliation."

Bishop Ralph T. Alton, chairman of MCOR, presided at the meeting. He is the episcopal leader of the Wisconsin Area of The Methodist Church.

Honored on his retirement as general secretary of MCOR was the Rev. Dr. Gaither P. Warfield, who calls both Rockville, Maryland, and New York City home.

Almost 150 friends and co-workers gathered at the Riverside Church, just across the street from MCOR's headquarters in the Interchurch Center, to fete Dr. Warfield at a dinner and a reception.

Bishops—including Methodism's 103-year-old senior statesmen Bishop Herbert Welch, the founder of MCOR—church executives and ecumenical leaders lauded Dr. Warfield for his twenty years of service with MCOR, the last fourteen as general secretary. They paid tribute to him as "a loyal Methodist, a man of infinite compassion, a Christian gentleman, a man of action, one of God's gifts to the church, and a man for others."

In recognition of his leading Methodism in providing millions of dollars to help suffering people around the world, victims of war, floods, hurricanes, earthquakes and persecution, one speaker said, "Thousands of people would like to step forward tonight and say, 'God bless you.'"

And there were gifts—a check representing the esteem of friends and professional colleagues; an etching from grateful Berliners; a carved wood panel from Hong Kong's refugees, and a finely wrought tablecloth from TB patients at India's Madar Sanatorium, who sent this message, "You remembered the needs of everybody."

The chairman of MCOR, Bishop Ralph T. Alton, summed it up when he said: "The last thing Gaither would want on this occasion would be for it to be too 'solemn-choly.' So let me say just this, the work of MCOR and Gaither's compassionate and determined personality were made for each other. He personifies what is significant in the mission of the church."

Through it all—the eight speeches of appreciation and praise, the gifts and the applause, Dr. Warfield sat at the head table with his wife, Mrs. Hania Warfield, their

the Atlanta University system (Clark, Morris Brown, Morehouse and Spelman Colleges); twenty-three students working in seven counties in southwestern Georgia in cooperation with SNCC (the Student Nonviolent Coordinating Committee), and three students working with the Delta Ministry project of the National Council of Churches in Mississippi.

Altogether, SIM will place about 100 students in summer and intern situations this year. Approximately fifteen Methodist students and seventeen Methodist churches are expected to participate in the 1966-67 program.

The experiences of students in SIM are considered to have a growing impact on theological education throughout the United States. The program is receiving the support of seminary officials and denominational leaders who see the implications of SIM's work for a new approach in the preparation of students for new tasks of ministry.

MCOR MAKES GRANTS FOR INDIAN EMERGENCY

Approval of the first grants for famine relief in India from the "Emergency Help for India" offering received in Methodist churches May 1 and a decision not to enter the relief field in the United States were principal actions of the Methodist Committee for Overseas Relief (MCOR) at its meeting May 2-3 in New York.



DR. WARFIELD

MCOR also approved regular and special grants for relief, rehabilitation and refugee resettlement in twenty countries, and considered four position papers relative to the Committee's work. The Rev. Dr. J. Harry Haines made his first report as the new general secretary for MCOR, succeeding the Rev. Dr. Gaither P. Warfield.

Authorized by the Methodist Council of Bishops, the special offering has a goal of \$1,500,000. Most churches were expected to receive the offering May 1, but could receive it on an alternate Sunday if desired.

Anticipating receipts from the offering over the next four months (May through August), MCOR authorized release of up to \$350,000 to interdenominational agencies, including Church World Service (relief arm of the U. S. National Council of Churches) and the Division of Inter-Church Aid, Refugee and World Service of the World Council of Churches.

One-half of the offering is to go through interdenominational channels and one-half through Methodist channels.

The first interdenominational grants will be used for family-planning projects, drilling of wells to open new sources of water, distribution of food through food-for-work projects, land improvement projects, and the procurement and distribution of fertilizers.

In a related action, MCOR authorized the distribution for the Methodist half of the offering receipts to be handled by a joint

daughter and son-in-law, Mr. and Mrs. Charles Culp, Glens Falls, N. Y. Then came his turn. He expressed gratitude for the dinner, said he was looking forward to working in some community activities in his hometown (meaning Rockville), declared that the rocking-chair would never get him, and closed with this testimony:

"Sometimes we wonder what we would do if we had our life to live over again. I would unhesitatingly choose again the life God has given me. It holds all that is meaningful—my family, my friends, my faith in an exciting God and a disturbing Christ, and a world full of needy people to be served."

Among those who spoke, other than Bishops Welch and Alton, were Bishop Frederick B. Newell of the Pittsburgh Methodist Area and former MCOR chairman; Mrs. Porter Brown, New York, general secretary of the Methodist Board of Missions; the Rev. Dr. Floyd Honey of the World Council of Churches staff; the Rev. Dr. Reginald H. Helfferich of the Board of World Ministries, United Church of Christ, representing Church World Service, and Gerhard G. Hennes, MCOR treasurer who spoke for the staff.

Dr. Warfield was the third general secretary MCOR has had in its twenty-six-year history. The first was Bishop Welch, and second was the late Bishop Titus Lowe. Dr. Warfield served as an MCOR staff member under both.

Dr. Warfield is a native of Rockville, Md., He was educated at Dickinson College where he received AB and MA degrees and which awarded him a doctor of divinity degree in 1942 while he was interned in a European concentration camp. He also has degrees from Drew Theological Seminary, Madison, N. J., and Union Theological Seminary in New York.

During World War I, he was a war work secretary of the YMCA for six months and later was a pilot in the United States Army. He served as assistant pastor of St. Paul's Methodist Church in New York City and later was a traveling secretary of the Student Volunteer Movement in the United States.

Dr. Warfield went to Poland in 1924 as a missionary of the Methodist Episcopal Church, South, and soon was appointed superintendent of the Poznan District. He established and directed the training school for Methodist ministers in Poland, and at the outbreak of World War II was superintendent and treasurer of the Polish Methodist Church. Soon after the war began, in September 1939, he was arrested and imprisoned by the Soviet Army. Upon release he returned to Warsaw and organized the American colony. On December 7, 1941, he was arrested by the Germans and later taken to the internment camp at Laufen. The following year he was exchanged and returned to this country with his family.

Dr. Warfield has been a vice-chairman of Church World Service and a past chairman of its executive committee, and was for years a member of the administrative committee of the Division of Inter-church Aid, Refugee and World Service of the World Council of Churches. He is a member of the Virginia Conference of The Methodist Church.

STAFF CHANGES TOLD BY METHODIST BOARD



DR. SMITH

Three changes have been announced in the staff of the Methodist Board of Missions. The persons involved are:

The Rev. D. Samuel R. Smith, Greensboro, N. C., has been elected as the functional secretary for education in the Board's World Division, effective September 1.

Miss Mary H. Crawford, Philadelphia, Pa., has been named acting treasurer of the Board's National Division, succeeding George L. Hergesheimer, who has been elected general treasurer of the Board.

Miss Mary E. Hetrich, Philadelphia, has been named acting comptroller of the National Division, succeeding Miss Crawford. Miss Hetrich has been employed by the Division for several years in the field of data-processing and accounting.

Dr. Smith will succeed Rev. Dr. Thoburn T. Brumbaugh, New York, who will retire August 31 after thirty-seven years of service as a Methodist missionary and missions executive. Dr. Smith will coordinate the World Division's relationships with more than 400 Methodist and Methodist-related schools in some thirty countries overseas.

Since 1964, Dr. Smith has been dean of Greensboro College, Greensboro, N. C. President J. Ralph Jolly of the college made this statement about Dr. Smith's election to the Board of Missions staff: "It is with both delight and general regret that we see this honor come to Dean Smith. We are pleased that his leadership is being recognized and that he will have opportunities for worldwide service. We cannot help but feel deep regret that we will not have his dynamic leadership on our campus after September 1. I consider him a warm personal friend as well as colleague, and it is with a sense of personal loss that I wish him Godspeed. He has rendered most excellent service to Greensboro College."

Born in Dover, Ohio, Dr. Smith is a graduate of Ohio Wesleyan University (bachelor of arts, 1939) and of the Yale University Divinity School (bachelor of divinity, 1942). He received an honorary doctor of divinity degree from Ohio Wesleyan in 1964. From 1943 to 1947, he was a Methodist missionary to Liberia, serving as principal of the Methodist School in the capital city of Monrovia. From 1949 to 1964, Dr. Smith was educational director of the large Firestone Rubber Plantation Company in Harbel, Liberia. Since 1964, he has been dean of Greensboro College, Greensboro, N. C. He has twice been decorated by President Tubman of Liberia for educational service to the country. He is a ministerial member of the North-East Ohio Methodist Conference.

Miss Crawford, who lives in Aldan, Pa., has been on the staff of the National Division since 1920. After 26 years in the accounting department, she was elected assistant treasurer of the Division in 1956 and then elected comptroller in 1961. She was

born in Philadelphia and attended Strayer Business College there.

HAWAII MISSION ASKS CHANGE IN STATUS

The Hawaii Mission of The Methodist Church has approved and sent to mainland church leaders a request to become a district of the Southern California-Arizona Conference.

Endorsed by a vote of 74 to 11 at the 61st annual meeting of the Hawaii Methodists at Harris Memorial Methodist Church, Honolulu, the request now goes to the Conference's annual session at the University of Redlands, June 13-19, for final action.

If approved, it would make Hawaii a tenth district and add more than 6,700 members in 30 churches. Present Conference membership is 266,000 in 450 churches, organized in nine districts—Los Angeles, Santa Barbara, Long Beach, Pasadena, Riverside, San Diego, Whittier, Phoenix, and Tucson.

The action by Hawaii Methodists came on the unanimous recommendation of a Committee on Mission Organization, headed by Mrs. Mary O. Komuro, and climaxed more than seven years' study and discussion.

Advancement from the limited status of a mission, the committee said, would strengthen the church in its future growth and development. Furthermore, the committee pointed out, Hawaii increasingly has been closely related to Southern California-Arizona. Most ministers serving there are members of this Conference, and Conference leaders over the years have given guidance and help in numerous programs.

Enabling legislation to permit Hawaii to become a district was adopted by the Methodist General Conference, the church's highest law-making body, in 1960 and 1964, provided the initiative came from Hawaii.

Meanwhile, study committees have been looking at all the ramifications of district

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status, including questions on clergy minimum salary, pensions, apportionments to churches, and church extension projects.

A committee of the Southern California-Arizona Conference, headed by Dr. Will M. Hildebrand, received the Hawaii request this week and voted to recommend approval to the annual session in June. Dr. Hildebrand is executive secretary of the conference Board of Missions.

The Methodist Church in Hawaii is changing from recipients of generous support to a church on mission with new maturity, greater self-support, and visibly better integrated.

So reported Dr. Frank E. Butterworth to the 61st annual meeting of the Hawaii Mission at Harris Memorial Methodist Church, May 11-15.

In his report as superintendent of the Hawaii Mission, Dr. Butterworth noted that this last year "with absolutely no assistance from outside our own ranks, the church showed a membership growth of 4.24 per cent, twice Methodism's national average; and more important, 41 per cent were new Christians received on profession of faith.

"There was a time when we did not show much statistical growth in membership unless we were goaded into visitation evangelism by visiting teams of mainland ministers or exchanging leadership between the islands."

Membership in Hawaii's 30 churches now totals 6,692, or 272 more than last year. Church school enrollment is up slightly, to 6,130; and the Woman's Society of Christian Service showed a gain of 5.8 per cent, to

777 members.

Ethnic exclusivism born out of language differences is melting away in Methodist churches, Dr. Butterworth said, and is being replaced by a common concern for neighbor.

"Anyone dates himself to state today that a particular church is a 'Haole' church or a 'Japanese' church or 'Filipino' church. Most of the new members of Harris Church this year have been non-Japanese. One-third of Aldersgate's members are now Samoans. Christ Church has conducted such an effective program of apartment-house evangelism that the number of non-Koreans is growing steadily. All post-war churches are almost perfectly balanced racially," he said.

Another evidence of Hawaii's growing churchmanship, Dr. Butterworth said, is the record of fourteen churches now contributing full support to their pastor-in-charge. Several churches are granting full or partial support to associates in language work or in Christian education.

Three new congregations established within the last year voted unanimously to begin their life with a 50-50 budget, in which half of every dollar received will be given to others. Older churches, too, are displaying a new sense of commitment.

A further sign of growing maturity is found in the number of congregations seriously at work in their own neighborhoods on such wide-ranging services as tidal wave disaster shelter, summer camp for underprivileged children, and neighborhood juvenile corps.

Ecumenical cooperation is exhibited in the development of Hawaii Loa College, community action projects in the anti-poverty war, and the recently formed Hawaii Council for Housing Action.

Bishop Gerald Kennedy, who presided at the annual meeting, led the ground breaking for a \$130,000 building at the Susanna Wesley Community Center; announced six ministerial appointment changes; and ordained as elder the Rev. Harry Y. Pak, pastor of Christ Church, Honolulu. More than 450 persons attended a reception in honor of Bishop and Mrs. Kennedy in the Hawaiian Village Hotel.

METHODIST WOMEN GIVE \$600,000 TO COLLEGE

The Woman's Division of the Methodist Board of Missions has approved a grant of \$600,000 toward the construction of a new library at Methodist-owned Scarritt College in Nashville, Tenn. It was one of several financial actions by the Division's executive committee during its spring meeting at the Interchurch Center.

The Woman's Division, which is the national women's organization of The Methodist Church, will use funds given by 1,722,000 Methodist women in 36,000 local units (in all fifty states) for the grant. About three-fourths of the \$600,000, or approximately \$450,000, will come from receipts from the 1965 "Call to Prayer and Self-Denial" offering given by Methodist women last October.

The library is part of an over-all expansion and development program, planned as

part of Scarritt's 75th anniversary. Five new buildings are to be erected at a total cost of about \$7,500,000. The cost of the library, including furnishings, will be about \$750,000. Construction is expected to begin some time next winter.

Scarritt College trains deaconesses, missionaries, Christian education directors and other persons from any kinds of church-related service in America and overseas. It has a student body of 175.

Scarritt president, Dr. D. D. Holt, said: "We are excited about the fine gift of the Woman's Division to our much-needed new library. We are deeply grateful to the Division, and to the women of Methodism, for their continuing concern for the world mission of the church, a concern reflected in their generous gift. The new library will help Scarritt to carry out in a fuller measure its training of men and women for full-time service in the church."

The Woman's Division acted on recommendation of its Section of Finance, whose chairman is Mrs. Harold M. Baker, Toledo, Ohio. The Division president is Mrs. Glenn E. Laskey, Ruston, La.

PLANS ANNOUNCED FOR 1968 CONFERENCE

Methodism's General Conference will pay special attention to—and perhaps participate in—the ecumenical movement in its 1968 quadrennial session, it has been announced by the conference's Commission on Entertainment and Program.

The sessions, to be held in the Dallas Memorial Auditorium, Dallas, Texas, in late April and early May of 1968, could be the uniting conference of The Methodist Church and the Evangelical United Brethren Church. This will be the case if the proposed unification is approved by the General Conferences of the two denominations this autumn in Chicago, Ill., and the action is subsequently ratified by the annual conferences.

If the unification is completed here a special program feature, planned cooperatively by the two denominations, will present the heritage of the groups and consider the potential future outreach of the united church.

Whether or not the 1968 General Conference is a uniting conference, there will be a program sponsored by the Methodist Council of Secretaries emphasizing the ecumenical nature of the church. Other special features will include an emphasis on Methodist work in education of Negroes and a "Texas" night.

If the conference is a uniting one, each church will meet separately for about two days to complete unfinished business, then there will be a ceremony of unification and the first General Conference of the new church will begin.

In addition to acting on the program features for the 1968 conference, and beginning other planning, the Commission on Entertainment and Program completed action on most details for this autumn's adjourned session, according to the Rev. Dr. J. Otis Young, Evanston, Ill., chairman of the commission.

**Healing
Below
Stairs**



**The
Priority
Project
of the
Month**

A Medical Clinic Flourishes Under a Parsonage in Mameyes, Puerto Rico

Robust, healthy living is practically unknown among the poverty-stricken people in rural Puerto Rico. This is why the Mameyes Clinic is more and more being regarded as essential. Under the Methodist Board of Missions auspices, it is probably one of the most effective instruments of the church's outreach in the area.

Located in the parsonage basement of Methodist Minister Wenceslao Marrero, the 8-year-old medical service unit, headed by Dr. Angel M. Ayala, means several things.

It means 120 to 140 patients, of whom about 20 are new, twice a month receive free first-quality medi-

cal services together with drugs and medicines.

It means more and better public health benefits through control of infections or contagious diseases, especially for those illnesses for which vaccines are now available.

It means control of bilharzia, a parasitic worm prevalent in Puerto Rico's fresh water streams, which, on entering the human blood system, greatly saps human energy. Although there is neither cure nor vaccine, special medical treatment is being offered to bilharzia sufferers by the clinic to retard its debilitating effects.

And it means improved living con-

ditions, and making people better able to serve the community through their church.

Add them up. Health rightly appears not only as a concern of Christian interest but is also a sound investment for the economic future of the Mameyes area, a basic factor that promotes progress and is decisive for well-being.

The Priority Project of the Month goal for the building and equipment facilities of the Mameyes Clinic is \$25,000. Your Advance Special gifts in any amount may be sent to: Treasurer, Board of Missions of The Methodist Church, 475 Riverside Drive, New York, New York 10027.

THE PRIORITY PROJECT STATUS REPORT

Here is a summary of goals achieved and needs still ahead.

Gifts Received

Contributions for Priority Project of the Month, as of March 15, 1966 \$ 17,040

Goals Achieved

Union Theological Seminary, Mexico City, Mexico, library books \$ 5,000
College of West Africa, Monrovia, Liberia, Industrial arts equipment \$ 6,500

Priority Projects Still Needing Aid

- Evangelical Rural Institute, Itapina, Brazil, staff housing \$ 2,460
- Tyrand Parish, West Virginia, Land, machinery and equipment \$ 25,000
- Ganta, Liberia, Elementary school addition \$ 12,500
- Wonju, Korea, Union Christian Hospital, Chest x-ray machine \$ 6,000
- Mameyes, Puerto Rico, Medical clinic equipment and building \$ 25,000
- Pakur, India, Jidato High School, new boys' hostel \$ 40,000
- Raiwind, Pakistan, Raiwind Christian Institute, facility expansion \$ 40,000
- Revolving Book Funds, for worldwide use \$100,000

When sufficient funds have been received to aid the top priority project, additional gifts then will be applied to the next in line until all of the goals have been met.

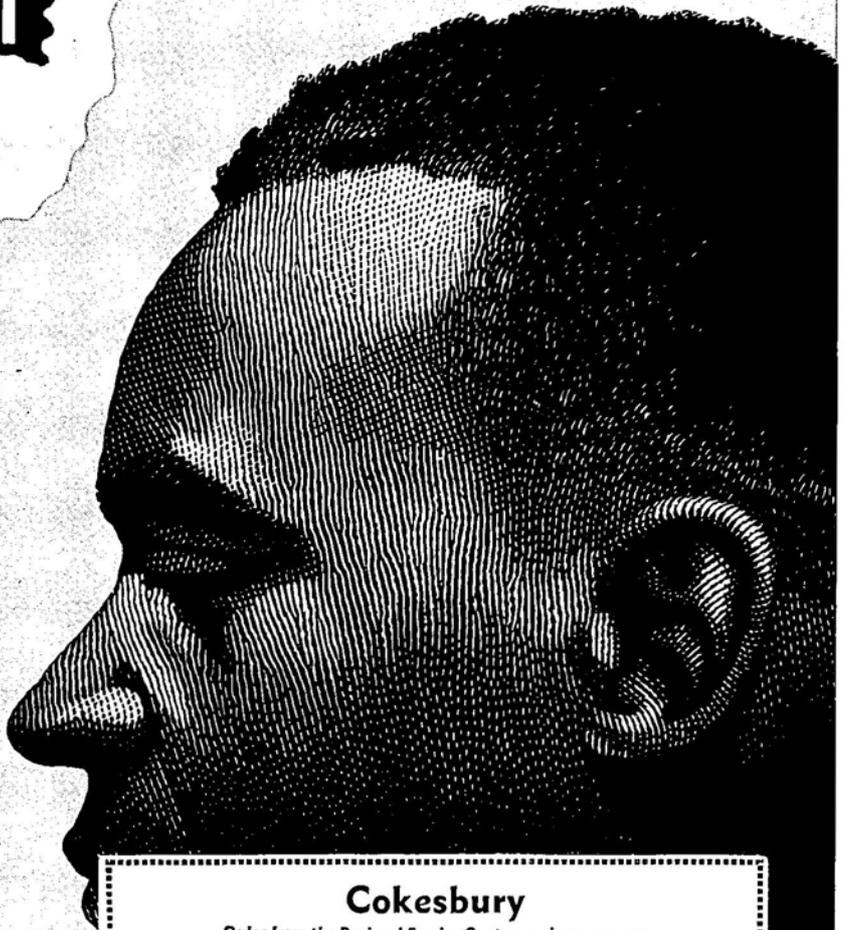
Board of Missions of The Methodist Church



APPOINTMENT

CONGO

by Virginia Law



The plane circled over the jungle clearing. Below him, Burleigh Law could see the captured missionaries, prisoners of Congolese rebels. "If it is not safe for me to land," he had told them—"standup." They stood. Unwilling to give up his rescue attempt, Burleigh Law landed anyway. In a moment of confusion, a rifle shot ended the rescue attempt and the life of a dedicated missionary.

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