

WORLD OUTLOOK

AUGUST 1969



ADVANCE
PROJECT
OF
THE
MONTH

HAPPINESS IS A HEALTHY BABY

A happy baby wins everyone's heart. We all respond to his happy gurgling sounds.

But we expect some crying, too. It's what he says when he's hungry, frightened or needs a diaper changed.

Better pay attention then. American mothers respond with cuddling and proper formula. A change of diapers and the doctor's latest instructions.

Most infants in Mozambique are not so fortunate. Many mothers have only the instruction of a superstitious midwife who has no knowledge of infant illnesses, eye infections or pneumonia. Who relies on tradition to tell the mother how to regain her strength. And who stands helpless when faced with extended labor, a strangulating cord or childbed fever.

But some babies are more than lucky. Because people like you care. That's why we have maternity clinics in off-the-road places like Cambine, augmenting the few government clinics along the main highway.

When a baby cries near Cambine, there's someone close by to hear him. And if it's not a pat or food or a change that he wants, the people at the mission clinic will know what he needs.

Happiness is a mother with a healthy baby. Bring hope and cheer to Mozambique by helping enlarge the Maternity Clinic at Cambine. Gifts of \$10, \$50 and \$200 can provide a window, a light or delivery room sink.

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475 Riverside Drive, New York, New York 10027

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A superficial view of the world in August might show Parisians deserting Paris for the Riviera, Londoners getting out of London for the August Bank Holiday, and even New Yorkers leaving their city to the European tourists. But the outlook for the world is something else again, and such an appraisal for Christians would have to ask deep questions: Why is the Church uneasy, almost polarized at this time? What next for Japan and its continuing university crises? What next for the civil rights movement, and particularly for the Charleston hospital workers who recently ended their strike? And what next for Cuba, and especially the Christian Church in Cuba, on the tenth anniversary of the Revolution?

There are no simple answers to these questions, and our authors do not make the mistake of providing simple answers. One, Derli Barroso, a Brazilian artist, communicates his "answers," as impressions of the Charleston struggle, solely through photography and art work. Another, Bishop Ward, talks in terms of the three basic images he feels people have of the Church, and how these images relate to those found in the New Testament. Joyce Hill and Howard Harrison, who've recently visited Cuba, describe, respectively, an ever-smaller Christian Church in Cuba and a rural "wild west" area known as Camaguey. And Dr. Germany details how the various United Methodist institutions in Japan are caught up in the student protest movements there.

The light-hearted title to Rev. Roy Sano's article on Japanese-Americans belies the very real concern he expresses, namely, that ethnic minorities not be assimilated to the point of being swallowed up in the lifestyle of the larger white church.

Mr. Boynton attended a conference on racism in London and reports that an unusual incident depicted the topic more than most of the speeches.

Miss Vandervelde has the story of a remarkable crippled boy in Bolivia. Amy Lee describes the efforts and successes of the Bethlehem Center in Richmond, Virginia.

Our cover of a casually militant Cuban girl in downtown Havana, while not the most pacifist picture we've ever run, depicts the determined mood of this island country in its "Decisive Year."

United Nations Secretary General U Thant warned on July 14 that 500 million would be added to the population of developing countries in the next decade. We have a report on the progress of selling family planning in one Asian country.

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TABLE OF CONTENTS

This Month	3
Letters	4
Books	5
Editorials	7
Why Is the Church Uneasy?	W. RALPH WARD 8
Japan's University Crisis	CHARLES H. GERMANY 13
Expressions of a Struggle	DERLI BARROSO 17
Cuba's Decisive Year	JOYCE HILL 22
Camaguey—Cuba's Frontier	HOWARD HARRISON 25
"Yes, We'll Have No More Bananas in Church!"	ROY I. SANO 29
World Churchmen Confront Racism	ERNEST B. BOYNTON, JR. 33
The Story of Juan	MARJORIE VANDERVELDE 36
Joy in Richmond	AMY LEE 38
Selling Family Planning in Pakistan	40
The Moving Finger Writes	42

COVER

Militia Woman in Havana, Cuba
 Diana Davies, from Bethel

Photographic Credits

P. 11, G. Arvid Peterson
 Pp. 15, 16, Kyodo Photo Service
 Pp. 17, 18, 19, 20, 21, Derli Barroso
 Pp. 22, 23, 24, Diana Davies, from Bethel
 Pp. 25, 26, 27, 28, Howard Harrison
 Pp. 34, 35, John P. Taylor, from World Council of Churches
 P. 37, Toge Fujihira, from United Methodist Missions
 P. 41, United Nations

LETTERS

PROMOTING UNREST

In the morning paper is an article about Negroes wanting \$500 million from the churches and the Negroes taking over the Presbyterian offices in New York. I also have recently looked at a copy of the *WORLD OUTLOOK* for May, 1969. I counted the pictures in the magazine and over 50 percent of them were either all-Negro or part-Negro.

The government states that only 11 percent of the U.S. is Negro. I doubt that this 11 percent contributes 1 percent of your annual budget. Apparently much of the unrest and dissatisfaction is being promoted by the churches. I feel that you in the editorial field contribute more to the disruption of the country than you are doing good. I think you have placed the emphasis on the wrong group of people, the majority of whom do not want to work, want something for nothing, and think that the rest of us owe them a free living.

W. J. GARRETT, M.D.
Van, Texas

CHANGING MEN'S HEARTS

This letter is a comment on the article "Culture Shock in Reverse" by Ray de Hainaut in the May issue. As a missionary overwhelmed with the problem of poverty in Latin America he listens with sympathy to those who say: "We believe that only a radical change which unseats those who use power for their own benefit can effectively promote development and social justice in Latin America." He does not raise the question as to whether Utopia will come if the present system is smashed, and if those who would smash it could "build it back to heart's desire."

He does not even mention the necessity of change in the hearts of men, repudiates social service as too slow, and urges involvement which effects basic changes.

Deep basic changes are certainly necessary—but what will be the ideology back of the changes? He says much about ideology and finally concludes: "the Christian is to affirm those ideological pronouncements that point to the truth of the social situation." What is the truth? Who knows it perfectly and can spell out the guideline and the words? The Christian must ask Christian questions about an ideology: Is it in accord with the principle of sacrificial love? Does it lead to stirring up of hate and violence? Does it fit into the concept of the Kingdom of God and His righteousness?

De Hainaut's article points up the problem of the missionary who identifies with the problems of the country to which he goes, and then returns to explain it to the church in a very different environment, which sent him out. He is probably still studying the best method of identification, as we must continue to restudy it—and I hope the above questions will be useful.

EULALIA COOK
Murrells Inlet, South Carolina

ARMCHAIR "VITRIOLIC VERBALISM"

I was pleased to see the letter of concern by C. M. Redman of New Mexico about the ecclesiastical gap developing in the church because of leaders' political and foreign policy opinions. Mr. Redman should know that this gap is also developing between leaders and a considerable number of those who are serving in overseas outreach relations of our church. Some of us serve in areas where the terrorist conspiracy is relentless. We are convinced that compromise

and accommodation spells disaster so that vigilance can never be relaxed.

I am alarmed that there is little opportunity given in our church for opinions varying from the "official line" of our leaders. After extensive travel and visitation in our churches at home, I am thoroughly convinced that our leaders' views are a minority.

For example, I am disturbed with the constant berating of the Saigon government, as we saw again in the April, 1969 *WORLD OUTLOOK*. While making no brief in defense of any government such vitriolic verbalism made from the arm-chairs in air-conditioned ivory towers beside the Hudson reveals the utter lack of comprehension of political development in Asia. After several years of life here, I have changed my mind to the conviction that in nations under the constant threat of subversion and infiltration, strong, authoritarian leadership is required in the early stages of democratic development to have any degree of political stability, because of limited experience in self-government.

The same kind of mistaken judgment was disseminated during the Korea War villifying America for destruction and massacre as we hear about Vietnam today. But Koreans who craved freedom made no such accusation against those who were dying to defend their liberty. Yes, Mr. Redman, the propaganda apparatus has once again achieved some success in duping and deceiving the intellectual leadership of our country.

What kind of democracy do these leaders wish to impose on Asia? The kind of permissiveness that ravages our campuses and snipes the streets of our cities in America? No, thank you! The sacrifice of a few personal liberties with military check-points and police registrations can't compare with the devastation America faces today. Asians see all this too in their press and TV, and some countries take pride that because of necessary controls and restrictions, such a catastrophe has not come to them yet.

JACK AEBERSOLD
Wonju, Korea

RECONCILIATION—OR BLACKMAIL?

Reconciliation is not a new exercise to the Methodist Church. It was the women of our church who organized for the sole purpose of helping the Negro race after the Civil War. They supported Bethlehem Centers for child care, schooling, home betterment and social improvement. They helped the working girls and the jobless boys. They helped finance Meharry Medical School, Gammon Theological Seminary and many other Negro schools at all levels.

Government, welfare, labor unions or industry did not do these things. True, the church did not do enough, but we made good use of the money we had! What church, what agency, even what government today has ALL the money it needs to spend for such needs?

Who says the church should repent, just because some radical says we owe his cause \$500 million? Let the editor make his own confession if he feels guilty, but desist from a corporate confession from the church.

If anyone thinks the Jewish Sabbatical and Jubilee plan constitutes "redistribution of the wealth" as understood today, he'd better think twice. The Jewish plan was not OWNERSHIP, but only a long-term LEASE, with land and services priced proportionately. No one who bought something outright had it redistributed to whoever was on hand at the end of the Sabbatical. "Stewardship" is not synonymous with "rejujgling."

You and Mr. Forman have done Reconciliation a great disservice. I read (page 50) that two Jewish organizations and the Catholic *Journal* refute the Manifesto. Are they the only wise theologians left? Some call it "Reconciliation"; others call it "Blackmail."

Mrs. E. J. VAUGHAN
Conway Springs, Kansas

"MAN OF THE CENTURY"

Your editorial ["Herbert Welch"] brought to mind an experience I shared with that incredible man of God, Bishop Welch, at the 1964 Pittsburgh General Conference.

It was during the lunch break one day, that I found myself along with several other young pastors seated on the stage of a then-emptied Civic Center. The occasion for our gathering was to continue an informal discussion begun that morning. Our leader was none other than Bishop Welch.

At one point during our discussion I posed this question: "Bishop, if you had it all to do over again (relive his first hundred years) what would you do differently?" The Bishop paused for a moment, then answered, "I'd do nothing differently, just more of the same."

More than Man of the Year, he was truly the Man of his Century.

EWING W. (BUD) CARROLL, JR.
United Methodist missionary, Hong Kong

STORY ON TEXAS MINISTRY DISPUTED

Your article ["Confrontation: Texas Style" by Kay Longcope] in the May issue of the *WORLD OUTLOOK* of the United Methodist Church has come to my attention. Obviously this article is slanted and in error at several spots. For instance, you say on page 14, "Since the uniting ceremonies constituting the new ecumenical agency, there have been several new developments. Dr. Reber, without consulting Fr. Pena, has called for the resignation of David Lopez, supervisor of the VISTA program in Hidalgo County."

1. In the first place, no one asked for Mr. David Lopez's resignation. We never had the authority to do that. Mr. Lopez is an employee of Leo Kramer, Incorporated. All that we could do was to ask for his removal from the VISTA Minority Mobilization Program in Hidalgo County.

2. While I signed the letter to Mr. Moffit, the request for Mr. Lopez's removal was a committee action and not mine alone.

3. Fr. Pena was not a member of the staff of the Texas Conference of Churches when this decision was made. The board of directors' action to employ Fr. Pena was taken on February 26; the letter addressed to Mr. F. G. Moffit, Deputy Director of the Regional Office of Economic Opportunity, concerning Mr. Lopez was dated February 18.

The kindest thing that can be said about this kind of reporting is that it was very careless. From one point of view it would appear that the reporter was dominated by a certain zeal without very much recognition of the ethical principles involved in the situation.

If this had been the first instance of this kind of reporting concerning the conflicts over the Valley Service Project of the Texas Conference of Churches, one could overlook it as a natural mistake, but this is just one more incident of inaccurate reporting of our Valley Project. Certainly in Christian journals we should expect the material presented to be factual and accurate.

JESSE D. REBER
Associate Director, Valley Team Ministry

THE PEOPLE VERSUS ROME, Radical Split in the American Church, by John O'Connor. New York, 1969: Random House, 223 pages, \$5.95.

There are few sacred cows within the Roman Catholic Church that the believers themselves are not attacking these days. From jibes at skirted clerics to irreverence for the communion wafer, the Catholic in the pew is cheeky and uncowed where he was once devout and submissive. Disagreeing with papal directives, he may no longer leave the church but rather "hang loose" from the institution, heed his conscience and claim, "I am the church, too."

Church critic O'Connor realizes the number of rebels remains few, but he maintains they are forcing a momentous confrontation between authority (the hierarchy) and freedom (the little people). In this book the author, a layman and veteran Catholic journalist, gives an insider's heartfelt account of that struggle.

"This is the bitter winter of the Roman Catholic Church," he writes. "The papacy, the episcopacy, the clergy, the organized laity, all the ranks of the hierarchical institution now seem to be withering and crumbling. The American church, a monument to the sacrifices of immigrants and to the organizational savvy of the American Catholic, grown affluent, even opulent and complacent, shows signs of fissure in its foundations. The leadership that had been expected of a few hundred bishops and religious superiors did not materialize; instead, the American hierarchy looked to a reactionary Rome for guidance, for both policy and reward. American Catholics are increasingly turning away from the old leadership, which did not prepare them for either the Vatican Council or the post-Council confrontations. The exodus from the institution parallels a similar exodus from old structures and outdated forms in other fields—politics, economics, social life—and is part of a worldwide revolution of aspiration which is more a sign of hope than of despair."

O'Connor's hope lies with the new movements of laymen, bold younger clerics and religious, the underground church, and the few church publications which are not house organs.

He is contemptuous of their antagonists, almost all the American episcopacy and other "clerical loyalists." This "private club," he charges, "silences dissent, crushes personalities, deceives the Catholic public and resists reform."

At another point he says of the bishops: "Most, at best, are benevolent dictators, and at worst, ecclesiastical politicians who owe their appointments to the fact that they have toed the mark, sat at their desks and kept their accounts and books in order and their people in the dark."

But if the bishops are castigated, the "system" which produces them and requires the man to be simultaneously "cop and bricklayer," sanctifier and fund-raiser, is the real villain, O'Connor acknowledges.

A major section of the book is reserved for a treatment of the "unfreedom of the press," and O'Connor's own struggle for integrity while editor of *The Delmarva Dialogue*, a bishop-controlled diocesan newspaper, is revealing.

Despite a barrage of criticism of the church, O'Connor does not want to see it destroyed. He is a reformer, whose goal is that the institutional church die, "the papacy be pulled down from its Constantinian heights, the bishops restored as witnessing servants, the clergy's role demythologized, the people's priesthood and ministry understood and promoted; and the whole church must be recognized as a moving people, not a guarded sanctuary."

E.C.

IN QUEST OF MINISTRY, by Julian Price Love. Richmond, 1969: John Knox Press, 136 pages, \$2.45.

FERMENT IN THE MINISTRY, by Seward Hiltner. Nashville, 1969: Abingdon Press, 211 pages, \$4.95.

Here are two books of cartoons on the ministry. Yet neither has a single picture.

Professor Hiltner chose the word to describe the purpose he conceived for his book, yet both fit his image. For both Hiltner of Princeton Seminary and Love of Louisville Seminary are concerned to portray verbal vignettes of ministry as a profession and the men who opt for the profession.

Let us begin, then, with our own cartoons—of the two authors. The one cartoon is of a man, Dr. Love, who has spent nearly fifty years of his life teaching in theological seminaries. As he reflects on his history, the images before him are of students who have passed through his classrooms and over the threshold of his home. He names them: Ben, Albert, Melvin, Donald. In spare, but suggestive phrases, he describes some sixty persons in quest of a ministry. Further, he groups them in suggestive clumps like "Men to the Manner Born," "Bright Bud; Half Flower," "Bruised Reeds."

The other cartoon is of a man still very active in his teaching, perched before a typewriter which rests on a table made from an old organ crate. (It's in the book!) A scholar by nature, his books are usually encumbered by numerous footnotes. But our cartoon reveals a man who has something he wants to say about ferment—ferment in the ministry. Hiltner doesn't name persons; he names functions, each in cartoon form. Thus the "shepherding" function is portrayed as the shepherd kneeling to remove the burrs from a particular sheep, but with walkie-talkie, helicopter and veterinarian all available for referral services!

These cartoons provide the clues to the books. Both men are aware of the ambiguity of the profession of ministry. Both are aware that the Church is in flux. But each wants to speak out of his experience, through the medium of word images, to the meaning of ministry.

The two books complement each other. Professor Love begins with the particulars of men who bring their own personalities,

their idiosyncrasies and rich diversity to the ministry. Through his analysis of their contributions and failures, a new cartoon emerges, portraying his own perception of the ministry. Professor Hiltner begins at the opposite end of the spectrum, quickly revealing his convictions about the functions of the ministry.

One additional cartoon might be useful—that of the reader. If you picture yourself as a person interested in some personal convictions from two seminary veterans about the function of the ministry, then draw yourself reading these books!

SIDNEY D. SKIRVIN

Dr. Skirvin is Director of Placement and Assistant Professor of Practical Theology at Union Theological Seminary, New York.

MOVING THE EARTH—FOR A SONG, by M. Wilson Gaillard. Richmond, Vir., 1969: John Knox Press; 112 pages, \$4.

A dentist, whose "spare time" has been devoted for 35 years to wide-ranging effort in the field of conservation of bird, animal, and plant life, has given us in this volume a very practical program in which almost every person can have a part. Unless one lives in the midst of high-rise apartments (and perhaps even sometimes there) one can have a birdhouse, a birdbath, a feeding station, a corner of wild flowers, or even plant a tree—some token of man's relationship to and dependence upon nature.

On a wider area, and with group organization, Dr. Gaillard urges the setting aside of acreage where land and water supply are still available for groves or forests of trees, for bird and other wildlife sanctuaries as practical projects in the conservation that everyone believes in, yet about which so few do anything. A goal should be to make all our remaining wild land produce more food for birds and other wildlife.

In his chapters he tells briefly the stories of what the National Audubon Society, the American Ornithologists' Union, the National Wildlife Federation, Ducks Unlimited and other organizations are doing for conservation—urging more societies and more active membership in them by urban and rural residents alike.

Urging widespread attention to this long neglected phase of life in America, the author notes in his introduction: "Even in this great country of ours, so bountifully endowed by God, we cannot destroy our material resources with impunity. Conservation is now an absolute necessity, for surely we must know that some resources are now nearing depletion. . . ."

"There was a time when wildlife was so plentiful that it seemed inexhaustible; on this premise our personal habits as well as our national programs were formed. Therefore, we should not be too severe in our judgment of those who saw this abundance of yesterday and believed it would always continue.

"It is the present generation rather than our forebears who are more guilty because nature has given us many, many warnings yet we as a nation have failed to heed such warnings. What clearer portent do we need than the story of our buffalo, the passenger

pigeon, the ivory-billed woodpecker, not to mention many presently endangered species."

This is a what and why and how-to-do book by one who has done it. It should be an inspiration to all who are concerned with the growing problem—and every one of us should be concerned. W.V.R.

THE MORALITY GAP, by Paul Hanly Furfey. New York, 1968: The Macmillan Co.; 150 pages, \$4.95.

The "gap" considered here by Monsignor Furfey (noted Roman Catholic sociologist, formerly head of the Sociology Department of the Catholic University of America) is between the "authentic code" of morality given to his followers by Jesus Christ and professed by his church, and the "popular code" which is followed by most people of the world—including those who call themselves Christians. The author believes that Christ's code—based on the principle of love—still holds the promise of a new society in which the "mass sins" of a nation or of mankind can be overcome. The task of the church and of all Christian people is, first, to become conscious of the "gap" (to which many are blind), and then as individuals or as groups to strive toward the morality taught by Christ.

Monsignor Furfey sets forth some "general principles" for helping to close the "gap." He believes that in living and acting in accord with the "authentic code" each Christian must accept some responsibility for the condition of his neighbors—that he must demonstrate this in some very practical way. He may do it as an individual, but probably more effectively as a member of a like-minded group of people—a church group, a social action group. In a word, he must be an authentic witness for the authentic morality of Christ.

Says the author: "The duty of separating oneself from the mores of a worldly society, the duty of *nonparticipation*, as it may be called, rests on three bases. First, by condemning the evil mores, the Christian separates himself from others intellectually. He proclaims his faith in a different code of social conduct, the Authentic Code of the New Testament. Secondly, he separates himself also by his conduct when he refuses to participate in the observance of those mores he condemns. Finally he does what he can to abolish the evils in which he refuses to participate. It is thus clear that a Christian in a worldly society, if he takes his religion seriously, is a man apart. . . .

"Social action of some sort is the duty of every Christian. It is not a work of supererogation, but an obligation binding in conscience. The exact nature of this duty on any specific occasion depends on one's abilities and on the circumstances. Sometimes one must act alone, sometimes as a member of a personalist group. But act one must in some way. That is a fundamental Christian duty."

In speaking of the futility of the popular code, the author asks a question which cer-

tainly cannot be confined to the Catholic Church—it should prick the conscience of every Protestant group as well: "With assets of ten billion dollars, the Catholic Church in the United States has been a huge financial success; but has it been equally successful in inducing men to guide the public life of our society by the New Testament law of love?"

Chapter headings indicate the scope of the study: The two codes; The Catholic conscience; The authentic code of love; The futility of the popular code; The triumph of the mores; Christian personalist action; Experience with personalism; Be ye separate; Bearing witness; Nonviolence.

This volume clearly sets forth the basic cause of the divergence between what Christian people (and many others) say they believe, and what they do. But it does more: it points to the only way in which the "gap" can be narrowed—by each of us, and those we can associate with us, demonstrating the Code of Love realistically in our every act. W.V.R.

A PLACE TO STAND, by Elton Trueblood. New York, 1969: Harper and Row; 125 pages, \$2.95.

No one will deny that we are all living in an age of confusion—all our accustomed ideas and ideals being challenged so rapidly that we do not know what to think. We are in fear for tomorrow and the day after. Yesterday's hopes and beliefs seem shattered today.

"In no area is the perplexity greater than in that of religious belief," says Professor Elton Trueblood (Earlham College), Christian leader and philosopher, in laying the background of this treatise.

"Millions, including large sections of the nominal membership of the churches, are without any firm conviction on which to base and rebuild their lives. It is common to hear men say that, while they once believed in God in a deeply personal sense, they do so no longer. The consequence is spiritual emptiness, a most dangerous situation. Not only is the old faith for many completely gone; there is nothing to take its place. Regardless of what statistics may report, committed Christians are today a minority, not only in Asia, but also in western Europe and in North America. To face this as a fact, and to act accordingly, is the responsibility of all who are willing to follow the path of realism."

Growing out of doubt and confusion, there comes for millions of people disbelief in moral laws: or rather belief that all moral laws are subjective—to be broken at the will of the individual—and not objective. Dr. Trueblood believes that there is objective truth about everything: while the full truth may not be known about many things in life, there is danger in ignoring what truth can be known.

"Part of the weakness of the Christian movement in our generation," he says, "has been the relative lack of emphasis upon belief." And he notes three areas in which

faith must be cultivated if it is to become living and vital: the devotional life of the individual; the intellectual life of rational thought; and the life of human service. The first of these he finds the most neglected.

"There is no hope for the Christian faith apart from tough-mindedness in matters of belief," he declares. We should know what we believe and stand firm upon it; if there is something that cannot be believed, it should be eliminated. He declares further that what we believe is important: "The truth is that belief leads to action, and action often depends upon believing." He calls for the emergence of "Christian intellectuals"—a "highly dedicated and highly trained group of persons who are unabashed and unapologetic in the face of opposition and ridicule."

Where does one begin to build—or recover—his faith? Dr. Trueblood suggests that one begin with Christ, what we know about Christ, what we can and do believe about Christ. We can brush aside the dogmas of any particular church, yet there is Christ to be dealt with—"the deepest conviction of the Christian is that Christ was not wrong!" This truth is the beginning of a search from which will come faith, belief, commitment, involvement—a certitude upon which the Christian can stand unflinchingly.

From this "place to stand"—this understanding and truth of Christ—the searcher may gradually continue, as the author does, to consider the Living God, the reality of prayer, the life everlasting. Such search may not make him an orthodox churchman—but he will see his faith as a bulwark against the uncertainties and frustrations that beset on all sides.

Dr. Trueblood's volume has well been described as "a practical guide to Christian faith as a solid point from which to operate in contemporary living." W.V.R.

THE WIND OF THE SPIRIT, by James S. Stewart. New York, 1968: Abingdon Press; 191 pages, \$3.95.

There is so much "negative preaching" today—telling what is wrong with us and with our world, and giving us slight hope and encouragement—that it is stimulating to find a volume of sermons that, while recognizing human and world conditions, points the way to renewed faith and ultimate victory over evil situations.

Such a volume is *The Wind of the Spirit* from the heart and pen of the famed Scotch preacher, James S. Stewart, former moderator of the Church of Scotland. God still reigns in the midst of the world's confusion, and his power—"the wind of the spirit"—is still at work in the world, might be called the general theme of the sermons.

Among the sixteen sermons are the following titles: How to deal with frustrations; The relevance of worship to life; Fools for Christ's sake; Beyond disillusionment to faith; Christ and the city; Why go to church; My times are in thy hand; On meeting trouble triumphantly; He is able; What the spirit is trying to the churches. W.V.R.

Waiting at the Church

In the aftermath of a disaster such as the defeat of the Anglican-Methodist union plan in Britain, it is tempting to engage in recriminations. If only the discussion had not gone on long enough to let the sides freeze into rigidity. If only the Archbishop of Canterbury, Dr. Ramsey, had taken a more forceful role earlier in the debate so as to neutralize this cantankerous predecessor, Lord Fisher. If only a number of influential persons like Colin Morris had not gotten disgusted and proclaimed a plague on both sides. If only the class system was not the true religion of the English.

Soothing as such reflections are to the psyche, Christian charity and the present situation demand a more serious look at what happened.

There are those who would suggest that the negative vote by the Anglicans was only a temporary setback. After all, there was a vote of more than two thirds in favor of the union in all of the bodies voting; it was the requirement for a three-fourths vote that defeated the project. Both the Archbishop of Canterbury and Dr. Harold Roberts have spoken hopefully of a future possible union.

With all due respect, optimism is not in order. Not that the churches won't get together; they very possibly will. The real damage of these conversations and this vote is that they reinforce the image of the churches as decaying institutions, concerned primarily with self-preservation and the sterile quarrels of the past.

Colin Morris has put this point very well:

"To put one's life on the line for a handful of dust, and in loyalty to a long procession of others who have given their lives for the same dust, is not martyrdom. It is lunacy in the strict sense of the word—the refusal or inability to see the world as it really is. So we go on our merry way, spending our anger and righteousness and conviction in pursuit of strictly private obsessions, observed by a world whose astonishment gradually subsides into boredom."

That is an apt description of how most of society views the churches.

But where does that leave those of us who keep insisting (often in the face of the evidence) that these bones can live and that the institutional churches can be renewed? More specifically, where does it leave those of us who have thought that church unity might offer hope for such a renewal? Most specifically, what does it say to the participants in the Consultation on Church Union in this country?

The English setback warns us against taking small steps. True, the Anglican-Methodist proposals aimed to get around the large question of ordination and ministry. But it tried to do this in the context of the past. Such a context delivers the proposal into the hands of those with a vested interest in the past and in the status quo. Old quarrels can never be solved; they can only be abandoned.

We must begin then by asking the simple questions—What does it mean to be the Church in these times? What does it mean to be a Christian in these times? And so on down the hard list we try to evade.

It might also be said that we know the answers that we cannot come up with again. If, after much commotion we produce the same limp rabbits out of the same worn-out hats, we shall be laughed off the stage.

The circumstances we face are more than the social embarrassment of the British Methodists being left at the church. It is more a question whether any of the churches can sustain the claim to be the Bride of Christ or whether we all are not more likely candidates for the five foolish maidens asleep when the bridegroom appears.

Who Wants a Nuclear Umbrella?

August 6 is Hiroshima Day, the twenty-fourth anniversary of the atomic bombing of Hiroshima and Nagasaki. To most Japanese, who share a passionate concern for peace, Hiroshima Day is a grim reminder of the hideous suffering of war and the occasion to protest any future military role for Japan. This year a major focus for massive demonstrations scheduled throughout Japan is the Japan-U.S. Mutual Security Treaty. Under this treaty the United States affords Japan a nuclear umbrella and defense shield (Japan renounced war forever in the

Constitution adopted during American Occupation), in return for more than 100 American military bases—sources of endless friction in Japan. The treaty may be abrogated when it comes up for review on June 19, 1970.

A more immediate emotional issue for the Japanese is the related question of Okinawa, the only remaining territorial colony of the United States. As a base for nuclear weapons and B-52 bombers striking at Vietnam, it has proved strategic to the United States. To the Japanese, for whom Vietnam is a particularly odious war and Okinawa the proof of national dependency, the situation is intolerable. When Japan's Foreign Minister visited the U.S. in June, President Nixon indicated that Okinawa would revert to Japanese sovereignty. Details of the arrangement are expected to be worked out when Prime Minister Sato visits the U.S. in November. While the United States is anxious to retain Okinawa as long as the Vietnam War continues, more important is keeping Japan a staunch ally. If Sato went back to Japan without a timetable for the return of Okinawa, demonstrations could topple his government.

Any concessions on Okinawa would probably blunt and diffuse the riotous protests in Japan. But, as in the United States, the demonstrations against feudalism in the universities, war and the Treaty reflect a deeper malaise—a disenchantment with Westernized, capitalistic, technological, depersonalized society in a country that is the envy of so much of the underdeveloped world. As Japan prepares for the first World's Fair in Asia in Osaka next year, many Japanese, including sincere Christians, wonder whether the extravagant showcase for Japan's economic miracle will be used by the governing Liberal-Democratic Party and giant corporations to divert attention from the question of the security treaty.

It is not only the Left in Japan that fears a new imperialism, rearmament or dangerous entanglement in American defense commitments in Asia. We need to be sensitive to the demands of Japanese for an independent foreign policy embracing justice and peace. Hiroshima Day should be a reminder to Americans too of the horrors of war and the consequences of militarism.

By W. Ralph Ward

**WHY
IS
THE
CHURCH
UNEASY?**

Bishop Ward is head of the Syracuse Area of the United Methodist Church.

Centuries ago the prophet Amos had a stirring message for those who were "at ease in Zion." The religious problem as he saw it was one of overconfidence and complacency.

Were Amos in our midst he would discover little of this in the church today. The situation we confront leaves us uneasy, disturbed, and anxious.

This mood is prevalent across the church. Ministers are apprehensive over signs of restlessness in the congregations; and congregations are skeptical of the intentions of pastors. We are all uneasy about the statisticians' picture of a slow-down in the membership growth of the church and signs of a decrease in attendance at services of worship. There were never so many people under eighteen in society; public schools are overcrowded, yet church school attendance declines. There is little ease in Zion. Churches still manage to make their budgets and pastors' salaries creep up a bit each year, but we are falling behind by approximately the same percentage in World Service giving and conference apportionments.

It is never difficult to fault the church, ridicule ministers, and accuse lay members of hypocrisy. The church, and everything associated with religion, is vulnerable to the critic's pen, the cynic's scorn and the comedian's punch line. The world is filled with prophets of doom and gloom who again and again have proclaimed the death of God, and called the people to assemble for his last rites. The church has been politely ignored through the centuries by the secular world. This we have learned to expect and to a degree accept.

But I refer here not to what the outside reflects but to what we on the inside tend to feel, namely, an unfamiliar uneasiness about our common calling as the people of God. In such hours as these we frequently direct our message to the world beyond the church's walls. This evening I would have us speak to ourselves.

Identity Crisis

It is my conviction that the chief cause of uneasiness in the church comes from a confusion over what we are and what we are endeavoring to be. This is the church's part of the contemporary crisis in identity. Contemporary though this crisis is, it is not a novel experience in Christian discipleship. Consider a familiar narrative in the 14th chapter of John. This portion of John is so classic and familiar that it has possibly been a long time since we gave thought to what is being reported. When Jesus spoke these

words, there was disquietude and insecurity in the circle of disciples. His closest friends and most supportive disciples were anxious and troubled in heart. In contrast Jesus was confident, reassuring and hopeful. The dialogue of the opening verses is memorable and all-important. "Let not your hearts be troubled," said Jesus, "believe in God, believe also in me." "But," said Thomas, "Lord, we do not know you are going; how can we know the way?" To this questing mind Jesus offered another affirmation as he said, "I am the way, and the truth, and the life; no one comes to the Father, but by me."

Yet the disquietude prevailed, as reflected in Philip's remark, "Lord, show us the Father, and we shall be satisfied." Jesus replied, "He who has seen me has seen the Father."

In this process of dialogue pursued in depth by those who were in company with our Lord, the disciples found a foundation for faith upon which they could stand unshaken and unshaking before the world.

We must wrestle with the questions of our day no less earnestly if we are to discover helpful answers to our uneasiness in the church. If we dare ask the right questions, it could be that the Holy Spirit will pour upon us helpful answers.

Let us begin by asking ourselves what kind of a people we in The United Methodist Church are endeavoring to be? In all honesty what do we think the church is? If you and I had our way, what would we make of the church? I am certain our answers would be widely varied but I think they could be put in three general structures:

—The first would be that of the church as a "successful" institution, that is, a church with a popular preacher who always has a "good" sermon, with generous support so that all bills are paid, with people coming regularly and enthusiastically—this to many is the image of the church that pleases and satisfies.

—A second image is that of a vibrant evangelistic society in whose worship services people are converted to Jesus Christ as Lord and Savior. Here, the familiar hymns are sung, prayer is fervent and people are absolutely sure of their faith and speak of God as a personal friend. The church, in this image, has the simple and single task of proclaiming the gospel after this fashion, and when people get their hearts in the right place, life's problems will smoothly resolve themselves.

—Finally, there is the image of the church as mission, a company of persons imbued with one central concern which is to make the gospel speak to and in the world. The church, in this image, must

deal not only with man's need for forgiveness but with his entrapment in an immoral society. The church here is basically not an end in itself, but a means to an end, namely, the Kingdom of God which God is pouring in upon his world. Those who hold this image believe that commitment to Christ after this fashion would renew the church and radically reform the world.

The Image Mix

The matter we confront in evaluating these images of the church is that they exist side by side in every congregation. Moreover, when we look into our own hearts we find these images mix in us.

The church is many things to many people. We tend to look back for a clear-cut image of the church believing that if we can see what it was for Paul, Augustine, Luther, Wesley, or those of even a generation or two behind us, we will know what it is to be for us. Yet these historical references do not fully satisfy our desire to comprehend its true nature for in the past as well as in the present the church is characterized by many images. So the uneasiness remains regarding what it is we are about in this fellowship so meaningful to us.

One thing we must not do and that is to allow ourselves either within the congregation or in our own hearts to become a battlefield where one or the other of these images has to triumph over the others. The tension is a matter of unease but we must not let it become a disease.

The church is a multiplicity of relationships but as the Body of Christ it is more than any one element or even the sum of all.

Walter Rauschenbusch in the liturgical Prayer for the Church says, "When we compare her with all human institutions, we rejoice, for there is none like her." He might better have said, "When we compare her with all human institutions, we find many like her." The church bears the marks not only of the Master but of the human clay that has shaped her across the centuries and is shaping her today. The church cannot escape history for she is entrusted to human care, but we are not to judge her or serve her merely as a human institution. The church is of God and we are to be shaped by her as she unfolds in our midst, as Rauschenbusch so appropriately said, "after the mind of Christ."

Our concern is not to affirm a particular image of the church as the true image with all others being false, but rather to filter through the image we accept that which the gospel in its rich and varied form reflects as characteristic of the community of God's people. We turn then from examining our image of

WHY IS THE CHURCH UNEASY?

the church, with which we may be too completely identified, to ask ourselves what are some of the characteristics of the gospel which transcend the common images of the church. If these characteristics could be caught up in our understanding of the church, our uneasiness might become a great exhilaration, our anxiety, a great hope, and our timidity, a burning faith.

An Orientation Toward Persons

One transcending characteristic of the New Testament is its orientation toward persons. The New Testament affirms, "God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life." (Jn. 3:16 RSV) God is for people! He has made his most costly investment in the world for their sake. Jesus wrapped up his life in people. His disciples are called to follow him with similar love and concern.

The company of believers, that is, the church, exists to orient people in a deep, full and complete relationship to God. John Wesley had a colloquial word for this when he said that we of the Methodist Church "have nothing to do but save souls and be spent in the work."

Now when one takes people and their needs seriously—all of their needs—their need for justice, love, health, mercy, forgiveness, understanding, discipline, security, comfort, and every other mentionable need—one gets involved in countless relationships. For example, when persons and their needs are put at the center of concern, attention focuses upon communication in its varied forms but one also becomes related to property, budgets, programs, convocations, conferences, sit-ins, teach-ins, demonstrations and a thousand other things.

Involvement in all these processes becomes an aspect of the church when persons are at the center of the stage, but no one of these alone, nor all of them together, is *the church*. These processes are all means, and means must not become ends. Yet this does happen, and when it does, we get hung up with a fractured image of the church and a twisted, out-of-focus concept of the gospel. A build-

ing, budget, demonstration, church school class, ladies' circle, or a youth fellowship is never the end. These are the instruments of human devising which have been raised up to enable us to share more effectively in extending God's love to people.

The primary question we must be asking ourselves in the church is how are we doing with people? Are we truly interested in people? Not, mind you, in what people can bring to the church in terms of presence, support, leadership or influence. But are we interested in the needs, the problems, the hopes and fears of people—all people—all kinds of people? Centuries ago Jesus put a child in the midst and said, "Of such is the kingdom of God." So in this century, as in every century, people are at the center of God's concern. The church and its identification with institutionalism, evangelism, and mission must know the transcending experience of putting people and their needs first. When our priorities are scaled after the "mind of Christ," and a concern for persons comes first, the unhealthy anxiety so marked in the church today will tend to disappear.

An Innovative Community

How can a structure which has the many identifications of the church maintain as number-one priority a concern for persons? The answer is far from simple but the New Testament holds a clue.

The New Testament reveals God breaking into people's lives in unexpected ways. To "get with" persons Jesus was ready when necessary to break every familial, community and religious precedent. This is not easy to do. There is in the human make-up a restrictive attitude toward people. We get tied up in a circle of friends, in people who are racially, politically, economically and, above all, religiously like ourselves. This makes for a drawing in of ourselves within ourselves and a limiting of relationships with and concerns for others. The creeds we affirm, whether oriented to religious or national loyalties, are inclusive and outgoing, but at this point practice belies profession.

In confronting this, the New Testament shows Jesus to be nothing short of radical. From the moment he emerged in public life until his death upon the cross, he was, to use Dietrich Bonhoeffer's phrase, "a man for others." Imbued with God's love for persons, Jesus broke with every known precedent that would tie human relations to one family, class, race, religious or national group.

To the religious community of the first century Jesus' style of life was novel, innovative, and threatening. Jesus said many disturbing things but none that

created more dismay than his remark, "You have heard that it was said . . . but I say unto you. . . ." He alarmed friends and observers alike when he mingled more easily with the sinners of his day than he did with the saints. In his style of preaching and teaching Jesus broke with the familiar habits of the rabbis and the customs of the synagogue. In his public behavior he fractured the walls that separated men and women, as well as rich and poor, Jew and Gentile. On the cross Jesus was as thoughtful for a thief as he was for his own mother.

This spirit of innovation and openness toward persons, this willingness to break with time-honored forms and customs in order to share God's presence, marked the witness of the early church. Those who were filled with the Holy Spirit at Pentecost became innovative and daring in their obedience to Christ. They were known as those who were following a "pioneer of life" and "turning the world upside down."

From the outset the early church could not settle down to serving any one group or segment of society. Those leading the church in mission leaped over language and geographical barriers, crossed the boundary between Jew and Gentile, became involved with freemen and slaves, and later with soldiers in the Roman army, as well as with artisans and peasants.

Now whether our image of the church takes a strong institutional form, an earnest evangelistic concern, or the character of mission, if it lacks this willingness to change and be changed for the sake of persons, it is in danger of losing its dynamic.

In a world of rapid change we must be peculiarly sensitive in this area of methodology if we are to accept a concern for persons as the church's number-one priority. The church must not seek change for the sake of change, nor novelty for the sake of being spectacular, but it must not settle back as an institution, or as a place where faith is verbalized, or into a pattern of action which for the moment seems viable, and expect to be used of God as the instrument of his love in the world.

The people of God are to be innovative and creative in their witness. Jesus said that the Word of God, the experience we have in him and are called to share with others, is like new wine; new wine that cannot be bottled in old containers. The church, by nature, is in ferment. Created to be an agent of reconciliation in a changing world, the church must change, be renewed and transformed.

The gospel, like its Lord, is "the same yesterday, today and forever"; but yester-



WHY IS THE CHURCH UNEASY?

day's styles of preaching and teaching, yesterday's forms in art and music and yesterday's theological vocabulary are not adequate for today.

I know what you feel, and I feel it too, when we observe and hear of some things that are happening in the church. It seems that the church is in danger of getting away from us. That is exactly how the Jerusalem Christians felt when Paul took the gospel to the Gentiles. This is exactly the way the bishops, priests, and devoted lay persons felt about John Wesley when he took the gospel to the people in the fields, allowed unlettered laymen to preach, put new hymns to tunes that were popular in the taverns of his day, and finally dared to ordain men to the ministry without a bishop being present.

Inclusive Involvement

A third characteristic of the New Testament community of believers which transcends contemporary images of the church is its inclusive involvement in the world.

Jesus came not to do something for the world but to be Someone in the World. When persons came to him wrestling with the problem of God's identity in the human stream, he said, "He who has seen me has seen the Father." In his mission of communicating the Father's presence, Jesus confronted every barrier which stood between man and God.

These barriers were everywhere. They were in the pride, self-seeking and perversion of persons. They were in the family, in social and economic conditions, in political arrangements, yes, even in the structures and styles of religion characteristic of the first century. In one instance the barrier was illness; in another it was hunger; often, apathy and preoccupation; sometimes, hostility and greed. In some instances the barrier was religious; for example, in a law that denied a man the right to be healed on the Sabbath. Again, it was in national custom, such as the tradition that in a public place a strange man should not ask a woman for a drink of water.

Yet whatever and wherever these barriers were, they were challenged by Jesus. In attacking these threatening ob-

stacles to man's true selfhood, whether they were in the hardness of individual hearts or the rigidities of social structures, Jesus confronted intense criticism, fierce hostility and crucifixion. This confrontation Jesus accepted, and he endured the consequences.

As the mission of Jesus unfolded, his followers found themselves called as their Lord had been to be agents of reconciliation in the world. They remembered the words of Jesus, "As the Father has sent me, even so I send you." So the church is the presence of Christ's body offered not only before a high altar but also in the market place. The church is in the world as Christ is in the world, rolling back the barriers which cut off man from God. The church is called to open the way for the Kingdom of God.

The world today is far more complex than in previous centuries. Each individual's network of involvement is intricate and substantial. It was never a simple thing to be a whole man related wholly to the world. But the involvements of the past were simple compared to the situation we know today. Contemporary relationships link every man with what Dr. J. Edward Carothers calls "cruelty systems" and "nurture systems." The church that puts persons in the center and is willing to be all things to all men in orienting them to God's presence in the world must relate to these systems.

When a system, be it educational, medical, agricultural, ecclesiastical, national or international, is an agent of the abundant life, then it becomes an arm of God's love in the world and a co-laborer with the church in mission. And likewise, when a system, be it one of welfare, housing, education, politics or international affairs, gets between a man and what God intends him to be, the church must challenge that system and do all it can to shatter its influence and break its power.

So in the course of mission the contemporary church is involved in the world from the same premise that marked our Lord's ministry and the witness of the early church. Any structure or system which redeems life is an agent of God's reconciling love. (Note Jesus' words: "He that is not against me is for me.") And any structure or system that threatens the relation of man and God becomes the target of attack. (Note Jesus again: "The Sabbath was made for man and not man for the Sabbath.")

Modern society gives authority to those groups which have either financial leverage or significant voting power, or a combination of the two. Confronted by this reality a church without institutional strength can fill the air with sound yet be no threat to the systems of cruelty and no ally of the systems of nurture. By the

same token a church which lacks the note of passion essential to carry its constituency into involvement in the world, and has no skill in winning new people to discipleship with Christ, may talk ever so frankly about being in mission but will be only an empty echo taken seriously by nobody.

The church as an agent of reconciliation has a unique role. She is not endeavoring to be the state. The guideline here is the Master's word, "Render to Caesar the things that are Caesar's, and to God the things that are God's." Church and state are separate institutions though they are linked in a common destiny, for religion and life are one. Moreover, the church does not seek relation to the state for self gain; i.e. political power in a territory, or influence among a certain class or race of people. The church shuns worldliness, but the godliness she seeks is not found in separation from life but in identification with life. She seeks not power for herself or for persons identified with her but that God's transforming love may be fully known not only between a man and his Maker, but also within the social system which so thoroughly impregnates and influences his life.

Where will such involvement lead the church? How deeply are ministers and lay persons to be involved in correcting or rejecting those systems that threaten and destroy man; for example, the war system, the social system marked by racial discrimination and violence, and the systems which exploit the human appetite for gambling, sex, drugs and alcohol?

Surely no one can answer these questions for the whole church. But we believe there is an answer and that it is our business to seek for it, not in separation from the world in theological speculation or in private or corporate prayer, important as these disciplines are, but rather in the world itself where we actually encounter the ambiguities, threats and possibilities which accompany earnest discipleship.

Conclusion

There is an uneasiness in the church. It arises out of the conflict of images of the church which we hold and which mix in our congregations and even within ourselves. We want no battle over these images in the hope that one can claim victory over the other. We see in a glass darkly. The need is for a more authentic light. This light comes from the nature of the Christian community as set forth in the New Testament. I have endeavored to isolate three of the beams which have peculiar reference to our time in the hope that by their illumination we may see more clearly our calling and the mission of God's church in these critical years.

JAPAN'S UNIVERSITY CRISIS

By Charles H. Germany

beneath and beyond university reform

In all societies where the universities are in turmoil there is needed the wisdom, the courage and the patience, both to judge and to be open to judgment and to discern where each is in order. This, at heart, is the conviction which deepens with each semi-annual excursion into the university world in Japan. In 1965 and 1966 the student protest riots at Keio and Waseda, two of Tokyo's great private universities, were certainly noticed. It took the two-month occupation of the administration building at Japan International Christian University in the spring of 1967, however, to shake my personal world.

An even more unsettling feeling followed the events at Tokyo University at the turn of this year. Three thousand riot police, using water-spraying helicopters, finally evicted the group of 150 last-ditch students from Yasuda Assembly Hall. This was particularly unsettling in the sense that Tokyo University stands at the prestigious pinnacle of the educational world in Japan. Students prepare for years and compete unmercifully to gain admission. Tokyo University's diploma gives a graduate entree to the world of business and government service in Japan as does none other. For demonstrating

students to lay life careers thus on the line pulls one to attention. Something crucial is happening in Japanese society.

The following paragraphs are from a letter I wrote to my family from Tokyo in March while impressions were fresh and deep:

What a day yesterday at Kwansai Gakuin University! Impossible to conceive. Two-hour heartbreaking lunch with Chancellor Komiya and Trustee Board Chairman Kato at the A. V. Harbins. Afterwards Van took me through the beautiful new No. 5 classroom building from which the police had to clear the students. Shambles. Burned inside. Aluminum sashes torn out. All windows broken. Furniture smashed. Holes in roof through which police had to push to the last roof stand. Students poured burning kerosene, jabbed with broken bottles, swung with iron poles. The tear gas in the open room made my eyes burn—after almost two weeks. All buildings now re-barricaded by the students. Chancellor Komiya is calling a full faculty meeting Sunday night, then three days of full student meetings next week. If nothing is achieved, the Riot Police will be called again, but doubtless Komiya will resign, as have the College President and most of the deans already. [He did resign later.]

Chancellor Komiya is an exhausted, spirit-torn man. Same with Muto at Meiji and Oki at Aoyama.

Future of private universities? A public education corporation providing public support and guiding standards? In any case, the future of the private Christian college is going to be much changed.

University disputes in Japan have escalated year by year. In 1961, six schools were in difficulty. In 1964, thirteen. In 1965, fifty. In 1968, one hundred sixteen. In late May, according to Japan's *Asahi Newspaper*, 41 major colleges and universities were occupied and barricaded. (In seven, students were on strike; five were temporarily closed by college administrative decision; in twelve negotiations were in process with threat of widened disruption; in twenty-nine, torn by disturbance earlier in the year, an uneasy peace prevailed.)

There is a sharpening focus of debate within the Christian community in Japan upon the issue of violence. That the university events are future-bearing is widely recognized. Goals of university reform are affirmed. The issue is whether violence in the pursuit of goals is in any sense tolerable to a Christian. Violence against property will doubtless mount. In March Aoyama Gakuin University, relatively quiet, suffered comparatively modest physical damage during a period of student occupation of the administration building. Kwansai Gakuin University suffered major loss in the occupation of the newest classroom building. Meiji Gakuin has absorbed serious damage.

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JAPAN'S UNIVERSITY CRISIS

Deeper than violence against property is the severe toll on the physical well being of administrators, faculty and students. Radical leftist student groups, far left of the Japan Communist Party students, practice with destructive force Red Guard mass-bargaining tactics. Faculty members and administrators, singly or in small numbers, are held under mass confrontation sessions lasting for hours. Needless to say, men and women break under pressures for which they are unprepared by character, training or experience. Distorted confessions and agreements are signed under such duress, which further complicate the operation of reason and logic in the university situation. Many are repelled by such tactics and elect to remove themselves from their teaching or administrative responsibilities.

For perspective, it should be mentioned that seventy per cent of the weight of higher education in Japan is carried by private colleges and universities. There are 759 junior colleges, four-year colleges and universities in Japan, of which 585 are private. Among the private colleges and universities fifty-four are Christian. Within this number are great Christian universities of from 15,000 to 20,000 students, possessing proud histories of almost a century. The United Methodist Church has given strong attention to education in Japan. There are eleven junior colleges, colleges and universities of former United Methodist tradition.

Let us recognize that these institutions are a part of what is happening in the educational world of Japan, with all of its strains and stresses. We would not have it otherwise. Aoyama and Kwansei Gakuin are not exceptions. Other former United Methodist schools are presently caught up in student protest. Some, like Kwansei Gakuin, are not presently able to hold classes. Others, like Aoyama, are in session, but continue to work with confrontation issues. Beyond the range of former United Methodist schools, former sister denominational schools are involved in student demonstrations. Because we work with other denominations in Japan through the United Church of Christ in Japan and the Education Association of Christian Schools, our concern reaches to the fifty-four Christian colleges and universities.

To believe that a statistically unimportant minority of radical students are manipulating these shattering developments or that only "Communists are doing it," would be a dangerous evasion of a clear call to thoughtful reflection. A movement

so broadly based and of such sustained character could not happen without substantial support among student leaders and faculties.

Three years ago, student protest was directed toward issues as clear-cut, and in retrospect seemingly so simple, as tuition raises and greater student autonomy, for example, control of dormitories and student regulations. This period is past. Although tuition demands are still present, it is obvious that the problems at heart are not economic.

Moreover, a reading of lists of specific student demands at any or all of the institutions under seige does not get at the heart of present day student unrest. Such lists include tuition stabilization, student self-government, participation in administration and curricular decisions, abolition of police presence and power, and remission of suspensions and other punishment. Such lists are important, but they are, it seems to me, "phase" or "strategy" demands. Few administrations believe any more that concession on even all points of any specific list of demands would settle anything.

Fundamental university reform objectives include the orientation of the universities toward education which prepares individuals for life with meaning, and not simply to fill slots in a predetermined society. They include improved student-faculty relations, student voice in curriculum planning and student participation in administrative decisions.

Beyond University Reform

The search for understanding of unrest, however, must go beneath and beyond university reform in any sense of believing that reform, even radical reform, can stop with the university only.

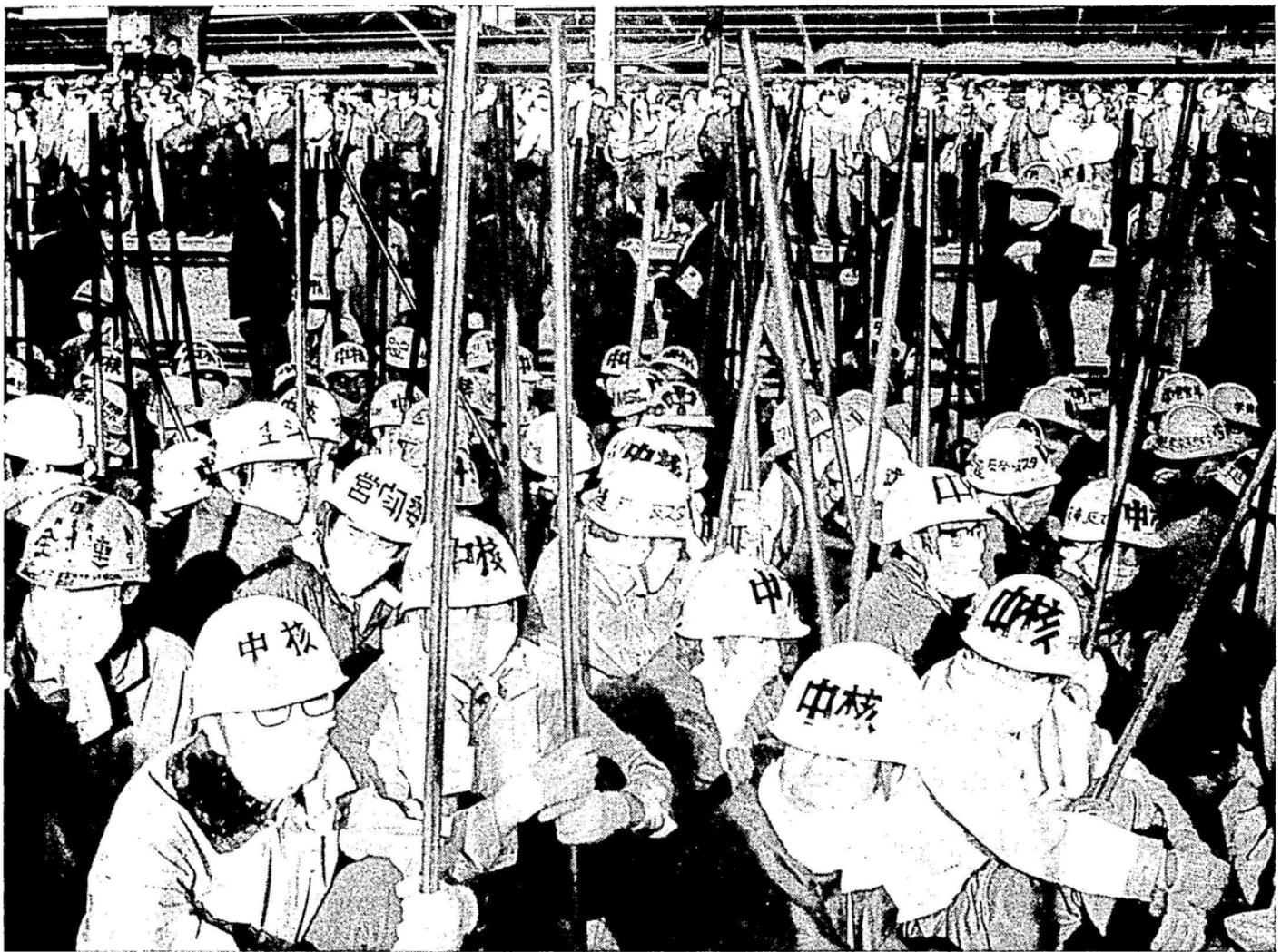
It helps to see David Sherwin's and John Howlett's film, "If," is you look for the right things. The film shows the archaic, institution-centered, impersonal tradition of a British private school. It communicates a gut-level feeling for massive, depersonalizing forces of conformity. We must pay particular attention, though, to the events at the end of the film, if we are to find help in understanding the university crisis in Japan. The obvious rage which student Travis and his two classmates feel and express toward the cold constraints of the institution and the supercilious vindictiveness of the Upper Form student proctors does not help us much to understand Japan. It is a different educational world. On contemplating the ending of "If," however, one wonders if after all this really was what was bugging Travis and his room-

mate. The film ends, after showing us the faces of mothers and fathers, the select citizenry and authority figures of British society gathered at a convocation, with smoke pouring into the convocation hall through the floor boards. The whole crowd of British society stampedes out of the hall and onto the green lawn of the five-hundred-year-old quadrangle. Travis, his two roommates and a girl friend, stationed on an opposite roof commanding the quadrangle, in ultimate visceral revolt, open fire with automatic rifles and grenades discovered earlier in an old World War II cache. Who falls dead? Some of the masters? Yes. You watch to see bullets riddle the hated proctor Roundtree. After all, he is the one who laid the rod of humiliating discipline to Travis. You never see it. The judgment and resolution finally do not focus there. Mainly, the mothers and fathers and the select citizenry of old England die. This is the point helpful for the Japan scene. Reform of the universities is required, but it must reach beneath and beyond the universities to Japanese society at large.

Kentaro Shiozuki, sensitive Christian student and faculty association leader, told a conference of the World Student Christian Federation in May:

"Those who are fortunate to succeed in the entrance examination at their first choice institution (who are in fact a small minority) and those who somehow manage to get in a second or third choice soon realize that universities are not very exciting places as intellectual communities, and certainly do not deserve their painstaking hard work. They are rather more like factories which sell piece-meal information about various subjects. At the same time they come to realize that the severe competition through which they have come, as well as their studies at universities, are simply the social screening and preparation of young intellectual laborers for a highly bureaucratic society. Realizing these facts, students come to regard each other not as competitors, but as comrades in the fight against manipulation and exploitation by the established social system."

The disillusionment Mr. Shiozuki refers to lifts up the "hypocrisy" felt by students toward professors and intellectuals who are objective and critical, but refrain from actual engagement or act. The charge extends to the universities themselves which have allowed themselves to become tools—"sub-contract intellectual factories"—of industrial society (U. S.



Anti-war students, armed with steel pipes, sit on the platform of Tokyo Station on Okinawa Day, stopping trains while passengers wait.

students would charge—of the “industrial-military complex”).

Student protest, then, looks beneath and beyond the universities to Japanese society. Ono Tsutomu, author and researcher, believes that Japanese society at large has shifted from the peace goals of 1945 to contentment with prosperity and the material comforts of technological advance. The students have become, more than any other group in Japanese society, heirs and protectors of the idealism originally built into the Peace Constitution.

Ono has summarized the feeling of Waseda University students as follows:

“As you know, the postwar student movement in Japan started as a struggle for the reconstruction of war-devastated campuses. It was a movement of hope because its aim was to win peace and build democracy. By contrast, ours is a movement of desperation because it is, in fact, a last-ditch defense of ideals the Japanese people once shared. As we see it, today both peace and democracy are on the verge

of total collapse. This is the first thing you must understand about the contemporary student movement. It is quite different from what it was fifteen or twenty years ago.”

Clearly, the shift of student protest to the larger issues of society is, in part, a result of the discovery of the political power made possible for students through the colossal concentration of students in highly urban areas. Tokyo alone has 600,000 students on 200 campuses. Through their struggles, as Shiozuki says, “Student leaders came to understand themselves as a massive political power easily outnumbering police forces, to create social disorder for politicization of the masses.”

At this point the student protest has moved beyond only university reforms to a championing of the political issues of peace. These focus on the problem of the United States military bases in Japan (of which in one size or another approximately 150 remain), but particularly on the massive U. S. military presence on Okinawa. They focus also on the Japan-

U.S. Mutual Security Treaty. Students would like to see the Sato Government abrogate the Treaty. Because this could be done legally in 1970, giving a one year's notice, the political-peace dimensions of the student unrest in Japan will most certainly continue to escalate. Any reform of the universities which does not minister to what Professor Kenji Kono, of Kyoto University, has termed the “context of changes in society itself,” will not assuage student concern for what is happening, in their judgment, in the total fabric of Japanese society.

Toward Evaluation and Understanding

Any evaluation of student idealism and objectives in university and society reform, leads back to the issue of violence as an instrument of change. This is true particularly of change which is intended to affect “values” recognized and affirmed by society. The “logic of destruction and creation,” to use Katsumi Takizawa's phrase, has entered the debate. The radical militant left, in comparison with which the Japan Communist Party-re-



The chairman of the Tokyo University All-Campus Joint Struggle Committee holds a press conference.

lated student group seems conservative, feels that nothing short of the destruction of the university—and even of society itself—as it presently exists will make possible its re-creation. In the tactics of destruction, as described earlier, the toll upon property and persons would be very high indeed.

How large and strong is the radical left? The militant core is probably no more than five percent of the student world. Circles of collateral support radiate outward, however. At the point of university reform and peace concerns supporters among both students and faculty are doubtless in the majority. Only the militant core, however, carries out tactics of violence.

Evaluation must also recognize that in the midst of idealism and the urgent demand for recovery of humanizing education, exceedingly brittle and inhuman ideological dogmatism has entered from the student side. Can even the student idealists who turn to methods of violence and dogmatism ultimately correct in Japanese society the constraints and dogmatism they abhor?

The serious danger in the present direction and objectives of the radical left is that a climate will be created throughout Japanese society in which an increasingly forceful recourse to police power and repressive legislation for the securing of order will not only be countenanced, but demanded. Such a forceful quelling of student protest could divert Japanese society from the challenge to valid forms of renewal, could truncate depth reform in the universities and could stifle the sensitive search for human meaning on

the part of many members of this generation of young men and women in Japan. Whether this will happen will probably depend on the ability of the complex mosaic of student groupings to develop a vital and articulate middle range. Such a middle range would provide self-control of radical excesses either on the far left or far right, while carrying forward the pressure for defining meaningful life-values and educational reform in Asia's most thorough-going technocratic society.

One feels a little uneasy—not a little, but a great deal uneasy—about neat analyses of a very complex chain of events in the university world in Japan, or the U. S. or elsewhere. In a sense, it is a young generation's search for meaning, and their conviction is that meaning cannot be defined in advance to guide the student protest activity. It actually is cast to the surface by the very process of action itself.

For any observer to back away and claim oracular perspective is not only to demonstrate the lack of a suitable sense of humility and inquiry, but is to take the quickest path of breaking contact and communication with young people who have taken up for themselves a significant cause on behalf of all.

One had best remember again the closing scene of "If." As the automatic rifles continue to cough from the rooftop upon British society streaming from College House Hall, the British equivalent of the R.O.T.C. begins to group itself and return the fire. Suddenly from the sidelines the headmaster strides to the center of the scene, calling out, "Boys,

cease firing! Boys, cease firing!" A momentary silence descends, utter and complete. The headmaster stretches out his arms, lifts his face in expectant plea to the rooftop and cries out his characteristic phrase, "Boys, trust me. I understand you. . . ." The camera shifts to Travis' girl friend on the roof. Calmly, deliberately she draws a large caliber pistol from her waistband. She takes disdainful and deadly aim. An explosion sounds as the camera shifts to refocus on the headmaster. The smudge of a bullet wound stands out in the center of his forehead. With a hauntingly quizzical expression on his face he slumps to the ground.

Thus, we are shown a kind of final revolt—against understanding itself, that understanding which is not really understanding at all. Against change, that change which is not really change at all.

Expressions of a Struggle

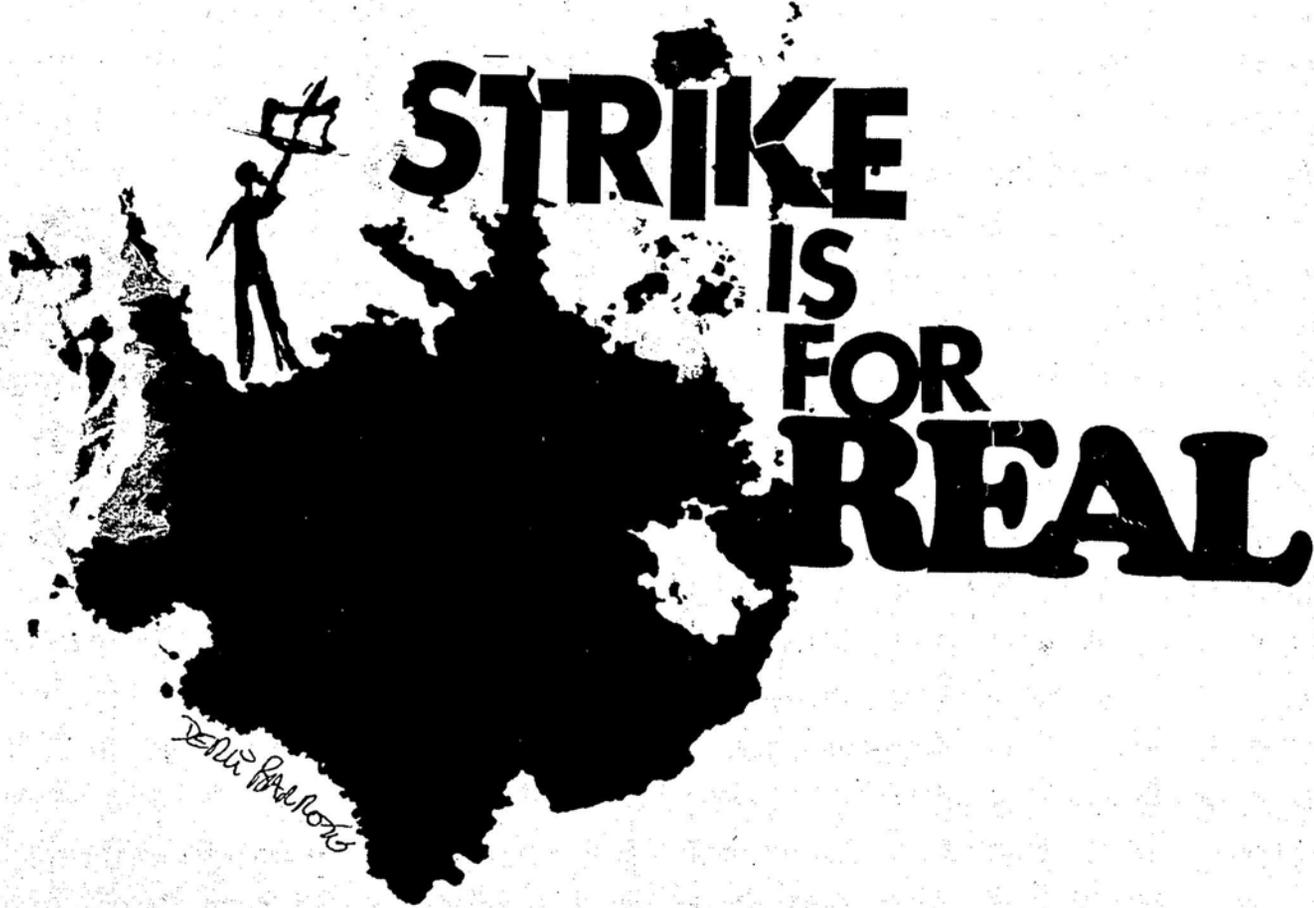
by derli barroso

One of the more bitter struggles over the issues of racial and economic justice in the United States was the strike of hospital workers in Charleston, South Carolina. Combining elements of both the civil rights and the unionization struggles, the situation revitalized the old coalition of blacks, workers, labor unions and churches which was so active in the early nineteen-sixties. Proof of this was the Mother's Day March held in May to demonstrate support for the strikers. Among those present was a young Brazilian artist, Derli Barroso, who has been studying in the United States and who has just returned to his position with the Methodist Church in Brazil. Here are some photographs that Mr. Barroso took on that occasion and some graphics which illustrate his reactions.





POWER
to
The
PEOPLE
through
THE
SPIRIT



STOP wording!

ACT!



**WE'LL
WIN**

BERNARD BARNSLEY

CUBA'S DECISIVE YEAR

BY JOYCE HILL



The revolutionary faithful hold another of their frequent rallies in Havana's main square, this one to start the "Decisive Year."

Joyce Hill is Executive Secretary for the World Division for parts of Latin America, including Cuba.

Whither now Fidel and the euphoria of the revolution he started ten years ago? How long can a revolutionary nation maintain its euphoria and rhetoric?



"The Decisive Year," the Tenth Anniversary of the Cuban revolution, is the name of 1969 across the small island republic off Florida's shores. Each year since the triumph over Fulgencio Batista's forces, the Castro regime has given each year a title around which all efforts were centered. This year, the Decisive Year, has been of struggle against economic odds. Already the dreamed-of record sugar production of 10,000 tons has become another unmet goal, meaning that the promised quotas to Iron Curtain countries will mean a decrease in imports of needed goods. The continued economic blockade of Cuba by the United States only adds to the frustration of the people there as the continued shortages of food, clothing and medicine plague the country.

What of the witnessing community of Christians in this socialist regime? It, too, has declared that this is the "Decisive Year" as it has weathered the storm winds of conflicting ideologies. In February, 1968, the Methodist Church in Cuba declared its autonomy and organized its life around its own Discipline. Having reached a peak membership during the 1950's of more than 10,000 members, the church has seen both church members and pastors leave the island. On Aldersgate Sunday, 1968, each member of the Autonomous Methodist Church of Cuba reaffirmed his vows. Armando Rodriguez, the first bishop of this church, affirms: "We have about 3,000 members on our new rolls. The number is much less, but these are practicing members, not just names on a list."

This is the year that has been proclaimed as the Decisive Year both in gaining members and in increasing stewardship of one's time and resources. When the quadrennial budget was determined, local churches responded with their pledges. There was a deficit of \$18,000. The conference finance committee presented the dilemma to the churches with the hope that they would respond with increased pledges of \$600 per year for three years to meet the proposed budget. New pledges were made. The goal was met—not in a three-year plan but in increased pledges the current year.

This is the Decisive Year for the program involving youth, the hardest age group for the church to reach because of social and political pressures. The first class period in school is that of political orientation. There is an emphasis on participating in the extracurricular programs of the Young Pioneers. There is the period of agricultural labor for all over thirteen when they live in camps in the rural areas, cultivating sugar cane, pruning orange trees, working in truck farms. Here they learn that it is each



Sign on doorway of a Havana street proclaims the tenth anniversary of the Cuban revolution. The "Decisive Year" may be as decisive for the small number of evangelical Christians as for the nation as a whole.

citizen's responsibility to help increase the production of the agricultural produce, particularly sugar cane, and to be useful citizens of the country.

Each local church maintains its youth group: a small group who have a Christian heritage in their homes, who have not been swayed by the ideologies presented in their public school education. One father of two teenagers recently said, "So far, we have not had any real problems of ideology in our home." So far . . . there are young people who respond to the call to dedicate one's life to a belief that Man is not self-sufficient,

but that with God's help he can do all things.

On a hill overlooking one of the loveliest bays of Cuba, in the city of Matanzas, 90 kilometers from Havana, the Union Theological Seminary gives witness that there are young people for whom the "Decisive Year" has been one in which one's life is to be dedicated to the Christian ministry. At the seminary, founded by Episcopal, United Presbyterian, U.S.A., and Methodist Leaders, the most recent school year has found fifteen young men and women studying. This decision is not an easy one to make today,



"Che" Guevara, whose revolutionary exploits are the subject of a recent Hollywood movie, is a hero in Cuba as well as to many oppressed people in other lands.

for a young person can be accused of being a social parasite by devoting his life to study and witness of the Christian message. Despite possible difficulties, they have made their decisions!

The Cuban Council of Churches has perhaps today a deeper fellowship than it has ever had since its beginning under the inspiration of Dr. John R. Mott. Denominational cooperation unites the firm believers in Christ.

Among billboards and posters of Marx and Lenin, Che Guevara and Camilo Cienfuegos; among the airwaves, the newspapers and magazines filled with the words of Fidel Castro, the Christian community sees and hears on beyond those to their revolutionary leader whose life and witness, whose deeds and words, led him to Golgotha.

The church of Cuba is of special interest to Latin Americans. Arturo Chacun, United Methodist layman in Chile, gives these impressions after hearing Bishop Armando Rodriguez:

Those who came to hear Bishop Rodriguez expecting a rally to a revolutionary church were surprised and to a certain extent disappointed. On the other hand those who came to hear in order to criticize the church in a socialist society were met with a challenging call to change their attitude.

The witness of the church of Cuba today has to do with the old-time message of trust, reconciliation and hope. The church in Cuba is already living through a revolution, therefore does not need to preach revolution. It has to be concerned mostly with an openness that will permit her to participate in the construction of a new society.

CAMAGUEY

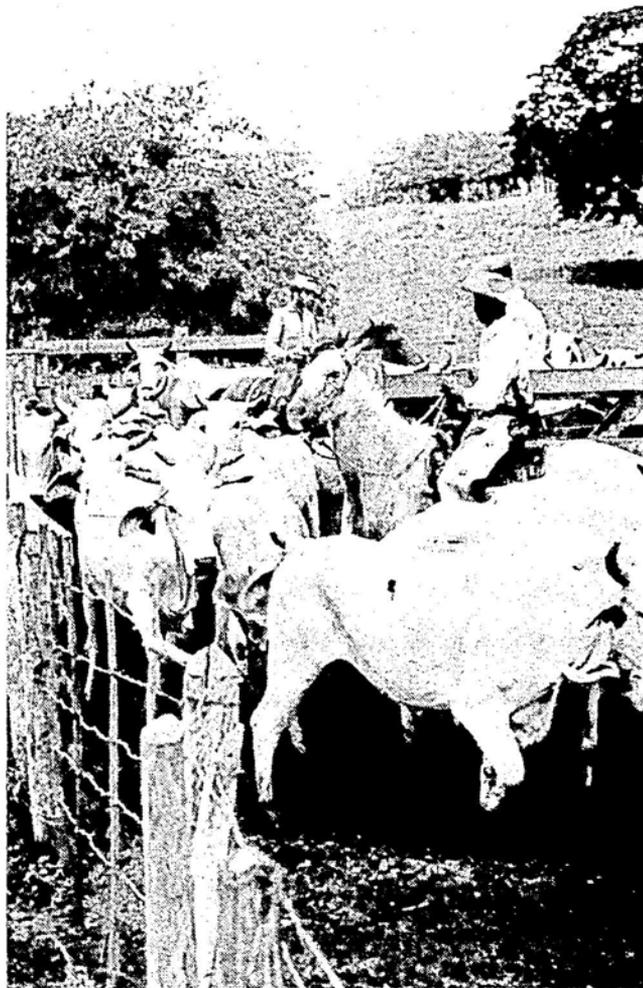
cuba's frontier

PHOTOGRAPHS BY HOWARD HARRISON

Camaguey is one of Cuba's six provinces. It contains one quarter of the island's arable land, only half of which is being farmed. Its population density is the lowest in Cuba, less than half the nation's average. Camaguey is to Cuba what the West was to the U.S.A. a century ago. More than this, the future of Camaguey is good measure of the success or failure of Castro's Cuba. For Camaguey is the home of the sugar cane crop, still the staple of Cuba's economy. Attempts to increase sugar production and modernize farming and ranching are underway.

The Triangular Dairy Plan when completed will encompass twenty per cent of Camaguey. It will include one million head of cattle, with 600,000 cows in production. Small farmers are encouraged to join the plan by advantageous subsidies.

Jorge Zoriano is a thirty-three-year-old cowboy at the Triangular Dairy Plan. He has been working since he was thirteen years old. When asked about the race problem, he stated that since the Revolution he doesn't have to take anything from anybody.





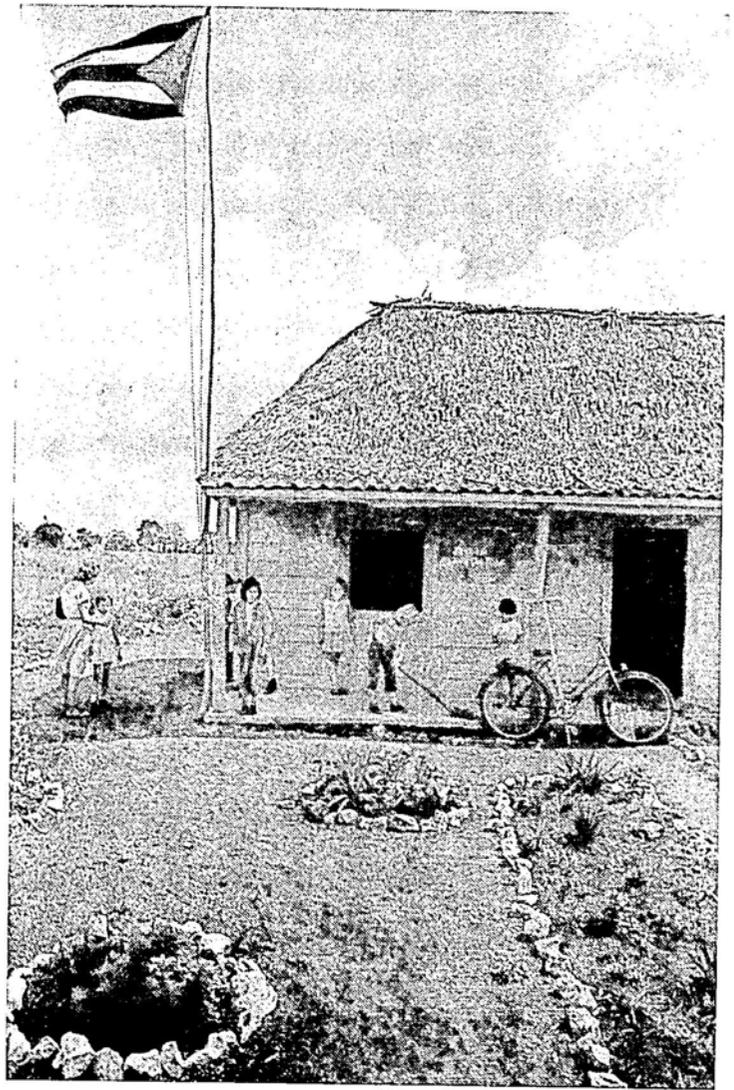
One of a brigade of bureaucrats from Havana cutting cane. People from the cities and offices spend at least six weeks each year in the countryside. Each department has its own fields. Participation is supposed to be voluntary.

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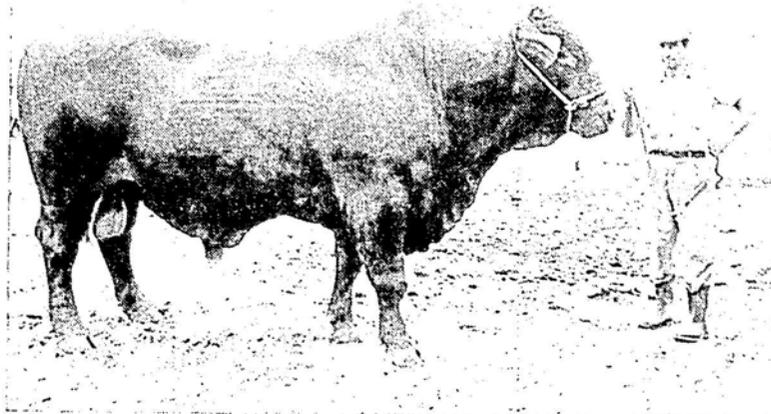


Members of the Centennial Youth Column cutting cane. The Youth Column was formed in 1968, the centennial of the Independence against Spain. Some thirty-eight thousand youth belong, engaged for a two- to three-year period. The semi-military organization is used to settle areas where facilities do not yet exist in order to help families.



This primary school is named after Nguyen Van Troi, a hero of the Vietnamese National Liberation Front who was shot by the Saigon police at the age of twenty-six. Teacher is nineteen years old and has been teaching for three years. Each week she attends evening classes in Camaguey City.

This prize bull is at the artificial insemination center on the island of Turiguano. Cuba has seven million cattle, one per capita, but they are mostly of low quality. A new plan has been underway for three years to develop a cross between Zebu and Holstein cattle, to combine meat and milk production.





Scholarship students in Havana take part in the Children's Festival of Victory, to celebrate the defeat of the U.S. at the Bay of Pigs. Children from Camaguey and other provinces are brought to schools in Havana. The abandoned houses of the wealthy are now used for these boarding schools.



Signs and slogans reiterating the political line are present throughout Cuba. This billboard celebrates the Bay of Pigs victory. It is located outside a sugar mill.

"yes, we'll have no more

in church!"

BANANAS



A Japanese-American churchman says the white man's idea of "integration" is to make all yellow-skinned people think white. He argues for an assertive Japanese American Church that will capitalize on the desire of Japanese-Americans not to be totally assimilated into American culture.

by roy i. sano

Rev. Roy I. Sano, formerly Associate Pastor of Centenary United Methodist Church in Los Angeles, is now Chaplain and Assistant Professor of Religion at Mills College, Oakland, California.

The author (left, foreground) joins other Oriental Americans in picketing Dr. S. I. Hayakawa, acting president of San Francisco State College.

"yes, we'll have

no more

BANANAS

in church!"

"O God, grant me the serenity to accept what cannot be changed, the courage to change what must be changed, and the wisdom to know the one from the other."

Reinhold Niebuhr's classic prayer strikes a balance between the pastoral and the prophetic, between Christian piety and social action, for which two very appropriate symbols might be the folded hands ("serenity to accept what cannot be changed.") and the clenched fist ("courage to change what must be changed").

At the moment a relevant ministry for Oriental-Americans calls for a heightened emphasis upon the clenched fist; for too

this self-awareness.

A host of Jananese-American organizations reject the images of self-effacing humility and perseverance common to previous generations. Such groups as the Council of Oriental Organizations, Asian American Political Alliance, Oriental Concern, and the Yellow Brotherhood assert a strong desire for self-determination, even within a certain amount of racial separatism. This development has profound implications for the Oriental-American churches and their leaders.

The previous generation which promoted "integration" could think only of abolishing racially distinct communities and groups. In the church, this has resulted in the continuation of Anglo-Saxon domination as in the wider community. For instance, the last years of the Provisional Conferences saw the development of leadership on the part of ethnic minorities in their own affairs. This included Japanese, Chinese, Koreans, Filipinos and Mexican Americans. With the abandonment of these Provisional Conferences this new leadership was directed to other interests and frequently restricted to narrow spheres of influence. Meanwhile, existing Annual Conferences dominated by white leadership assumed the responsibilities for ethnic affairs.

The way "integration" has worked out so far tends to confirm Pascal's observation that "Man is neither angel nor brute, and when he acts the angel he becomes the brute." When churchmen "angelically" attempt to extricate their churches from complicity in racially defined structures

they act "brutishly." The general loss of leadership in their own affairs constitutes, for Orientals especially, the most pronounced instance of the brutishness of integration.

Subtler forms of brutishness exist. There are neglected ethnic minorities without ministers who specialize with them. Specialized ministries, such as work with the aging, the youth, the drug culture, etc. have suffered because Orientals let the program of the total church divert their attention from the concerns for which they are peculiarly equipped. Youth especially respond more quickly to programs staffed by their own kind, as is evident in work with narcotic traffic. On some campuses with large concentration of Orientals those close to the drug traffic claim three fourths of these youth have experimented. "Integration" has resulted in neglect of these specialized ministries.

Other factors corroborate the low opinion Oriental churchmen have of the white man's idea of "integration."

—When ethnic minority ministers are appointed outside their own ethnic churches, they are all too often appointed to dying or undesirable situations.

—The minority person who is appointed to a white church is among the cream of his kind; the white who is appointed to leadership of ethnic minorities can merely be a cull of his kind. Furthermore, they are appointed to some of the most desirable and strategic pulpits for evangelization of ethnic minorities.

—When an ethnic minority person is



long have Orientals serenely accepted what they thought could not be changed. Within the past year the Oriental communities in Southern California have seen the development of organizations which express

placed in a conspicuous position, it is more often for decoration and "show" than anything else. Few acquire decision-making power. In one case, a person with an earned doctorate and an honorary degree was asked to assume a prestigious office, but the job description sounds like little more than "stoop labor." His job is to keep things in order, but not to introduce changes.

—Ethnic ministers are frequently involved in a kind of horse-swapping between bishops. The appointment of ministers across Conference lines is not as easy as we were led to believe before "integration." It turns out that very little action takes place since no bishop feels the others make offers which match his. Once the Provisional Conferences were disbanded a sort of "Ice Age" set in for the appointment of minority ministers.

Only if the church adopts specialized structures and programs to enter into these communities can we expect the church to make progress in its evangelization of ethnic minorities. We need not sanction the chauvinism or the prejudices of these communities. But some forms of organization and programs need to be preserved. The basic justification of specialized ethnic ministries is similar to that for the military chaplaincy, the campus ministry, the industrial chaplain and the community organizer.



The National Division of the United Methodist Board of Missions recently authorized an advisory committee on ethnic and language ministries. Request for such a committee came from a Consultation on Japanese Work in San Francisco in February. Together with the Western Jurisdiction of the United Methodist Church, the Division

will provide budget for a staff member, who will work with Japanese and other ethnic and language minority groups on the West Coast. An Advisory Committee on Indian Work was created after a similar consultation last year and both will be related to the unit on Special Ministries of the National Division.

In another development, the Southern California-Arizona Annual Conference has formed an Ethnic Strategies Committee, which will conduct research and formulate a new course of action. Other conferences have felt the impact of caucuses formed along racial lines.

Part of the social tension of our day comes from a serious shift in the approach of minorities. Doing what is "right" (as defined by the white majority) has given way to demanding "rights." Acceptance at any cost into the larger culture is no longer desired. In its place has arisen aspirations for the power of self-determination. Nietzsche accused Christianity of perpetuating a slave-ethic which made virtue of subjecting oneself to circumstances. If a man cannot rise up to state his claim and rights he has permitted his views, even his religion, to dehumanize him.

In the process of this shift in approach by minorities, many whites are asking if the old goal of integration is no longer acceptable to minority groups. Many WASP (White Anglo-Saxon Protestant) churchmen, who have fought hard for integration and its acceptance by whites, find these developments an offense and a disappointment. They say different racial structures can only mean discrimination; to set up any separate structures entails segregation.

We need to expose the questionable foundations of this stance and to propose a rationale for an alternative course of action. In part, the stance is based on an unquestioned acceptance and application of the Supreme Court decision which struck down the "separate, but equal" doctrine and its abuses. Recent developments, particularly growing self-awareness of racial minorities, offer the Church an opportunity for the moment to say "separate, and more than equal" in order to recover from past losses.

In part the integrationist stance also rested upon a questionable reading of scripture. Paul said, "There is neither Jew nor



Greek, bond nor free" (Galatians 3:28). We often turn this passage into a sociological observation of empirical facts, as if all distinctions had been abolished. But what then do we do with "there is neither male nor female"? We can only conclude that the passage is rhetorical and religious, and should not be read as sociological dogma. It certainly provides no basis for burial of the ethnic church.

The social ferment of our days has helped us question the easy assumptions of the past models for integration. The past assumptions have begun with the proposition that America is a vast "melting pot" which ostensibly welcomed the unique contributions of each immigrant group. Actually, the theory concealed the "Anglo-Saxon" domination in the process of Americanization. Besides this hypocrisy operating in the "melting pot" theory, social scientists have now shown the limited truth it involved. We have now come to see at least two major processes operating in Americanization.

The first process is *acculturation*, whereby the immigrant group adopts the behavior patterns of the host culture. The immigrant learns the ways of language, diet, attire, residence, vocation, entertainment of the host culture. Acculturation limits itself to secondary relations or segmented groups which are impersonal, formal, or casual and nonintimate. By contrast, the second process, called *assimilation*, has to do with relationships within primary groups which are personal, informal and intimate. These groups involve the entire personality and not merely a segmented part of it, such as our working hours or specialized interests.

According to social scientists such as Milton Gordon there has been an extensive amount of acculturation among ethnic minorities. However, there is a serious lag at the point of assimilation. The lag in assimilation, particularly in the case of non-Europeans, has discredited the proponents of the melting pot theory.

In the case of the Japanese-American community, some social scientists feel the process of acculturation has been the most extensive and rapid of all non-European groups. These acculturated peoples, however, maintain their own institutions paralleling the white community, thus showing the failure of assimilation. There is a growing vernacular press. Social and recreational clubs are formed along racial lines, whether for children, youth or adults. Service clubs, veterans' groups and professional bodies draw up memberships from ethnic characteristics. Insurance salesmen, dentists, doctors, merchants and funeral directors continue to operate along ethnic groupings. They are saying, "We may want to be *like you* (acculturation), but we want to set up our own time schedule when and how we will *join you* (assimilation)."

The new pattern of "integration" now proposed operates under an assumption other than the old "melting pot" theory. It is that to join the American people might mean forming power blocks of interest groups based largely on ethnic and color lines and having these power blocks participate in policy making decisions which affect them. Even within the church we need

special interest groups to check and balance each other. This is a serious departure from the melting pot theory and its updated version in the *Flower Drum Song* which said "America is Chop Suey." It is also a departure from putting a premium on the minority being "accepted" into the larger majority, frequently at the expense of the minority's integrity. Those who resist the old "acceptance" theory call S. I. Hayakawa, the acting President at San Francisco State College, a banana. "He has yellow skin," they say, "but a white inside." They feel light-skinned minorities are used by the white establishment to hold the Blacks in their place.

For the church, racially distinct structures are only a tactical move with a larger end in view. By permitting these specialized groups the power to decide about their destiny in the context of the wider church's work, these groups will come to feel a part of the total church and community. This is the irony of history's logic. By heightening these particular groups the

universality of the church's outreach is strengthened. We thereby set the stage for a more comprehensive unity.

For Japanese-Americans within the Church it is a time to reassert the clenched fist as well as the folded hands. More appropriate symbols would be those of the Chrysanthemum and the Sword, which cultural anthropologist Ruth Benedict used to characterize the Japanese Americans. By the Chrysanthemum she partly had in mind the quiet poise maintained in the face of indignities and adversities. By the Sword she had in mind the assertiveness which could prove both devious and destructive. This was probably one of the most adequate and accurate portrayals the Japanese Americans have yet received. In asserting anew the values of the ethnic group, Japanese Americans hope the new balance between the Chrysanthemum and the Sword will lead to a constructive goal.



WORLD CHURCHMEN CONFRONT **RACISM** *by ernest b. boynton, jr.*



Among the church figures from more than twenty-five countries attending the World Council of Churches' Race Consultation in London were (left to right) Dr. W. A. Visser 't Hooft, Senator George McGovern and Dr. Michael Ramsey.

The subject of racism as an international moral blight came under searching analysis by 80 churchmen and consultants from six continents, in London, May 19 to 24. The meeting had been suggested by the General Assembly of the World Council of Churches last summer at Uppsala. The purpose of the consultation was to update the World Council's policy on race and frame recommendations for a meeting of the Central Committee of the World Council this month at Canterbury.

Speaker after speaker called for an end to mere words and a beginning of effective action by the 235 member churches of the World Council. The group finally zeroed in on the crucial issue of racism when an outside group of four young black Americans (which in-

cluded one consultation delegate) and a Nigerian interrupted the next to the last session and presented a "Declaration of Revolution."

"While preaching 'blessed are the poor,'" their Declaration of Revolution observed, "white Christians have practiced economic exploitation on an international scale. The (Roman) Catholic Church has been a dominant economic power in Europe for 2000 years; today it controls the economy of Italy. Catholic families control the economic and political destiny of 240,000,000 South Americans. In the United States, the yearly revenues from the Protestant Churches alone (3.6 billion dollars) are more than three times the yearly profits of General Motors, the world's biggest corporation. (The Catholics are too spiritual to list

their number of billions.) The churches control large business operations, over 100 billion dollars in real estate, schools, universities and hospitals. The church [Riverside] disrupted by James Forman in New York was built up with over 30 million dollars of Rockefeller money."

Responding, delegates recommended that the W.C.C. Central Committee endorse a series of proposals:

- Confession by the churches themselves that they are "filled with blatant and insidious institutional racism."
- Disclosure by the churches of "assets, income, investment, landholdings and financial involvements."
- Immediate allocation of the churches' excess wealth or "a significant portion of their total resources, without employing any mechanisms of control, to



Prof. J. Robert Nelson, U.S.A.; Dr. Chandran D.S. Devanesen, India, and Dr. Tiang Goan Tan, Indonesia, helped update the World Council's policy on race.

organizations of the racially oppressed."

- Encouragement by the churches of the "principle of reparations" for exploited peoples and countries, and use of every means available to influence governments to apply sanctions to promote justice.

- Establishment of a World Council unit with adequate resources to deal with the eradication of racism, and creation of a co-ordinating center for strategies in combating racism in Southern Africa.

- Support for violent revolution by the Christian churches if it is "the last remaining means to eliminate political and economic tyranny."

Senator George McGovern of South Dakota, a United Methodist, chaired the consultation, which sought to explore the nature, causes and worldwide consequences of racism in the light of current conflict situations. It also evaluated Christian positions and actions, their theological and social bases, and set forth proposals for an ecumenical program of education and action for the World Council of Churches. Mr. Roger A. Harless, executive secretary of the Presbyterian Interracial Council in St. Louis, told the consultation: "In the churches

there are greater impulses to thwart change than there are to cause it, participate in it and celebrate it. In a time when right wing conservatism is gaining more credence and power in the American churches the issue faced by those who press for social justice is a political and strategic question, How do we do it?"

Mr. Harless further counselled that in a century whose context is anxiety and destitution, the Christian churches cannot present themselves as aloof and immune from the things that blight men's lives. The numerous church documents emphasize people, not projects. The deliberations are over; now the call is for action, he concluded.

Recognizing that the timetable of black communities in America to control their own destinies has to be stepped up, the Rev. Channing E. Phillips, a black United Church of Christ minister from Washington, D.C., said: "The persistence and strength of the profit motive and the Puritan ethic of work in the USA leads me to the need for a different approach—that of developing black political power, which can eventually affect economic policies. Traditionally political

power is the handmaid of an economic system," he explained, adding: "It may be possible to use political power to reshape economic philosophy and practice—particularly in communities where blacks are in majority number, such as our cities."

Besides the transfer of political and economic power, said the Rev. C. Herbert Oliver, a United Presbyterian minister and chairman of the Ocean Hill-Brownsville local school board in New York City, that black Americans are looking for the control of education, the transfer of power from white educators to black educators, the power of the black community to educate its own children. "Parents are the only ones with the inherent right to educate their children," argued the champion of community control of schools. "We feel that most ghetto schools today destroy children rather than educate them. The teachers and administrators serve as power symbols and kill a black child's self-image. Their influence, their lack of concern, and in many instances their contempt make it impossible for a black child to learn."

All of this is a far cry from the day when black people wanted to be inte-

grated into white society. It has happened, explained Dr. Nathan Hare, chairman of the Department of Black Studies, San Francisco State College, California, because "blacks have either failed to be assimilated as a group, statistically speaking, or indeed lost ground in recent decades." Now, the educator said, blacks seek to recapture their own past, their own culture, their own history, and to put the race issue on the basis of a power struggle pure and simple.

When the Consultation delegates asked whether the structural revolution that the world needs will necessarily involve violence, they were forced to observe that violence already exists and is inflicted—sometimes unconsciously—by the very same people who denounce it as a scourge of society.

It exists in the underdeveloped world. The masses in subhuman situations are victims of violence inflicted by the small group that holds power and privilege. In Latin America, stated Consultation Delegate, Professor Hector Martinez of Lima, Peru, an anthropologist, the Catholic Church has always been a huge landowner, while the peasants are land hungry. Politically, the church there has worked closely with the large landowners in protecting its own interests and the church and state appear to the people as two sides of the same coin.

Oliver R. Tambo, exiled South African leader of the African National Congress, said that if the black masses in southern Africa start to think of turning themselves into people and begin a program of basic education and popular culture, if they organize into unions or cooperatives, their leaders are accused of subversion and communism.

There is a tendency "for even confirmed and dedicated opponents of racism who observe the southern African scene to shrink from the idea of its victims taking up arms in the bid to destroy it," said the A.N.C. leader. "This can only indicate a basic lack of identification with the sufferings, aspirations and determination of those who groan under the grinding heel of racism and colonialism."

The law is often used as an instrument of violence against the weak, or reduced to beautiful and sonorous phrases in the

texts of declarations like that of the Fundamental Rights of Man, whose second decade the world is commemorating. A good way of observing the anniversary, Mr. Tambo said, "would be for the UN to check to see if any of those rights are really respected in two thirds of the world."

The South African liberation leader spoke at a public meeting at Church House, Westminster, the home of the Anglican Church, midway through the WCC consultation on racism. Also speaking on the theme of "Racism as a Major Obstacle to World Community" was Bishop Trevor Huddleston, who returned to England less than a year ago from Africa when appointed Anglican Bishop of London's immigrant East End.

During both speeches hecklers supporting Britain's right-wing politician Enoch Powell chanted "keep Britain white," "Nigger" and "rule Britannia."

Mr. Tambo called on Christian churches "to throw their moral and material resources behind the struggle for the defeat of racism and in support of those who sacrifice their lives in the defense of human dignity." In the Zambezi Valley and the Portuguese colonies of Angola and Mozambique, "they're waging a war to put an end to the privileged position of the white men."

Earlier in the consultation the Chairman of the British Black Power Party walked out of the meeting when the Archbishop of Canterbury stopped him from speaking. Mr. Roy Sawh, an East Indian immigrant from Guyana, had been given permission to speak in answer to a previous speech by Merlyn Rees, the Home Office Minister with special

responsibility for race relations. Despite the fact that Mr. Rees had agreed in advance to answer questions from Mr. Sawh, he left the consultation immediately after making his presentation. Mr. Sawh stated that listening to Mr. Rees was like listening to Enoch Powell.

Dr. Ramsey, who appeared to be inattentive to what was going on, dismissed Mr. Sawh by saying that the pressure of time demanded that "they get on with the agenda." Mr. Sawh shouted: "We are suffering, but you British always run things your bloody way!" It was only after a considerable amount of argument and voiced "outrage" that Dr. Ramsey apologized "if I have misunderstood the intent of this group."

The tensions facing religious leaders who handle bills, budgets and bank accounts really come neither from the "Black Manifesto," nor from the more recent "Declaration of Revolution," which demands about \$132 million from the World Council of Churches for a defense fund for black political prisoners, support of liberation movements of Africa, Asia, America, Australia and Europe, and the establishment of an international publishing house. The tensions come from what the churches say of themselves. Clearly, American and African activists are having considerable impact on the international scene and specifically on the churches. Despite the risk they involve, of increased polarization and an escalation of the struggle for power between whites and blacks into violent conflict, their calls for action rather than pious platitudes drive home the lesson of the churches' past ineffectiveness in coping with racism.



Dr. Nathan Hare, left, leading exponent of black studies in the United States, talks with author Ernest B. Boynton, Jr., one of 30 media representatives invited to attend the consultation.

THE STORY OF JUAN

By MARJORIE VANDERVELDE

A prized possession of Dr. and Mrs. Frank Beck, retired missionaries to Bolivia, is a card whereon is scrawled: *Merry Christmas and Happy New Year, Love, Juan Yopez.*

It was written by a Bolivian boy who was born with no arms or legs.

Juan's mother kept the child out of sight in the home, ashamed of his deformity. Since a box wouldn't do for a play pen, Juan was stood upright in a five-gallon can, as neighbors told the story.

The child's condition was reported to a member of the Rotary Club in La Paz, Bolivia's capital. Some of the "Rotary Anns" investigated and were instrumental in having the boy placed in El Asilo de Carlos Villegas, a home for abandoned children. They helped to support Juan there.

When this Home was taken over from civic sponsorship by an order of Catholic nuns, the nuns petitioned the Rotarians to have Juan transferred to the American Clinic (Pfeiffer Hospital). The Rotarians continued to pay toward Juan's care in the clinic, and they visited him frequently.

Frank Beck went to Bolivia in 1912, after graduating from Dakota Wesleyan, to teach in the Methodist-sponsored American Institute.

After eleven years he returned to the United States to earn a degree in medicine. In 1930 Dr. Beck started the American Clinic in La Paz. This Clinic later became the well-known Pfeiffer Memori-

al Hospital, United Methodist-sponsored.

It was at this hospital in 1952 that the paths of the Becks and Juan Yopez (who was then about seven years of age) first came together.

The Becks became "parents" to Juan. Mrs. Beck says: "The nurses and the patients were very kind to Juan. He seemed always happy and even jolly. He would roll himself along between beds of other sick children, cheering them up. We lived on the top floor of the hospital, and in the evenings Juan liked to come up to our place. He would sit by the fireplace, tossing in contents of the wastepaperbaskets (we had no other source of heat). To climb the stairs, Juan would put his chin on one step, then throw his body weight up to that step."

Juan would give visitors and newcomers to the Clinic a shock, when he lay flat on the floor and rolled his little body down the hall like a tumbling weed pushed by a breeze.

At this point, if anyone had dreamed of Juan's ever being able to walk, it would have sounded like the wildest of dreams.

A number of individuals, however, took an interest in this good-natured boy. Among them were Methodist workers in La Paz, Miss Helen Rusby and Miss Helen Wilson; others were Mrs. Genevieve Oxley, a social worker, and a visiting doctor from Kansas City, Dr. Terry Lilly. These four persons have been continuing friends of Juan.

Dr. Terry made contact with Dr.

Howard A. Rusk, medical columnist for *The New York Times*, who, in turn, helped make it possible for Juan to enter New York's Institute of Rehabilitation Medicine. This came after many other possible avenues of help had been tried, when all doors seemed closed.

Mrs. Ann Wasson, Juan's legal guardian in Bolivia, took responsibility for arranging passage to the United States. Also she arranged for funds to be kept in trust for Juan's support, and for immigration documents. Mrs. Wasson was president of the Society for the Protection of Children.

About this time Juan lost his contagious smile, and seemed to be depressed. His friends thought this a natural reaction. After all, wasn't the little nine-year-old going to leave his friends for a country of strangers, and a language he wouldn't understand?

But there was something else that his friends didn't discover until later. Someone who didn't want Juan to make that trip had told him that his benefactors would toss him out of the plane, over the ocean. Finally, Mrs. Beck told us, they discovered Juan's fears, and helped him to overcome them.

Juan's plane was met in New York by Dr. Howard Rusk, director of the Institute of Rehabilitation Medicine. The costs of the expensive equipment to be devised for Juan, and his treatment, were contributed by Mary Boyle and other individuals, and by the Simon Baruch Foundation. In appreciation, the Bolivian

government agreed to establish a center for handicapped children in its own country.

Juan became an integral part of the life of the Institute in New York, as he had become in the Beck's Clinic in La Paz. Then he set about cheering the discouraged, as he had in La Paz.

Specialists in half a dozen fields studied and worked with Juan. Ingenious limbs of various kinds were tried out, as there were no "stubs" to work with. The months passed into years. Juan learned to care for himself; he learned to "walk." At a nearby school he learned laboriously to work out assignments, using short "hands." Juan became president of his class!

In the meantime, Dr. and Mrs. Beck had retired to clinic work in California. When they were asked if they could help Juan at this stage, they arranged (with the help of their daughter, Miriam Knowles) for Juan to enter the Casa Colina of Pomona, a rehabilitation

center, in 1963. There he completed high school, receiving his diploma in 1965. During seven months of that period, when the Becks were in Bolivia, Mrs. Knowles helped look after Juan.

After Juan's high school years the Becks were able to get him into Upland College. When that college was closed, Juan was transferred to Pacific College in Fresno. Then he took summer school courses at Chaffey College, Alta Loma.

It was difficult for Juan to prepare his written assignments. He sometimes typed, using erasure ends of lead pencils to strike the keys.

During his time at Chaffey, Juan went to Mrs. Beck one day to ask if he might quit. He felt sure that he was going to get failing grades.

Mrs. Beck encouraged Juan to go ahead, doing the best he could do.

"Oh, I knew you wouldn't let me quit," Juan replied.

And there were other times when the Becks had to encourage him to keep at

those difficult studies. Juan did not fail; his grades were fair. He was well accepted by classmates.

When Juan had completed the equivalent of two years of college, it seemed to be time for him to learn some practical trade.

Those who examined Juan for aptitudes noticed that he was an excellent chess player. In fact he was a champion at the Institute of Rehabilitation Medicine, where he had returned. This seemed to indicate an aptitude for computer programming, as did the follow-up tests. So Juan was trained in that field.

And so it was that in December of 1967 Juan Yopez flew back to Bolivia, to be a self-supporting technician in the Bolivian tin industry.

How many people helped Juan along the long road? Those we have mentioned, and many others. And Juan will, in turn, be helping other crippled persons who are now traveling that hard road toward self-sufficiency.



Bolivians wait treatment at Pfeiffer Memorial Hospital in La Paz, founded by Dr. Frank Beck. It was here he met the crippled child, Juan Yopez (not shown in photo).

JOY in RICHMOND

BY AMY LEE

It's a quiet afternoon at Bethlehem Center in Richmond, Virginia. Everyone's out, on field trips or errands or other center business.

Buford Farris sits back in his desk chair but his mind obviously keeps moving, ranging over Bethlehem Center's program terrain. As the center's director he has been surveying that terrain for nearly ten years.

He has the taut informality of a TV Western lawman with a town to watch over. Leisure time is the "suspect" under his vigilant eye: leisure time gone slack turns lives, young and old, to trouble and despair.

His concern embraces the preschool children who come to the center every weekday morning; the older children and teens who come afternoons and evenings for their special interests; the senior citizens who gather for their Joy Club meetings every week; all who come for the Thursday afternoon program of religious discovery—to pursue the "happiness of Christianity"—led by members of Women's Societies of local United Methodist churches.

Deeply as Mr. Farris loves every crayon, softball, saw, and sewing needle of the center's program, two things about it specially light his face and cream his tone: the Saturday volunteer program and the Fulton Improvement Association.

Fulton is the name of the oldest settled part of Richmond. Bethlehem Center's quonset hut and pale-green cement block building have been part

of it for two decades. There were whites living in Fulton when Mrs. Bessie Lee Morris, one of the center's Joy Club members and most ardent supporters, moved there sixty-one years ago. Not now.

Fulton has almost a rural feeling. Twenty-four percent of its 5,280 residents own their homes. There are gardens, and small lawns, low fences and little gates. There were cobblestone streets until last summer when the city finally got around to paving them. There are still some across Williamsburg Avenue, made of cobblestones brought by slave labor.

In Fulton also there are wrecks of houses, without plumbing, houses ugly with neglect that shamelessly bear For Rent signs on their doors.

And Fulton has lots of children. One of their longest stretches of leisure time is on Saturday.

Many community centers close on Saturdays. Mr. Farris thinks Saturday is a crucial day for a center to be open. Kids are out of school, needing a place to go, something to do.

Two years ago he and Clark Leonard, then a graduate student at Virginia Community University and putting in eight hours a week as a volunteer at the center, found people who agreed with them and were willing to volunteer in a Saturday program.

"We have wonderful volunteers," Mr. Farris told *WORLD OUTLOOK* on that quiet afternoon. "People like Jack and Margaret Jones—they're both

doctors—who supervise our outdoor recreation and indoor plays on Saturdays. And Betty Reams, a social worker, who has charge of the art program. We're working to get still more volunteers. We need them to take small groups of kids out on field trips."

He spoke gratefully of a young volunteer who had helped children with reading articulation.

Clark Leonard remembered her, too. "She was a junior at a private school," he said, as he began putting things away and getting ready to close the center after a busy Saturday. "She took two kids each week and had them read up here in the pleasant, happy atmosphere of this library, and she'd have soft music playing in the background."

"All things like that depend on whether we can get the right people. One lady called and offered to teach piano here. When she found out the center was on State Street, not by the capitol as she had thought, but in Fulton, she said, 'That's all Negro, isn't it?' Volunteers tend to weed themselves out."

The big, square room with the "pleasant, happy atmosphere," had once been part of the staff apartment. Books now fill shelves along one wall. A "mural" drawn that afternoon by six children lay across a table. It was a long mural; the children—four boys and two girls—had all worked on it at the same time, drawing things they had seen on their visit to Marymount Park. They saw a fox—he was there in

one "panel"—and a girl looking at a flower, a wishing well, a grey picnic table and their lunch things on it, birds, a bird's nest, flowers.

Two boys appeared at the door to ask Mr. Leonard if they could come in. He explained the center was closing, come back Monday.

"About seventy-five or eighty kids come every Saturday," he said.

As of June 1, with his master's degree in group work from VCU, the Mississippi-born "volunteer" would be a full-time Bethlehem Center staff member. He admitted his keenness for the work. "I guess it's his [Mr. Farris'] influence."

Down in the "hut" that same Saturday afternoon Amy Youngblood, a junior at VCU, and Richard Jenkins, a student at George Wythe High School, had been volunteering in the art program, and were planning to come again.

The "hut" looks better than it did ten years ago, its old utilitarian World War II appearance transformed by fresh grooming, neatly arranged small chairs and tables, and children's paintings bringing the walls to life with splashes of color and design. The "hut," too, has a "pleasant, happy atmosphere," with happier to come. Air conditioning, installed for this summer, has opened up a whole new landscape of possibilities for in-center summer activities, in addition to the regular camping program at Bear Creek State Park, Cumberland, Va.

"I want to experiment with an integrated group of children," Mr. Farris said, "if I can get funds. There are white families living in that trailer camp near here. You probably saw it when you drove down from Church Hill."

It was this typically alert, compassionate Farris vision that helped launch and support the Fulton Improvement Association back in 1962 until indigenous leadership could take over. About six months ago, after over two years of effort, mass rallies, pleas to the city, and with the help of church and community groups and support of Negro councilman Henry Marsh, Jr., and three independent city council members, the Fulton Improvement Association won the battle to keep its community from extermination by bulldozer.

Its 287 residential acres would have been reduced to about sixty-five,

hemmed in by industrial plants and highways. As it is, only a 5x10 block section, part of which is already industrial and part beyond rehabilitation, will go.

Mrs. Bessie Lee Morris, now eighty-two, and a Fulton homeowner some forty years, can breathe easier.

Seated in the pleasant living room of her comfortable home, two blocks or so from Bethlehem Center, surrounded by pictures of her children and grandchildren on end tables and the pretty antique table between the front windows, Mrs. Morris talked about her life in Fulton.

"I came here in January 1908 from Toano. That's near Williamsburg. My father had his own farm and his father's farm.

"I'm used to a home. Dad believed in boys working, girls should stay home and work, bug the potatoes.

"I had nine children. My oldest boy is sixty-two, my youngest daughter forty-one. As young children they went to Bethlehem Center. Now my grandchildren and great-grandchildren go there.

"The center is a Godsend. When the children are there, you know where they are. They get lessons, and do what they're supposed to do. The center keeps them busy.

"If children are out in the street, you don't know what they're doing."

Mrs. Morris went into another room and brought back decorated tote bags. "We make these in the Joy Club. And so many things.

"I enjoy going to the center. I just wait for the hour to come. It's so worth-while."

She touched her hand to her neatly combed-back hair and continued in her soft Virginia accent, "Oh, I've been in the Fulton Improvement Association a long time. I call people for meetings. I worked with the organizing group when the city wanted to take over Fulton for industry.

"The city has fixed lights, but there's plenty more to do. There are some houses with outdoor toilets. Some houses are boarded up. The owners are wealthy, but they charge \$50-\$60 a month for houses that are not fit to live in. You can see right through the boards—yes, ma'am, there're plenty of them. Look at that eyesore across the street.

"I want people to fix up their homes. But people are different now. They

migrate like birds. They're coming from down South. Their doings are not like our doings. No matter how poor you are, *be clean*. I'll give them a bar of soap anytime.

"I used to wash for white people that lived here. Dry wash was 25-50 cents a bundle. I wanted to buy a house. So I saved till I had \$50. My husband was working for \$1 a day for the C & O. When I had enough for a down payment I bought a house on Denny Street for \$1,000—\$100 down, \$10 a month.

"After that one was paid for, I began to save for this one. It was \$2,500—three rooms down, two up. We've added on, a porch and a room upstairs.

"The Fulton Improvement Association tries to find places for people to live. We have annual clean-ups, but we have let that go now. We have meetings so we can take complaints to the city council—it's doing nothing for Fulton.

"They want to move the bag factory that's been here seventy-five years. Even some of our association members wanted it out, too, and keep the area just residential. But about a year now it has employed colored. My daughter is working there.

"We made bags at home, little bags for tobacco. *Turn 'em, string 'em, pack 'em, tag 'em*. There were five things. I can't think of the fifth. We got twenty-five cents per 1,000. They wouldn't have you *in* there working. They just put them in now. Today they make plastic bags.

"I haven't been hungry, cold, or naked since I've been here. And Bethlehem Center has been wonderful to me. I'm getting a group together to raise money for a bus for the center. We'll serve fifty chicken dinners. We plan to have a 'Trip around the world' at the center, too. And have something different to buy at each station—fruit at one, cookies at another.

"I'm president of the garden club of Fulton and belong to the Federation of Garden Clubs, the Joy Club, the Fulton Improvement Association, the deaconess board of my church—Rising Mt. Zion (Baptist), and other church organizations. Sometimes I have three meetings a night.

"But when Bethlehem Center does so much to help this community, I want to do something in return."

SELLING family planning in Pakistan

Agreed, family planning is a great idea. How do you sell it?

Pakistan, where family planning has been officially in existence since 1953, is experimenting with all the familiar promotion media—newspapers, radio, newsletters, flash cards, films.

And in one area, family planning promoters hit on one of commercial television's greatest sales aids: music.

If jingles, vocal groups, and pop music clichés can push up sales of soft drinks, detergents, pills, cigarettes, cars, deodorants, girdles, and dog food, why not family planning?

A joint United Nations/World Health Organization Advisory Mission has turned up evidence that family planning is quite as salable via music as diet cola.

Pakistan's Comilla Pilot Project [Comilla Academy for Rural Development] gets special mention in the UN/WHO team's recent report ("Evaluation of the Family Planning Program of the Government of Pakistan") for a creative bit of sales-with-music strategy.

The Project organized the *zari* singers to sell family planning to the local population and their "commercials" are called by the UN/WHO team members "the most effective indigenous publicity medium observed by the mission."

They elaborate: "This group of seven musicians and singers was first briefed on the essentials of family planning. [It] then composed a series of songs in the local styles which emphasize the health, welfare, economic and educational advantages of family planning."

One of the *zari* singers' songs, "Palta Kabigan," features questions and answers and is sung as a duet. One singer asks the questions usually uppermost in the minds

of people *opposed* to family planning; the other singer answers them with illustrations from daily life calculated to demolish the opposition.

"The performance [of the *zari* singers] is remarkable for ingenuity and artistry," the UN/WHO team comments. "Shows last up to five hours and attract as many as 2,000 men at a time."

Discussions often continue after the show, with family planning people answering questions from the audience.

The UN/WHO mission members observe, "The greater use of indigenous singers, and in West Pakistan of puppet shows and drum beaters, appears to be one of the best means of making family planning a matter of open discussion."

Open discussion in Pakistan would seem to be less than widespread as yet, though the mission found that "the Pakistan program has done a remarkable job in a short time in making family planning an acceptable subject," not only in conversation between husbands and wives, formerly prohibited by traditional sex taboos from discussing the subject, but also "in group meetings and in public gatherings, fairs, and celebrations."

The mission members add: "This does not mean that all taboos and restraints are eliminated. For example, reproductive physiology is not yet a part of the teacher-training curriculum in the biological sciences, nor is family planning considered an appropriate subject for unmarried women. But among married people it is discussed with a forthrightness and candor not found in most developed countries, and newspaper articles and books on the subject are commonplace."

In assessing the situation faced by

family planning promotion people, the UN/WHO team made these points:

"Attempts by governments to alter fertility patterns in the direction of lower birth rates are relatively recent phenomena. The decline in fertility in the developed nations occurred without the involvement or assistance of governmental authority and often despite the hostility of religious authority. By the time that official recognition and acceptance occurred, family planning was already widely approved and practised by the population in the child-bearing ages.

"The critical question—and it is directly relevant to the developing countries—is whether family planning will be adopted and practised by a significant proportion of the population in the absence of other basic economic and social changes. . . . The success of the family planning program depends on widespread knowledge about fertility control, the integration of its goals with the social values of the people, and the continuous practice of family planning. . . . Most KAP [Knowledge, Attitudes and Practice] surveys carried out so far in Pakistan reveal a wide discrepancy between acceptance in principle and the actual practice of family planning. . . ."

In 1960 when the government of Pakistan initiated a family planning program through the health services, it moved with caution so as not to rouse religious opposition. It quietly supplied contraceptive services to those wishing them for economic or health reasons. When religious opposition did appear, in the form of pamphlets and speeches in Friday prayer services—most Pakistanis are devout Muslims—the effect was not unlike that of books banned in Boston: interest

shot up.

Further, the government was able to secure endorsement of family planning by progressive theologians in Pakistan and other Muslim countries.

One big obstacle faced by family planning promoters is the practice of purdah, which decrees seclusion for women. Though purdah is not prescribed as a tenet of the Muslim religion, through the influence of other civilizations it has long been practised in Pakistan.

Therefore, reaching women is left mainly to the *dais*, or midwives, not the most convincing sales agents for a program that threatens their livelihood.

Pakistan's publicity for the 1965-70 family planning program was designed to include many familiar sales media—billboards, film slides, posters and pamphlets, match boxes, flash cards, bus panels, plus radio spots, newsletters, essay and slogan contests, calendars, exhibition weeks, seminars, dramas, poetry competitions, singing parties, puppet shows, price boards for shops selling contraceptives, announcement cards, sign boards. Says the UN/WHO report: "The continuous use of these media, coupled with frequent speeches by the President and prominent leaders, appears to have created in a relatively short time a favorable social climate for family planning."

All this publicity has not been without its headaches, however, and quality control is a major one. To offset inferior quality of much local-level publicity, the family planning program is supplying districts with prototype materials put out by the communications media section of the Swedish-Pakistan Family Welfare Offices in Lahore and Dacca. West Pakistan has still another obstacle to quick communication: it has to translate prototypes into local languages without changing the meaning.

The UN/WHO mission found that newspapers play an important role in informing leaders of opinion and gaining their support, as well as running ads about family planning.

"Though [newspapers] may not reach large numbers of rural people directly," the report says, "they are usually read in cafes and market places and the message of the printed word is generally respected by illiterate population. . . ."

Radio comes off a poor second to newspapers in the UN/WHO findings.

"The mission believes that the Pakistan program is at a stage where it should make much more use of radio. It should continue to broadcast speeches by important people and by technical personnel such as doctors and lady health visitors; these help to sustain interest and to counter hostile rumors. Group discussions in which satisfied users take



part are particularly effective. 'Success stories' are therefore important, but mention should also be made of possible undesirable side effects of contraceptives. There appears to be a reluctance to do this in Pakistan." (Something like the reluctance of the U.S. tobacco industry to talk about lung cancer?!)

The UN/WHO team found newsletters important communications media and singled out "News and Views on Family Planning," published in English by the East Pakistan Research and Evaluation

Center, as one of the best because it established communication and exchange of information between East and West Pakistan, something "badly needed and almost entirely lacking."

Perhaps further East-West communication could be encouraged by the *zari* singers doing exchange dates with the puppet shows and drum beaters—then the combined troupe might sing, play-act, and beat out the message to the whole world before it populates itself out of existence.

THE MOVING FINGER WRITES

BLACK MANIFESTO SUPPORTERS PRESS DEMANDS ON CHURCHES

Across the country supporters of the National Black Economic Development Conference have been pressing demands for reparations from local churches, synods, denominations and national denominational agencies.

In St. Louis peaceful demonstrations were staged at five churches on Sunday, June 22, by two civil rights groups demanding increased church aid for blacks. Members of the Black Liberation Front burned a copy of a court order forbidding them to disrupt services at Central Presbyterian church in suburban Clayton, Mo., on the steps of the church, but did not attempt entry.

Black Liberation Front demonstrators then went to Kennerly Temple where they were welcomed and allowed to address the predominantly black congregation.

ACTION—the other militant civil rights group—was allowed to read demands at two Episcopal churches—but was denied permission at Our Lady of Lourdes Roman Catholic church.

In Philadelphia, a member of the National Black Economic Development Conference was "moved" to speak at a Quaker service at a Friends' meeting house here.

Muhammed Kenyatta, 25, of Chester, Pa., who represents NBEDC in the Greater Philadelphia area, held the "flag of the American black people" as he addressed participants in the 6th annual National Workshop on Christian Unity.

Rising to speak, Mr. Kenyatta said, "Our witness is not to an abstract God. Our witness should be to flesh and blood. We feel moved to say as Ghandi said—that God has no right to appear to the hungry other than as bread."

In San Antonio, the General Assembly of the Cumberland Presbyterian Church was told the Black Manifesto is right in saying "the churches have aided and abetted the world in its exploitation of colored peoples around the world."

Speaking was Dr. Rachel Henderlite, the first woman to be ordained in the Presbyterian Church, U.S. and a professor at Austin (Texas) Presbyterian Seminary.

Referring to James Forman, Dr. Henderlite said she thanked God the militant leader had the courage to implicate the churches.

"And pray God that we may have the courage to hear it," she added.

In Cleveland, the National Association of Laymen urged the gradual phasing out of all Church-run elementary and secondary schools, the paying of \$400 million in reparation, and the withdrawal from Vietnam of U.S. troops "as fast as possible."

These were among resolutions voted by the more than 800 delegates of 25 lay groups of Catholics from the U.S. at their annual convention in late June.

BLACK CLERGY ISSUE DEMANDS ON UNITED CHURCH OF CHRIST

Black ministers have presented their own



RNS Photo

WORKER-PRIESTS

Two young Capuchins are testing the priest-worker movement in Milwaukee—living in an inner city apartment and working part-time. Fathers Paul Yaroch, left—top and bottom, and Robert (Bob) Bertram, right—top and bottom, are self-supporting and away from their religious community to share, contact and involve themselves with the people they serve. Father Bertram, 28, is a sales clerk in a department store; Father Yaroch, 33, is a cab driver. The priests are shown at work and in their apartment conducting instructions and a home liturgy. The experiment will be evaluated after a year. After two months of the trial, "the feeling is that this type of program will gain more adherence as we go along," says Father Yaroch.

"manifesto" to the United Church of Christ and how the two million member largely white denomination answers its black constituency will do much to set the course of the denomination, at least in race relations, for the next two years.

Black clergymen, delegates to the General Synod, the biennial legislative body of the church, were vehemently vocal in their demands throughout the various sessions of the eight-day meeting in Boston.

While they have not labeled their goals a "manifesto," as has James Forman, the black ministers of the denomination have been only slightly less militant in seeking their aims. In addition to nominating a candidate for the Church presidency—who ran second—the Churchmen for Racial and Social Justice are seeking a vital role in the decision-making boards and agencies and urging the Church to adopt much of the

"programmatic goals" of Mr. Forman's group.

The United Church black ministers are calling for establishment of a black university in the South, black publishing and printing industries, a Southern land bank for the "underwriting of cooperative farms," and a "comprehensive training program in communicating skills for blacks." (Similar demands are contained in the program outlined in the Black Manifesto.) Another demand of the Black clergymen, which the Synod endorsed, called upon the denomination to withdraw from a restraining order which is aimed at preventing Mr. Forman and his followers from "occupying" the Church's New York offices. The restraining order was obtained earlier by the Church's Boards for Homeland and World Ministries, in conjunction with other denominations as agencies whose offices at the Interchurch

Center have been occupied by the black group.

The Rev. Albert Cleage, pastor of the Church of the Black Madonna, Detroit, contending that power is what black churchmen want, told delegates that powerless people are "dangerous people."

Charging that the black man in this country has been powerless and inferior throughout history, Dr. Cleage declared: "We don't want to be separate, but we live in a world that makes us separate. We'd like to use that separation for our benefit and not our exploitation. If you don't want us separate then you have to undo what you have done."

Another speaker, the Rev. Reuben Sheares of Chicago, who stressed the group's request to establish a Commission on Racial Justice, thereby giving it permanent status and placing it in control of blacks and responsible to black programs, said: "We used to make proposals. Then we discovered the denomination does not respond well to proposals. It responds better to demands. The problem now becomes how do we escalate our proposals to demands?"

The new president of the United Church, Dr. Robert V. Moss, Jr., who was chosen overwhelmingly on the first ballot, came out in favor of the establishment of a commission on racial justice, and asked that its membership be composed primarily of members from the 300 ministers and 67,000 laymen who comprise the black constituency of the denomination.

Referring to the demands of James Forman and his National Black Economic Development Conference for money and other "reparations"—contained in the Black Manifesto—the new president said he could "not see the Church handing any funds" to that group which is concerned with "bringing down the government with violence."

While he opposed giving money to Mr. Forman, "in any direct form," Dr. Moss explained he favors channeling funds through church boards and agencies, to meet some of the needs and demands United Church black delegates voiced.

He admitted a "paternalistic pattern" in the past on the part of the Church and attributed it to a similar pattern in the nation which, he contended, "has been riddled with racism." (RNS)

UCC SYNOD HITS BAN ON WOMEN CHAPLAINS

An attempt to remove the barrier in the Armed Forces to women chaplain was launched at the General Assembly of the United Church of Christ when it passed a recommendation introduced by its Committee on Military Chaplains and Armed Forces Personnel.

Specifically it calls for the elimination of the word "male" from the phrase "only duly ordained male clergy" and that henceforth "all candidates for appointment for the chaplaincy, Civil Air Patrol, be given equal and fair consideration without regard for sex."

A UCC ordained minister, the Rev. Phyllis Keller Ingram of Greenfield, Mass., had her application to the Civil Air Patrol chaplaincy rejected by the National Chap-

lain Executive Committee of CAP, although she had received the "enthusiastic" endorsement of the Committee on Chaplains of the United Church's Council for Church and Ministry.

The rejection was solely on the ground that only males be considered for appointment.

Mrs. Ingram, who is Associate Minister of Second Congregational United Church of Christ, said the rejection was just another example of the "long history of relegating women to second class humanity."

"A minister is a minister and sex is irrelevant, just as being black or white is irrelevant. When you function as a chaplain it doesn't matter what sex you are, but who you are," she contended. (RNS)

"PEACE CHURCHES" URGED TO MINISTER TO RADICALS

Quakers, Mennonites and Brethren, all representative of "historic peace churches," should ban together to minister to radical students, the Friends General Conference was told by a Mennonite professor of theology, Dr. John H. Yoder.

Dr. Yoder said the three groups should remember that their brand of Christianity was originally radical and suggested that "peace churches" were anti-establishment long before the stance was fashionable and that they learned how to suffer for disagreeing with "status quos" in the past.

Quaker, Mennonite and Brethren groups, he stated, are now "part of what is established."

But Dr. Yoder drew a distinction between the current radical left and radical Christians. The former, he said, dwells on cursing the old while a true Quaker or Mennonite

concentrates on building the "new community." (RNS)

PROJECT EQUALITY STATUS OF PUBLISHING HOUSE HIT

Methodist Publishing House membership as a supplier in Project Equality, the national interreligious agency advocating fair employment, has been approved, but the action does not make the firm a financially contributing sponsor.

Supplier membership was voted by the United Methodist Board of Publication, which oversees the multi-million-dollar firm here, at a June 17 meeting in Houston, Texas. It was based on a report from a five-man committee appointed to study the question which has been a topic of controversy for months.

Shortly thereafter, a convocation of United Methodist Theological Faculties in Washington, D.C. voiced disappointment that the Nashville-based house will seek membership in Project Equality only as a supplier.

The faculty assembly criticized the board for its action saying it "represents avoidance of fuller cooperation as a sponsor participant." Since the Publishing House supplier relationship involves no funding of the Project, the faculty convocation said, "the Methodist Publishing House has failed to commit itself to the use of economic power with its 4,000 suppliers."

Project Equality fights racial discrimination in employment and seeks to utilize church buying power to encourage fair practice in hiring and job advancement.

The board's decision means that the House will sign a commitment declaring it is a fair employer regarding minority per-

ARRESTED AFTER INTERRUPTING CHURCH SERVICES

James Rollins, a member of the Black Liberation Front, is carried from the Central Presbyterian church in Clayton, a suburb of St. Louis. He was arrested after he and a group of militants interrupted services to demand reparations from the church.

RNS Photo



sonnel. It will be listed in the guide of approved suppliers which religious groups are urged to favor in purchasing.

Unlike suppliers, sponsoring members agree to provide the Project with financial leverage in pushing for anti-discrimination among their suppliers. United Methodist agencies in Nashville which are sponsors include the Board of Evangelism, the Board of Education and Scarritt College.

BISHOP SAYS CHURCH FUNCTIONS LIKE "CAPITALISTIC SYSTEM"

Are Christians ready for social action as well as ecclesiastical change, or will they be satisfied with maintaining the status quo? This was the challenge of Roman Catholic Bishop Antulio Parrilla, S.J., as he lamented the fact that individual Christians today are preoccupied with material gain and unconcerned with the abject poverty that exists around them.

The fifty-year-old Puerto Rican bishop does not have any diocesan duties, having resigned as Auxiliary Bishop of Caguas in 1967, only two years after his appointment.

Speaking at a luncheon of the Overseas Press Club in Puerto Rico, the outspoken Jesuit asked: "Why should you have poor parishes and rich parishes in the Catholic Church when in the Church we are supposed to communicate our goods one to another?"

"Are we afraid of being called Communists or subversives because of social action? Are we afraid of being called politicians because we are preoccupied with social inequities?"

"I believe the Church should give an image of poverty, an image of being the Church of the poor—rather than being the Church of the pompous, and of those that are satisfied," Bishop Parrilla said. Deploring the present condition of Church finances, he charged: "We function in the same manner as the capitalistic system functions."

When asked if he was an advocate of "Christian Communism" he replied, "No, but Christianity is radical . . . if you follow the Bible, you are a Socialist; we are radical, the Gospel is radical. It is for everyone, but primarily for the poor—everyone should be poor. If you are too independent, you cannot enter into the Kingdom of God."

(RNS)

SENATE COMMITTEE HEARS BISHOP'S VIETNAM REPORT

"The Thieu-Ky government does not represent the majority" in Vietnam, and the U.S. is "destroying a people" there, a United Methodist bishop asserted June 25 to a Senate committee.

Bishop James Armstrong of the Dakotas Area reiterated to the Subcommittee on Escapees and Refugees of the Judiciary Committee some of the findings he had reported in a press conference here June 10 following an eight-member fact-finding trip to South Vietnam.

The bishop told the committee: "No government can long pretend to be free and democratic when it uses the words 'Communism,' 'neutralism' and 'coalition' inter-

changeably; when it silences its opposition, denying its critics any semblance of 'due process'; when it imprisons or forces into exile multiplied thousands of persons who could lend balance and strength to a truly representative government, and when it arrogantly denies its people the right to discuss the obvious options open to them."

On the basis of his group's visit, Armstrong asserted that the Thieu-Ky government "does not have the support of the nation's Buddhists, the old-line nationalists who fought in the resistance movement against the French, the student leaders, most of the labor leaders, the so-called intellectuals and a broad cross-section of the citizenry who refuse to believe that the only alternatives to Communism are corruption, militarism and police state terrorism."

As to the charge that "the American military machine is systematically and unremittingly destroying a people and a land in Southeast Asia," the bishop said that "defoliation, napalm, indiscriminate bombing and intensified search and destroy operations are laying waste the countryside, tearing peasants from their lands and splintering their families, and glutting the cities with millions of nameless refugees."

Noting that the American soldier has changed from "a valued friend" to "a hated presence since the Vietnamese war was 'Americanized' in 1964," Armstrong said this has occurred because the American presence is turning the people "away from their ancient and treasured heritage" and because of the destruction of life. His group was told that the American presence is more destructive to culture than that of the French because "the French, at least, appreciated and protected the traditions of the past" and were themselves relatively poor.

He said that the Vietnamese doctors in one hospital which treats more than 5,000 children a year "insist that only a handful of the children brought in over the past year had been wounded by Viet Cong weapons (while) almost all of them were victims of our search and destroy tactics."

NEW *motive* EDITORS NAMED

Robert E. Maurer, New York City, and the Rev. James H. Stentzel, Ann Arbor, Mich., have been named editor and managing editor respectively of *motive* magazine, controversial student journal published seven times annually by the United Methodist Board of Education.

Maurer, a layman with a theological degree and a member of the United Church of Christ, is the first non-Methodist editor in the 28-year history of the magazine. Stentzel is an ordained United Methodist minister.

Announcement of the new editors was made along with a statement issued here June 24 following a meeting of the 23-member executive committee of the Board of Education.

The statement, read at a press conference by Bishop James S. Thomas, Des Moines, Ia., chairman of the board's Department of Educational Institutions, said *motive* would be continued "under new editorial leadership" and that Maurer and Stentzel would "assume their duties immediately in con-



RNS Photo

SYMBOL

James Forman, chief spokesman for the National Black Economic Development Conference, displays a two-foot-long African club during his "occupation" of the offices of the United Church of Christ at the Interchurch Center in New York. Efforts to obtain a restraining order barring Forman and his supporters from disruptions at the Interchurch Center were dropped by the Center and seven of its tenant agencies July 11.

sultation with an editorial board."

In the same statement the executive committee expressed its "complete confidence in the Rev. Dr. Myron F. Wicke, general secretary of the Division of Higher Education, whose administrative decision postponed the printing of the May issue." Dr. Wicke stopped the printing of the May issue because of language which he as the publisher termed "clearly obscene."

Dr. Wicke announced here May 24 that the May issue would not be printed.

Terming its decisions as "corrective action and as a resolute affirmation of the need for a magazine through which the church may speak to today's colleges and universities," the executive committee's statement said, "After a thoroughgoing review of the history and present status of *motive*, the executive committee of the board has become convinced that this publication has increasingly lost its way.

"*motive* now needs to recover its original imperative: to speak both a prophetic and a healing word amid the confusions, divisions, turmoils, and creative dreams, hopes, and labors of the contemporary campus. This speaking must be from the perspective of the Christian faith."

The statement declared *motive* should be an organ of the church, "a responsible forum speaking to the concerns of the church and raising in theological perspective sharp questions on the fundamental issues of man, society, and the future."

In its statement the committee noted that while it was voting to continue *motive* it had not voted to "perpetuate the recent past."

The new editors were chosen following a report from a committee which has been studying the future of *motive* for the past several months. The board's executive committee asked the committee of students, campus ministry workers, and other churchmen, to continue as an interim editorial board until a permanent board is chosen.

Founded in 1941 as an organ of the Methodist Student Movement, *motive* has been a controversial magazine throughout its history. It came under increasing criticism following its combined March-April, "liberation of women" issue which included several "four-letter" words.

Maurer succeeds the Rev. B. J. Stiles who resigned last September because of what he termed "subtle editorial pressures." He joined the staff of the Robert F. Kennedy Memorial Foundation in Washington, D.C. but was responsible for the issues throughout the academic year. Stentzel succeeds Ron Henderson who resigned last March and is now on the staff of *Macmillan and Company* , New York City.

A joint statement was made by Maurer and Stentzel at the June 24 press conference:

"We applaud the United Methodist Church and specifically the Executive Committee of the Board of Education for the courageous stand taken in regard to the freedom and integrity of *motive* magazine.

"We consider today's decision courageous for two reasons:

"First, the decision upholds the posture of *motive* as a probing and prophetic journal at a time when the country is experiencing a change in political and theological mood.

"Secondly, the decision means that the United Methodist Church will continue to support *motive* as it speaks forthrightly about the severe strains between the forces of repression and the forces of social revolution in the countries of the world and about the hopeful signs for a civil future.

" *motive* will be a new magazine in the future as it reflects not only a new editorial staff and board, but also the beginning of a new decade which will be full of new problems and challenges. *motive* will address itself to the movement of ideas and images that underlie the hopeful, wrenching and creative changes that characterize our mobile society. It will do so within a theological framework of the Christian faith struggling to be free from hypocrisy and injustice. As a prophetic voice, *motive* will strive to enrich the entire life of the Christian body."

Maurer, 27, a native of Rockville Centre, N.Y., earned his B.A. degree from Wesleyan University, Middletown, Conn., and his B.D. degree from Union Theological Seminary, New York City. He has recently been serving on the staff of the National Citizens Committee Concerned About Deployment of the Antibalistic Missile.

He served as student assistant minister of the Congregational Church in his home community (1965-66), and of the Church of the Evangel, Brooklyn, N.Y. (1967). In 1966-

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67 he was administrative assistant for the Foundation for the Arts, Religion, and Culture, Inc., New York City, and in 1967-68 he was chairman of the South Africa Committee of the University Christian Movement. He served as executive assistant for Project Communications Network, New York City, in 1968-69.

Maurer's writing and editing experience includes special articles and studies for publications at Union Theological Seminary and for the University Christian Movement and the World Student Christian Federation. He wrote the special report entitled "Youth Participants at Uppsala" for the general secretary of the World Council of Churches last year following his participation in the Fourth Assembly of the ecumenical organization in Sweden.

A participant in several study conferences of the National Council of Churches, he authored the reports entitled *Action Memos* published by Project Communications Network in 1967-68. Last year he was a delegate to the World Student Christian Federation Conference at Turku, Finland.

Stentzel, 26, is a 1969 graduate of the Columbia University School of Journalism and is a ministerial member of the Detroit Annual Conference of the United Methodist Church. A native of Ann Arbor, Mich., Stentzel was graduated with honors from Yale University in 1965. He received his B.D. degree from Union Theological Seminary in 1968 and was editor of the *Union Seminary Quarterly Review* in 1967-68.

Stentzel has done writing and editorial work for the Board of Missions of the United Methodist Church. He has been a feature writer for the *Ann Arbor (Mich.) News*, and reporter for the Yale University News Bureau and the Connecticut Bureau of the Associated Press.

In July, 1968, he served as press representative to the Fourth Assembly of the World Council of Churches at Uppsala, Sweden.

Stentzel and his wife Catherine have one son, Eric.

FARM UNIONS SUPPORTED BY BOARD EXECUTIVE IN SENATE COMMITTEE PROBE

Agricultural workers should be able to bargain with growers freely and equally, a Board of Missions executive urged a Senate committee in Washington.

A FALL TOUR OF EAST ASIA

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"BLACK IS BEAUTIFUL"

"Black is beautiful" is the proud cry of the young Negroes at Bethune-Cookman College in Daytona Beach, Florida, as elsewhere across the nation. But the students of this Methodist-related, predominantly Negro college know that "their" phrase comes from the Jewish scriptures. Their professor of Comparative Religion and History of Western Civilization is a Rabbi, Dr. B. Leon Hurwitz. Rabbi Hurwitz has worked throughout his life to promote better relations between races and because of him a special citation was recently given to the college by the American Jewish Committee "for its great contribution to broader human relations." The biblical reference is in the Song of Songs where the Shulamite bride of Solomon, who was a Negro, exclaims, "I am black, but beautiful."

The Rev. Shirley E. Greene, a United Methodist staff member speaking on behalf of the National Council of Churches (NCC), supported efforts to give farm workers the right to organize in unions and to engage in collective bargaining. He said this would be in line with the NCC bias "in favor of people, of the rights of people and of freedom and justice for people."

Added Greene: "We are biased in favor of poor people. We will support all sound and reasonable programs designed to remove their poverty (including both farm workers and farm owner-operators). . . . We are biased in favor of self-help and self-determination. We are biased in favor of peace with justice in labor relations. We are convinced that neither peace nor justice are possible in the agricultural labor market until union recognition has been won for farm workers and good faith collective bargaining can proceed between management and labor."

The testimony was before the Senate Subcommittee on Labor, chaired by Sen. Harrison Williams of New Jersey. Greene is a field secretary of the National Division, United Methodist Board of Missions. He is a member of the NCC Section on Migrant Work.

While not urging specific legislation, the testimony said that farm workers should be able to use the provisions of the Wagner Act prior to its restriction by the Taft-Hartley amendments, especially regarding the so-called "right-to-work" clause and secondary boycotts.

Greene rejected proposals for a special system for farm labor affairs apart from the National Labor Relations Board on the

grounds that this would suggest "either that growers are unwilling to face up to their responsibilities as a mature industry and are seeking a sheltered status, or that they are looking for a board which they can manipulate to their own advantage."

He also declared that farm workers are being victimized in their organizational efforts by government failure to enforce laws against the use of Mexican aliens or "visitors" as workers.

Greene pointed out that present labor laws were written when agriculture was largely a family effort, but that it now regards itself as an industry and should be so recognized.

Asked by Sen. Henry Bellmon of Oklahoma about the rights of growers, Greene agreed that "the grower is already in an unenviable position, caught in a cost-price squeeze," but urged that "his situation and the worker's should be seen together," rather than allowing growers "to continue using wages as a safety valve."

Sen. Williams expressed his feeling that exclusion of farm workers from the rights accorded other labor tends to grade them as second class citizens.

ANGLICAN CLERGYMEN URGE 'HOLY WAR' IN RHODESIA

Armed intervention by Britain in the "break-away territory of Rhodesia" would be "a justifiable holy war," according to a statement issued here by eight Anglican clergymen. Some read the statement from their pulpits.

They declared that the present situation in Rhodesia, which illegally and unilaterally

declared independence from Britain in November 1965, was "in the sight of God an intolerable injustice and denial of human rights."

The British government's actions so far have been "ineffectual," the eight priests declared, and they added that another diplomatic failure on the Rhodesia issue would leave the government with no alternative but armed intervention.

The eight signatories included Canon John Park, rector and rural dean of Wigan, the Rev. Gordon Bates, Liverpool diocesan youth chaplain, and the Rev. Nial Merewith, chaplain to Liverpool Cathedral.

Publication of their statement coincided with official figures in Rhodesia showing that Premier Ian Smith's regime had gained overwhelming majorities in a referendum among the white electorate.

The referendum was on the issue of a new constitution on the lines of apartheid, or racial segregation, and the declaration of Rhodesia as a republic.

The constitution has been bitterly condemned by all Churches, except the Dutch Reformed Church, in Rhodesia and in Britain. It is expected the territory will be declared a republic Nov. 11, anniversary of the 1965 breakaway.

CHILEAN BISHOPS WOULD END ECONOMIC BLOCKADE OF CUBA

The National Conference of Catholic Bishops in Chile has urged that the economic blockade of Cuba be lifted by the Organization of American States.

The Chilean bishops revealed their stand in a letter published here which they had sent to the Catholic Bishops of Cuba.

They said they opposed continuing the blockade "not for political reasons, but in accordance with the Christian duty" that requires everyone to help those in need.

They noted that the blockade had caused grave damage to the people of Cuba and that it was for this reason they supported an end to the blockade. A similar position had been taken earlier by the Cuban bishops in a letter on the same subject.

NBEDC RECEIVES \$15,000 FROM A METHODIST CHURCH

A United Methodist church in New York City has become the first predominantly white church body or agency to make a direct contribution to the National Black Economic Development Conference (NBEDC).

A check for \$15,000 was presented to the NBEDC's chief spokesman, James Forman, by the Washington Square United Methodist Church Sunday morning, July 6. An estimated one hundred and fifty to two hundred persons were in attendance.

Mr. Forman said that the church's contribution is the first NBEDC has received from a predominantly white church body. Until now, except for \$1,000 donated by a group of black clergymen in Philadelphia, no money has gone directly to NBEDC.

The check was made out to the NBEDC. Church spokesmen said the money had been withdrawn from the congregation's \$40,000 savings account, which consists of accumulated interest on endowment funds. The ac-

tion to give the \$15,000 was taken by the Administrative Board and later affirmed by congregational action. Church spokesmen said votes in both bodies were nearly unanimous, though there were a few dissenters.

Before the presentation, various church members stood up to give their personal viewpoints of the action. One said, "We have concluded that this is the best way to show that we take black self-determination seriously." Another commented, "The church acknowledges brotherhood and love as essentials in its mission, and I can't think of a more beautiful way to express these than through this gift." A congregational leader said that though Washington Square is an integral part of the United Methodist Church, "they can't tell us what to do."

In responding to the gift, Mr. Forman said the money will be used to "begin implementing the program of the NBEDC." He also said he was hopeful that other churches would follow the example of Washington Square. Another member of NBEDC's steering committee, Mrs. Althea Alexander of Los Angeles, who had accompanied Mr. Forman, said the twenty-seven-member steering committee would meet during the week of July 7 to decide how to use the gift.

Washington Square United Methodist Church, which is located in Greenwich Village, has often supported what have been called "radical causes." It is known as a "peace church" for its active concern with draft resisters, having provided office space for a draft counseling agency and having offered sanctuary to those faced with arrest because of refusal to be inducted.

The church has also sponsored a community development project on New York's lower East Side, a poor and predominantly Puerto Rican area. The project aims to improve the safety and appearance of the neighborhood.

In the 1968 Journal of the New York Annual Conference, membership of Washington Square Church was listed at 254. The pastor is the Rev. A. Finley Schaeff.

QUADRENNIAL EMPHASIS ALLOCATES \$2 MILLION

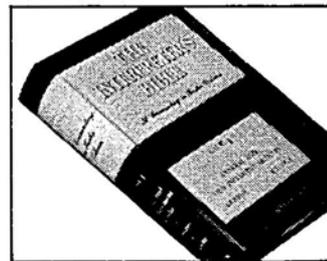
Grants totaling \$2,094,000 for twenty projects, most of them covering minority group work, were approved by the United Methodist Church's Quadrennial Emphasis Committee meeting in Atlanta.

The list of projects had earlier been approved by a group of bishops appointed to serve on the committee and empowered by the Council of Bishops to act on its behalf. Among other things, the Quadrennial Emphasis includes raising a \$20 million Fund for Reconciliation (annual conferences have accepted goals totaling more than twenty-four million dollars), carrying on a church-wide Bible study program concentrating on the Sermon on the Mount, and recruiting young persons for voluntary service in specific works of reconciliation and reconstruction. The grants come from the \$20 million Fund for Reconciliation.

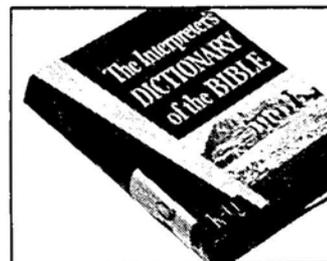
One of the largest grants, \$180,000, went to Black Methodists for Church Renewal, headquartered in Atlanta, to underwrite the

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needed
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what would
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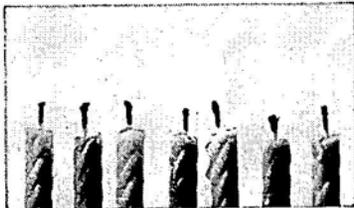
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May 2-8

Oklahoma Indian Mission
Leader: The Rev. John Lowe

May 11-25

Mexico: The Country, The Church,
The Challenge
Leader: Miss Margaret W. Campbell

May 18-June 8

Europe and the Holy Land
Leader: Dr. Wesley H. Hager

July 18-31

"Cheechaka" Methodists to Alaska
Leader: The Rev. Elmer I. Carriker

November 29-December 19

Indian Centennial
Leader: To be announced

1969—Ecumenical Appalachian Tour

October 11-22, 1969
Leaders: The Rev. Max E. Glenn
Miss Marie Cirillo

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organization's administration and program. The black caucus group had asked for \$2.5 million.

Most debate centered around the allocation of funds to BMCR. Several spokesmen pointed out that the Black Methodists for Church Renewal are a part of the church fellowship and that the group is not to be confused in people's thinking with James Forman's group and the much-discussed Black Manifesto.

A white southern layman on the Quadrennial Emphasis Committee seemed to voice the feeling of many when he urged: "We've got to give a more significant voice to Black Methodists to encourage this organization."

The largest grant—\$1 million—went to the Black Community Developers Nationwide Program, to be paid in four yearly installments of \$250,000. The project calls for the recruitment of seventy-five black readers to work in as many black communities. Each will be associated with a pastor and the work will be done in cooperation with existing United Methodist boards and agencies.

In most cases, the sums will be paid over a three-year period. Other projects receiving more than \$50,000 were: the Los Angeles Brotherhood Crusade, seventy-five organizations in Watts working in a wide range of social areas, \$105,000; police-community relations in selected cities, \$105,000; Atlanta Area Reconciliation Operation (for all of Georgia), \$150,000; Project Golden Opportunity, Nome, Alaska, \$60,000; Greater Newark (N.J.) Community Development, \$75,000; ENCONPI-Progress for American Indians, Rapid City, S.D., \$60,000; Mexican-American Neighborhood Organizers, San Antonio, \$120,000.

Other projects, ranging from \$5,000 to \$45,000, were in San Mateo, California;

East St. Louis, Ill.; Syracuse, N.Y.; Portland, Ore.; Providence, R.I.; El Paso, Tex.; New Orleans; Detroit; and Buffalo, New York. A mobile health bus program in South Carolina and minority group work in Kansas were also included.

Bishop James K. Mathews of Boston, chairman of the quadrennial committee, said during the meeting that if the Church had taken seriously the section of the denomination's emphasis on "The Church and the World," it would have undercut or made unnecessary the Black Manifesto.

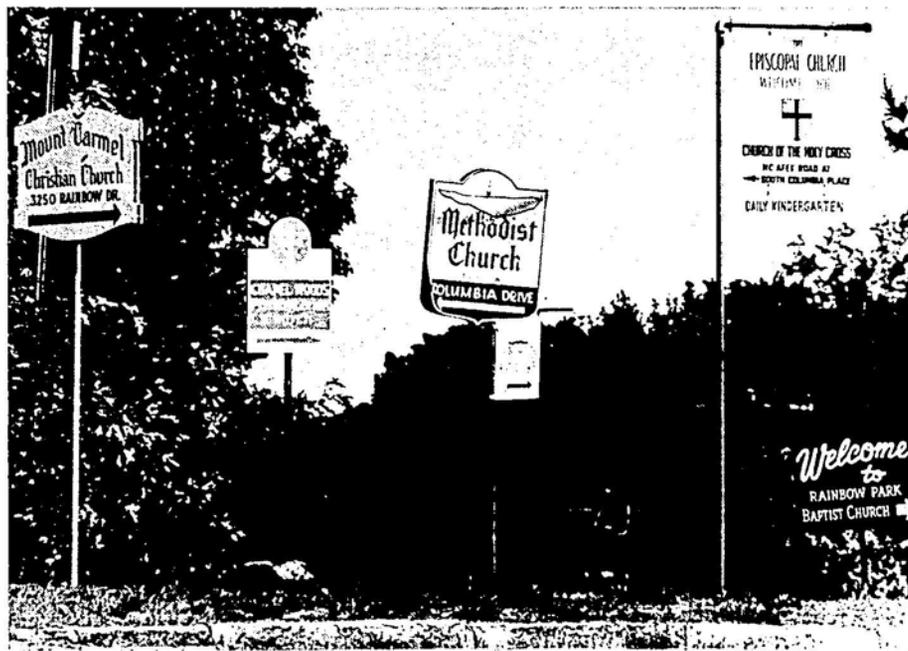
One of the committee's black leaders, Bishop Charles F. Golden of San Francisco, warned of the danger of over-reacting to the Black Manifesto as such but urged that the church redouble its efforts to meet the needs of suffering minorities.

DISAPPOINTMENT IN BRITAIN AFTER DEFEAT OF UNION PLAN

Deep disappointment permeated broad masses of Methodists and Anglicans throughout England following the rejection of the union plan by the Church of England Convocations of Canterbury and York. The story dominated front pages of all British newspapers. A typical headline: "Early Unity Hope Destroyed."

But many saw hope in the statement by Archbishop Michael Ramsey of Canterbury that "the Convocations' vote is good enough to look forward to the same proposals being put forward in the not too distant future."

Prominence was also given to a statement from the Anglican Primate that he did not intend to resign because of his Church's rejection of the union plan he had supported, the same plan endorsed by the Methodist Conference at Birmingham. "I don't threaten to resign when I don't get my own way," he said.



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POLICEMAN BECOMES MINISTER

Port of New York Authority Police Captain William F. Munster, of Bay Shore, N.Y., will replace his police uniform with clerical garb on June 27. While completing his studies to become a United Methodist minister, he will serve as a lay pastor at Tannersville, N.Y. The 49-year-old Long Islander, a policeman for 22 years, served as an Air Force captain during World War II and the Korean conflict. Capt. Munster does not see his switch from the police force to the ministry "as a radical change." He says, "Generally, the people who come to a policeman do so because they are in some sort of trouble, and it is often the same way in the ministry." The police veteran is shown at left as a lay reader in his home congregation, the United Methodist church of Bay Shore, and at right in his police uniform.

In Birmingham, Methodist Conference president Brian O'Gorman also expressed disappointment, but added, "The convocations' vote of 69 per cent support does mean that a very large percentage of Anglicans are with us in favor of Stage One (of union)."

"My feeling is that we must give our Anglican friends a chance to consider their position."

The Methodist vote followed a day-long debate in which Prof. W. Russell Hindmarsh, vice-president for 1970, told the Conference that it was astonishing that any devout person could oppose the proposals for unity. "I am frankly bored by this endless discussion of the doctrine of the ministry," he said.

Former Conference president Dr. Harold Roberts, who led the Methodists in negotiations with the Anglicans, said rejection of the union plan would have a "calamitous effect" on those concerned with Christian unity throughout the world.

After the vote of the Conference, its secretary, Dr. Eric Baker said he feared the Anglican vote would introduce bitterness in future unity talks, saying, "We now are poised for action but the Church of England is not; it's right for them to consider what the right action is."

In London, Anglican evangelicals who have been critical of the current plan for union said the Convocations' vote was "inevitable in view of the limited support the proposals have received in the country."

The statistical count on the union ballot follows:

Anglican: 69 per cent of the delegates to the four houses (2 of bishops, 2 of clergy in each) of the Convocations of Canterbury and York supported the merger. Seventy-five per cent was required.

Methodist: Methodist clergy and laymen, voting as a bloc in Birmingham, voted 524 to 153 in favor of union with Anglicans. This vote showed 77 per cent in favor of merger — 2 per cent more than required by the Methodist Conference (RNS)

RHODESIA METHODISTS START BOTSWANA WORK

United Methodists in Rhodesia are moving forward on the first major "foreign mission" thrust to be launched by African Methodism. The new mission outreach is being undertaken in an ecumenical context in Botswana, the 54th country where The United Methodist Church will be at work.

At its recent annual session, the Rhodesia United Methodist Conference named a Personnel Committee to recruit and support fraternal workers from Rhodesia. The Conference also voted funds for a new secondary school in Botswana and for the salary of a registered nurse to serve at a maternity clinic.

Actions of the Rhodesia Conference relating to Botswana were reported in "Happenings," a newsletter serving United Methodists in the five countries of the Africa Central Conference. The newsletter said "It is hoped that other annual conferences in the Central Conference will match the pledges of Rhodesian United Methodists."

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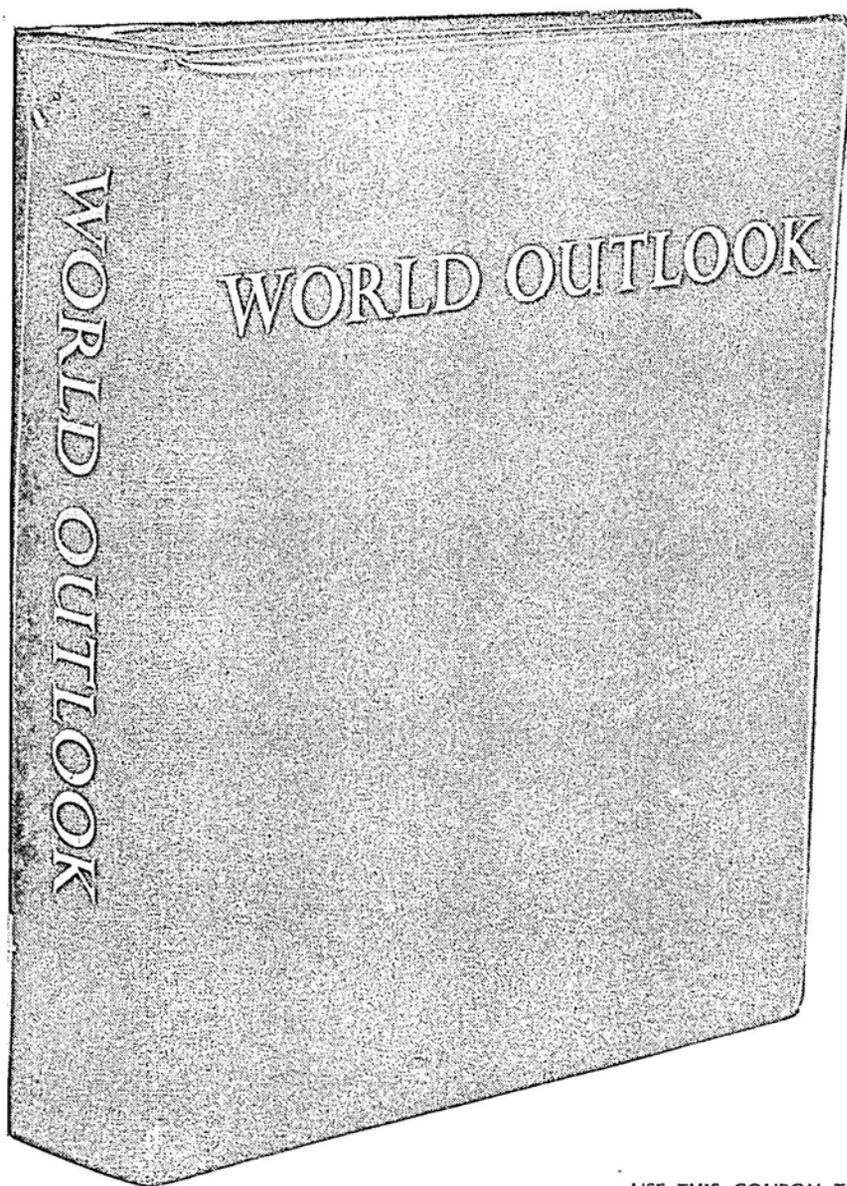
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The Botswana mission was authorized by delegates at the 1968 Africa Central Conference session, which met in Gaborone, capital of Botswana. It is the first new "mission field" in Africa to be entered by Methodists since the opening of Congo work around 1900. United Methodist work in Botswana is to be in an ecumenical context, in cooperation with the United Congregational Church in Southern African and the Christian Council of Botswana. The work is coordinated by a Central Conference Botswana Committee.

"Happenings" reported that "the twin purpose of the new United Methodist thrust in Botswana is to help staff existing facilities (educational, medical, etc.) and perhaps later, to add more." The World Division of the United Methodist Board of Missions in New York has pledged support to the Africa Central Conference in its Botswana project in terms of personnel and funds.

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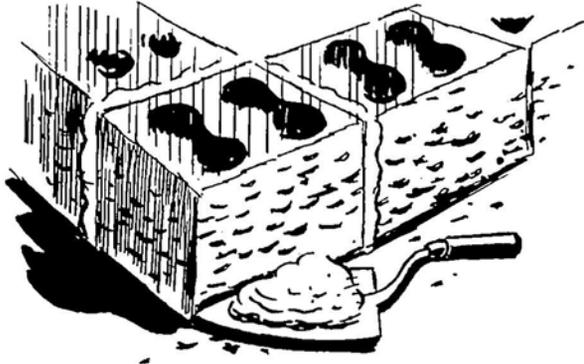
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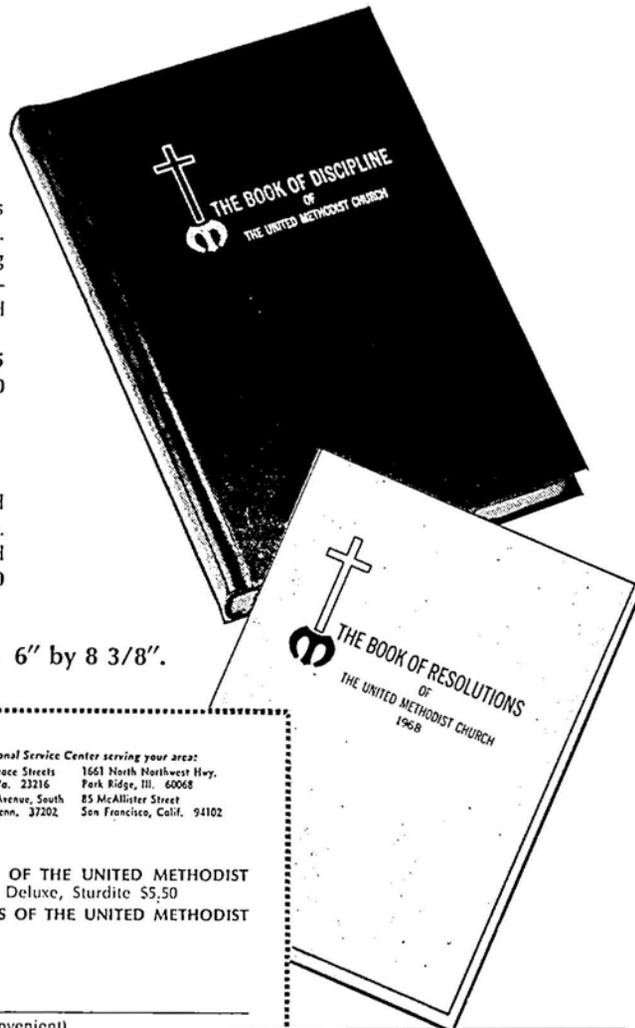
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